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We have just returned from the First Ministers' Conference in Ottawa, completely exhausted and somewhat overwhelmed with all the information we have. But the deadlines are still here. Four of us from the Wehtamawin staff went to the conference along with about 35 other people from Saskatchewan, including Local delegations, AMINSO Board and Executive members. Will Campbell, April Boyd, Rick Waggoner, and myself went from the Wehtamawin staff.

It was especially nice to see Mederie McDougal, Vital Merin, Euclid Boyer and Eric Ungerville attend the conference. I hope next time we will be better organized so that more of the old timers can attend the meetings. I also really enjoyed talking with Leona Blondeau and Georgina Fisher of the Saskatchewan Native Women's Association. Even though it was tiring, it was nice to get together with everyone.

We hope you enjoy the coverage we have in the *New Breed Journal* and on Wehtamawin Radio. I might also add that we took some slides of the sessions and hope to compile an information package on the meeting in Ottawa. We have also made arrangements to purchase an audio visual presentation of the two day meeting. We hope to make these available for areas and other interested individuals. Once everything is complete, we will give you more information as to how you can get copies or access to this material.

As I am writing this, I can hardly talk because I am so hoarse from screaming my head off at a

hockey tournament I attended at Kinistin this past weekend. It was sponsored by the James Smith Indian Band. But my efforts were not for nothing as my home team, the Deschambault Lake Golden Eagles, walked away with the \$3000 first prize along with a beautiful trophy. It was the Band's second annual tournament. Special thanks to Ken Siskel, Brent Rabbitskin, and Brent Pascal. Talk about being an unbiased reporter at a game!

One of the most shocking things to happen these past few weeks was the sudden death of long time trapper and fisherman, Jim Carrier of Cumberland House. I was talking to Vital Merin and Euclid Boyer and Dad about it. They all said it was so sudden that by the time they found out about it no one really had

time to make arrangements to attend the funeral. I am sure I can say this on behalf of all the trappers and everyone else who knew Jim - he will be greatly missed. He had a strong belief that there are enough natural resources for everyone to get their fair share. While talking to him at the trappers convention a few weeks ago, Jim said if the trappers, the tourist operators, and the wild life conservationists could get together and discuss their mutual concerns, they would be able to work things out instead of working separately. All his hard work and efforts in the preservation of wild life will never be forgotten. All our sympathies go out to his family.

According to Euclid, Louis Merin of Turner Lake will assume the leadership of the Saskatchewan Trappers Association.

I would like to mention several individuals who have made an effort to contact us and let us know what is happening in their communities. They include Sandra Nelson, Recreation Director for Wawaykwin, Alex McCallum of Buffalo Narrows, and Mary Martin of La Loche. I would also like to thank Chris Todd and his students of Southend who, from time to time, have contributed to the paper. I want to thank all of you for helping us get more local news. Like I've said in the past, the more local coverage, the better.

We want to hear from many more of you. Tell us what you think of the paper, what you would like to see in it, and what you dislike about it.

Till next time, all the staff at Wehtamawin wish you a Happy Easter.



l · e · t · t · e · r · s

WANTS WORK IN THE NORTH

Dear *New Breed Journal*:

In the January issue of the *Journal*, an article dealing with housing caught my eye. I would like to correct a few things, as it seems that whoever gathers the information isn't doing enough research into the topic in question.

I am the general manager for Regins II Builders Inc., 30-38th Street in Prince Albert, and I do not want someone stating that out of 17 local housing groups only one exists.

Deschambault Lake is not the only group that exists. We exist and are expanding to offer services to the people of the North.

We have a subsidiary company called Northern Maintenance Service, and we are in the business of serving the people in northern communities by repairs to furnaces, plumbing, chimney cleaning and whatever service DNS did or does not provide.

We are a branch of the West Central Men's and are willing and able to provide services to the northern people.

However, it is quite difficult to convince people in the north that we are not a white company trying to pick up whatever money is still left in the north. Far from it. Our rates are very reasonable, and the only thing we ask is that we have enough work in a community to meet our expenses.

Again, I would like to print this letter and show our people that we are still alive and kicking. This group does not and will not go down without a fight.

Sincerely,

Rick Selowan,

Region II Builders,

Prince Albert, Saskatchewan

Editor's Note: The article referred to northern housing groups as per the Northern Administration file. Prince Albert is south of what was called the NAD and was not considered part of the north. The policy has changed somewhat by the new government as divisional borders are being altered to contractors outside the NAD, much to the displeasure of northern contractors. It will be doing more articles on this.

REQUEST FROM NIGERIA

Dear *New Breed Journal*:

Please send me a specimen copy of *New Breed* magazine, also include with it details of your yearly subscription rates and state if you accept payments made by Nigerian currency.

Yours faithfully
Victor Igbalige
Bread Street, Nigeria

FOR PEACE AND DISARMAMENT

Dear *New Breed Journal*:

The Regina Coalition for Peace and Disarmament wishes to express our anger and frustration at the federal government's decision to sign the umbrella agreement on weapons tests at the Pinetree Air Weapons Range in northern Saskatchewan and Alberta. This decision is an insult to the Canadian people. We have voted three-quarters in favour of disarmament wherever referenda have been held; we have sent literally hundreds of thousands of letters and petitions to Ottawa demanding disarmament; we have marched in tens of thousands across Canada. Over half of all Canadians are opposed to the Cruise missile tests, according to the Gallup poll. Ottawa has the message - Canadians are deeply opposed to co-operating with the Pentagon in test first-strike nuclear weapons. The federal cabinet's decision to proceed with the tests is a slap in our faces, an attack on the democratic process. The cabinet even refuses to allow a full Parliamentary debate on this life and death issue.

But we feel this struggle is far from over. Already the peace movement has forced a delay in the testing, has delayed the signing of the umbrella agreement by several months. It is still nearly a year before the Cruise is to be deployed in Europe or tested in Canada. All reports indicate that the pressure of peace-loving people is having an effect, that there are voices in the cabinet and the Liberal caucus who wish to submit to the will of Canadians on this issue. The fact is that we can win. We can stop the Cruise and we can stop the nuclear holocaust.

Our coalition intends to step up our attempts to organize opposition to the Cruise.

For our part, our coalition calls on every union, every school, every community group, every municipality, to step up the pressure by condemning the Cruise. The Regina Coalition for Peace and Disarmament will be asking Regina City Council to oppose the tests and to follow the example of the City of Toronto by declaring Regina a Nuclear Weapons Free Zone. If such actions spread across Canada, we can stop the tests. Every citizen of Regina can help by phoning their alderman in support of these demands.

Regina Coalition for
Peace and Disarmament

READER REQUESTS RESOURCE MATERIAL

Dear *New Breed Journal*:

In your magazine, you recently had an article about the experiences during the Second World War of three individuals of Indian ancestry from Saskatchewan, notably Norman H. McCasley. I would be grateful if you would send me a copy of the article. Thank you for your attention and assistance.

Yours sincerely,
Fred Gaffes,
Ottawa, Ontario

Editor's Note: We would be most happy to send you resource material you may find useful in the paper. Just write in and request it.

PROGRAM FOR HANDICAPPED

Dear *New Breed Journal*:

The Native Handicapped and Disabled Persons Program is a Canada Community Services Project sponsored and operated by persons of Native ancestry to the benefit of all handicapped people in the Prince Albert district area with special emphasis on persons of Native ancestry.

Physical disability means any degree of physical disability, infirmity, malformation or disfigurement that is caused by bodily injury, birth defect or illness.

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"Happy Easter from Wehmatowin"

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Articles submitted to the NewBreed Journal and subsequently published shall be paid for at the rate of \$2.50 per column inch. We reserve the right to publish whole or parts thereof. All material must be signed, however, names will be withheld if requested. Photographs submitted with written material shall be paid for at the rate of \$5.00 per published photo and will be returned upon request.

The NewBreed Journal is published twice times a year by the Saskatchewan Native Communications (Wehmatowin) Corporation at suite 210, 2905-11th Avenue, Regina, Saskatchewan S4P 0K6. (306) 525-9501.

Correction: *Native Daycare Continues to be Successful* article (Feb./March NewBreed Journal) had some mistakes. The daycare was established for low-income families, not only for Native families. Ann Lube should have read Ann Luke. The Lebrist names should have read Lerst. Allan Pullings should have been Allan Billing. The two drivers Glende Beach and Leanne Johnson are not Native people. NewBreed Journal apologizes for any inconvenience caused.

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by Donna B. Drummond

The Gabriel Dumont Institute has now been in operation for two and a half years. Much has been accomplished during this short time, and much more is still to come.

The program with the highest profile is the Saskatchewan Urban Native Teacher Education Program (SUNTEP), which operates in Regina, Prince Albert and Saskatoon. It continues to be a highly successful program. This spring, the first class, which began in 1985, will be eligible to receive teaching certificates in the Province of Saskatchewan. Another year's study will give them their Bachelors of Education. At present there are 120 teacher training seats within the SUNTEP program. The student retention rate is higher than that of regular university students, a result of the support and assistance provided by SUNTEP. This support system has helped many students along the path to becoming professional educators.

The Curriculum Development Unit of the Gabriel Dumont Institute has made great strides towards developing Metis and Native Studies materials for use in the public school system, utilizing the core of research done at the Institute and through the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS) over the past several years. Currently, the unit is developing a teaching kit for grade four which deals with the Metis and Non Status Indian people. This kit will include guidelines, classroom materials, and suggested activities for both teachers and students. It is anticipated that the entire grade four project will be completed and partially field tested by the end of the 1983 year. Future plans include the development of grade five, grade eight and grade twelve materials. The Curriculum Development Unit, in addition to these specific tasks, is also active in the production of materials for other training courses.

The Research Unit's purpose has been recently defined "to participate with other units within the Gabriel Dumont Institute and with AMNSIS in a developmental process with Non-Status Indian and Metis people in Saskatchewan to the end of ensuring both their cultural integrity and the improvement of their economic and social circumstances." Specific projects within this unit include: the writing of a major book about the history of the Metis in Western Canada from 1872 to 1883; a major analysis of education and economic requirements of Northern Saskatchewan; the development of an oral histories program and the writing and conducting of background research for new programs and program proposals such as the Saskatchewan Training for Employment Program (STEP) proposal.

The emphasis of the research unit is on primary historical research. However, the research staff also actively participates in conference and workshop planning and in committee and board development training.

The Library has continued to develop and has become a major Native Studies Library. It has by and



Donna Drummond

large, the best collection of Metis history held in any one place in Saskatchewan. It includes the aboriginal rights materials collected by AMNSIS over the past several years. This collection forms a major archival and document collection, and provides the Institute's researchers with the wherewithal to develop the history of Western Canada. The library serves the students and staff of the Gabriel Dumont Institute and the Metis people in Saskatchewan. It's fair to say that the library, in many ways, forms the core of the Gabriel Dumont Institute. Without its services information would not be available for research, curriculum development, project development, or program developments in the area of adult or community education. The Institute has access to all libraries in Saskatchewan and the major libraries throughout Canada, as the Library belongs to the provincial and national library networks.

The Field Program has come a long way since it began in 1981. It provides an information-communication link between the Institute and Native communities throughout the province; it recruits for the SUNTEP program; it establishes career information days in northern communities and it delivers Native Studies presentation to Adult Basic Education Classes and other interested groups.

The field staff produced a number of brochures on Metis history and contemporary concerns as part of their assignments for the Native Studies courses

which they are enrolled in. All field staff are expected to continue their post-secondary studies, as a condition of their employment.

The project development program is responsible for the development of new programs and initiatives of the Institute. Two major thrusts have included the planning for Batoche Commemoration of 1985 and the design, development and negotiation of the Saskatchewan Training for Employment Program (STEP), in co-operation with AMNSIS. This program is currently being negotiated with the Federal and Provincial Governments, and is expected to yield results early in the new fiscal year. The program would see the number of Native people enrolled in occupational training expanded dramatically over the next year or two. It would also provide the necessary supports, counselling services, and Native Studies to ensure that the students are successful in completing their certification program. As well, it is hoped that the training program would provide students with a much greater awareness of Native history and culture and identity. The STEP program, should it be successful, will be the largest single program developed since the establishment of the three SUNTEP centres.

TREPCOM, or Training for Effective Communities, a training course for Area Educational Committees has been delivered to five area education committees so far: Fern Qu'Appelle, Yorkton, Melville, Prince Albert and Meadow Lake.

As well as working in these program areas, the staff and Board of the Gabriel Dumont Institute have been involved in many educational pursuits. For example, negotiations to ensure that the NSIM program continues, have been ongoing. Periodic meetings are held with federal and provincial government officials to ensure that they are aware of the requirements, the developments and the quality of the Gabriel Dumont Institute and its programs. The Institute has become recognized throughout Saskatchewan as a Professional Education Institute. This recognition is manifested through the many requests for information, assistance, participation in workshops and participation in planning, by governments, other educational Institutes and non-governmental organizations. Of course, no organization ever reaches perfection. There are those who are critical of the Gabriel Dumont Institute, and many of the criticisms are legitimate. However, we should always remember that to do anything well takes time, and the only people who never make mistakes are those people or organizations who never do anything. The Gabriel Dumont Institute has a bright future, as an educational institute and as a producer of new ideas. We should be proud of its accomplishments, and we should ensure that it continues to grow and develop to serve the Metis and Non-Status Indian people of Saskatchewan.

Negotiations continue on affiliation with the province's universities. Affiliation arrangements with the University of Regina are expected to be complete by the spring of 1983.

Negotiation of Native Rights was initiated on March 15. Are you optimistic as to the outcome of these negotiations?

by Larry LaBriere



GARY SPARVER: "No, because politics is a subject which I believe has not done much for the Native people as a whole. Once the right to Native people are entrenched into the Charter of Rights, then it is no return. There will be no ground for a defense if the Native people want something important."



CARL SCOTT: "No, mainly because I think it will be too restrictive. Issues are forever coming up. Once the rights are entrenched, issues will come up but the Native people will not be able to do anything about them. Just look at the Timmins, case stated. The Indians were guaranteed housing rights, tax exemption, etcetera. Today, half of the original rights aren't valid. To top it off, the original Treaty Rights weren't worth the paper they were written on."



KEVIN MCKENZIE: "I don't have much knowledge in such political affairs, but in my opinion the Native people have been treated unfairly. Look at the government Indian original Treaty agreements, as an example. One cannot look at these constitutional strings superficially."

Jet Crash on Lac Ile a La Crosse

by Yve Bourcier

A Canadian Forces CF-105 crashed in the middle of the lake one mile from Ile a La Crosse on March 7. The people of this northern Saskatchewan Metis village had their first experience with the operations of the military who train on a 1.6 million acre bombing range nearby.

The pilot, Captain T.A. McKenzie of Carleton, Alberta, was killed. McKenzie was on a routine training flight between the Cold Lake Air Force base and the Cold Lake Air Weapons Range, north of Ile a La Crosse.

I went by snowmobile across the lake to the wreckage. Pieces of the plane were strewn all over the winter road that goes across the lake.

I didn't get a close look because the RCMP and Air Force personnel were guarding the evidence of the crash to be investigated later.

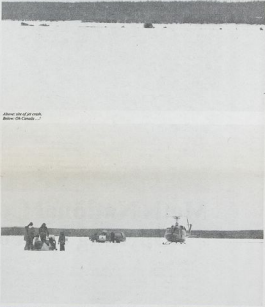
When I was approaching the site I noticed a row of men from the village standing by their snowmobiles quite a ways from the wreck. I joined the group but because my telephone lens wasn't powerful enough at that distance, I asked if the group had been ordered to stay where they were. In reply, the line of snowmobiles advanced closer to the wreckage.

I was told that Air Force personnel had confiscated film and audio-visual equipment from Backley Belanger of Ile a La Crosse local TV. I decided to stay on the "front line" with the other snowmobilers. I did get to move in a bit closer with a few others. We retreated when Lewis DeBruin, who had been on the site taking photos with his 35 mm camera, was stopped by an RCMP officer as he headed our way to join the line. His film was also confiscated.

Belanger phoned the Cold Lake Air Force base to find out why his film had been confiscated. Their reply was that the weather conditions changed so rapidly, the audio-visual or 35 mm film of the first few hours after the crash would help investigators determine if the weather had been a factor in the crash. Backley asked why he had not been allowed to film for longer than fifteen minutes. He didn't get an answer.

A few nights later I was out skiing on the lake in front of our house. There was a light where the crash had been and seats had been erected by the Air Force. Aren't we lucky to have the Department of Defense defending us? □

Above: site of jet crash.
Below: CM-Canada...



DICK WASACASE: "No, I'm not optimistic, even though Native people are more actively involved in protecting their rights in recent years. Look what happened right under our noses when Trudeau tried to abolish Native rights out of the Constitution as recently as last year. The small concessions they do make will be made at great cost to the Native people. It has always been so. I don't expect it to change."

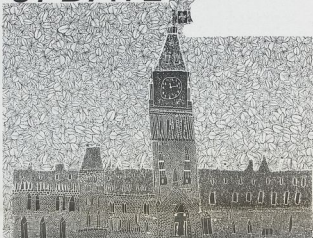


STEVEN McARTHUR: "Only slightly, as there are lots more basic issues right now in Native communities that may distract the leadership. These distractions include unemployment and related problems of a bread and butter nature. It's kind of hard for people at the local level to concentrate as much as they should on the constitutional guarantees and rights, because of these concerns."



RUSSEL CONSTANT: "Yes, once the Native people have a head start, it will be a completely new start into handling our own affairs, such as education, administering our own government, having our own resources, having control over our own lives. For something this important our should and must be optimistic. For it's going to affect all Native people and the children now and the ones to come."

CONSTITUTIONAL UPDATE



Metis National Council's Opening Statement

by Joan Beatty

Ottawa.—Opening statements by the premiers and Aboriginal leaders took up the morning and part of the afternoon of the First Ministers' Conference March 15 and 16 in Ottawa. All had written briefs.

The Metis National Council (MNC) had two speakers: Clem Chartier, Vice President of the Association of Metis and Non-Status Indians of

Saskatchewan (AMNSIS); and Jim Sinclair, President of AMNSIS. Chartier read from a prepared text and Sinclair, who is known for being a good speaker, shot from the hip. The MNC had been given one seat at the constitutional table and the two drew a laugh when they quickly had to switch seats during their presentation. Chartier and Sinclair were selected by the MNC to make the opening remarks.

CLEM CHARTIER:

The purpose of our participation in this Conference is to entrench in the Constitution the right of Metis people to a land base and self-government. We believe the realization of these rights is essential to the preservation and development of our aboriginal nationality within the Canadian Federation. We believe we must have these rights entrenched in the Canadian Constitution to fulfill our Metis destiny.

Children of the fur trade, the Metis emerged as a distinct national community in Rupertland toward the end of the eighteenth century. Our ancestors played a major role in the fur trade economy. They developed a unique aboriginal culture and identity, a new Nation on the soil of the New World. They formed a political consciousness, Metis Nationalism, and expressed this nationalism whenever their collective rights were threatened.

At the time of the Hudson's Bay Company's transfer of Rupertland to Canada, the Metis already had a land base and self-government. The decision by Riel and his followers to resist the transfer resulted

from government agents ignoring the rights of the Metis settlers. When guarantees for the rights to land and self-government were not forthcoming, the Metis acted to safeguard their rights.

Riel's goal in taking control of the Red River and setting up a Provisional Government in 1869 was to firmly establish the rights of the Metis to land and self-government before the actual transfer took effect. The Provisional Government negotiated the entry of Manitoba into Confederation as a province. However, they did not obtain control over the land and resources. When the negotiations resulted in the passing of the *Manitoba Act*, the Metis believed they had a deal which gave them what they wanted, land and self-government. The Canadian Government, however, had something else in mind. The provisions for the land were construed in such a manner that in ten years the Metis of the Red River were almost completely dispossessed.

Displaced from the province they had created, the Metis moved west and north settling at Batoche, St.

Paul, St. Albert, Battleford, Cypress Hills and in other communities. From their new homes the Metis began to petition for the recognition of their land rights and they began to exercise local government functions over their affairs.

As settlement began to crowd in on the Metis again, they again began to fear for land, for the preservation of their culture and for their right to be self-determining people. For twelve years the government had turned a deaf ear to their petitions. In 1884, they again acted in their own defence. The decision made was to bring back Riel to lead them in their fight to have their land and other rights constitutionally recognized. It is not necessary to repeat the story of what happened since it is one of the better-known events in Canadian history. The death and martyrdom of Riel has been a symbol to our people of the injustice they have suffered. Others, who stood up for their rights in Canada, such as Howe, MacKenzie and Papineau, became heroes and influential leaders. Riel was instead branded a traitor.

Even though the government promised to satisfy the Metis land claims in the Northwest, the events of Manitoba were to be repeated. Only a few of our people remained in the possession of their land. The rest were left in abject poverty and despair, dispersed to isolated rural and northern communities, or to the slums of the new towns and cities. Their reward for daring to stand up and fight for their rights has been discrimination in education and training, in employment, in job pay and in the receipt of health and social services. They suffered many problems and acquired an image to a rejected people.

In 1980, when the Government of Canada began to seriously consider the steps to ratify the Canadian Constitution, we lobbied long and hard to ensure that the rights of the Metis would be entrenched in the Constitution. We were successful in having the Metis recognized in the Constitution as one of the Aboriginal Peoples, with a promise that new rights could be negotiated in the future under provisions of Section 31.

We find it a contradiction that the Government of Canada is once again attempting to deny that it has any legal responsibility for the Metis. In particular, we find it difficult to understand why the government would make such a statement at one of the meetings preparatory to this Conference. We had made it clear to the government in 1980 that we were looking for and prepared to negotiate a political settlement. Is the government going to suppress our rights again?

After 100 years we have one more chance to negotiate for our rights. Our main priorities are still land and self-government, as they were 100 years ago. We expect these constitutional discussions to continue until those rights are resolved. The Metis National Council, as the sole and legitimate representative of the Metis in the Prairie Provinces, is here to fulfill the historic mission of the Metis Nation, to secure a place we can call our own. □

"The Metis National Council ... is here to fulfill the historic mission of the Metis Nation - to secure a place we can call our own."

JIM SINCLAIR:

"It's been a long road to this conference. It's been a long road for the Metis to get to this table. You are well aware that Riel was elected those times to parliament but he was refused a seat in parliament. Once again, the Metis were almost refused a chair at this table. However, we are here; willing participants of this meeting, to discuss the aboriginal rights and aboriginal title that should be addressed in the constitution. We have been called rebel Metis. I think that's a fair analysis of us because we went to battle twice for our land. We like to be called that. We've stood up for our rights. We fought for our rights.

At someone else mentioned, our people went to war for this country. Our people died for this country. It's very sad to have seen our people suffer over the years, dealing with oppressive governments, regardless of what political party led that government. We have faced serious problems from politicians not facing up to the responsibility of dealing with us; leaving the responsibility to welfare workers and police forces across Canada. That is who has dealt with us in the past. We have lived under occupation rather than being participants in this so-called democracy.

I would like to remind you again that the problem of democracy, in a country such as this, with minorities, such as the Aboriginal peoples, does not always work. Democracy will only look after the majority and trample on the rights of minority peoples like us. That is why you need a new constitution that will include our rights to balance that constitution. That constitution now has rights for Canada's people, in general, but it must include rights for the Aboriginal people. If you don't include those rights, you will not have a balanced constitution. You will not have a constitution that is valid. You will have a constitution that will work against certain people - minority groups. And that is not fair.

Metis feel, in the strongest terms, that we are not being recognized as aboriginal title for the very reason that Aboriginal people and aboriginal title are one and the same. They are together. You cannot separate them. That is the reason why we are coming to this table and talking about what aboriginal title means to us. It means the right to a home land. It means the right to self-determination. That's our version of aboriginal title.

The Metis must be recognized in the new constitution. We are prepared to deal on a tri-party agreement. We are prepared to deal with the federal government and the provincial government. Once our rights are defined, we want those rights entrenched in the constitution. I do not want to see our rights negotiated from one provincial government to another, under legislation or under a provincial charter of rights. That will not work. Other Canadians are going to be living under a national charter of rights. We have that same right.

The agenda items for the Metis is very straightforward as it includes a land base and self-government specifically for the Metis. We want to see a continuing, valid, constitutional process, with a time table and schedules set out, to deal with the issues we have. We also want to see a definition of those rights that will be entrenched in a national constitution, after those rights are spelled out and defined by us. We want the federal government to take the lead role in protecting our rights and getting them entrenched in the constitution.

I also want to emphasize that we are talking about partnership in this country. We want to be partners. We want to be participants. We don't want to be left out. We want to be included in every step of defining and getting our rights entrenched in the constitution.

Once again, I would like to see it was difficult to get to this table. We'll have some difficult times during the next few years but we are prepared to face those responsibilities. I think the emphasis should be put on our own people to take the responsibility for getting our rights entrenched in the constitution. We are committed to a political process. The courts have never worked for us. We are here to make a political solution with the prime minister and the premiers and other Aboriginal leaders of this country." □

Justice Minister
Maurice Martin
during an
presentation.



Highlights of the Constitutional Accord on Aboriginal Rights

by Joan Beatty

Ottawa — March 15 and 16, 1983 were an historical two days for Native people across Canada. This was the first time in Canada's history that elected national Aboriginal leaders sat down with the provincial premiers and the prime minister of Canada to begin the process of defining aboriginal and land rights.

Although the constitutional accord reached was a disappointment to the Native leaders, and to some premiers, they all said it was a beginning and agreed the next conference would be more productive as the cross-cultural educational process had been dealt with.

Jim Sinclair, spokesman for the National Métis Council, which represented the 80,000 Métis from the prairie provinces, stated that agreement for an on-going process was a big victory for Native people. He also said the Métis were able to get into the agenda for future discussions on a land base for the Métis people — a major cause for the split between the Native Council of Canada and the prairie Métis.

The constitutional accord was signed by the federal government, the Indian, Inuit and Métis leaders, and all the provinces, except Quebec. Premier René Lévesque refused to sign the amendment saying he did not believe in the Canadian constitution.

Following are the main points of the accord:

- Three federal-provincial constitutional conferences to be held in the next four years to deal with matters affecting the Aboriginal peoples of Canada. One conference to be held one year after the March 15 and 16, 1983 meeting.
- Agenda items to include those not fully considered on the March 15 and 16 conference. This will include specific discussion on a Métis land base as requested by the Métis National Council and agreed to by the premiers and the prime minister. The prime minister is to invite the Aboriginal peoples of Canada to participate at these conferences.
- The aboriginal and treaty rights entrenched in the Constitution will apply to both men and women.
- No constitutional amendment affecting Native rights can be passed without full consultation with the Aboriginal leaders at a conference. However, their formal consent is not required.
- The current clause protecting "any rights or freedoms that may be acquired by the Aboriginal peoples of Canada by way of land claim settlements" will be amended to read "any rights or

Stedman and McKeown taking time out from discussions.



freedoms that now exist by way of land claim agreements or may be so acquired."

- Ottawa and the provinces are to present the proposed amendment formally to Parliament and respective legislatures by December 31, 1983.
- An agenda is to be attached to the accord to guide future discussions until the agreement is approved. No deadline was set for the approval of the amendment. Before the amendment takes effect, it has to be approved by Parliament and the legislatures of seven provinces representing 50 percent of the population. □

"Since It's Right and True and Just, It's Got to Happen."

Allmand Comments on Constitutional Conference

by Joan Beatty

Ottawa—One of the strongest advocates of Native rights, former Justice and Indian Affairs minister Warren Allmand, spoke to *NewBreed Journal* about his feelings on the two-day constitutional conference held in Ottawa on March 15 and 16. "If I consider where our Native people were five years ago, this is a great achievement by the very fact that Native leaders sat around the table as equals with premiers and the prime minister."

He said there were many heavy agenda items and everyone knew it would be impossible to deal with such delicate issues in a two-day conference.

Allmand said he understood the frustration felt by many Native people, and the general public, in the slowness and seemingly little progress of the meeting. "I would like to have seen them agree, in principle, to Native self-government, to a consent clause, and I would have liked them to take out 'existing' from Section 35."

However, he said people must be aware that many of the politicians don't know very much about Native issues. If the Native politicians had tried to deal with all the issues in two days, most of them would have been turned down because of lack of understanding. "In a way, it's better. Nothing has been turned down. It's just been adjourned to the next constitutional meeting to be held in six months time. It's good because it gives a chance for the educational process and the lobbying process to work."

The former minister said if Native leaders had tried to deal with all the issues, the provincial support wouldn't have been there. Support of seven provinces is required before anything can be entrenched in the constitution. Allmand said there was a possibility support could have been obtained from the federal government, Ontario, New Brunswick, Manitoba and maybe one other. But the Native leaders would not have been able to get seven governments to support them in their resolution.

Allmand said while it is frustrating, he is glad the doors have not been shut. There is an agreement to an on-going process with the same agenda. "It's slow, but it's moving ahead."

Many of the first ministers have been attending these kinds of meetings and they know how to play the game, Allmand said. This was the first time Native leaders sat down to negotiate with them and it

Warren Allmand says Native rights settlements are inevitable.



has been a real learning process for them. "There is a way of playing the game, and the Native leaders will know the game better next time around. They'll know how to lobby and get the support of the governments."

Allmand said the two-day conference had a tremendous effect on the Canadian public. "Some redneck Canadians were saying it's ridiculous for the premiers and the prime minister to sit down with Native leaders, saying they're not educated, they're not well prepared, and made the accusation that half of them will probably come to the meeting intoxicated. Here we had a whole group of Native leaders who were well prepared, very articulate, very reasonable and gave a fantastic presentation on behalf of their people. Those rednecks will be out to lunch. They won't be able to say anything."

Allmand stated public education is crucial at this stage of the game. The general public is not against aboriginal rights, he noted, they just haven't thought (or taken the time to find out) about it. "The Canadian public saw for themselves what the Native leaders were asking for. They have to respond to reason with reason," he said.

To conclude his remarks, Allmand said, "It's inevitable aboriginal rights are going to be recognized. It's inevitable that we are going to have aboriginal governments. It's inevitable that Native people are going to have their rights entrenched in the constitution. It's going to be done through agreement and discussion. We're on the path of doing it the rational way. Since it's right and true and just, it's got to happen. □

Metis Reject Riel Pardon

by April Beal

Ottawa—The Métis National Council (MNC), during a meeting in Ottawa, March 14th, reached a consensus to table a letter at the First Ministers' Conference stating their position regarding recent attempts to gain a pardon for Louis Riel Jr., Riel, a Métis nationalist, twice elected to the Canadian Parliament, was charged with treason against the Queen and hanged in 1885.

The MNC, the first national Métis group to convene in over 100 years, unanimously endorsed and adopted "as its own statement, the letter rejecting a pardon for Louis Riel." The letter was presented to all members of Parliament and the Senate of Canada.

The letter begins, "As the question of Louis Riel's activities a century ago continue to haunt, the situation of the Métis Peoples of Canada remains unsettled. That Louis Riel did not sacrifice his life in vain is reflected in the continued struggle of the Métis. The Constitutional Rights fought for in 1885 are the very same being addressed today."

In 1978, the Association of Métis and Non-Status Indians of Saskatchewan (AMNISIS) passed a resolution stating injustices suffered by Native people should be addressed by government. In 1978 it was decided that a pardon would be unacceptable to the Métis. A pardon would signify that Riel did something wrong. "We are not interested in negative symbolism," stated the Métis National Council.

The Métis National Council wants the rights the Métis fought for in 1885 to be entrenched in the Constitution Act, 1982, including self-government and a Métis land base. "It is only on this basis that an apology will be accepted. In addition, we are only open to discussing an acquittal of the charges against Louis Riel, not a pardon."

While plans are being made to mark the Centenary of the armed conflict between the Canadian/British military and the Métis and Indian people at Batoche (including a re-enactment of the military march against those Aboriginal peoples), the MNC is afraid it will become another government showcase. The letter states, "unless the Rights to our homeland and Self-Government are constitutionally recognized, 1985 will have no more meaning than 1983, other than being an additional two years of continued oppression, genocide and ethnocide."

The letter concludes on a final note of trust. "However, being cognizant of the growing World public order with respect to National Rights and the principle of Self-Determination, coupled with Canada's leading role in this area, we are confident that the Political Will exists to rectify these injustices and give expression to the Rights of the Métis. □

NCC President Comments on Conference and Metis Council

by Joan Bratty

Ottawa—Stokey Bruyer, President of the Native Council of Canada (NCC), said at the recent First Ministers' Conference in Ottawa that although it seems like a slow process, Native people will eventually get everything they asked for. "In the accord reached, it will take several years to get what we want which will keep the public aware at the same time," he said.

Commenting on the split between the NCC and the prairie Metis, who formed the Metis National Council and won a seat at the constitutional table, Bruyer said he wished them good luck. "When they split away, they said their stand was basically that they wanted to come and talk on a Metis land base and Metis self-government. If you look at the constitution, it says the Aboriginal peoples have Aboriginal rights. It doesn't say Metis have rights, Indians have rights, Inuit have rights. It says Aboriginal peoples have rights. In that sense, they felt they could do better."

However, he said he hoped that the two groups could get together and speak with one voice. Bruyer said it has always been the position of the NCC to speak with one voice and the prairie Metis are welcome to rejoin the NCC. "There is some problem

with the prairie Metis organization saying they're not being represented. I think they are, in terms of the agenda that was agreed on by the three national associations.

"We have come to this conference talking political settlements. We are not talking about a deal or a bargain. We're talking about a political settlement." Bruyer said if you start talking about a deal or a bargain, people will think you are out to get something for yourself. This conference is for all Aboriginal people.

On the question of Aboriginal title, which took up the whole afternoon of the first day of the conference, the Metis National Council maintains Aboriginal title and Aboriginal people go hand in hand and that there is no need to prove you have Aboriginal title. According to the NCC, Aboriginal title is there but you have to define what it is and what Aboriginal rights are. "We are here to define what Aboriginal rights are, not to define what Metis rights are. Metis are an Aboriginal people and we are here to define what the Aboriginal rights of Aboriginal peoples are, not see specific segments of them," Bruyer said.

Jim Sinclair, spokesman for the Metis National Council said that's exactly why national spokesmen

Stokey Bruyer, President of the Native Council of Canada



are elected to put forward their specific issues. "Do you think the First Nations and the Inuit were not at the constitutional table trying to get the best deal possible for their people?"

Sinclair emphasized that a Metis land base was a crucial item on the agenda explaining that there is no way the Metis can obtain and practice self-government if they have no land to begin with. □

Alberta's Premier Peter Lougheed Pleased Metis Group Attended

Ottawa — Responses varied during the historical signing of the constitutional accord on March 16 in Ottawa by Prime Minister Trudeau, the nine premiers, and the Aboriginal rights leaders.

Although the Native leaders expressed disappointment with the more watered down version of the agreement, they didn't openly criticize the politicians involved. An observer stated that more could have been achieved if some of the Native leaders themselves had not started suggesting changes to the first draft of the accord prepared by the federal government.

Even though Quebec claimed to support the Native groups, Premier René Lévesque refused to sign the accord saying his government hadn't agreed to the Constitution proclaimed by the Queen on April 17, 1982.

Following are a few responses by several premiers: Premier Grant Devine, Saskatchewan: Did not comment.

Premier Peter Lougheed is glad the Metis Council participated.



Premier Peter Lougheed, Alberta: Rather than commenting on the accord, Lougheed said he was pleased that the Metis National Council, which represented the Metis from the prairie provinces, was able to attend the meeting. They had to take a court injunction against the prime minister before they were

granted a seat. Premier Lougheed thanked the group for making him and others more aware of what the Metis want in terms of a land base, self government, and rights.

Premier Howard Pawley, Manitoba: "We recognize, of course, that this accord we are about to sign is very limited by way of progress—yet it is progress, nevertheless. I'm sure that when we meet again, we will have made even greater progress."

Premier René Lévesque, Quebec: "I am impressed with the quality of solidarity and with the dignity and pride that has been shown here today (by the Aboriginal leaders) and I think this should be a good lesson to many of us here. Now I say, without any bitterness, that Quebec will not sign the accord."

Premier Richard Hatfield, New Brunswick: "I hope the day never does arise... when our successors say we have done it all. That day will be the day Canada is dying."

The Metis National Council was very pleased with the support received from the Manitoba, Alberta, and Ontario premiers.

David Ahnawok, national Chief of the Assembly of First Nations, said he found New Brunswick's Richard Hatfield the hardest to deal with. Other observers criticized British Columbia's Bill Bennett, saying his government had designed a strategy aimed at stalling any major development at the conference.

Metis Hitch-Hikes to Ottawa For Constitution Talks

Randy Layton discusses Ottawa trip while in Regina



by April Boyd
Regina—An Edmonton Metis is hitchhiking across Canada on a personal trek in pursuit of rights for ordinary Metis people.

Randy Layton, a 40 year old outspoken Metis activist, is attempting to create political awareness amongst the general public and amongst Metis and Non-Status Indians regarding the constitutional issue. Layton presented his case to Alberta government leaders and opposition MLA's before he left Alberta, and will approach others in Regina and Winnipeg.

"This trip is for my people," Layton said, "for my three sons and the child we are expecting this summer, and for all the Metis people like them across Canada who have no say in the decisions now being made about their future, but who will be affected by those decisions."

"I think it is important that someone who represents the grassroots people is at the First Ministers' Conference as a constant reminder that the decisions they make are about individual human beings, not some vague undefined group they've chosen to label Metis."

Throughout most of his involvement in the Native movement, Layton has maintained his image as a spokesman for 'ordinary people', despite holding a

masters' degree in political science from McMaster University.

While he acknowledges the value of his education in dealing with the political system, he credits his motivation to Native leaders like Louis Riel, Jim Brady and Malcolm Norris - and to the teachings of his grandfather, Dan McLeod.

"My grandfather understood the importance of preserving our traditions and culture and ensuring that the basic needs of our people: food, clothing, shelter and education - and their basic rights are protected," he said. "I feel that he has passed that responsibility to me."

Layton says that despite millions of dollars spent over the past 15 years for Native political activism, social programs, economic development and constitutional decisions, "too many of our people still do not have their basic needs met, and our place in the Constitution is nothing more than an acknowledgment, by name, that the Metis are a distinct culture in Canada."

"We already know we are a separate culture because we have lived it and fought to preserve it for generations."

Layton will be writing a journal about the trip for Metis rights and can be contacted through the Canadian Native Friendship Centre in Edmonton. □

Threat of Court Action Wins Metis a Seat at Constitution Table

by April Boyd

Clém Charrier at the conference table

Constitution Act 1982:

Section 35(1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

(2) In this Act, "aboriginal peoples of Canada" include the Indian, Inuit and Metis peoples of Canada.

Ottawa—Six days before the First Ministers' Conference three prairie Metis groups sought a court injunction against Prime Minister Trudeau to block the March 15 and 16 negotiations on aboriginal rights. The Metis wanted to stop Trudeau from opening the conference of Premiers, Territorial and Native leaders until the Metis were represented at the negotiating table. The First Ministers' Conference was to begin deflection of the rights the Indian, Inuit and Metis want entrenched in the Canadian Constitution.

Originally, the three national Native groups, representing Indian, Inuit and Metis peoples, were to have two seats each at the negotiating table. During a meeting of the Native Council of Canada (NCC), (without prairie Metis representation) the two seats were given to one status and one non-status representative, breaking a previous solemn NCC agreement that the prairie Metis would occupy one seat.

The split occurred because the Metis had become a minority in an organization set up to represent the Metis and were continually being forced to compromise their position with Indian positions. At a preparatory meeting on Feb. 28 - March 1, 1983 with Provincial and Territorial ministers and Native leaders, the two key Metis agenda items - Metis land base and Metis self-government - were deleted from the agenda to go forward to the First Ministers' Conference with NCC approval.

March 8, the three prairie Metis groups formed a separate organization called the Metis National Council (MNC). The Council brought together the Manitoba Metis Association (MAA), the Metis Association of Alberta (MAA), and the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS). The Louis Kiel Metis Association of British Columbia unofficially supported the action.

The Prime Minister was named in the court action because Section 37 of the Constitution Act states:

(1) A constitutional conference composed of the Prime Minister of Canada and the first ministers of

the provinces shall be convened by the Prime Minister of Canada within one year after this Part comes into force.

(2) The conference convened under subsection (1) shall have included in its agenda an item respecting constitutional matters that directly affect the aboriginal peoples of Canada, including the identification and definition of the rights of those peoples to be included in the Constitution of Canada, and the Prime Minister of Canada shall invite representatives of those peoples to participate in the discussions on that item.

The Constitution states that the Prime Minister is solely responsible for inviting representatives from the Aboriginal peoples to the Constitutional talks. The definition of Aboriginal people in the Constitution specifically identifies the Metis (Section 35(2)).

Seking a court injunction was the last resort stated Jim Sinclair, President of AMNSIS. "If the courts force them [the government] to invite us, we'll be in a no-win situation, but if the Prairie Metis are not invited, the Constitutional Conference will be a farce," Sinclair said. "The Metis aren't trying to take anything away from any other Indian group," he added.

March 10, Ontario Supreme Court Justice William Parker referred the court case to a Divisional Court. Justice Parker recognized the urgency of the matter, but said the Divisional Court, which is under the direction of three Supreme Court Justices, was the proper court to handle the matter. The three Justices, R.F. Reid, J.R.S. Southy, and H. Krever delayed the matter 45 minutes while political negotiations were being held in Ottawa, and then adjourned the hearing until the next day, March 11 at 2 p.m.

Friday afternoon, March 11, legal counsel for the prairie Metis organizations appeared before a panel of three Justices to withdraw action. Representation had been won out of court. Federal Justice Minister Mark MacGuigan agreed, on behalf of the Prime Minister, late Thursday night, to grant the Metis a seat at the two day conference under the auspices of the Metis National Council. The Council also gained 14 delegation seats.

"We did not want to get a seat at anyone's expense," said Sinclair, constitutional spokesman for the new Council.



Clém Charrier, Vice-President of the MNC, read the opening address at the conference. "After 100 years we have one more chance to negotiate for our rights. Our main priorities are still land and self-government, as they were 100 years ago. We expect these constitutional discussions to continue until these rights are resolved. The Metis National Council, as the sole legitimate representative of the Metis in the Prairie Provinces, is here to fulfill the historic mission of the Metis Nation, to secure a place we can call our own."

March 16, the ten Premiers, the Prime Minister, the two territorial representatives and the four Native representatives signed the 1983 Constitutional Accord on Aboriginal Rights, which included in it, a land base for the Metis.

To quote the Accord:

Removal of "Existing" and Expansion of Section 35 to Include Recognition of Modern Treaties, Treaties Signed Outside of Canada and Before Confederation, and Specific Mention of "Aboriginal Title" Including the Rights of Aboriginal Peoples of Canada to a Land and Water Base, Including Land Base for the Metis.

The next Constitutional meeting is to be held within the next year with Trudeau again responsible for leading Aboriginal representation. According to Charrier, he does not see any problem with the MNC being awarded two seats at the next Constitutional conference. "The Prime Minister has opened up an office to deal with aboriginal constitutional affairs and we'll be starting negotiations soon for funding. At that time, we'll also deal on ensuring the Metis are guaranteed full representation in the upcoming meetings."

Daily Journal

by Joan Bruce

March 13:

It is with great excitement the Wapinitawain staff, including April Boyd, Wif Campbell, Rick Wagemans, and myself, board the flight to Ottawa to attend the constitutional conference dealing with Native rights.

We see other people from Saskatchewan on the plane, including area directors Alvin Campeau, Don Ross, Nan Lafontaine, and other local delegations. The constant topic of conversation is how are the Native people going to make out at the conference.

One thing I notice about the other passengers are their strange looks when they see so many Native people on board. It's even more obvious when you have long black hair, topped with a cowboy hat and a dark complexion, like Wagemans. They're probably wondering what these Indians are up to this time.

We finally make it to Ottawa in the afternoon and check into our hotel. It's about two blocks away from the Conference Centre where the meeting is to take place. We go to the Chateau Laurier where most of the Saskatchewan delegations are staying. I speak to Vital Morin of Le a La Croix who says his ears are still plugged from landing and taking off so many times. He says their flight was a real "wild ride". We are told a meeting of the Metis National Council (MNC) will be taking place the next morning. We head for our rooms to try and sleep.

March 14:

All the delegations from the three provinces are at the meeting. We get a briefing on why the MNC was forced to take the Prime Minister to court in order to get a seat at the conference. Jim Sinclair, one of the



Mederic McDougall, vice-president of the MNC.

speakers for the MNC, outlines why they split away from the Native Council of Canada (NCC). He says the NCC had originally agreed to give one seat to the Metis but a few days before the conference the NCC met with Metis representatives from the prairies and put in their own spokesmen, one status and one non status Indian. The NCC was also not specific

enough in terms of trying to get a Metis land base. In fact, it was not even part of the agenda, as had been the request of the Metis groups.

During coffee break, information comes back to the group that the NCC are also meeting. A telex from Bruce Flannon, President of the National Metis Alliance of Saskatchewan, is passed around which states their support of the NCC. The telex says they support the NCC in the constitutional talks and says that the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) does not represent the Metis in Saskatchewan.

Mederic McDougall of St. Louis, a self proclaimed Metis, reads the telex several times and explains why he had attended some of their meetings. "My understanding of the group, when they asked me to go to their meeting, was there was going to be a split between the Metis and the Non Status Indians. Bruce was to head the Metis and Jim was to lead the Non Status Indians." However, Mederic says he will continue to support Sinclair as long as he keeps pushing the Metis position forward. "I haven't heard from Bruce in quite awhile," he says.

It is also rumored the NCC is trying to knock the credibility of the MNC, saying they're facing the end of the line. A spokesman of the MNC says, "Why would the government give us a seat and meet with us at all hours to try and ensure we have a voice at the meeting if we have no credibility?"

On and on the talks go among the delegates, but it's obvious that it is a strong and united group; one which knows and understands the issues and supports the moves made by their leaders.

During a break in the meeting, Jim Favert from life a La Croix and myself, try to find a sports shop for some runners because his cowboy boots are killing him. "I'm not used to wearing these kinds of shoes," he says, adding that he should've brought his moccasins.

That night, the Metis leaders continue to meet with government officials to try and ensure a Metis land base is included on the agenda. They succeed.

During the evening, Roberta Kelly, AMNSIS director from Prince Albert hands out passes to the closed circuit TV room where the conference can be seen on a large screen.

That same night, the Governor General of Canada puts on a banquet for the delegates and the premiers. Food is provided by the Manitoba Metis Federation, including moose meat and bannock. But, of course, the media is only allowed in as far as the receiving line to take photographs.

I'm exhausted, but some of the more energetic types head out to "J.R.'s" and other undisclosed locations.

March 15:

Everyone that can get into the main assembly hall heads down to the Conference Centre. Security is quite strict and a pass is required for almost every door. The media people are told to use the back entrance; the same one the Prime Minister and premiers use. As we approach the entrance, there is a group of Indian people demonstrating, chanting that the Assembly of First Nations has sold them down the drain. They give the thumbs-up sign as a black limousine drives up and Trudeau gets out. There are all kinds of television crews, photographers and journalists around, showing each other, trying to get the best shot. Campbell stays behind to take photographs while I try to get inside. It's like a mad stampede.

I finally get seated with the rest of the media. The meeting is scheduled to start at 9:00 a.m.; the Prime Minister finally gets to his chair at 9:50 a.m. The opening session, which includes an opening prayer, an honour song and a peace pipe smoking ceremony, takes about half an hour. Trudeau is offered the peace pipe. He takes a puff. Premier Rane Levesque also raises his ever present cigarette up high and takes a puff, causing a chuckle amongst the crowd.

Then begins the long process of opening statements by the Prime Minister, the premiers, and the Aboriginal rights leaders.

Trudeau says the purpose of the historic conference is to define aboriginal rights. He says land is essential to the cultural and spiritual survival of the Native people. Referring to past discussions on the Native peoples' demands for self-government, Trudeau says the definition of what it is varies from region to region. "There is plenty of room to settle on systems of aboriginal governments parallel with, or separate from, the Canadian federation." He states that the federal government is committed to an ongoing process.



Trudeau's opening statement is followed by the Aboriginal leaders' presentations. Clem Charrier, spokesman for the Metis National Council and Vice President of AMNSIS, reaffirms that the circle of life is intact; Aboriginal people will survive. (See article on MNC brief.)

Premier Grant Devine of Saskatchewan says a paternalistic approach did not work in the past and it will not be tolerated in Saskatchewan. He also says his province would not completely rule out self-government but he would reject complete sovereignty. He agrees that Aboriginal people should have greater local control with greater self reliance. He agrees to participate in an ongoing process by providing resources to Aboriginal groups from Saskatchewan. In reference to the aboriginal charter of rights, as proposed by the Native group, Devine says it is too complex to settle the matter in one conference.

The rest of the day is taken up by discussions on aboriginal title. Trudeau asks, after George Erasmus from the Deer Nation brings it up, "What do you mean by title - title to hunting, fishing, title to what?"

Bill Wilson, Vice President of the Native Council of Canada, reaffirming a Chief's position from British Columbia, says the land was given to the Native people by the Creator. "We have aboriginal title to this land, regardless of how you developed it. It belongs to us on the basis we were here first."

Trudeau states, "Going back to the Creator doesn't really help you." Then he asks, "Do we just repeat historical claims or are we going to get down to business and negotiate?"

Charrier, of the MNC states, "We are not here to deal with the legal aspects. This is a political forum. The Metis, an Aboriginal people are basing their claims on aboriginal title. We have it." He also says the legal approach is there through Section 35 of the Constitution if anyone wants to take that route.



Above: Leona Biondo and Georgina Fisher attended meeting on behalf of the OICPA. Below: Vice Premier and Head Bishop of the Metis National Council meeting.



Regina Constitutional Rally



by Larry Laliberte

At the same time leaders of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) were negotiating at the Historical Constitutional Conference, Regina Riot Local No. 33 organized and conducted a rally of support on March 16 at Regina's Legislative Buildings. Rhea Blanehard, one of the organizers said, "It is wanted to show the Canadian public, we people support the issues being discussed at the Constitutional Conference in Ottawa. It was the least we could do to support the efforts of our AMNSIS leaders."

Back at the Chateau Laurier, I get an opportunity to talk to Leona Biondo and Georgina Fisher of the Saskatchewan Native Women's Association. They are upset that the National Native Women's group had an affidavit, (along with the NCC) against the Metis National Council's action to get a seat at the constitutional discussions. "A majority of the women are AMNSIS members and we support the organization," both say, adding that they were not consulted before the decision was made.

March 16:

Trudeau arrives late for the meeting and he seems to be in a foul mood. The Indian people have been patiently waiting for him so they can, once again, open the meeting with a prayer and a peace pipe smoking ceremony. "Do you plan to pray every morning in public?" he asks. The Blackfoot Elders from the prairies say yes and Trudeau responds by leading the Lord's Prayer in French and English. When the pipe is passed around, this time it's also handed to Premier Levesque who takes several drags, amidst the clapping.

Government and Aboriginal leaders had met for over three hours Tuesday night to iron out an accord under the chairmanship of Justice Minister Mark MacGuigan. It is presented to the conference table. Not everyone agrees to it and it's sent back to the drawing board. Several hours before the conference ends, an accord is reached after some fervent negotiations by officials and ministers who meet for three hours while the debate in public continues. (See story on agreement.)

Three press conferences are scheduled, all in a row, including one by Trudeau, one by the Assembly of First Nations, and one by the Metis National Council. Trudeau says although the major issues have not been dealt with, future meetings will allow for more specific agenda items to be dealt with. He cited the signing of the constitutional amendment as a major victory. The amendment is "not perfect, but it will have a considerable effect, I assure you," he says.

Everything ends about 8:00 p.m. and a bunch of tired media people slowly gather up their papers and cameras to go and punch out their last stories and head for home.

Late into the night, in the various hotels, the parties go on. Whether they are victory parties or not, it doesn't seem to matter.

NSIM Faces Uncertain Future

by Larry Laliberte

Regina—One of the most beneficial programs helping Native people further their education is now awaiting budget approval. The Non-Stars Indian and Metis (NSIM) program financially assists Native people to upgrade their educational and technical skills, and where necessary, establishes programs to meet their needs.

Students may enroll in universities, community colleges, technical schools, and various other learning centres.

Last fiscal year the NSIM program faced financial insecurity. They were allotted a 4.5 million dollar budget by the New Democratic Party (NDP). Early in the year (when the NDP were still in office) they put a freeze on .5 million dollars. The government requested the NSIM prove their sincerity and confirm that the funds were being properly spent.

A study was conducted which satisfied the NDP government and the .5 million was to be released. However, shortly after the study was completed the province of Saskatchewan underwent a change in government.

The NSIM administration had to re-negotiate for the release of the .5 million dollars with the new Progressive Conservative government. Unfortunately they were unsuccessful. To add to their financial problems the NSIM program enrolled more students than budgeted for. This was a direct result of the high number of adults and students seeking to upgrade their educational and technical skills as an alternative to being unemployed.

With a loss of .5 million dollars and over-enrollment the NSIM program faced financial problems. At one stage, the program was in danger of being terminated. Fortunately, the government realized the seriousness of this problem.

With the co-operation of various government departments, .25 million dollars was transferred into the NSIM fund. This enabled the program to continue its operations, however, numerous cutbacks still had to be made to compensate for their financial deficit.

Out of a total operating budget last year of 4.23 million dollars, 50% was used for living allowance, 30% went into the cost of courses, learning centres, and administration, and the remaining 20% went into tuition, materials, etc.

Over 2,000 people registered in the NSIM program last year. The majority of students enrolled in the Adult Basic Education courses. Over 250 people enrolled in university courses, many others enrolled in community colleges, technical schools,

and other learning centres. Last year a few students were even sponsored to take courses out of the province, since their requirements could not be met in Saskatchewan.

Area Education Committee

The NSIM program has successfully met the needs of a substantial portion of Saskatchewan's Native people. Contributing agencies include: the Gabriel Dumont Institute of Native Studies and Applied Research, the Department of Continuing Education, Community Colleges, and Technical Institutes.

Area Education Committees (AEC) have also been established in the Association of Metis and Non-Stars Indians of Saskatchewan's (AMNSIS) eleven areas. Their job is very similar to that of a school board; to develop and implement training programs as requested by the areas.

Life Skills Classes Completed

by Fiona Laliberte



Meadow Lake—A graduation dinner was held recently at the Nor'Wester Motor Inn in Meadow Lake for twelve students who received certificates for successfully completing a 16-week Life Skills class sponsored by the NSIM (Non-Stars Indian & Metis) program.

Students who graduated included Leonard Ouellette, Thomas Ouellette, Manley Bishop, Albert Laford, Madeline Morin, Volma Delorme, Linda Bouvier, Phyllis Flammend, Nancy Bell, Billy King, Rita Myrre and Yvonne Murray.

Henry Torond from Meadow Lake was the Life Skills Coach. He took a six-week Life Skills Coach Training Program in Moose Jaw in July & August 1982. He was sponsored through the NSIM program. This was his first teaching class as a Life Skills Coach.

These committees have a vital role in the NSIM structure. All committee members are volunteers and their responsibilities are unlimited. They work closely with Native people in their areas to determine requirements and then establish training priorities.

Each AEC adopts operating bylaws and administers policies and procedures for their area. In addition, the AECs are responsible for recruiting, screening and selecting trainees for any NSIM training program, in accordance with the NSIM guidelines.

In summary, the AECs are responsible for identifying program needs, program planning, setting priorities, selecting candidates, and developing and monitoring training packages. Their duties are considerable and play a major role in the operation of the NSIM program.

Last year the program's total operating budget was approximately 4.25 million dollars. The budget for this fiscal year has yet to be announced by the provincial government. If last year is any indication of what is to come, their future may be in jeopardy. □



Livelong—A graduation dinner was also held in the classroom for twelve students who received certificates for successfully completing a 16-week Life Skills class sponsored by NSIM.

Students who graduated are Theresa Brady, Theresa M. Brady, Cecile Campbell, Linda Carter, Helen Aultman, Rose Ann Carter, Margaret Hafner, Clarice Malheur, William Peobles, Laurie Carter, Kathleen O'Hare and Katherine Warkentin.

David King from Meadow Lake was the Life Skills Coach. He took a 10-week Life Skills Coach Training in Edmonton, Alberta in 1982 and was sponsored through the NSIM program. This was his first teaching class as a Life Skills Coach. □

Help Available Through Community College

by Larry Laliberte

Regina—The Regina Plains Community College and the public and separate school boards are in the last year of a three-year pilot project called the Community School Program. The purpose of the program is to make various learning programs accessible to the general public. The Community School Program operates out of Connaught Public School and Sacred Heart Separate School.

The Community School Program recently added another support service: the Adult Learning Centre. This service provides one-to-one tutoring and access to resource materials for adults who wish to upgrade their academic and literacy skills. Adults who want help preparing for a General Education Development (GED) test are also assisted. The service is free, however it is the students' responsibility to purchase any school materials required.

The Adult Learning Centre is aimed at the unemployed and people wishing to upgrade their academic skills to better compete in the job market. It is available to anyone except those registered in other academic programs, such as a university or programs offered through the public library.

If the instructors feel a different academic program would be beneficial s/he will make a referral and assist in the necessary registering procedures.

The Adult Learning Centre's two school co-ordinators are Max Jellinek and Chris Mansbridge. The two instructors/tutors are Bob Kryewski and Gerry Hill. □

Fund Raising Campaign Very Successful



Reverend Adam Culshaw holds a check for the official opening of Peace Women's Room.

by Larry Laliberte

Regina—The Regina Native Women's Association (RNWA) is \$20,000 closer to their target goal of \$100,000 after hosting a one week fund raising campaign in Regina from Feb. 27 to March 5, 1983. It was the first campaign of this nature hosted by any Native women's association in Canada. According to Donna Pinay, fund-raising co-ordinator, the week was "very successful".

In October 1981, the RNWA decided to raise money to purchase a building to house a community centre, a native daycare centre, and a Native Ministry Centre, as well as an office to continue providing their other services and programs to the community. The fund raising work brings the intended facility

much nearer to reality. They have raised \$60,000 to date.

The majority of funds, during the week, came from the bazaar, which brought in over \$14,000. It was well attended by the Native and non-Native public. Other fund raising activities included, three dances, Bingo's, raffles, and selling soup and bannock. There were also many individual and organization donations.

"Besides being very successful in raising money, the week gave the RNWA extensive media coverage and a positive public awareness", said Donna Pinay. It is not official, however, this fund raising week may become an annual event. □

Native People's Youth Alliance

by Larry Laliberté



The executive members of NPYA. In R: Kim Sinclair, Barbara Fehr, Lyle Daniels, Lyle Daniels.

Regina—The recently established Native People's Youth Alliance (NPYA) is confident they can be the voice of Regina's Native youth. According to NPYA's elected president, Lyle Daniels, being the voice for Regina's Native youth is their number one priority.

Tentative plans are to establish separate committees to concentrate on education, alcohol and drug abuse, recreation and communications. "The number of potential activities we could initiate is unlimited. Of course, this depends on how active the members will be," Daniels said.

The NPYA recently hosted a constitutional briefing session with representatives from the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). The importance of the up-coming constitutional negotiations and the position AMNSIS will take was explained. Rob Miles, AMNSIS legal

counsel, and Dan Ross, Area Director for Western Region III, were invited to explain the package and answer questions.

Daniels officially introduced the NPYA and explained how the Youth Alliance had originated from a voluntary youth committee. This committee had concentrated mainly on drug and alcohol abuse in Regina. The members, all in the young adult age bracket themselves, helped drug and alcohol abusers in that same age group. They felt the age similarity had a lot to do with the success of their program.

The youth committee worked in conjunction with AMNSIS's Native Alcohol Council (NAC) program. Many were already familiar with NAC's philosophy and treatment methods since most had worked in that program.

The youth committee soon became recognized and received a lot of support and encouragement

design by Norman Sinclair and Kim Sinclair



from the community and various agencies. Chris Lafontaine, director of Provincial Metis Saskatchewan Housing Association, was impressed with the youth committee. He suggested they host a youth workshop and explore the possibility of organizing a Native youth alliance.

Lafontaine helped organize a one-day workshop on leadership skills and self-development. They invited Howard Rainer from Brigham Young University in Provo, Utah in the United States. Rainer is an employee of American Indian Services as a specialist in self-development.

The one-day workshop, held at the Riel Crossroads Centre in Regina, was very well attended. Rainer began by having the participants do exercises to relieve tension. The importance of self-confidence, and how to develop and practice leadership skills was the focus of his lecture. Rainer recommended the establishment of a youth alliance. He complimented the work already done by the youth committee, however stressed the potential a strong, large youth alliance could have.

Rainer donated beautiful, full-colour posters he had designed. One set of posters was also framed and raffled. The profits were to go towards helping the youth alliance get off the ground. With some capital in the work with the group planned further meetings to discuss the formation of a youth alliance, the objectives and executive structure.

At follow-up meetings it was decided to name the organization Native People's Youth Alliance. Elected executive members are: Lyle Daniels, president; Kevin Daniels, vice-president; Aaron Welsh, treasurer and Roberta Fehr, secretary. The board members are: Brian Sinclair, Gary Daniels, Greg Daniels, Elooa Massee and Kim Sinclair. When the membership becomes large enough these positions will come up for re-election, anticipated in early fall. Kim Sinclair was appointed Executive Director.

For additional information about the NPYA you can contact any of the executive at 527-0193.

BATOUCHE

centennial

1985



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Planning Stages

We Need
Your Ideas

1985 will mark the 100th anniversary of the Northwest Rebellion - the last stand of the Metis Nation and one of its finest hours. Metis people will be celebrating that anniversary and by doing so will be reaffirming their pride in their heritage as well as their determination to make Metis culture alive today and to continue the fight for Metis rights and social justice.

AMNSIS and the Gabriel Dumont Institute will be directly involved in carrying out projects and putting on events - both at Batoche and around the province. The planning for these projects and events is already going on. 1985 will be a time of celebration for Metis people - and it is the Metis people who should rightfully decide what kind of events and projects should make up the celebrations. To make it as easy as possible for you to get your ideas to us, a panel will be visiting each of the eleven AMNSIS areas to meet with Metis people interested in discussing the plans or putting forward ideas. We encourage you to start thinking about ideas for 1985 and discussing them with friends so that you will be prepared when the panel visits your area. Dates and places of the visits, to begin in early March, will be announced through AMNSIS locals.

Here are some examples of the kind of projects which might take place: travelling plays about Batoche, Riel and Dumont; a popular book on the history of the Metis people; a recording of Metis songs and fiddle music; a series of Metis comic books telling the history of the Metis; local and provincial essay contests for Metis students writing about Metis history and culture; the declaration of a Metis national day to be celebrated every year.

Suggestions and ideas re: Batoche Centennial 1985 can be forwarded to:

Tom Low or Claude Pett
AMNSIS
1170 8th Ave
Regina, Sask

Batoche Historic Project
Dumont Institute
2505 - 11th Ave
Regina, Sask

AMNSIS Section of Metis and Non-Status Indians of Saskatchewan

WELCOME YOU TO



July 23rd - 24th, 1983



Schools Feel Economic Pinch

by Larry Libbert

Regina—The Regina Board of Education has officially announced the closure of four schools effective at the end of June, despite concerns presented by the residents opposing these closures. The schools, soon to be history, are Strathcona, McNiven, Queen Elizabeth, and Highland Park.

One of the four schools to be closed, Strathcona has a high Native enrollment. Mary Pitawanakwat, a resident of the Strathcona district presented her concerns to the meeting. Pitawanakwat argued that the closure of Strathcona would deprive these students of the unique learning environment developed because of the high Native enrollment. "The low student enrollment means better education and

Strathcona provides education suited to the Native student," said Pitawanakwat. "Having children move to a different school would deny these students proper education," she added.

Donna Pinay, of the Regina Native Women's Association also expressed her concerns. Pinay said that the young children will now be forced to walk a considerable distance and endanger their lives crossing two of Regina's busiest streets. "It's important for young children to have neighborhood, school, and it's their right ... education is the right of all citizens," Pinay added.

The Board of Education said low enrollment and high maintenance costs make the schools too expensive to operate. They argued that the money saved closing these schools would be used to upgrade other existing schools. Pitawanakwat then asked the board why they were having a public hearing if their minds

were already made up to close the schools. John Beck, Chairman of the Board said "We're having this hearing so the public can't come back at us for not having one after the schools are closed."

Trustee member Mary Hicks said the Strathcona area is located in the inner-city which is heavily populated with apartment buildings and elementary students don't normally grow up in "apartment ghettos". That remark ignited negative response from the assembly.

Despite opposition from the residents and various concerned groups the Regina Board of Education will have four less schools to maintain at the expense of the students and residents. There are also indications that more schools are to be closed in the near future.

Amnsis Disputes Population Census

by Joan Beatty

Regina—The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) is saying the recent population census done on Native people by the federal government is "grossly inaccurate."

The census counted 202,700 status Indians, 98,280 Metis or those of mixed Native and European ancestry, 75,110 Non-Status Indians and 25,930 Inuit. An official from Statistics Canada said the quick count was done at the request of the Prime Minister's office so officials would have a better idea of the number of people affected by the aboriginal rights issue.

In a letter dated February 22nd to Prime Minister Trudeau, AMNSIS stated the reason for the inaccuracy was related to two factors: One, was the manner the question of ethnicity was asked. It was related to the ethnic group to which an individual's ancestors belonged when they first came to this continent. The second factor relates to the sampling methodology. Did Stats Canada adjust their figures to take into consideration the fact that a much larger percentage of Aboriginal people live in rural or isolated areas as compared to non-Aboriginal people?

AMNSIS says if Stats Canada had been indeed serious about doing an accurate population count of Aboriginal people, then it should have phrased its questions as follows: "Are you a descendant of one of the Aboriginal peoples of Canada? If yes, with which group do you identify? Indian, Inuit or Metis?"

AMNSIS estimates the report to have underestimated the Saskatchewan Metis and Non-Status Indian population by 2.5 to 3 times.

In 1981, the Department of Northern Saskatchewan gathered statistics on the population which indicated the total population of the northern administrative district at approximately 31,000. Of this, 2,000 were status Indians, 4,000 Whites, leaving a Metis and Non-Status Indian population of approximately 14,000. AMNSIS also says there is a concentration of Native people in the major urban centres in Saskatchewan which number about 10,000 each. The centres include Prince Albert, North Battleford, and Saskatoon. All of the other urban centres, plus the fifty or more towns villages and rural areas also have Native people residing in them. Combining all the above figures, this is much below the numbers estimated by the federal government at 22,000.

The Native Council of Canada claims it represents about one million Metis and Non-Status Indians in Canada. The census places the combined total at 173,370.

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This beautiful calendar is done in Royal Blue and Gold; measures 11 1/2" X 12 1/2", and features the Metis peoples position papers on the new Canadian Constitution. It is not only beautiful, but also educational. Posters presented are factual and of great historical significance in the formation of the new Constitution.

This calendar is an excellent tool to be used as a teaching aid, or, could be used as a resource guide for those interested in learning more about the Metis people. Information presented here has never before been printed and distributed to the public.

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Constitutional Meeting at Elders' Hall



Photo by C. Basso

by April Boyd

Regina—Why is there so much energy being focused on the Constitution when there are so many other negative issues affecting our lives?

On February 24th, the Regina local of the Native Youth Alliance organized a special community meeting at the Riel Crescenta Elders Hall to discuss the Constitutional issue. Rob Miles, Association of Métis and Non-Status Indians of Saskatchewan's (AMNSIS) legal counsel, and Don Ross, AMNSIS Area Director of Western Region III, were there to help clear up the confusion surrounding this issue by answering people's questions.

"We have a unique opportunity. It may be the only opportunity to put forth to the government what the Métis want," stated Miles.

In 1869-70 and in 1885 the Métis Nation fought for a land base, for self-government, and for the right to belong in the developing economy of Canada. They were fighting to be equal partners in Confederation, and to be equal citizens in a democratic society.

Miles pointed out the historical consistency of the two earlier struggles, and of the struggle that will come to head on March 15th and 16th, 1983, at the First Ministers' Conference in Ottawa.

"The reason we want [our] rights in the Constitution is because it is the highest law in the country," Miles explained. "Once it's there, the rights are protected. The federal and provincial governments can't take them out. We ask no less in this constitutional conference than what Riel fought for in 1869-70; no less than 1885."

After explaining the historical basis, Miles opened the floor for a question and answer session. The following were some of the questions raised:

Q: Who are Métis?

A: The Métis people themselves should determine the membership, but the person should be of Native ancestry. They must show themselves and be recognized in the Métis community. After the Métis were defeated in 1885, they were taught to be ashamed of their heritage by churches and schools. Many Métis know what it's like. They've lived on the road allowances. Those who are not recognized in the Métis community will have to provide historical records to prove their ancestry. Some people may think, "So the Métis are going to get land and all kinds of benefits." The Métis will have to do a very careful registration process to identify Métis people. People should be registered, for example, before a Métis Registration Committee. But it is the Métis who must identify their people. Many Métis already have membership in the Association (AMNSIS).

Q: When the Métis and Non-Status ask for recognition, what about the north-south differences?

A: Once the land base is guaranteed in the Constitution the 122 Local will have to sit down and outline what they want: who wants to be a farmer, and who wants to be a business? In the North, people may want to maintain the traditional hunting and trapping livelihoods. Central Saskatchewan tends more towards farming and in the south, people may want land for farming or money for economic development.

Q: What happens to the Non-Status Indian people?

A: Many women have lost their status, children, too. There are communities where people had to give up their status to get a job. The Métis will have to discuss this with the Indian people. Don the person want their status back, or do they want to become members of the Métis Nation? People will have to identify where they want to be. People should have that right.

Q: What is self-government?

A: The Métis communities will be like local municipalities, but more than that. The right to become a local municipality comes from provincial legislation. Ours will be in the

Constitution. Our rights will extend beyond the land base. Grants and programs delivered now, from the government, will be delivered by the Métis government. The Métis government will have that as a right. Programs will be adequately funded. Education, for example, will become a right rather than an going on our hands and knees to beg for government funding.

Q: What system of government will the Métis self-government be patterned after? Will it be that government?

A: The government will be what people want. It will be controlled by the people on a one-person one-vote system. The form of this government will be what the community and people decide fits their needs the best. The people will have to decide whether AMNSIS will be absorbed, although a provincial organization of some type will be needed.

Q: What is going to happen to Batoche and the Métis lands?

A: How these areas will be governed will have to be decided by the Métis people. Right now, the struggle is to get recognition of the land base in the Constitution. For example, in Alberta the Métis farms in communities have Métis Councils. Here, they may be set up like a town council. Each "mayor", for example, will sit on the provincial council. Whether they will be called Métis Local, Council or Colonies will be up to the Métis people.

Q: What about Métis representation in the Parliament of Canada?

A: Laws are passed in Parliament, and once there is Métis representation an legislatures in Parliament, jurisdiction and funding can occur with Métis participation.

Q: How will people be voted in?

A: In Australia they do have representatives for aboriginal people in their Parliament. There are a specific number of seats reserved in Australia for the aboriginal people and they vote a certain number of aboriginal sites off. There is a general voters list, and a separate list for those who want to vote for aboriginal people.

Miles warned that there may be opportunistic splinter groups developing. For the last two and one half years, AMNSIS has worked on the Constitutional issue. "There are always individuals who don't respect democratic rights, the one-person one-vote system," Miles stated. "Be wary of those who don't want to participate in the democratic process; those who want to start at the top by forming their own organization."

"It's the non-Native politicians making the laws right now," explained Don Ross. "Our job at the local level is to get the word out by word of mouth. All the prep work has been done. The more people we get to, the more strength we'll have," he added.

"Who is a Métis?" Ross asked. "We will have to have a referendum. By 1985, the centennial of Batoche, we'll have to declare ourselves. We'll have to have an Elders Council. The cut off date to declare ourselves will be 1985. We'll have to set up a grievance committee, our own, not a whitesman's court. There'll be non-Native people who will be turned away; some who just want to jump on the bandwagon. We want a registration process that the Métis and Non-Status control," concluded Ross. □



Jim Carrier Dies Suddenly

Rights—Jim Carrier, a well known northern trapper, fisherman, and tourist operator died suddenly of a heart attack on March 1. He was attending a fisheries meeting in Nipawin when he was stricken.

He had also just finished attending the Prince Albert winter festival where he had participated in many of the trapper events including his famous moose and goose catch. Whenever Jim took the stage to compete, people knew no one would have a chance against him.

Jim had also just taken over as president of the Saskatchewan Trappers Association a few weeks prior to his death where he had been involved for about twenty years. He said at the time he was very enthusiastic about becoming president again even though he knew the trappers would be facing hard times with the government cutbacks. Carrier was also a board member of the fresh water fishing advisory board.

Carrier, 62, saw action during the Second World War and shortly after his return began his work in resource related issues.

He is survived by his wife Caroline and four sons, Roger, James, Dwayne and Barry. He also has three brothers and three sisters. Carrier will be missed by all the trappers and all northern people. □

Variety Night at Weyakwin

by Sandra Nelson

Weyakwin—On February 12, 1983, there was a Variety Night held at Mochizuki Hall in Weyakwin, Saskatchewan to celebrate Valentine's Day.

To start the night off, there was a male model contest. There were nine entries: a cupid, a King of Hearts, a bride, a Dolly Parton, a Miss Canada, a Hawaiian and other beautifully dressed men. The victorious winner was Tony Beany, who won the Best Male Model trophy.

The winner of the Best Singer trophy plus a cash prize was Kathy Red. The winner of the Best Performance trophy plus a cash prize went to four-year-old Amanda Nilsson, who jiggled, did a pow-wow and a bird dance.

The winner of the cash prize for the best basket in the basket social was Nora Nelson.

There was a hot sale held with donations of magic hats made by the Recreation Club. These magic hats were hidden from view until purchased. The buyer had to wear his hat throughout the evening. The beautiful "magic" hats had an assortment of odd items hanging on them, like potato peelings, orange rinds, chunks of onion and garlic, spoons and forks, garbage bags, cards, grass, etc.

Although it was the first of its kind in Weyakwin, the whole night was a success.

METIS HISTORY



Researched & Compiled by
Ronald Bourgeault

In the previous article (Jan. Newsletter) we saw how women were made dependent upon men. This subjugation did not happen in the same manner with all women, although it was usually created within a state of colonialism.

How did the subjugation and oppression of women come into being with the Indian population of the fur trade? The coming of the Europeans, with the internal forming of classes, and hence the subjugation of women, was not something happening within the northern Indian population. Unlike the Inca people in the Andes, the northern Indian population was still an egalitarian or communal society, rather than a class society.

FORCED INEQUALITY BETWEEN WOMEN AND MEN

With the creation of the fur trade came the beginning of the creation of a class society and the forced

creation of inequality between women and men within Indian society. The fur trade also required the forced exploitation of both men and women as a source of labour. It was not something that happened immediately. The creation of class (e.g., a peasant working the bush, producing fur) took many years. The beginning of the oppression of Indian women was not something that generally happened as a result of the creation of class differences. The inequalities between women and men was a part of the creation and growth of a class society.

CREATION OF CLASS DIFFERENCES

The economic co-opting and forced creation of class differences, (and differences between men and women) by a foreign economic system, was the basis of colonialism. Inequalities were created between Indian women and Indian men. As well, the colonialism of the fur trade created particular inequalities by the exploitation of European men over Indian women. Over a period of time the colonial relationship with the Europeans created class and racial differences among Indian women, just as it did within the overall Indian society. However, the exploitation of Indian women existed in a particular

manner. Apart from economic exploitation, sexual exploitation also occurred.

Within communal Indian society, men and women had equal participation and responsibility in production, distribution and consumption of their basic necessities. Production was for use. No goods needed by the whole society were kept as private property.

The only division of labour was by sex, not by class. Women did particular work and men did particular work. Their society was based upon social and economic mutuality.

To get communal labour producing fur (other than for their own use) the European capitalists introduced goods replacing the ones Indian people were producing. They also introduced new tools such as the gun, steel knife, trap, axe, displacing the tools that had been used for centuries. The Indian population became dependent upon the new technology but were not allowed to produce these themselves.

To gain control of the communal society and turn the population into a labour force required more than simply creating economic dependency. The social relations that existed around the production of goods for internal use had to be changed. The real



Within the communal society the individual and the society were one and the same. With the beginning of colonial conditions the European capitalists were attempting to create a split between the individual and the society and establish male authority over production.

preparing yarn. (Left) Spinning wool on a spinning wheel, Northern Saskatchewan, circa 1910. (Right) Spinning wool on a spinning wheel, Northern Saskatchewan, circa 1910. (Bottom left) Indian Indian woman for portrait, circa 1910. (Bottom right) Social gathering possibly in Montreal, circa 1910. Little or no recognition has been given to Native women for their contributions to the development of Canada. Native women's roles have suffered considerably in the last 10 years.



egalitarianism and communalism had to be altered, changed or destroyed for labour to become productive to the capitalists. Since the Europeans wished to establish Indian men as the main producers, they had to deal with the egalitarian and autonomous power women had in relationship to men. Women's autonomy within the communal society had to be destroyed. This did not happen immediately but occurred over a period of time. Women were not completely passive and willing to allow it to occur either.

FIRST STAGES OF ECONOMIC CONQUERING.

The first stage of economic conquering was over 100 years, from approximately the 1670s until the 1770s. We have seen how communal labour was changed from producing goods for internal use into a peasantly producing goods for exchange with the Europeans. What was then produced by the peasant labour force (e.g. fur, food for trade) was considered a commodity and private property of those who produced it. The commodity was then used to trade with the Europeans for other commodities which the Indians were forced to become dependent upon. The European capitalists directed their technological goods towards men, intentionally creating a relationship that worked towards undermining the communal society. The colonizers directed their trading to those 'leading' men who they saw as having the greatest skills in trapping and producing fur.

"... You are by Presents of Brandy, Tobacco, knives, Beads, etc. by kind usage to draw the natives to trade with You, ... and when a leader come to trade with You, if you think his goods will amount to 500 Made Beaver, give Him a Captain's Coat, Hat, Shirt and other things at usual... A Man that brings you 300 Made Beaver give him a lieutenant's coat with other things at usual and any one that brings 150 Made Beaver or near ought to have a plain coat, with Tobacco and Brandy give Him in proportion to the Goodness of His Goods ..."

During the first stages of economic conquering - when the Indian society was still communal and egalitarian - certain men good at trapping for men may have been in leadership positions. But their leadership and power was only in organizing the trapping. It did not extend over the rest of society. Once trapping was finished they had no more say over what they produced. Women then probably assumed the responsibility for preparing the fur to be used as clothing. The power relationship between those who produced the fur and those who prepared it for clothing was mutual. The same applied to the hunting and gathering of food. If some individuals were skilled at doing something or able to produce more than their comrades, what they produced went to the whole society. Within the communal society the individual and the society were one and the same. With the beginning of colonial conditions the European capitalists were attempting to create a split between the individual and the society and establish male authority over production.

The following is a very long quotation taken from the journal of the Chief Officer or Governor of the Hudson's Bay Company at York Factory over a period of months during 1786. It deals with the English, who had already been at York Factory for a period of 30 years, and who were trying to extend their trade to the North with the Dene (Chipewyan) people. The Indian people around York Factory, who were for the most part Cree, had already gone through the process of economic transformation and were being used by the English to establish trade relations with the people in the interior. What we are going to see is how mercantile capitalism gained control - economic conquering - of a communal society and started to engage in the alteration and exploitation of that society.

The English started to establish the trade by using a captured woman from the Chipewyan people, who they called the Slave Woman. These excerpts show how a woman from the Dene society, because she exercised considerable power as a woman within the egalitarian society was used by the English to get control of the population. The Slave Woman was captured and kept within the fort at York Factory for a year and a half. The English intended to instill within her the value of British goods and the idea of private property. They intended to stop people from producing for the social good of the society, to foster within them the value of and dependency upon British goods, and to develop production for trade or exchange.

The contact was made with the Dene people, via the Slave Woman. When contact was made the

Captain of leading traders (men) from the York Factory Indians (Cre) were used to establish the trade relationship with the Dene men. The idea was to establish the men as the main producers. They would then have the power that goes with being the main producers once they were drawn in as a labour force.

"The Indian Slave woman at I sent with them has been the chief instrument in finishing of it what has been done for when they came up with the Indian trade... But on the tenth day when they were... to stay there no longer the woman came and follow'd and was made her sign. She had found some Indians. And Stewart went out to meet her they came to the tent. She brought 2 Indians with her, then when Stewart came to her she made the Signal for the rest. She had found about 400 and had brought with her about 360 men. The clearest all ever he seen in his life, that came where the Indians was in the tent, but the Woman had been herself so hoarse with her perpetual talking of her Country Men, in persuading them to come with her that she could hardly speak, but when they were all met then Stewart did the Cap'n tell them Indians what they were come about... they spent the best part of 2 Days together. Made... presents of Goods and they had traded with as... by adopting some of the young men for their Sons and so parried very good friends. By this success I believe our company may begin to be thought a rich Company in a few years."

James Knight, the Governor at York Factory, describes how they were bound into trading. Through regular trading he planned to make the Dene slowly dependent upon British goods. But just trading was not enough. They wanted a guaranteed production of furs. The British capitalists wanted to create the notion of servitude, or the idea of being subservient and willing to produce beyond what was needed to trade for their own needs. The Europeans wanted to break the spirit of the people in order to destroy the communal society and replace it with a new form of social relationships - feudalism. Within the developing feudal structure, each for trade past would have peasants working the bush producing fur for their "foreign masters". For this new economic form to be successful it needed the population to be motivated beyond that of economic trading. The people had to be made psychologically dependent and willing to produce when it was required of them. The Slave Woman, in effect, helped to establish this in the early stages. The British strategy, as we can see from the following quote, was to stop all trade once dependency occurred and create severe material hardship among the people. If any elements within the society that were opposed to developing relationships were to be established it would have to be on the terms of the Europeans.

"I have now had some more discourse with those Northern Indian strangers & begin to think the charge I have been at to bring this peace to pass in the best way for us... as ever was in the AN.W.I., but these Poor people have more but are forced to live by the bow and arrow and they cannot live a great many together, because they have

walking to submit on but what they hunt...but if Please God when I have Settled a trade amongst them and can bring what I am a working upon to pass I will supply the trade with those Indians for a year or two and let them make... on them and drive the Dogg's to the Devil..."

Knight describes the power and influence the Slave Woman had with her people and with the people around York Factory. He reveals how he trained the Dene men to use the gun as a tool of work, developing the skill and, at the same time, work, developing the skill and, at the same time, gun powder, shot and repair of the gun, they could control the Indians' tools of work. Knight also reveals how the people brought to York Fort were trained to bring in only furs in season and to prepare the furs for trading. Knight shows how the Slave Woman's influence directs the population into learning the skills of producing fur for the European market.

"...now she (the) here she doth use her Countrymen they dare hardly speak to her tend spurs... of our Indians in telling how... they killed 6 of these people when they smoked the friendly pipe to make a peace. I keep all the Indians as came with her in the factory for fear of any mischief and shall carry them on some part of there way in there return and do train them every day to use of Guns...Now this method as I have taken brings the trade with it, and secures the Indians and put them out of all fear at there coming near that only but they had been directed... to stretch and cure these skins and to bring more but what is in season and since I am now a writing on this I cannot omit one passage when I was a showing these Indians some skins that was well stretch'd and good season there was and old Man... with Northern Indians as said something for these trading of skins out of season. The Slave Woman started up a passion telling him by the nose, pull'd home backward & call'd him fool and told him if they brought any fur such as they were directed they would not be traded..."

Six months later the Slave woman died, but not without the Governor of York Factory expressing his

The Europeans wanted to break the spirit of the people in order to destroy the communal society and replace it with a new form of social relations - feudalism.

remorse at the loss of such a valuable contact agent. He goes on to reveal how she really understood the interests of the Hudson's Bay Company and what an active role she played as an agent of colonization. By asking that her brother be named a Captain in trading the Slave Woman understood the new colonial power role of Indian men as the main agent of production. What she didn't understand, and couldn't predict, was the role changes that would likely unfold under colonial exploitation over the years.

"...the Northern Slave woman departed her life after about seven weeks illness. The sorrow in losing her was very prejudicial to the Company's interests. She was to have gone about the middle of April with all her Countrymen & 2 Englishmen as I had designed with them as far as Churchill River... and She was to go to have stay'd there 'till I came and She was to go with the rest and till her Countrymen that I was coming to build at Churchill River and settle a Trade there with them... She had made such proposals to me to bring the trade of that Country to Churchill River & had promised that She would never rest 'till she had completed it by going among all the Nations therabouts & to acquaint them what commodity's we deal for & what Season's they must get there skins in and she must dress them & stretch 'em. And further said upon consideration of my making her brother a Captain he should go amongst them Indians that had the Yellow Melite and she would go with him to see that he performed his Business as he should do... She said she did not expect to do what she went about before 2 years & half was expired, but she would wait in all the Indians as soon as possible to trade & that there was a (1) Great Nations as was their friends at undressed one another and that there was a 2 Great Nations bordering upon their friends that does not understand each other but does many one amongst another..."

"...She was resolved not to go to live with her husband unless he would accompany her when she went to manage this business. She was one of a very high spirit and of the firmest resolution that ever I saw anybody in my days and of great courage & forecast also (indians) with an extraordinary vivacity of apprehension. Regularly taking another right as was proposed to her & presently give her opinion whether it would do or not. And I am sure the death of her was a very considerable loss to the Company for the waiting here almost 2 years with us & going one year to make the peace and being Chief promoter and actor in it which has cost'd respect to her & carry'd also a Great way among the Indians and that she know'd 'till she was..."

Near the end of his journal Knight reveals a symbolic happening between the Slave Woman and himself. There was a struggle over whether or not she was going to accept the idea of private property and become an active, but exploited, agent of colonialism. The symbol of the struggle was the kettle and whether or not it would be received and used by the Slave Woman as private property or communal property. By receiving the kettle as private property it served to begin to destroy the internal notion of producing goods for internal use, and prepare the society for producing goods individually as private property for trade. This led to the creation of individual trapping separate from producing for the whole society. With individual trapping came the formation of the individual family organized around the trapping. This was totally different from the old communal family. It eventually led to the breakdown of the communal family organization, the communal society as a whole, and the creation of individual family units as the basis of production of the Europeans. This was ultimately the intent of the British capitalist - to break down the communal family and communal society. In order to do this they had to destroy the egalitarian position of women within that society. This is why the Slave Woman was so valuable. The quote serves to reveal one other thing - the creation of servitude.

"As I have been writing about the Slave Woman (Deccan'd) it will not be amiss to mention one thing. Last June She gave away a little kettle as I had given to her to carry with her when she went back into her Countrymen's house. I told'd her about it she said she would not give it away. I sent to the Indian as had it and it fetched it away & show'd it her. She told me was a (or for he had stole it for she did not give it him & said that her Indians should kill me when I come to Churchill River and did rise in such a passion as I never did see the like before & I cuff'd her Ears for her but the next morning she came & cry'd to me and said she was a fool & said I told me that I was a father to show all that she and all her Indians would love me & I should never come to any harm. She had been very good ever since in giving me any information & always speaking in our praise to these Indians and her own. We buried her ab' 4 a clock..."

To be continued in the next issue.



n . a . t . i . v . e T . H . E . A . T . R . E

INTRODUCTION

Word of mouth was once the history book of the Métis people. They lived together with a distinct identity expressed through their own Métis languages and way of living. Fiddle music, dance and song told stories preserving their history and expressing their culture.

To survive as a cultural entity, in the technological world of today, Métis people must find some medium to express the language, lives, dreams and politics of the Métis, past and present.

The electronic media is largely responsible for the replacement of Métis cultural values and language. The participation of Métis people in their own film making, radio programming, writing and computer programming can strengthen the identity of a people who are bombarded with the 'American Dream'.

Film companies, run independently by Native people, are presently out-of-limits financially. However, live drama, which is much less expensive to produce, has taken a foothold in Saskatchewan in the last five years.

In the summer of 1978, the Oscar Summer Players visited northern Saskatchewan villages in search of "characters" for a play about northern Saskatchewan Native people. Travelling with the cast was Andy Tahn, artistic director of Saskatoon's Twenty-Fifth Street Theatre, Bruce Waring, tour coordinator, and Andrew Seknaski, a writer.

Joe Charles of La Ronge was the troupe's "Cree connection" to the life and people of northern Saskatchewan. There was no "Dene connection". Although a Dene village was visited, the Dene of Northern Saskatchewan were not part of the play.

Joe was the first Saskatchewan Native person to perform in original professional theatre in Saskatoon. *Don'tcha Know the North Wind and You in My Hair* was the first professional Saskatchewan play about Native people to have some Native input, however minimal. Joe met and joined the troupe while they were in La Ronge researching the play.

In 1973-74 the high school students at Rossignol School in the northern Métis village of Ile a La Crosse produced a play for their bi-centennial celebration. Lou Borgeson was the first director of this high school drama group. Val Drummond was hired by the Ile a La Crosse School Board to research historical material for the play. The cast, the director, and the researcher worked together to improvise scenes for the play and the cast was completed in May 1978 and *Saskatchewan Kayak (Ile a La Crosse Play)* toured in North-western Saskatchewan in June 1978. The play was student theatre; it was also

the beginning of Native theatre in Saskatchewan.

The all-Métis cast performed to Cree audiences in both Cree and English. This was the beginning of the only Cree-speaking theatre in Saskatchewan. The Rossignol High School troupe is now known as Upsuak (small) Theatre and is in its fifth year. Lou Borgeson is still the group's director.

Saskatchewan Kayak and Don'tcha Know the North Wind and You in My Hair opened the door to Native theatre. Upsuak Theatre has produced and toured five original plays since 1978. Twenty-Fifth Street Theatre has produced three original plays about Native people in the last five years.

Two Native theatre productions were performed in Regina in the fall of 1981. *Flight*, a Shannon Twofeathers-Maria Campbell production, was produced for the provincial government conference "Omanawanzowin" (Working Together). *E je ne-wiwishah* was staged at Globe Theatre by the Native Theatre School of Toronto, run by the Association for Native Development in the Performing and Visual Arts.

Most of the large cast of *Flight* were Native people. The cast consisted mainly of Native artists. Included in the cast were Rene Ilighway, a modern dancer and Tom Selke, a designer of Native American clothing. *E je ne-wiwishah* had a Native cast which consisted of drama students from each province. The Cree speakers were from Northern Saskatchewan, one of whom was formerly a member of Upsuak Theatre.

Four main categories of theatre may be considered "Native theatre". Theatre about Native people without any Native involvement is new history. Theatre about Native people with involvement from only one Native person is becoming history. Theatre about Native people written by Native writers including one or two Native actors is the Native theatre of the present. The ideal would be a Native theatre company doing plays about the "white community" in a Native language.

The three plays discussed in this article were produced in Saskatoon. Two are Twenty-Fifth Street Theatre productions. The other is a Necessary Angl Theatre Company of Toronto production with the assistance of the Twenty-Fifth Street Theatre. This is not so much a critique of "Native theatre", as much as it is a look at the beginnings of Native theatre.

Don'tcha Know the North Wind and You in My Hair went on tour in 1978. BCCM toured Saskatchewan in May of 1980. *Jawon* was performed at the Saskatoon Theatre Centre from November 5-20, 1982.

Don'tcha Know the North Wind and You in My Hair

by Vya Bowerlin

Don'tcha Know the North Wind and You in My Hair created caricatures of Northern Saskatchewan Native people. The prototypes for the ten characters were people the troupe had met in their travels.

In the play the lives of the young Native crowd come together in a La Ronge bar. Other than the interaction between these young people and two elderly people, the other scenes are monologues. The monologues are by an elderly Catholic woman, a Catholic priest, a white government employee, a Native woman at an arctic hearing, and a Métis hockey player.

Characters from different village were placed in a La Ronge setting. In real life the Cree-French grandmother would have lived where the troupe met her and not in a Cree-Scottish Anglican Church community. The Métis hockey player lived on the reserve. No Métis is allowed to live on a reserve. The political struggle of Native people in Northern Saskatchewan is all the same, but the Native people are not all identical.

The impression created by the play is that alcoholism and poverty is at the core of Northern Saskatchewan Native communities. The play is not meant to be a reflection of Native culture but seems to be a comic tragedy about the social problems of young alcoholic Native people.

Twenty-Fifth Street Theatre does original shows that are rooted in this province. Andy Tahn, founding artistic director said "after they did *Paper Heart* they really needed to find something else than what was found in a political and historical context. Something spiritual was needed." The troupe researched Indian and Métis lifestyles, culture, spirituality and politics.

For five months, from July to November, 1978, the troupe did their research. They travelled to northern Saskatchewan villages and a few southern Saskatchewan reserves. Most of the time was spent in La Ronge. Ile a La Crosse and Mistawak Reserve, outside of Prince Albert. The group also visited Pelican Narrows, Stanley Mission, Buffalo Narrows, Beaver and Pasanook.

Tahn said, "Ile a La Crosse was a big one for us. It affected us the most. We spent the most time there. It was the farthest that we'd gone up North at that point and we were really in a different country. We didn't feel the same in La Ronge. La Ronge is southern. Ile a La Crosse is really northern."

On Mistawak Reserve the troupe camped out. They attended Cree ceremonies and took part in sweats. *Batoche* was very important for Tahn. For Tahn, "Batoche is the only place where all the forces in Canada meet. Where East forces against West were manifested." Dumont is a strong force in Tahn's life. "It's a poet and he's a poetic person. The mythology of Dumont is strong."

Don'tcha Know the North Wind and You in My Hair toured from as far north as Pelican Narrows to Radville in southern Saskatchewan. It didn't do well in the south. The theatre group almost got booed out of one town on opening night. There is a scene where Joe strikes his wife, Flora, on the mouth. Southern people thought it was offensive. "Up North, people just laughed," said Tahn, "physically it's more common up North."

The characterizations were caricatures; one of which was false. Being from Ile a La Crosse I recognized two of the characters. I recognized "Nekum", the grandmother, because I was home when the theatre group visited the person the

Top Right: In a scene from *Don'tcha Know the North Wind and You in My Hair*, Joe Charles as Don'tcha Know the North Wind and You in My Hair, and Andy Tahn as Don'tcha Know the North Wind and You in My Hair. Center: Joe Charles as Don'tcha Know the North Wind and You in My Hair. Bottom: Joe Charles as Don'tcha Know the North Wind and You in My Hair.

Top Left: In a scene from *Don'tcha Know the North Wind and You in My Hair*, Joe Charles as Don'tcha Know the North Wind and You in My Hair, and Andy Tahn as Don'tcha Know the North Wind and You in My Hair. Center: Joe Charles as Don'tcha Know the North Wind and You in My Hair. Bottom: Joe Charles as Don'tcha Know the North Wind and You in My Hair.

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Photo top, left and right by Pat Clark, courtesy of 25th Street Theatre.



part was modelled after. Other than a slight resemblance to the way she held her head when she spoke, Nokum, in the play, was nothing like her prototype. Nokum is a fanatical Catholic. Her prototype has a healthy skepticism and an open mind. Nokum is a very simple woman. Her prototype speaks, reads and writes in four languages and is a walking historybook of Northwestern Saskatchewan. A cheap copy was made of a brilliant woman.

This is an excerpt from Nokum's monologue:

"I had to go to what they call Residential School in Beauval... You know I work so hard there that I was the star there. I was the star and those sisters, they were so happy to me. I work for the church all the time and I wash floors and make the meals and I play the organ, too, and I sing high mass every morning, even in the winter time. Cold, cold, cold, winter morning with big snow and the wind and I would go to church, and the priest, he would say to me, 'Hazren for you, Elizabeth. Heaven for you.' And I work for a wonderful father. You know Father Moran? Oh, he loved God so much, that man. He got God in his heart. Yeah, he was a saint. I know that. But he died, and I was sick - I couldn't go to the hospital in Ile a La Crosse to see him but I know he understands."

Lucky Bookinger, the Metis hockey player, was a caricature of an Ile a La Crosse athlete. The real Lucky, however, is a tall, handsome man who is not sloppy. The actor that does his characterization is short and sturdy in appearance.

Lucky is made to appear a stupid Metis in a crowd of Cree Indians. He cannot speak a sentence that does not end in "eh". He cannot speak anything but hockey and softball. True, this is a caricature, but the real Lucky is capable of holding conversations about village life as well as his athletic devious. And he is not stupid.

This is an excerpt from Lucky's monologue:

"They say I was the star of the team in Ile a La Crosse. My first junior team was the P.A. Raiders. You know, that was a really good team. My first year there, I think we could have gone all the way. Like we won the Western Championship, but we lost the Memorial Cup to the team from the East. The coach said I was pro material right from the start. You know I played with a lot of guys who are in the NHL now. You know Clark Gilles. He plays for the Islanders, I think. And Ron Delorme. Hey, we went to school with him, eh. He's a rookie with Colorado. He's a Metis too. I played with him my second year in P.A."

This is the least boring excerpt from Lucky's monologues about his athletic abilities, and apart from the bragging, comes closest to portraying the real Lucky.

The portrayal of northern Saskatchewan Native people by the mostly non-Native writers and cast was the first attempt on stage or on film to characterize northern Saskatchewan Native people. It must not have been an easy job. The characterization was not as simplistic as "the old western movie Indian", but it was shallow and it was obviously done by

people who had only a fleeting contact with the "types" in northern Saskatchewan. Whether this play is a documentary, a comedy, or both, it is inadequate to the reality it tries to represent.

Nokum speaks in broken English. Nokum's prototype is more fluent. That isn't the point, though. The use of broken English in drama and film about non-English speaking people should have been dropped when William Henry Drummond's popularity dropped among French Canadians. If a play about a non-English speaking people cannot be performed in the people's own language, it should be performed in articulate English to show that the speaker is articulate in one or more other languages. The Fransaskois have their own French speaking theatre company. A Cree language theatre company would solve this problem for the many Cree speakers of Saskatchewan.

The young Native people in the play certainly use two expressions, "saw'tcha know" at the beginning of their sentences, and "sah", "un" and "eh" at the end of the sentence. This is more the language of the cave than of the Cree. All the young people in the play were dressed like the worst dresser in any northern Saskatchewan high school.

Don'tcha Know the Nor'w Hood and You in My Hair introduced "Native theatre" to Saskatchewan. Twenty-Fifth Street Theatre has since done more work to keep Native culture in the public eye. Native people have benefited from the opportunity to work within innovative professional theatre.

Below: Lisa Antelope as "Nokum" (Grandmother); John Agler as "Lucky" (Grandfather).



Below: Ruth Sweeney as Amelia Bellefleur, a scene from *Pelican Narrows*. Right: the *Claremont Players*, from left to right: Bruce Waring, set co-ordinator and project manager; Ruth Sweeney; John Gidder; John Agler; Lisa Antelope (standing); Harriet Scott (sitting); Ann Charis; Andrew Jackson.



Saskatchewan Native Artists Network

is looking for
artists, actors, writers,
musicians, dancers

We are in the process of compiling a resource file consisting of artists, craftspeople and entertainers in the province.

This centralized information will help link up people looking for employment in these areas with those requiring the services of Native artists and entertainers.

To register with the Network send information about yourself to the address below. You will also be put on our mailing list and receive information on up-coming events specifically related to artists and entertainers.

Anyone interested in offering assistance to help get this project off the ground, please phone or write to: **Saskatchewan Native Artists Network**, c/o Brenda Dubois, 2006 Lindsay Street, Regina, Saskatchewan, S4N 3E1. Phone: 527-5477.





BOOM

photos by Terry James file

BOOM, a Necessary Angel Theatre Company production, was performed at the Saskatoon Theatre Centre with the assistance of Twoson-Fifth Street Theatre. **BOOM** also toured Saskatchewan. The play is an adaptation of Georg Buchner's *Woyzeck*, by Richard Rose, who also directs the play.

Buchner, an early 19th century German playwright, insisted that art must reflect real life and not some idealized vision. *Woyzeck* is the story of a soldier driven mad by jealousy and poverty. *Woyzeck*, a simple being who has no control over his life, lives in a small town in a military barracks. *Woyzeck* is the tragedy of a man prevented from realizing his potential by the forces of society and environment. *Woyzeck* is the first proletarian tragic figure of world drama. However, the play is not so much a statement of the power of the proletariat as it is a tragedy about the futility of human action. *Woyzeck* defied bourgeois theatre, as well as other theatre forms.

BOOM is about the effects of uranium mining on a man in a northern Saskatchewan town. Joe Speck, a Metis *Woyzeck*, is played by Joe Charles. The setting is La Ronge which was once a mining town and now serves as a base for exploration and mining companies.

About five years ago, Richard Rose toured Northern Saskatchewan with Dance Works of Regina. When Rose returned to La Ronge two years later, he found the town had changed unbelievably, due to the uranium industry. **BOOM** was originally intended to be a collective work based on the nuclear experience. Rose and his fellow researchers decided to change the structure and to adapt Buchner's work to the story of a Native man in a uranium boom town.

There are two clear parallels in **BOOM**. A doctor in *Woyzeck* treats *Woyzeck* as a physiological specimen when he is examining him. In **BOOM** a doctor is just as insensitive when he examines Speck. In *Woyzeck*, the soldier kills his lover. In **BOOM**, Speck kills his wife. Some of Buchner's techniques are also used. Two of these techniques are rapid movement and pushing realism to the grotesque.

The doctor tells Speck he is doing a study on the effect of radiation using mice as his lab rats. Speck tells him he

Theatre at Saskatoon Native Survival School



by Vye Bouvier

Upton Sinclair was performed at the Saskatoon Native Survival School on March 11 and 12. This production was a joint effort of Persephone Youth Theatre and the Native Survival School.

Upton Sinclair is about a young man who discovers his Native roots by meeting a Cree street granny. Tansoo Martin did an excellent comic performance of the grandmother. Albert Shepskie, who played the young man, held his own as an actor. It was his first time on stage. As well as acting, Tansoo also assisted the students with their acting.

The play was created by the students of Group IV during a six week intensive workshop session. Ruth Snelie, of Persephone Youth Theatre, was the Artistic Director. Maria Campbell took a part in the directing of the play, adding her knowledge of Cree culture. Carol Greyeyes, who is an actress, also contributed to the work.

Kelly Muegler, the English teacher at the school, assisted in the workshops. Five students performed in the play, as well as Tansoo. Three students were on the technical crew. □

cleans toilets and is not a priest. The doctor confuses Speck with his scientific posturing.

Doctor: But you and I are not just Doctor and patient, but medical possessors... In this urine bottle, if it were filled, could be history, like the fat trade, poison, Hudson Bay.

Speck: I don't know about that.

Doctor: Of course I am aware that you don't understand the complex medical implications, but let me explain them to you. Tell me, have you ever heard of radiation, cancer, genetic defects...?

Speck: (nods yes)

Doctor: Good, but did you know that radiation is everywhere in your nature, Speck? And in this room? And especially in this mine? Radiation is literally seeping out from the walls, tunnels, the shafts.

Speck: I told you, I clean the toilets.

Members of the cast and the Necessary Angel Theatre Company sat in on and read transcripts of the Warman Refinery hearings, talked to nonhemans (a mining and in traditional pursuits), read books and went to the Pickering power plant to talk to Ontario Hydro people.

In a May 2, 1980 article in the *Star Phoenix*, Rose says "research can get very 'anti'" and we wanted to do more than a dramatized demonstration. *BOOM* should operate as a piece of theatre, independent of any statement it might make. We are all part of the uranium boom, whether pro or anti. Without the boom, there wouldn't be this show."

Soon Dickson, a Toronto actor, worked on the script with Rose. As in *Don'tcha Know the North Wind and You're My Hero*, northern Saskatchewan Native people are seen through the eyes of people who have not spent much time in Northern Saskatchewan.

Marie: Joe, you got any money?

Joe: No. Just some change.

Marie: Cheques not in yet. Maybe I can buy some macaroni or something.

Poverty is relative. Northern Saskatchewan Native people are fortunate to live in an environment where they can still live off the land. Most households have deer or moose meat, fish, ducks and rabbits in their freezers.

In the opening scene a white prospector comes to get a haircut from Joe. Most of the prospectors in northeastern Saskatchewan are Native. A lot of the mineral finds in northern Saskatchewan, including the uranium at Cliff Lake, were made by Native prospectors.



Below: Cast of *BOOM* and director (left to right): Roger McKean, Greg Collins, Scott Dickson, Art Black, Joe Charles, Shelley Davidson, Rick Ross & Doug Dewar (Stage Right). "The earth will not split open, and it will all bloom, and it will bloom and creep and there it is in this day, all bloom."



Thrasher, Successful Inuit Singer and Composer

by Larry Lalbert

"Why don't you play and sing about your people's traditions, customs, and their unique ability to survive off this land?" an elderly man said to Willie Thrasher during one of his performances. Those words were to change his life.

A musician from an early age, Willie's first love was the drums. He and a few friends formed a rock 'n roll band and performed at various ceremonies around his home town of Inuvik, Northwest Territories. According to Willie the band became fairly popular. During an intermission at one of these dances, an old man approached the group and told them the importance of sharing the legends and beliefs of the Inuit, through music.

Well, Willie didn't know it then, but this old man was to change the direction of his musical career. A short time later the band split up, but the splitting up didn't mean the end of Willie's performing days. Without the pressures of an active band it became an ideal time for him to learn a different instrument and play music pertaining to the people of the north.

Besides drumming in rhythms with a guitar, Willie was not at all familiar with the instrument. However, his determination and love for music encouraged him to learn to play the guitar. "It was a slow process, but I didn't give up. The longer and harder I tried, the more determined I became."

When he saw his music developing and taking shape, Willie began to actually see what the old man meant, and the real importance behind it. "The Inuit", says Willie, "are the only people that know how to survive off the environment they live in. They're the only people who could live in such cold weather. They're the only people that pray the way they do. This is what I sing about."

Spending most of his time developing his music "paid off" said Thrasher. He recorded his first single *Enkoma Naneed JoAnny* in 1980. The single was a success

in the Northwest Territories, and he was readily accepted into the music world. Thrasher went on to play universities, night clubs, radio and T.V. shows. One of his most memorable performances was when he did a CBC television special with Buffy Ste. Marie.

Spirit Child is Thrasher's most successful album. It went international and sold approximately 14,000 albums in Germany. Thrasher is presently working on another album *Inuit Lady* to be recorded overseas.





Jessica

Of the three Saskatoon plays discussed in this article, *Jessica* had the most Native involvement. Part of the play is based on Maria Campbell's autobiography, *Hallelujah!*. Campbell is co-author of the play. Tantoo Martin of Edmonton and Graham Greene of Toronto, are Native. "Native theatre" is beginning to show signs of evolving.

Left: Tantoo as grandmother in *Jessica*. "Tantoo is the star. Her actor was amazing with a real understanding of the Native story; she plays things the production does to earth." —John Starbuck

Below: Maria Campbell. "Without the spirit of our grandmothers and grandfathers, this play would not have been possible." —



Tantoo Martin

by Vye Beavrie

Tantoo left Edmonton for Fort McMurray to try to make money. Fort McMurray was 30 miles from her home village of Anzac. Tantoo resented the oil industries because of the environmental destruction she had seen on the land of her ancestors. However, she felt there were few alternatives for work.

After two days of job searching in Fort McMurray, Tantoo returned to Edmonton to pack. She had come across two job possibilities in Fort McMurray. In Edmonton, Tantoo walked into a hotel lobby to make a phone call. The Alberta Motion Picture Award Night was going on in the hotel. When Tantoo got to the top of the escalator she realized the people present were people she had known in the film industry. She had been acting for a number of years and "...realized I had unlimited possibilities". She then decided to make her living through work in theatre. "There was no need to go and find a job I didn't feel morally right about. I just continued to struggle. Family and friends supported me."

Tantoo started acting in 1972 on a half hour CBC film production on Father LaCocche. While working on the film she

was also involved politically with native youths. However, she didn't feel comfortable with the idea that spokespersons in the movement 'spoke for the whole nation'. "I didn't think it was my business to talk for other people". She felt individuals weren't allowed to develop their own thoughts by relying on one spokesperson.

Acting to her was an attractive form of expression. "Anything I said, came from myself. I didn't have to be speaking for anyone else."

Acting was one of many activities Tantoo was involved with at the time. It became a part of her search to find what the Creator had given her for survival. For her, acting was powerful. "Rather than make a political speech, there is so much you can say with acting." In 1974, Tantoo acted in principal roles for film and radio with the Alberta Native Communications Society. She has, since then, worked on a number of plays in Edmonton and other cities. In 1979, Tantoo was on the tour of *Don't You Know the North Wind and You in My Hair* produced by Saskatoon's 25th Street Theatre. In Edmonton, Tantoo was in the original cast of *Seven Ages of Picasso* for the Savage God Theatre Company. She toured in Ontario, in *BOOM* produced by the Necessary Angel Theatre Co. of Toronto. In November, 1982, Tantoo performed *Jessica*, a 25th Street Theatre production.

Tantoo is also known for having appeared on screens across North America. She has appeared in *Death Howl* for

Universal Pictures, *Return of the Conqueror* for the American Film Institute, *Maria-Anne* for Fraser Productions, and *Score of Women* in Jack London's Tale of the Klondike for Norfolk Films of Toronto.

Anzac, an Alberta village of 199 people (at its population boom) was Tantoo's first home. At the time, Anzac had an air force base, a forestry station and a railway station. The village was predominantly Métis at the time, but the population has now changed. When she was growing up she remembers there was nothing but the railroad. "We went out off from the rest of the world. The trains went through twice a week; since in one direction and since in the other." Tantoo didn't see a television until she was fifteen and still is not much of a television viewer.

Tantoo left Anzac when she was fifteen to attend a high school in Edmonton where she boarded with Mennonites. After getting married in 1968, Tantoo moved to Atlanta, Georgia. During the Vietnam war draft, she and her husband moved back to Canada to resist the draft. They eventually separated. Tantoo now lives where her work takes her. She has just finished producing a 26 segment series for ITV in Edmonton entitled *Our Native Heritage*. Last month Tantoo was in Saskatoon working with Maria Campbell and Ruth Saulton on a Purplekettle Youth Theatre and Native Survival School Theatre co-production. Tantoo has a son, Cheyenne, who has been acting with her since he was a year and a half.



"I'm where my work takes me."

The other writers were Paul Thompson of Toronto's Theatre Passe Muraille, and Linda Griffiths known for her writing and performance in *Maggie* and *Pierre*. Thompson directed the play and Griffiths played the role of Jessica. Thomas Haaff, well known for his roles in film, played the Cree Spirit, a lawyer and a GWD salesman.

Jessica is about a poor young Metis woman who moves to a big city and is forced to support herself and her child by prostitution. The play explores the spirituality of Native women, represented by Jessica, and her elderly mentor, Vitaline. Spirits in the form of a crow, a coyote, a wolverine and a bear influence the lives of the characters. Vitaline helps Jessica recognize the stages of her spiritual growth. The animals are merely symbols of the stages of her growth. The wolverine, for example, represents the dark side of her spirituality.

In mid-plot, Jessica breaks down and is taken to a mental ward. She is saved from the ward by Sam, who talks Native liberation. Jessica is made to realize oppression is not hers alone, but that of all Native people. The spirits gather on stage to talk about a replacement for the crow, as Jessica's guiding spirit. The coyote, played by Tansoo Martin, decides she would be best since she is swift and cannot be caught.

Each actor impressed in creating two or three characters. Tansoo's prototype for one of her roles as an elderly Cree woman was her grandmother and other elderly Cree women she has known. The Native audience showed a recognition of their grandmothers in Tansoo's portrayal. Tansoo's voice and her straightforward humour created a lovable and funny grandmother.

Beat: I remember when you used to dress up to be an Indian at the Calgary Stampede. That was a lot of laughs.

Vitaline: I used to do real good too. Used to run around with a tomahawk, real fierce or looking all proud and noble, depending on what they wanted that year.

It has taken Campbell eight years to get her material out in dramatic form. Martin and Greene have also put in years of work to become recognized as actors.

Working with Thompson and Griffiths gave Campbell an opportunity to learn improvisation techniques. Thompson is a skilled director who has worked in collective theatre. Campbell is interested in collective work in theatre because she does not think any one person should

have all the power. Power should be in the hands of everyone.

One day Campbell hopes to work with an all Native theatre troupe in Saskatchewan. Until that day, she is learning wherever she can.

The spirituality of the play is a continuation of the spiritual force that has been a part of Campbell's life for the last ten years. "It directs everything I do," mused Campbell. "Without the spirits of our grandmothers and grandfathers this play would not have been possible. They made this play work and filled the theatre for us. Other people can give credit to good advertising."

Ninety percent of the seats in the Saskatoon Theatre Centre were sold out for the two-and-a-half week performance. Margaret Lawrence, the box office manager, estimated the Native audience to be thirty to forty percent of the total audience. Native people, who had never

attended live drama in Saskatoon, came to see "Maria Campbell's play". Students from northern Saskatchewan travelled two to four hundred miles to see the play.

"If you look totally at audience reaction, you could call it a hit," said Sandra Dibb, manager of Twenty-Fifth Street Theatre. Jessica was supported, not only by Native individuals, but also by Native organizations. The Association of Metis and Non-Status Indians of Saskatchewan (AMNISIS) assisted Twenty-Fifth Street Theatre in obtaining some funding for this production. The Metis Association of Alberta gave financial support. The support of Metis political organizations is a sign, to Campbell, that the artists in our own communities are now being recognized.

A film was done on *Don't You Know the North Wind and You in My Fish* called *Don't You Know*. The film is available through 25th Street Theatre of Saskatoon for \$400.

Left in right: Graham Greene as Sam, Tansoo Martin as Vitaline, Linda Griffiths as Jessica, Anissa Rowell as wolverine spirit.



Carol Greyeyes

by Vye Bourier



Carol Greyeyes is a Metis actress originally from Saskatoon and presently living there. My recent conversation with her reveals more about Carol than her resume, but here is a short description of her acting background.

Carol attended the University of Saskatchewan and received a BFA in drama. In 1982 she acted in *You Can't Take It With You* produced by Saskatoon's Persephone Theatre. In 1982 and early 1983 Carol was part of Persephone Youth Theatre's school tours which presented *New Canadian Kids* and *Shadowdance*. Persephone Youth Theatre is a professional school theatre that performs children's plays for schools. Carol speaks English, French, Spanish and some Cree.

"The kind of theatre I liked is what my teacher called 'minireals'. She would go all over England and perform songs, poems, bits of plays. The thing that's so marvellous about it is that it doesn't require props and elaborate lighting. It's essentially your voice, your face, your spirit and your imagination.

"Look at Shakespeare's stage. They dressed up in the clothes of the day. The stage became a castle, a moor, a ship. It does all of these things.

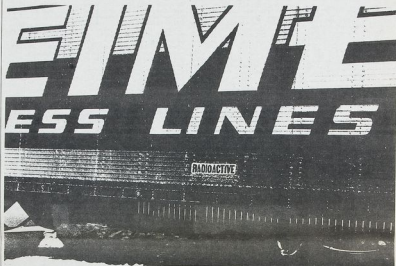
"Theatre to me is communication. It is not, 'You are sitting in the dark, we are in the light'. As an actress, my goal is to touch someone's heart.

"Peter Brook is my hero. I guess. He took a group of international actors and crossed the Sahara. They had a rug they'd unroll when they performed for the nomads. They'd create a piece of theatre around a basic theme. Brook had Russian parents and was raised all over Europe. He went into the British Theatre Company and stood it on its ear. He did *Midwinter Night's Dream* on tapestries.

"Brook's theory was to strip theatre of convention. A good theatre experience transcends language and dress and shows are improvised. Contact is made. Somehow, with all the artificial set-up of conventional theatre, that becomes more difficult. It becomes a one way communication.

"In my fine arts classes I started out drawing. I went from drawing to painting to photography to film. I turned from photography to film because I wanted movement. I wanted that reaching out and touching people. It wasn't immediate enough, with acting you are your spirit. It is intense."

"It is the validity of extinguishment of the aboriginal rights of the Northwestern Saskatchewan Metis which is in dispute in the battle over the Primrose Bombing Range between the people of the area and the Department of National Defense.



The Metis People Versus the Bombing Range

by Yvo Bourier

INTRODUCTION

In 1993, the Federal Government of Canada claimed a 1.6 million acre area in Northwestern Saskatchewan. This area was reserved for the use of the Department of National Defense (DND) to test air weapons systems and was to be used in perpetuity (for as long as the military needs it). Canoe Lake, a Cree Reserve and its satellite Cree Metis settlements of Jans Bay and Cole Bay are located close to this area. Cole Bay is about seven miles from what is called the "Cold Lake Air Weapons Range" (CLAWR). The Native people of Northwestern Saskatchewan call it the "Primrose Lake Bombing Range."

Primrose Lake, as well as other smaller lakes such as Arsenault and McCusker Lakes, were taken from the Native people in Northwestern Saskatchewan. Cold Lake is on the Alberta side of the bombing range.

On the northern border of the Saskatchewan side of the air weapons range lies the Dillon Reserve, a Dene Reserve and the Dene Metis settlements of St. Georges Hill and Michel Village. These villages are as close to the air weapons range as the three Cree settlements previously mentioned.

Northwestern Saskatchewan is populated by Cree, Dene and Metis. Villages of 200 to 2,000 people are approximately fifty miles apart. Each village consists of a single tribal group. Each village has their trapping block and fishing and hunting areas. It is this fifty mile radius of land from which the people of each community obtain food and a livelihood. It is this fifty mile radius which the people of the Canoe Lake and Dillon areas were deprived.

The Federal Government attempted to extinguish the aboriginal rights of the Cree and Dene in this area through Treaty 10 in 1906. The Treaty was signed and reserves were promised to the Canoe Lake and La Loche Bands on the land they had just given away. The unextinguished aboriginal rights connected with this treaty are being negotiated with the Federal Government by the Indian Bands.

This article investigates the Metis peoples unrecognized aboriginal rights to the CLAWR. The signing of Treaty 10 was in the historic Metis village of Ile a la Crosse. The interpreter was a Metis from Ile a la Crosse. Ile a la Crosse, a Metis community of one hundred years, had its origins in the Red River Metis, but was not treated as a community in the signing of scrip to Metis individuals in 1906. At the signing of Treaty 10, each eligible Metis was assigned 240 acres in Southern Saskatchewan or \$240. The government claimed that it did not wish to part with the land in Northwestern Saskatchewan because it was not surveyed. The paper which gave entitlement to the 240 acres was called "scrip". Commissioner James McKenna, who represented the government at the signing of Treaty 10 in Ile a la Crosse, was also responsible for the signing of Half-Breed Claims Commission forms by the Metis who received scrip. There was an explanation of the government's intention to extinguish the collective aboriginal rights of the Metis by the assignment of scrip. Even if there had been an explanation, almost all the Metis present were illiterate and did not speak English, the language of the government. Even if the Metis interpreter had seen through the government's ulterior motive for obtaining the signatures of Metis who

were eligible for scrip, the land speculators would have taken advantage of the Metis scrip holders. The land speculators, some who were lawyers from Prince Albert and Winnipeg, travelled with McKenna to buy scrip from the Metis. The speculators formed a syndicate which agreed that no more than \$1.00 would be paid for each Metis scrip of 240 acres.

It is the validity of extinguishment of the aboriginal rights of the Northwestern Saskatchewan Metis which is in dispute in the battle over the Primrose Bombing Range between the people of the area and the DND. Having signed away its legal rights, the province is powerless to negotiate with the federal government for the Metis of the area. As recent documents show, present day government officials cannot fathom the issue of unextinguished aboriginal rights brought up by the Metis whenever the Primrose Bombing Range is discussed.

In 1957, the Federal Government, not satisfied with the 1906 attempt to extinguish the aboriginal claims of the Metis of the area, promised another paper to be signed by the trappers and fishermen of the area. The signing of this paper, which was considered an "agreement" by the federal government, surrendered 1.6 million acres of Northwestern Saskatchewan to DND. The signatories agreed to "release and discharge the Minister of and from all claims of any nature which the Belcanor and his heirs has or may have as a result of or in any way connected with, the establishment of the Cold Lake Range." Most of the trappers and fishermen were illiterate and did not understand the significance of the document that was being signed. \$400 to \$2,000 was allotted each individual who signed it. The cheque

was a "once and for all time" payment for the loss of cabins, equipment and a livelihood. The significance of the "agreement" and the cheque were not explained at any public gathering.

This issue is difficult to trace. This article digs up documents that reveal the nature of the dispute over the bombing range between the Metis of the area and the governments, both federal and provincial.

THE DEAL

The 1947 "agreement" between the Metis trapper and fishermen of Beausais, Jans Bay and Cole Bay and the federal government can be compared to the James Bay agreement. A parcel of land was removed, the aboriginal people of the area were deprived of a livelihood, and the American and Canadian governments benefited from the "deal".

The Federal-Provincial Agreement signed in 1953 was for an undetermined time with DND having control over the termination of agreement. The agreement reads, "for a period of twenty (20) years from the 1st of April, 1974 and for such further activity." The land was given up in perpetuity by Native people who were informed it was for ten to twenty years.

A 1973 letter from W. Cloutier of DND to Eli Nesdely, MP for Meadow Lake-North Battleford, included the total amounts of the payments given to persons who had made a living in the air weapons range. This is an excerpt from his letter:

"On December 26, 1966, payment was given to the Indian Affairs Branch of \$215,799.00 on behalf of the Indians on full and final settlement. This, with two previous interim payments of \$275,799 and \$213,799, represented a total settlement of \$4,927,000 for each of the 132 claimant families. This amount represented roughly three years full time gross income rate.

On May 5, 1955 and June 8, 1955, ex gratia payments were authorized and negotiated settlements made with the "whites" claimants. It was stipulated that the compensation in each case would not exceed the depreciated value of equipment which was of no further use to the claimant plus a maximum of three years net income for business disturbance. The average settlement for some 127 claimants was \$1,604.00 each.

In the case of the Metis... dated May 5, 1957 authorized ex gratia payments not exceeding a total of \$95,260.00 based on an average settlement of \$858.00 with payments to be made in installments over a three year period. Individual settlements were to be negotiated and about 150 individuals were involved... Settlements were negotiated on an average of \$624.00 each but as a result of representations indicating that the Metis had not received treatment comparable with that of the other claimants and particularly the Treaty Indians, their case was reviewed. June 12, 1962 additional compensation

was authorized on an ex gratia basis to the Metis to bring their settlements in line with the non-Indian (white) claimants."

DISCLOSURE

After hearing in Cold Lake in 1957 that the Dene had received compensation for the loss of the use of resources in the CLAWR, Ross Cummings wrote to Ottawa. Cummings, who is no longer alive, was a trapper and fisherman from Buffalo Narrows. Cummings received his compensation in Meadow Lake in the late 60s.

The compensation paid in 1957 and 1962 was paid to trappers and fishermen of Jans Bay, Cole Bay and Beausais. The three Dene settlements on the northern border of the CLAWR were overlooked. Also overlooked were the villages of Ile a la Croix and Buffalo Narrows, located thirty to sixty miles from the air weapons range.

...It is clear from the Agreements that the compensation was to preclude claims by heirs of the Native signatories. This demonstrates that the Government had considered the long term or permanent nature of the loss, while the Natives were never so informed and in fact informed to the contrary.

The first committee to represent the Metis in negotiating claims to the CLAWR was proposed in February, 1974. This was in reaction to the upcoming federal-provincial negotiations on amendments to the 1953 agreement which was due for re-negotiation in April, 1974. Lawrence Yew, a Northern Municipal Council (NMC) councillor for Area 3 was instrumental in organizing the negotiating committee. Yew, who is originally from Jans Bay and whose father had signed a "reflector" form in connection with the CLAWR, had a good understanding of the issue. The first meeting was held in Jans Bay on March 9, 1974. Two people from each of the villages of Cole Bay, Jans Bay and Beausais had previously been recommended for the committee. Twenty-two residents of Jans Bay and Cold Bay attended the meeting.

Yew wrote a letter to one of the members of the committee in which he described the role of the committee, "to act as spokesman and to study and determine the type of agreement that we should arrive at regarding the "bombing range". Financial support of \$2,500 was given to the committee by the NMC. The committee used the funding to hold interviews and area meetings and to prepare position papers. The NMC also provided legal counsel. Myron Kuziak of Regina did the legal work for the committee which was known as the Penrose Air Weapons Range Negotiating Committee.

Larry Sanders, a freelance writer, was hired to do the research. During two years of meetings, research and correspondence, the Negotiating Committee, the NMC, Kuziak and Sanders came up with briefs, drafts, letters, statements and research material to lay the groundwork for future discussions on the aboriginal peoples' claim to the air weapons range.

A brief on Native Land Claims, prepared in 1974 by Kuziak, discussed the validity of the "agreement" between the Metis and the federal government. The validity of the agreement could be attacked on several grounds, "all on the underlying basis that there never were any true agreements... on the essential terms necessary to constitute valid agreements. One ground is that the Native signatories to the agreement did not understand or know the true character of the agreements. The true character of same was a signing away or releasing of their aboriginal rights, both on behalf of themselves and their children and grandchildren for the payment of a minimal sum of money." Another ground was that "... there may also be a case of fraudulent misrepresentation against the Dominion Government because of the actual assertion made to many of the Native signatories by government representatives and officials that the Penrose Air Weapons Range Agreement would only deprive the Native Peoples of their rights in and to the area for only ten years or so... It is clear from the Agreements that the compensation was to preclude claims by heirs of the Native signatories. This demonstrates that the Government had considered the long term or permanent nature of the loss, while the Natives were never so informed and in fact informed to the contrary."

In a paper titled *Bargaining Position to be Adopted by the Northern Municipal Council* up to March 31, 1975, two important understandings were reached about the air weapons range issue. "The provincial government is the owner of these lands according to the Federal Provincial Resources Transfer Agreement of the 1950s... While the Province is not the government which repatriated the extinguishment of aboriginal title in 1906, as the new owner of the lands involved, it inherits the claims that would have been otherwise advanced against the Dominion if it had retained ownership of such lands". The other insight was, "For the government to argue against a review of compensation today on strictly legal grounds... is to use the law, and a European or foreign law at that, as a shield to hide behind to avoid confronting the equitable nature of Metis claims".

"The brief concluded with an integral assumption that the Native people of the area, by right of unextinguished aboriginal title, still have legitimate rights to the resources and land of the air weapons range."

Left: Scouts from Penrose Lake Bombing Range

Below: Penny dolls in Saskatoon, Feb-85



During the Federal-Provincial government negotiations on the air weapons range and before the June, 1973 provincial elections, the Negotiating Committee presented a brief to the Executive Council of the Province and DND. The committee requested input into the "agreement" being negotiated. The committee made a proposal to create an Economic Development Fund for the area. This plan was thought to best serve the collective interests of the people of the area. The Economic Development Fund would consist of 75% of the royalties the Provincial Government received for loss of revenue from the resources in the air weapons range. The brief concluded with an integral assumption that the Native people of the area, by right of unextinguished aboriginal title, still have legitimate rights to the resources and land of the air weapons range.

A letter from DND to the Provincial Executive Council initiated plans for the proposed Economic Development Fund. Cloburn's letter of August 30, 1974 stated, "We are prepared to participate in the development and implementation of any useful program to create employment opportunities in the area." DND participation was understood to mean that an Economic Development Fund proposal was eventually drafted on July 6, 1978. The proposal was that, "a major initiative be undertaken over the next three years in the forest industry. This would entail the construction of a sawmill and related forest operations in the Buffalo Narrows area." This went the way of other NMC or Negotiation Committee proposals concerning the air weapons range to the governments.

A Supplementary to the 1953 Principal Agreement was signed May 26, 1975. The governments, in signing this Supplementary, did not recognize the requests of the Negotiating Committee although both were aware of the position of the Negotiating Committee. This Supplementary was in effect until the 1st of April, 1976. Further negotiations went on until 1981 when another Supplementary Agreement was signed April 7, 1981. Again in 1981 the governments did not recognize the requests of the Negotiating Committee.

The Negotiating Committee stopped working on the air weapons range issue in 1977. Another committee was formed at a meeting in Jaro Bay January, 1981. The Primrose Air Weapons Range Committee consisted of two people each, from the six villages bordering the air weapons range. Lawrence Yew, now working for the Department of Northern Saskatchewan (DNS) as the Special Advisor to Local Governments, played a role in the formation of this group. A proposal for Special ARDA funding described the work of this committee as being, "to research and develop a position that reflects the objectives of the area's Métis residents, so that they will benefit directly from any future agreement." The committee did not receive any Special ARDA funding, but it did receive a \$10,000 grant from DNS to conduct hearings in the villages closest to the air weapons range.

Meetings were held in the spring and summer of 1981. In the summer, I was hired to record the minutes of the meetings. The meetings, held in six villages, revealed nothing that the 1974-78 Negotiating Committee had not come across. Recent events had, however, forced the St. Georges Hill and Michel Village people to ask for more compensation. The crash of an aircraft jet near the northern boundary of the CLAWW started a fire which spread beyond the range. Several trappers from St. Georges Hill and Michel Village suffered losses of up to \$4000 in

cabin and equipment. Their trap-lines were also ruined. A letter was sent to Doug Anguish, NDP-MP, and he in turn sent a letter to National Defense Minister Gilles Lamontagne. These trappers have yet to be remunerated.

At the end of the summer, a brief was written for committee members outlining the positions that had been suggested at the meetings. Four basic demands were to be made:

- 1) Access to the fur, fish and timber of the area;
- 2) A share in the royalties the provincial government receives for the loss of revenue from the use of resources in the CLAWW;
- 3) A share in the future royalties the government may receive from the extraction of potential gas and oil deposits in the area;
- 4) To ask for our land back (i.e. aboriginal rights)

A fifth demand was a combination of all the four. In a meeting on September 4, 1981 all the demands were accepted as the position of the committee. Another meeting was planned but this turned out to be the last meeting. Lawrence Yew was requested to invite the MP, the MLA, an inter-governmental affairs representative and an official from DND to the next meeting. These governmental officials did not reply to Yew's letter. The committee folded when it ran out of funds and did not get to present their position to government. Yew has copies of the position paper.

THE UPPER HAND

The aboriginal people of the area had no say in the transfer of the Primrose area to the DND. However, the Province also ended up with very little benefit. In a 1974 letter from the Attorney General's office to the Executive Council, the Crown Solicitor writes about the futility of the unequal Federal-Provincial Agreement:

"As indicated the federal government, by being able to take advantage of the kind of federal-provincial agreement that was prevalent twenty years ago, but the preserved legal position. Not only is the agreement only reviewable insofar as compensation is concerned, but the right of review excludes all resources and limits the federal obligation to doing no more than going through the motions of reviewing compensation. Having done so, Canada may legally be required to do no more than advise the province that its review indicates that an increase in compensation is not justified."

A DNS policy maker writes in 1974, "DNS position should be that the Province gets pitifully little for this site and that we want the Armed Forces out, because we stand to make a good deal if it is returned to the province." In this letter he suggests an interesting alternative to the mere amendment of compensation for lost revenues whenever the Federal-Provincial air weapons agreement is negotiated. He proposed that either a new agreement be signed in which both parties have termination rights or that the existing agreement be amended to give Saskatchewan termination rights under the present agreement. Obviously, the legal system was not protecting the interests of either the province or the Native people.

In the 1974-75 provincial-federal negotiations, Saskatchewan officials attempted to get Canada to relocate the Range to a more remote part of the province. This failed. In a letter to Yew, Ted Bowerman then Minister of DNS informed him of the proposals that had been made to DND. The proposals were:

- a) increased public access to the Range for resource development, in appreciation that this would result in

employment and income generation for local residents; and

b) some increased compensation to Saskatchewan that would more equitably represent provincial royalties that are being lost today (compensation until now had been based on an out-dated provincial royalty structure that was in existence in 1954).

The amendments that were made in the 1975 Supplementary Agreement, included increased access to the range and increased compensation to the province. The amendment read:

- i) permit the Province and/or its agents to have limited access to the area, in order to realize certain economic development related to the area's forestry, fisheries, oil, gas and grazing potential. The extent of such access will be determined by Canada...

The rate of compensation for revenue-loss from resources was increased:

Resource	From 2 1/2 cents/acre/annum to 6 cents/acre/annum	From 2 1/2 cents/acre/annum to 6 cents/acre/annum
Forest Resources	\$20,000/annum to \$241,476/annum	\$10,000/annum to \$ 22,800/annum
Fur	\$ 2,377/annum to \$13,800/annum	

A new clause was added to the agreement to include 6% per acre per annum for the loss of the use of the surface of the lands for recreational, agricultural and related purposes.

THE GAME

Limited access has been granted to resource users in the air weapons range since the 1975 Supplementary Agreement.

During certain periods in 1969 fishing was allowed on Primrose Lake when military operations were closed down over Christmas and New Year. In 1975, commercial fishing was allowed on Arrowash Lake during the holidays "block leave" of the soldiers at the Cold Lake Air Base. Fishing was allowed during Christmas, Easter and two long week-end periods. In a February, 1983 interview, Captain Tate at the Cold Lake Air Base said the area was a game preserve. Tate said that previously, personnel had taken "block leave" and in this period commercial fishermen were allowed in for a week or two. However, this year personnel will not be taking block leave and there will be no fishing in the air weapons range. No trapping or hunting is permitted in the range.

Timber extraction within the range has been very limited. This year a private contractor from Good Soil was allowed entry to harvest logs. In recent years the Meadow Lake Sawmill was contracted to harvest logs in this area for the Prince Albert Pulp and Paper Company (PAPCO).

The 1976 Federal-Provincial negotiations took longer because of exploration for oil or natural gas in the CLAWW. The Star Phoenix and Leader Post articles of the time say the provinces (Saskatchewan and Alberta) were given the authority to establish royalties for loss of revenue from oil and gas or access to explore and/or extract oil and gas in the area. The Federal Government did not begin negotiations with Saskatchewan until Alberta, assured it had oil sands in the southern CLAWW, signed a Supplementary Agreement in December, 1978.


Alberta leased its mineral rights to the Alberta Energy Company for \$57 million. Exploration in East Ispoyak Lake (one of the areas under exploration) was completed in 1982. Substantial quantities of heavy oil were discovered on the 200 square mile area. Early stages of site work on a heavy oil sand-pit facility are underway.

On the Southwest area of the Saskatchewan side of the air weapons range, four holes were drilled in February and March, 1975. The holes came up dry. In a December 1978 Star Phoenix article, Dean Norton of Inter-governmental Affairs said the possibility of further exploration was open to speculation. He said "with the development of potash, oil and especially uranium now being undertaken in the province, exploration in the Primrose Air Range is a low priority."

CURTAINS

The federal government official who came to Northwestern Saskatchewan with "releaser forms" in 1957 was Mr. Washington. The forms are signed by the Minister of National Defense. The next federal government official to visit the villages of Northwestern Saskatchewan for the purpose of discussing the 1957 "agreements" was a PC-MP, Bert Cadieu. Cadieu's inquiries were held in 1977. The fishermen and trappers of the area say nothing because of his inquiries.





Saskatchewan Urban Native Teacher Education Program

The Saskatchewan Urban Native Teacher Education Program is a fully accredited education program in Saskatchewan leading to a 'Standard A' certificate and a Bachelor of Education Degree. SUNTEP is administered under the Gabriel Dumont Institute of Native Studies and Applied Research, a Native controlled educational institution designed to assist all **Metis and Non-Status** people through programs of educational and cultural development.

SUNTEP students will not be funded by NSIM; they will receive a SUNTEP bursary which will cover living costs, books, supplies and travel.

SUNTEP is now receiving applications for the three SUNTEP Centres: Prince Albert, Saskatoon, and Regina. Successful applicants will enroll in the program in September 1983.

Applicants will be considered who have:

- Regular University entrance requirements, Grade 12 academic with a 65 percent average, or
- Been out of school one full year and have Grade 12 academic with a 60 percent average, or
- Adult admission requirements. Applicants who will be 20 years old by August 31, 1983.

Tentative deadline for completed applications is May 31, 1983.

For further information and application forms write to:

(for application in Regina)
Co-ordinator of Regina SUNTEP
Suite 100, Brent Building
2505-11th Avenue
Regina, Saskatchewan, S4P 0K6
Phone: (306) 525-0696

(for application to Saskatoon)
Co-ordinator of Saskatoon SUNTEP
Room 12, McLean Hall
University of Saskatchewan
Saskatoon, Saskatchewan, S7N 0W0
Phone: (306) 343-3655

(for application to Prince Albert)
Co-ordinator of Prince Albert SUNTEP
54-90th Street East
Prince Albert, Saskatchewan, S6D 0Y5
Phone: (306) 764-7597

We look forward to hearing from all interested persons.

(SUNTEP)

MEMORANDUM OF AGREEMENT
BETWEEN THE PROVINCE OF SASKATCHEWAN
AND THE METIS FEDERATION OF SASKATCHEWAN
1981



W. J. A. J. J. J. J.

The DND officials have never agreed to meet with the people of the Primeau Lake area. James Richardson, Minister of National Defense wrote in a 1975 letter to Yew: "There is and has been absolutely no intention on the part of this department of reopening the question of payment of compensation to persons or corporations who had rights in the area, including rights in respect of timber, fur farming, fishing or land settlement. Insofar as this department is concerned, full and final settlements were concluded with all parties who had rights in the area and appropriate releases were obtained."

Bowerman in a letter to Yew dated April, 1975, expressed the same view: "The Primeau Lake Air Weapons Range Agreement of 1974... was a Federal-Provincial Agreement. Other than Saskatchewan and Canada, no third party was involved in the Agreement... While people located in the Range area were not a party to the 1954 Federal-Provincial Agreement, Canada recognized some responsibility to them. Subsequently, they were compensated on a one-and-for-all-time basis for any livelihood that was prejudiced by federal activities in the area."

ON THE EVE OF...

The amendments in the 1981 Supplementary Agreement increased compensation from the levels ratified in the 1975 agreement. The next review of compensation was set for April 1, 1985 and at five year intervals thereafter.

In the ongoing dispute which the Metis of Northwestern Saskatchewan have with the Department of National Defense over the rights to the land within the CLAWR, the arguments have been refined. The Metis representatives in studying this issue have found that arguing for inadequate compensation alone assumes that the "release forms" signed in 1957 and 1962 were valid. This argument also assumes that the allotment of scrip in 1906 had extinguished the aboriginal rights of the Metis in the area. The Primeau Bombing Range Committee of 1981 argued that while the Metis struggled for their aboriginal rights, asking for compensation for a lost livelihood was also justified. History has taught the people of the area to set out their own conditions in a bargain.

Constitutional hearings in Ottawa in March 1983 will determine the future of the legal struggle for aboriginal rights of the Metis of Canada. The hearings will reflect on the usefulness of Canadian-British law to a dispossessed aboriginal people.

The Metis struggle to get land rights to the CLAWR will face new impediments such as the proposed testing of the cruise missile in the air weapons range in 1984. The testing of the cruise missile in the range may terminate access to the resources of the range, to which there is already very limited access. Presently, there is no access to the range for Native people of the area.

Footnotes

1. Memorandum of Agreement between the Government of the Province of Saskatchewan 1953, 1965, 1975, 1981.
2. Memorandum of Agreement between Her Majesty the Queen in the right of Canada and individual Metis trappers and fishermen 1957.
3. Half-Breed Claims Commission, Treaty 10 forms, 1906 for Francois Boasier.
4. Treaty No. 10 and Reports of Commissioners. Reprinted from the edition of 1907 by Emmond Clouston, Queen's Printer and Controller of Stationery, Ottawa, 1957, Report of First Commissioner for Treaty No. 10, Second Commission for Treaty No. 10.
5. Half-Breed Scrip, W. P. Filmore, Manitoba Bar News.
6. Star Phoenix articles, December 1, 1978, p.3, p.4, September 7, 1978, p. 37.
7. Primeau Bombing Range Committee files: letters, briefs, minutes to meetings, questionnaire.
8. Interviews with: Alberta Energy Co., Saskatchewan Energy and Mines, Lawrence Yew, Cold Lake Air Force Base, February, 1983.

Sports

Sports Announcement

The Recreation Department of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) would like to announce the upcoming Annual All Native Provincial Open Bontspiel. This years bontspiel will be held at the Prince Albert Golf and Curling Club on April 15, 16, and 17. The first draw is 8:00 a.m., March 15. The entry fee per rink is \$120. Good trophies and prizes. For further information call Mr. Claude Petit at 525-6721, call toll free 1-800-667-5626, or write to 1170-8th Avenue, Regina, Sask, S4R 1C9.



Thorpe's Medals Returned

by Roger Ross

Dwight D. Eisenhower once said, "Except for him, Carlyle would have been an easy team to beat. On the football field there was no one like him in the world."

Eisenhower made this statement about the immortal Jim Thorpe, Sac and Fox Indian from Oklahoma, who in 1912 at age 24 won a gold medal in both the decathlon and pentathlon, at the Olympic games in Stockholm, Sweden.

The glory was short-lived, however, when in 1913, only seven months after the games, the International Olympic Committee stripped Jim Thorpe of his trophies and medals and erased his name from the record books. Three years prior to the games, Thorpe had played minor league baseball for \$2 a game, not knowing it would affect his amateur status. Unfortunately it did, thus resulting in that Committee's ruling.

On October 13, 1962, the International Olympic Committee meeting in Lausanne, Switzerland decided to return the medals they took from Jim Thorpe 70 years ago, once again restoring the honour and pride that he so richly deserved.

Nelson Emerges Winner

by Sandra Nelson

Weyakwin—On February 3, 1983, there was a singles and doubles cribbage tournament held at Mochikan Hall in Weyakwin, Saskatchewan. Entry fees were \$5 per entry.

In the singles division, there were 22 entries. The final game had A-side winner Christian Nelson against B-side winner Lawrence Bell. Christian won \$50 plus an annual trophy and a take-home trophy. The singles game saw a lot of skis, but Allan Bird of Montreal Lake walked away the winner with lowest skank mark of 53.

In the doubles, there were 37 entries. The final game was between A-side winners Annette Nelson and Alfred Nelson against B-side winners Joan Ross and Napoleon Natomog. The winners were Annette and Alfred who won \$100 plus an annual trophy and a take-home trophy. The winners of the skank trophies for the doubles were Sandy Sanderson and Yvonne McDonald with the lowest mark of 66.

Notice Upcoming Pow Wow



A Pow wow sponsored by the Native Spiritual Brotherhood, Regina Correction Centre will take place May 7; 12:00 noon to 7:00 p.m. Guests are asked to be there between 10:00 a.m. - 11:00 a.m.

Dancers and Drummers are required. Trophies and prize money will be awarded. Guests planning to attend should confirm by April 15.

Weather permitting, the Pow Wow will be held outside.

For More information contact Jeff Stonechild at 362-0641, ext. 205.

Hockey Tournament a Success

by Sandra Nelson

Weyakwin—On February 19, 1983, there was a hockey tournament held at the open rink in Weyakwin. Although eight teams were invited, only three could make it. Even with only three teams the tournament lasted from 10:00 a.m. to 9:00 p.m.

A-side winners were Pinhouse, who won a trophy plus \$175.

B-side winners were Timber Bay, who won a trophy plus \$125.

Highest Scorer trophy went to Tazury Smith of Pinhouse.

Best Goalie trophy went to Edmond Boyd of Pinhouse.

The trophies and cash prizes were presented at the Mochikan Hall, where a dance was held. All the players and fans danced until 2:00 a.m. to the music of the Sandy Bay Band.

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Activities Handbook for Teachers of Young Children. Croft, D. 1 copy-SUNTEP Prince Albert.

Adult Basic Education Policy Statements. 1 copy-Regina.

Adult Education Procedures: A Handbook of Tested Patterns for Effective Participation. Bergsjo, P. 1 copy-Regina.

The Aims of Adult Education. Hoctor, John. 1 copy-Regina.

Analyzing and Treating Reading Problems. McGinnis, D. J. 1 copy-SUNTEP Prince Albert.

Art Recipes. 2 copies-SUNTEP Prince Albert.

Asian and Pacific American Views on Curriculum. Kasanga, Gloria. 2 copies 1 SUNTEP Regina 1 SUNTEP Saskatoon.

The Bartleford Column - Verified Memories of a Queen's own Corporal in the Northwest Rebellion 1885. Necker, G.H. 1 copy-Regina.

Between Us - a manual and workbook for tutors and Adult Basic Education students and supplement. Bowman, Barbara. 1 copy-Regina.

Blaming the Victim. Ryan, W. 1 copy SUNTEP-Saskatoon, SUNTEP Saskatoon.

Building Library Collections in Remote Northern Schools with Emphasis on Native Indian Materials. (pp. 77-13). Sprague, Lorraine N. 1 copy-Regina.

Canada and Radical Social Change. Rinasopoulos, Demitris. 1 copy SUNTEP Saskatoon.

Canada and the Constitution. McWhinney, Edward. 1 copy-Regina.

Canadian Research in Education: A State of the Art Review. 1 copy-Regina.

Change for Children. Kaplan, Sandra. 1 copy SUNTEP-Prince Albert.

Children Who Hate. Koff, F. & Wiseman, D. 1 copy SUNTEP Saskatoon.

Civil Disabilities. Roy, C. & Walker, C. 1 copy-SUNTEP Saskatoon.

Classroom Discipline. Kohrt, Sylvester. 1 copy SUNTEP Prince Albert.

The Coming of Age: Canadian Adult Education in the 1960's. Kidd, J. 1 copy-Regina.

Community Education and General Interest Education Programs - A Draft Policy. 1 copy-Regina.

Community Organizing: Theory and Practice. Biles, Douglas. 1 copy-Regina.

Conceptualization & Measurement in the Social Sciences. Blacklock, Hubert M. 1 copy-Regina.

Concerns of Special Interest Groups. (EC-5). Wagg, Larry. 1 copy SUNTEP Saskatoon.

The Conflict of European & Eastern Algonquian Cultures. Bailey, A.G. 1 copy SUNTEP-Saskatoon.

Confrontation with Racism: the Asian/Pacific American Family members and Job Discrimination. 2 copies 1 SUNTEP Regina, 1 SUNTEP Saskatoon.

Contemporary Asian Americans. 2 copies-1 SUNTEP Regina, 1 SUNTEP Saskatoon.

Copy Kit. 1 copy SUNTEP Prince Albert.

Coping Behavior Patterns of Students of Limited English Proficiency in a Classroom. Pabst, Josephine D. 1 copy-SUNTEP Saskatoon.

Cross-Cultural Perspectives on Assertiveness and Self-Image. Lau, Estelle Paulson. 2 copies-1 SUNTEP Regina, 1 SUNTEP Saskatoon.

Cultural Differences and Education in the National State. Malten, John R. 1 copy SUNTEP-Saskatoon.

Culture and Adult Education. Roberts, Hayden. 1 copy-Regina.

Culture and Adult Education: A Study of Alberta and Quebec. Roberts, Hayden. 2 copies-Regina.

Culture & Poverty. Valentine, C.A. 1 copy SUNTEP-Saskatoon.

Death and Rebirth of the Seneca. Wallace, Anthony. 1 copy-SUNTEP Saskatoon.

Developing Children's Language. Petty & Jensen. 1 copy-SUNTEP Prince Albert.

A Directory of Adult Basic Education Programs in B.C. 1 copy-Regina.

1982 Directory Provincial Government Adult Education Programmes and Services. 1 copy-Regina.

Discussion Paper - A Report on Non-Traditional Learning Programs for Women at BC Post-Secondary Institutions. Zimmerman, Lillian, Trev, Marsha. 1 copy-Regina.

Discussion Paper on Women's Access Centres - A Progress Report. Asher, 1 copy-Regina.

Economic Characteristics of Native People in Selected Metropolitan Centres in Western Canada. Clawson, Stewart. 2 copies-Regina.

The Economy of Canada. Neill, Jorge. 1 copy-SUNTEP Saskatoon.

Enriching the Learning Disabled. Siegel, E. 1 copy-SUNTEP Prince Albert.

Education Research in Canada: Aims, Problems and Possibilities. 1 copy-Regina.



Dumont Library Newly Acquired Book List

continued on pg. 28

Effective Management in Human Services. Christian, Walter. 1 copy-Regina.

Elementary Teacher's Complete Ideas Handbook. Todd, Biddy. 1 copy-SUNTEP Prince Albert.

Employment, Education and the Labour Market, an Issues Paper. Pimam, Walter. 1 copy-Regina.

Employment, Education and the Labour Market in the 1980's An Issues Paper. Ross, David. 1 copy-Regina.

English as a Second Language for Adults-Discussion Paper. Selman, Mary. 1 copy-Regina.

Essays on Western History in Honour of Lewis Gwynne Thomas. Thomas, Lewis H. 1 copy-SUNTEP Saskatoon.

Ethnicity and Human Rights in Canada. Kaliva, Evelyn. 1 copy-Regina.

Examining Research for Social Workers. Tripodi, Tony. 1 copy-Regina.

The Execution of Thomas Scott. Robertson, K.W.W. 1 copy-Regina.

Exaltation: the Bookshops of Newfoundland. Rowe, Frederick W. 1 copy-SUNTEP Prince Albert.

Flexibility Study-Country Residential Development for Buffalo Narrows. Nash. 1 copy-Regina.

Find Out About Canada, a Learning Stations Approach to Skills Development. Rev. Ed. 1 copy-SUNTEP Prince Albert.

Flying Dust Band - Residential Development Plan. 1 copy-Regina.

Gilson Native Students Curriculum Development. Martens, Susan. 1 copy-Regina.

A Guide for Counseling the American Indian Student. 1 copy-Regina.

A Guide for the American Indian Student. 1 copy-Regina.

A Guide for the Family of the American Indian Student. 1 copy-Regina.

A Guide for Workshop Planners and Organizers. 1 copy-Regina.

Helping to Develop a Provincial Continuing and Community Education Policy. 1 copy-Regina.

A History of Riel's Second Rebellion and How It Was Quelled. Haultain, T. Arnold. 1 copy-Regina.

How Adults Learn. Kidd, J.R. 1 copy-Regina.

In Short Supply: Jobs and Skills in the 1980's. 2 copies-1 SUNTEP 1 Regina Library.

Indians and Indian Education. Marvan, Ruth. 1 copy-Regina.

Indians of B.C. School Package: Book List and Teacher's Guide. Brown, Janet E.P. 1 copy-Regina.

Integrating Asian American Curriculum into the Classroom. Kotsuga, Gloria. 2 copies-1 SUNTEP Regina, 1 SUNTEP Saskatoon.

Ives Capric Race and Culture in the Nineteenth Century America. Takaki, Ronald. 1 copy-SUNTEP Saskatoon.

Issues in Canadian Society. Fausner/Richter. 1 copy-SUNTEP Saskatoon.

La Loche Planning Study - La Loche, Saskatchewan 1981. 1 copy-Regina.

Learning at a Distance. Daniel, John. 1 copy-Regina.

Learning at a Distance and the New Technology. Vancouver. 1 copy-Regina.

A Learning-oriented Approach to Multi-Cultural Education: Some Beginnings. Munkral, F. 1 copy-SUNTEP Saskatoon.

Lesson Planning for Meaningful Variety in Teaching. Herick, Richard. 1 copy-SUNTEP Prince Albert.

Literates and the Future of Adult Education. 1 copy-Regina.

Life Skills Curriculum Development and Implementation for Geographically Isolated Indian Students. Mahesh, C.B. 1 copy-Regina.

A Look of the Language Experience Approach in the Classroom. 1 copy-SUNTEP Prince Albert.

The Loose's Neckless. Toye, William. 1 copy-SUNTEP Prince Albert.

Marging Cultural Differences Volume 1. Harris & Margas. 1 copy-SUNTEP Saskatoon.

Manitoba and the Great Northwest. Macoun, John. 1 copy-Regina.

Math Activity Cards. 2 copies-SUNTEP Prince Albert.

Math Drill Games. 2 copies-SUNTEP Prince Albert.

Meeting NAB Requirements: Report of the Human Resources Survey. Buchanan, Gordon. 1 copy-Regina.

Mets of the Muskies District. Slebocka, Richard. 1 copy-Regina.

Miscellaneous of Max. Gould, Stephen Jay. 1 copy-Regina.

Models of Classroom Management. Martin, Jack. 1 copy-SUNTEP Prince Albert.

Motivating Classroom Discipline. Geary, William J. 1 copy-SUNTEP Prince Albert.

Multicultural Teaching: A Handbook of Activities Information and Resources. Tiedt, P. & Tiedt, L.M. 1 copy-SUNTEP Saskatoon.

Native Children in Raper's Land and the North Western Territories: Canada's Constitutional Obligations. McNeil, Kent. 1 copy-Regina.

Native Indian People to Post-Secondary Education-A Statement. 1 copy-Regina.

The North American Buffalo. Roe, F.G. 1 copy-Regina.

The North West Campaign of 1885 - The Last War Drum. Morton, Desmond. 1 copy-Regina.

Northern Alphabet - A is for Arctic. Harrison, Ted. 1 copy-SUNTEP Prince Albert.

Occupational Information. Hopcock, Robert. 1 copy-Regina.

On Paper Education. 1 copy-Regina.

Paper Tomahawks. Burke, J. 1 copy-SUNTEP Saskatoon.

Parade File. 2 copies-SUNTEP Prince Albert.

Patterns of Full and Part-Year Employment and Unemployment: Results of the Annual Work Patterns Survey, 1977 to 1980. 1 copy-Regina.

People, Culture and Learning. Proulx, J.W. 1 copy-SUNTEP Saskatoon.

People of Native Ancestry - To teach a child Education. Kit. 1 copy-SUNTEP Saskatoon.

Perspectives on Teacher Training for Deregulation and Cultural Diversity. Fuchsman, R.V. 2 copies-1 SUNTEP Regina, 1 SUNTEP Saskatoon.

Peterborough Education Kit. Dool, Gary K. 1 copy-Regina.

The Philosophy of Moral Development. Kohlberg, Lawrence. 1 copy-Regina.

Preparing Instructional Objectives. Mager, Robert F. 1 copy-Regina.

A Process for Developing a Plan on Science Program for Native Indian Students at the Secondary Level. Kabra, R.M. 1 copy-Regina.

Producing Equal Status Interaction Between Indian and White Boys in B.C. Cook, Thomas Sharp. 1 copy-Regina.

Program Evaluation Kit - Evaluator's Handbook. Morris, Lynn Lyons. 1 copy-Regina.

Program Evaluation Kit - How to Calculate Statistics. Morris, Lynn Lyons. 1 copy-Regina.

Program Evaluation Kit - How to Deal with Goals and Objectives. Morris, Lynn Lyons. 1 copy-Regina.

Program Evaluation Kit - How to Design a Program Evaluation. Morris, Lynn Lyons. 1 copy-Regina.

Program Evaluation Kit - How to Measure Achievement. Morris, Lynn Lyons. 1 copy-Regina.

Program Evaluation Kit - How to Measure Attitudes. Morris, Lynn Lyons. 1 copy-Regina.

Program Evaluation Kit - How to Measure Program Implementation. Morris, Lynn Lyons. 1 copy-Regina.

Program Evaluation Kit - How to Present an Evaluation Report. Morris, Lynn Lyons. 1 copy-Regina.

Project Design and Implementation Program Materials. 1 copy-Regina.

Psychology for the Classroom (Student Study Guide). Gibson, Janice. 1 copy-SUNTEP Saskatoon.

Psychology for the Classroom (Text). Gibson, Janice. 1 copy-SUNTEP Saskatoon.

Public Legal Education Booklets. 1 copy-SUNTEP Prince Albert.

Race Relations. Kiano, Harry. 1 copy-SUNTEP Saskatoon, Saskatoon.

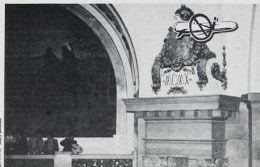
Rainbow ABC's & Activity Supplement. 2 copies-1 SUNTEP Regina, 1 SUNTEP Saskatoon.

Rainbow Activities. 2 copies-1 SUNTEP Regina, 1 SUNTEP Saskatoon.

Reading in Community Organization Practice. Kramer, Ralph. 1 copy-Regina.

Reading Lessons of Nielsa Primary Aged Children. Dark, Marsha. 1 copy-Regina.

Red Earth Innovative Housing Study - Red Earth. 1 copy-SUNTEP Prince Albert.



From the Committee of 4 1/2 Billion

March 17, 1983

Regina—Members of the well known anti-war group, the Committee of Four-and-a-half Billion, today announced the launching of the first Cruise Missile in Saskatchewan.

Officials of the Committee said the test flight, which took place early this afternoon in the rotunda of the Saskatchewan legislature

(without government funding) was a huge success.

"We wanted to be the first," explained a spokesperson for the Committee. "We knew the Americans wanted to fly it here, and the federal government could use it as a cheap ploy to score prestige points in NATO. Why, even Saskatchewan premier Grant Devine said give it a go, *ne s'ait ni rien*," the spokesperson added.

"Frankly, we just got tired of waiting."

Committee members also pointed to a general distrust of government as another reason for today's launch. "I mean, look at how badly they've mismanaged the economy. You can just imagine how badly they'd mismanage a nuclear war!"

The Cruise Missile, still flying in the legislature, closely follows the design of the AGM-86B built by Boeing for the U.S. Defence Department. Committee members did admit their model was somewhat smaller, though.

"Look, there's no hard and fast rule that says a Cruise Missile's got to be twenty feet long, is there? They build them that big so they can haul around all those nasty nuclear weapons. Frankly, that was never our intention."

"Besides," the spokesperson added, "the city of Regina is officially a nuclear-free zone, and the last thing we want to do is incur the wrath of City Council."

As well as cutting down costs by eliminating the nuclear warhead, the new Cruise Missile is much less expensive to build than the model the U.S. Defence Department wants to test over northern Saskatchewan.

"Basically, it's just cardboard and helium balloons," said the spokesperson. "We realized that if we wanted to fly it right here inside the legislature that the standard, more volatile missile fuels would be entirely inappropriate. And by keeping the costs down, we're able to make the Cruise Missile more accessible to the average citizen. After all, why should it remain the exclusive toy of a few gang-baggy militarists and bureaucrats?" □

Dumont Library

continued from page 12

Report of the Committee on Continuing and Community Education in B.C., 1 copy-Regina.

Report of the Committee on the Assessment of the Continuing Education Project System, 1 copy-Regina.

Report on B.C. Native Teacher's Association Spring Conference 1975, Policy, Molly, 1 copy-Regina.

Reserve Community Lac Brochet and Shiles, Pysenberg, Anthony, 1 copy-SUNTEP Prince Albert.

Reserve Community Lac Brochet and Shiles, Pysenberg, Anthony, 1 copy-SUNTEP Prince Albert.

King of the Prairie, Bierhorst, J., 1 copy-SUNTEP Prince Albert.

Seasonal Activities and Ideas for Special Days, 1 copy-SUNTEP Prince Albert.

The Shocking Truth About Indians in Textbooks, Manitoba Indian Brotherhood, 5 copies-Regina.

Single Parents - A Report, 1 copy-Regina.

Special Days, 1 copy-SUNTEP Prince Albert.

Special Education Policy (Draft), 1 copy-Regina.

Special Issues Multiculturalism: The First Decade, Journal of Canadian Studies, 1 copy-Regina.

Strategies for Adult Education: Practices in Western Europe, Torres, Colin, 1 copy-Regina.

Take Another Look, Hobbs, Tans, 1 copy-SUNTEP Prince Albert.

Teacher Bennett, Alschuler, A., 1 copy-SUNTEP Prince Albert.

Teaching Children of Different Cultures in the Classroom, Chynow, A., 1 copy-SUNTEP Saskatchewan.

Teaching Strategies for Ethnic Studies 2nd. Ed. Books, James A., 12 copies-SUNTEP Regina.

Theory & Methods in Establishing the Cultural Component of Classroom Speech Events, Ju-pei Ao, Kathryn, 1 copy-SUNTEP Saskatchewan.

Towards A Learning Society: New Zealand Adult Education in Transition, Bosker, Roger, 1 copy-Regina.

The Underdevelopment of British Columbia, Dickinson, Gary, 1 copy-Regina.

Why the Beaver has a Broad Tail? Fox, Mary Lou, 1 copy-SUNTEP Prince Albert.

Women and Colonialism: Anthropological Perspectives, 1 copy-Regina.

Women and the Chip: Case Studies of the Effect of Informatives on Employment in Canada, Monte, Heather, 1 copy-Regina.

Jam Bay Saskatchewan Community Planning Study, 1 copy-Regina.

Mosaic '83

May 26, 27, 28, 1983.

we wish to extend an invitation to all native crafts persons, and entertainers.....

to join hands with us during Mosaic '83 to make this year's Native pavilion a memorable event. The Riel Local No. 33 is in the planning stages for the Pavilion, scheduled to open for **May 26, 27, 28, 1983**. Display or sale space is available for Native organizations and craftspersons. Entertainers; theatre groups; musicians; and dancers will have a stage setting supplied for their specific use.

Interested groups or persons must contact, by telephone or letter, Doug Lafontaine at the Riel Local No. 33, Ste. 107, 2505 - 11th Ave., Regina, Saskatchewan, S4P 0K6, (306) 527-0193 no later than April 29, 1983.



Riel Local No. 33

the Native Pavilion is sponsored by the Regina Mosaic Cultural Council and will be held in conjunction with the Multi-Cultural Mosaic festivities.

mosaic 83

continued from pg. 2

and, without limiting the generality of the foregoing, includes epilepsy, any degree of paralysis, amputation, lack of physical co-ordination, blindness or visual impediment, deafness or hearing impediment, muteness or speech impediment, or physical reliance on a guide dog or a wheelchair or other remedial appliance or device.

Our main emphasis or objective is to assist all persons with any degree of disability reach his or her own desired level of competence. To assist those persons to identify and reach goals and targets (by assessing each individual's capacity and limitations) that are directly related to productivity, independence and self-fulfillment by:

- direct consultation, referral and follow-up with other community based agencies and organizations as well as private and public service groups;
- co-ordinating educational, employment and recreational opportunities for the physically disabled;
- developing programs and projects as well as advocating participation in community events and activities such as:

- Saskatchewan Amputee Sports Association
- Saskatchewan Blind Sports Association
- Saskatchewan Deaf Sports Association
- Saskatchewan Special Olympics Society Inc.
- Saskatchewan Wheelchair Sports Association

- developing community awareness of the needs and capabilities of the physically disabled, through multimedia presentations, lecturing, group sessions, liaison activities, etc.;
- increasing active participation in the local labour market by direct consultation with the Canada Employment Centres, employer groups to assist in identifying positions for the physically disabled as well as the recruitment process. Develop support programs to assist employers in their retention of disabled employees;
- provide effective monitoring and feedback of our project activities by direct consultation with other agencies and organizations as well as our own clientele.

This project now employs five full-time employees who are working together as a team to the benefit of all handicapped people as well as the community. If you have a physical disability or you are concerned with the present needs of the disabled, if you would like to volunteer time to work with handicapped persons in your community, we look forward to hearing from you. Only with your active participation and involvement can we hope to address your concerns and develop, together, a better community, a community whose parts all fit together.

**Years in friendship,
Management and staff of the
Native Handicapped Program,
Prince Albert, Saskatchewan**

GOOD WORK

Dear New Breed Journal:
Congratulations on your very fine paper!

Sincerely,
**M. Helene Larocque,
Dene Newsletter,
Yellowknife, N.W.T.**

Editor's Note: We welcome all comments and suggestions, whether they be good or bad. Remember, we print only those signed.

MISSING NEWBREED

Dear New Breed Journal:
I have not received any *New Breed Journal* magazines for the past six months.

I would like to subscribe now and have the magazine coming on a regular basis.

Thank you.

Respectfully yours,

Bob Pecha,

Prince Albert, Saskatchewan

Editor's Note: This happens to many subscribers. But we could minimize it if you let us know immediately of a change in address. If you do send in a change, please include an old mailing label.

Subscription rates are included in the subscription form printed in every issue for your convenience.



Meatballs

- 2 cups grated raw potato
- 2 lb. ground moose
- ½ lb. ground pork (if you have it)
- 2 tbsp. grated onion
- 2 eggs
- 2 tbsp. lemon juice
- 2½ tsp. salt
- dash of pepper

Mix all ingredients, form into balls, roll in flour, poach in stock (strained consomme, bouillon cubes dissolved in water, or liquor from cooked moose) for thirty minutes; drain and keep warm while you make sauce, as follows:

Blend 4 tbsp. flour and 3 tbsp. butter in pan, add 2 cups stock in which meatballs were cooked, season with salt and pepper, cook until thick. Add 1 tsp. catsup and the meatballs. Serve with cooked red cabbage and noodles sprinkled with buttered crumbs.

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P 2 V C 1 2 P P 7 6 2 0 6 4 P
P P 2 1 0 6 P P V 1 C 5 5 V P P 2
by Anonymous.



Michele L. Yelvetuk, La Ronge
- a 1982/83 scholarship recipient currently in her third year of studies at the University of Saskatchewan in Saskatoon.



Carolee Furt, Uranium City
- a 1982/83 scholarship recipient currently in her first year of studies at the Kootenai Institute of Applied Arts and Sciences in Saskatoon.

Scholarship Program

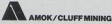
Apply now if you're a northern Saskatchewan resident

Applications are now being accepted for Amok/Cluff Mining's scholarship program for the 83/84 academic year. Qualifying residents of northern Saskatchewan are eligible for two university scholarships of \$4500 each and six institute scholarships of \$3000 each. The scholarships are awarded annually.

the Northern Administration District of Saskatchewan. Selection of scholarship recipients will be made by the Amok/Cluff Mining Scholarship Committee. Applications must be accompanied by an official transcript of marks, and are required by June 15, 1983. More information about the 83/84 scholarship program is available through Amok/Cluff Mining at the address below.

Candidates must qualify as a "northern resident" and be applying for a course which in the opinion of the selection committee will be of benefit to northern Saskatchewan. A "northern resident" is a person who has lived 15 years or half their age in

**Human Resource Manager
Amok/Cluff Mining
P.O. Box 9284
Saskatoon, Saskatchewan
S7K 3B5**



Possible Financial Cuts to Native People in the New Budget

Regina—Doug Angus, MP for the Battlefords-Meadow Lake constituency, recently wrote a letter to all the Chiefs and Councils in Saskatchewan, outlining his concerns re: proposed plans for Native people by the provincial Conservative government. Dated March 4, Angus says he has obtained a copy of a planning document which Grant Devine and his cabinet will be using in writing up their provincial budget.

The document explains how much money they can save by cutting services to the Federation of Saskatchewan Indians (FSI) and Native people in Saskatchewan. These include: \$100,000 for area consultations with bands by Elders, Senators and District Representatives; \$200,000 for the FSI Indian historical committee; \$200,000 for the FSI economic field-workers program and \$152,000 for the Indian production program.

In terms of all Native people, including Metis and Non-Status and Indian people, \$296,000 can be saved if it reduces special ARDA programs for social development; \$200,000 by reducing transportation subsidies; \$489,000 by eliminating the priority hiring and training programs in the Department of Northern Saskatchewan; \$206,000 by reducing grants to the Northern Municipal Council and \$147,000 by reducing grants to the Trappers Association and the Northern Dwellers Association.

The document also suggests elimination of the food subsidy program in the north for fly-in communities. \$215,000 would be saved by eliminating grants to Native and Metis groups for cultural activities and \$900,000 saved if the province stopped the Native Court Worker program.

Angus says the document was written by very high civil servants, including deputy ministers. The new provincial budget, planned solely by the PCs, is expected to be introduced in the legislature in a few weeks. Native people must merely wait and see.

Non-Government Agencies to Lobby Government

Prince Albert—The membership of SANGSSA has given a clear mandate to their provincial association to lobby all levels of government to provide adequate increases and levels of funding for non-governmental organizations and to seek commitment for the continuation of their programs.

Over 140 representatives of the Saskatchewan Association of Non-Governmental Social Service Agencies (SANGSSA) had their annual meeting in Prince Albert recently.

The board was authorized to set in place an employee benefits package for staff members of non-governmental organizations.

Resolutions were also passed dealing with issues such as daycare, family life and poverty education and legal aid.

Karby Waumann, who was unanimously re-elected as president of SANGSSA, said "the board will continue to seek a commitment of long-term support to non-governmental social service agencies on issues relating to funding and continuation of services from all levels of government."

"The membership has left this gathering with a strong sense of security, identity and strength," Waumann said.

High Line Aviation Takes Over Norcanair

Regina—High Line Aviation of Saskatoon recently took over Norcanair, the only regular airline service to northern Saskatchewan.

Albert Elbier, owner of the High Line operation, is the new president and general manager, taking over from Jack Lloyd. The takeover does not include Norcanair's bush operations out of La Ronge but only the licensed flights from Regina to Uranium City, Norcanair, in La Ronge, will continue to be under the ownership of Jack Lloyd and Alex Aarons of Prince Albert.

Uranium City to Remain a Service Centre

Regina—Northern Saskatchewan Minister George Meclod recently announced that Uranium City will remain a base for the delivery of provincial government services and programs to residents of the Athabasca Region.

People in communities such as Fond du Lac, Black Lake, Canadall Portage, Stony Rapids and Wolferton were fearful services would be cut off once the mine closed in Uranium City. Al Tokar, councillor for the Northern Municipal Council, stated that hospital services were already cut down. Women having babies, for example, are forced to fly two or three hours flights south to La Ronge and Prince Albert to get proper medical attention. "The Uranium City hospital has become nothing more than a big nursing station," he said.

According to Sharon Andrews, executive assistant to the Minister of Health, there are no plans to close the Uranium City hospital. She says the government is committed to delivering medical services through the hospital, but because patients have diminished from 25 to 17 to 14 a day, there might be some staff reductions.

"The hospital will continue to operate as an acute care hospital with two resident doctors, capable of handling up to 26 patients. The department is anticipating some recruitment problems, and some sewage and water problems, but being in close consultation with local people they expect to be able to deal with these matters."

'Open For Business' Failing, Says NDP

Regina—"The Saskatchewan economy has just come through one of its worst winters in more than a decade, and the failed economic policies of the Devine government are in large part to blame." Opposition House Leader Dawn Lingenfelter said recently in Regina.

"The people of Saskatchewan have watched in distressed amazement as the Conservative government has (in one week):

- announced that Sask Tel will apply for a 19 percent rate hike;
- fired nearly 10 percent of the staff at Saskatchewan Government Insurance;
- attempted to hide the true size of SGI rate increases by refusing to include a \$150 increase in the deductible for compulsory vehicle insurance;
- attempted to introduce that increase in the deductible without the approval of the Public Utilities Review Commission;
- announced hundreds of layoffs at the Prince Albert Pulp Mill, which will close down much of northern Saskatchewan's forest industry this spring and summer; and
- stood silently by as Interprovincial Steel and Pipe (IPSCO) announced that it is closing down operations in Regina for an indefinite period.

"Clearly, the Devine government's 'Open for Business' economic policy has failed the people of Saskatchewan, and has been shown to be little more than a slick campaign slogan," Lingenfelter said.

Native Students Drop Out

Regina—A brief from the Gabriel Dumont Institute of Applied Research and Native Studies in Regina states that Natives are dropping out of high school for predominantly cultural, rather than academic, reasons. The institute stated that the educational environment which Native students are put into does not strengthen their self-concept and has done nothing to overcome the false stereotypes generally accepted about their culture.

The institute suggested that the development of curriculum for Native students be continued so it can be used in a cross-cultural classroom. In-service training for teachers, who should be using the curriculum, should be implemented. The brief also suggested both Saskatchewan universities make courses in cross-cultural education mandatory for all education students.

Scholarships For Northerners

Saskatoon—Northern Saskatchewan students are being invited to apply for the 1983-84 academic year scholarship awards program offered by AMOK/Cluff Mining.

Lyle Bear, Northern Liaison Co-ordinator for AMOK/Cluff Mining, said that to date, some 25 students have completed, or are currently working on, study programs financed by the scholarships. "We've been very pleased with the accomplishments by our scholarship students," he stated, "and the potential benefits the program brings to northern Saskatchewan."

For the 1983-84 academic year, there will again be two 34,500 university scholarships, and six 33,500 technical institute scholarships available to successful applicants. The scholarships are for the length of a course to a maximum of three institute academic years, or four university academic years.

Mr. Bear said candidates must qualify as "northern residents" — either by having lived for at least 15 years or half their lifetime in the Northern Administrative District of Saskatchewan. They must meet university or institute entrance standards for the course of their choice and must be applying for a course of studies that will be of future benefit to the north.

The deadline for receipt of applications for the 1983-84 scholarship awards is June 15, 1983. Information on the program is being distributed in northern communities, and representatives of northern schools are being urged to propose eligible candidates.

Full information on the scholarship program is available from the Saskatoon office of AMOK/Cluff Mining, Box 9204, Saskatoon S7K 3X5.

Funding to FSI Approved

Regina—Gary Lane, Saskatchewan Attorney General and minister of interprovincial affairs, recently announced funding to the Federation of Saskatchewan Indians (FSI) has been approved for the third quarter.

The funding, totaling \$396,889, covers the period from October 1 to December 31, 1982.

According to Lane, the disbursement of third quarter funding was delayed because FSI had not complied with the provincial government's accounting procedures.

Premier Grant Devine and Lane also met with several chiefs in Regina recently to discuss direct funding to the bands and the constitutional issue.

The bands submitted a letter to the government stating the FSI was, indeed, the spokesman for the bands, recommending the government meet with them prior to the First Ministers' meeting in Ottawa.

Lane said the government recognized the FSI as the political spokesman but that will not prevent the government from meeting with individual bands in the future.

Government Pro-Business

Regina—At a recent luncheon in Toronto, Premier Grant Devine reiterated his government's stance on opening up Saskatchewan for private investment. Devine was addressing the Prospectors and Developers Association and the Canadian Club in Toronto.

He said his government will be meeting with representatives of the hard-rock mining industry to discuss topics of mutual importance, including amendments to the mineral disposition regulations and development of new lease-tenure agreements suitable to both industry and government.

"The previous administration had implemented a policy of only issuing short-term leases, a proposal which is, of course, completely untenable because such a system would make it completely impossible to secure financing," he said.

"Saskatchewan's message to the mining sector is simple. For you, we have abundant mineral resource potential, much of it untapped; a trained, professional work force capable of seeing a resource development through to completion; a stable political environment and a commitment to protect profits — your life blood — and create opportunities — our future."

Native Centre in Toronto to Celebrate 20th Anniversary

Toronto—Native people across the country have been migrating to larger cities for years. Some Native people return home, others remain in the city to establish themselves as part of the urban environment.

In Metropolitan Toronto, like any other city, Native people have arrived in this city to stay. To help Native people adjust to the urban environment, the Indian Centre of Toronto began its operation as a social service agency. In 1963, the Indian Centre opened its doors on Church Street.

With few staff and small working quarters, this social service opened its doors to an estimated 500 Native people in the city. Today, with an estimated population of 25-35,000, the Native Canadian Centre of Toronto will celebrate its 20th Anniversary Celebration. Twenty years of operation has not only seen the population growth but growth of Native services and programs. Programs and services have been expanded to meet the cultural, educational, recreational and social needs of Native families. It has become a unique community centre operated by Native people.

Alongside the Native Centre grew several Native agencies such as Pedahab Lodge, Andalyang, Council Fire, Wanepuhmah, Migeawen Inc., etc. Together, Native people serve the Native community through providing better services and programs. These Native agencies and the Native community have come to stay in this urban environment with the many different cultures.

The 20th anniversary of the Native Canadian Centre is not only a birthday, it is more than just an annual celebration of age, it is a celebration of a Native community, alive and well, working together to provide better services and programs for Native families.

During the week of April 10-16, 1983 residents of the Native community and the city of Toronto are invited to come and join the grand occasion. Presently, activities are being scheduled by the Native agencies and groups. This work promises to be a time for learning, sharing and just plain old fun. □

Native Children Forced into Religious Practices

Vassar, Manitoba—In Manitoba a senior family court judge has been asked to look into children's group homes in that province. Manitoba community services minister, Len Evans, requested the review based on allegations that Native youngsters have been forced to participate in religious practices in a home for juvenile offenders near Vassar, Manitoba.

A former employee of the home said the youths were forced to pray for forgiveness and also older boys were sexually abusing younger children. Evans asked that Judge Edwin Kinsman look at the group home, their location, and their fundamental relevance. Evans added that most children under the care of the Manitoba government are Native. There has also been considerable pressure from local Chiefs to have the group home situation reviewed. □

419 Jobs Created For Saskatchewan's Unemployed

Ottawa—Approval for funding of 79 more projects that will create 419 jobs for unemployed people in Saskatchewan this year was recently announced by federal Employment and Immigration Minister Lloyd Axworthy and Saskatchewan Social Services Minister Patricia Smith.

The \$2.3 million funding for the projects was made under the Canada/Saskatchewan Job Creation Program and covers wages, mandatory employee benefits and certain project overhead costs.

The 79 projects range from the second phase of a major City of Saskatoon agreement to a small project sponsored by the Humboldt Society of Aid to the Handicapped. Other sponsors include the Saskatchewan Writers Guild, the resort village of Chisk Lake, the Swift Current School Division #94, the Saskatchewan Chamber of Commerce, the Association of Métis and Non-Status Indians of Buffalo Narrows and the University of Saskatchewan. □



Moruroa: The Sore That Will Not Heal

Taken from an article in the Pacific Concerns Resource Centre Newsletter, written by Michael Hamel-Green, adapted by A. Boyd.

Since Hiroshima and Nagasaki, a total of 238 nuclear bombs have been detonated in the Pacific region. Between 1946 and 1958, 66 bombs were exploded in the Marshall Islands.

France has detonated 82 bombs in French Polynesia over the past two decades. General De Gaulle initiated the French Pacific test program in 1965 and since then, successive French governments have suppressed all statistics on the effects of this testing, and have refused requests for international monitoring of the health effects of the testing. Instead, the French government has embarked on a public relations program to persuade Pacific governments that the tests are harmless.

HEALTH PROBLEMS

Recently, information has surfaced that exposes the extent of the disease and contamination spreading outward from the Moruroa test site. Early in 1982, a French journalist, Lois Gonzalez-Mata investigated reports of a cancer epidemic in French Polynesia for the Paris magazine, *Acute*. Gonzalez-Mata discovered abnormally high incidences of ulcers, miscarriages and stomach troubles among the Marquises and Gambier Islanders. An army doctor working for the French Polynesian government estimates 10 percent of the population has been sent overseas for treatment: 96 overseas in 1979, 39 were cancer patients, and 40 were children.

While much of the cancer appearing now can be attributed to the deadly fallout from the 41 atmospheric tests which France conducted between 1966 and 1974, there can be little confidence that the continued underground testing (31 through mid-1982) will prove any less deadly in the long term.

TECHNICIANS EXPOSE ACCIDENTS

International protest forced the French government to cease atmospheric testing, so the French government turned to underground testing. The French and British press published the findings of an internal report prepared by Atomic Energy Commission engineers and technicians working at Moruroa.

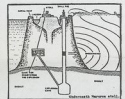
According to the engineers, repeated underground tests at the atoll (Island) were causing it to sink 2 centimetres after each test. Since underground testing began, the atoll had sunk more than 1.5 meters. A second report, from the same source, said that a 30 centimeter wide, 800 meter long crack has opened up and that radiation leakage into the ocean has been regularly occurring for years.

July 8, 1979, an explosion caused a fire in an underground laboratory, killing one worker and injuring four others. The explosion forced lethal radioactive plutonium into the surrounding ocean water.

July 25, 1979, a large 140 kiloton bomb sank halfway down the test shaft was detonated which it had lodged. The resulting explosion registered 6.3 on the Richter scale, causing a local tidal wave that washed over the atoll, injuring 7 people.

March 22, 1981, a tropical storm ripped off asphalt covering several pounds of deadly plutonium (with a radioactive half life of 24,000 years) and flooded a 30,000 square meter radioactive waste storage area, washing much of the debris into the sea.

Evidence that French underground tests are contaminating the Pacific marine environment and food cycle has recently come from South Pacific Commission (SPC) and World Health Organization reports on the increase of ciguatera, the debilitating fish poisoning disease. □



The problem is not confined to French Polynesia. Ocean currents flow past Moruroa to Fiji, the Cook Islands, Australia, Papua New Guinea, and New Zealand. Migratory fish, such as tuna, may become contaminated. Already there have been outbreaks of ciguatera in other parts of the South Pacific, including the Queensland coast of Australia.

Pacific people are demanding:

- Immediate cessation of French nuclear testing in the Pacific;
- Release of French Polynesia health and cancer statistics;
- Compensation and adequate medical treatment for all victims of French testing;
- International monitoring of the health and environmental effects of the testing;
- A timetable for the granting of independence to French territories in the Pacific.

In a speech made in the Pacific Trade Union Forum in September 1982, Jean-Marie Tjibaou, Vice-President of the New Caledonian Territorial Assembly, warned, "The great ocean that surrounds us carries the seeds of life. We must ensure that they don't become the seeds of death. These matters are our responsibility, and we must face them to live and protect our lives."

COMMENTARY

Nuclear powers are bombing Native populations all over the world. It appears governments' priorities lie with nuclear arms and big business and not with the health and safety of aboriginal peoples nor with the future of the earth. Even here in Saskatchewan, we have the Pincore Bombing Range that affects northerners in the immediate sense, and ultimately all Canadians. Now they want to test the Cruise Missile over northern Canada as well. Will manmade wars never cease? □

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