

# new breed

Vol. 14, No. 8

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voice of saskatchewan's metis and non status indians  
August-September 1983

- FIGHTING IN CENTRAL AMERICA
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- PROFILES



SASKATCHEWAN INDIAN  
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# Letters



## FOR BETTER TREATMENT OF INDIAN WOMEN

Dear Editor:

I went on a holiday to visit the prairie provinces, while in Moose Jaw, Sask., I read in the Moose Jaw Times Herald that the so-called status Indians had a meeting in Winnipeg. I was shocked to read and I quote, "Indian women cheapened the constitutional conference on Aboriginal Rights last March by using it as a forum to discuss their quest for equal rights," said Sask. Indian leader Sol Sanderson.

Status Indians receive large sums of money to prepare a forum to present to the Canadian government, the subject of this forum is why their native rights should be respected and honoured by the Canadian people.

What kind of logic is used by status Indians when they want Native rights only for male Indians. Indian women have the same right as Indian men to these Native rights, and Indian women have more right to Native rights than white women who have married Indians.

If Indian men claim the right to hunt, fish, harvest natural resources, land claims, and reserve rights then Indian women must also have these same rights because they are also Indian. All Indians should be treated the same if Indian women are to be deprived of their native rights then all Indians would lose their native rights.

Two men, both white, fought for Native rights for Indian women. Richard Herfield of New Brunswick and Rene Levesque of Quebec are to be remembered as two men who had the logic to realize that there was a big miscarriage of justice, not to mention discrimination against native women who wanted to live within the church laws and country by wanting to get married so they may live a clean life. Their thanks is to lose their status as Indians, not only their status but the right to their natural food, fish, wild game, to harvest wild rice, etc., and the right to their natural life and to be deprived of their burial grounds.

Sure, these Indian women could protect their Indian rights just by living outside the church. This is called shunning-up and the government call it common-law, but the end result is the same.

These women end up with children labelled bastards. Is this what the Indian men want? Do their sisters have to protect their Indian rights by this method, or do they have other reasons?

Indian men retain rights when they marry white women, their halfbreed children who have status and Indian rights marry white women who also become Indians. After a few generations Indian reserves will house only white people. In my opinion this is cultural genocide, pure and simple, because children will always take up their mothers' culture and language.

The Metis halfbreeds who had Indian mothers have retained the Indian culture and life style because these halfbreeds have married Indian women. In a generation their children are pure Indian again. Some of our Metis are more Indian now than the Indians on the reserve. In fact, the halfbreeds are the only Native who can speak Indian fluently. You Indians out west should thank your Indian women who had the nerve to get married because with these brave women is the future of your Native culture. Your Native culture will soon be dead if you keep on marrying white women. Is this what you want?

I am a halfbreed, my mother was Indian, I speak Indian, I married an Indian woman and my family all speak Indian, my wife, my children, myself and even my grandchildren.

Indian women only want to be left alone, to live and die as Indians, also the right to treaties and other Native rights. This is not hard to understand if you take time to think about it.

For better treatment for Indian women.

I remain  
Mr. Paddy McGuire  
Founder and Honorary  
President  
Ontario Metis Association  
Thunder Bay, Ontario

## INDIGENOUS RIGHTS IN CENTRAL AMERICA

Dear New Breed Journal:

Attached is a copy of a report on the current situation of Indigenous People in Central America. Recent events in Central America have been highlighted by North American media, but little emphasis is placed on the question of Indigenous rights.

The report is a synopsis of material received from the Indian Law Resource Centre, Washington, D.C. and the World Council of Indigenous Peoples, Lethbridge, Alberta, Canada.

Mr. Clevs Chanier is currently the Vice-President of the Association of Metis and Non-Status Indians of Saskatchewan and an Executive member of the Metis National Council. The purpose of the report is to give factual information. For those that view the report as going beyond that, it does not necessarily express the political views of the Saskatchewan Association or the Metis National Council.

I ask that your publication print this report...or portions thereof. (See Pages 18 & 19)

Report submitted  
by Clevs Chanier

### Job Opportunity Constitutional Coordinator for the Metis Association of Alberta

DUTIES: -Coordination of all activities of the Association related to preparation for upcoming Constitutional Conferences

-Consultation with officials from government on matters of mutual interest with respect to Metis people and the Constitutional conferences

- Consultation with members of the MAA membership with respect to the constitutional conferences

- Undertake research and preparation of studies and reports required to prepare for upcoming constitutional conferences

- Knowledge of aboriginal culture and language an asset

- Salary negotiable

- Employment immediate upon acceptance

- Forward resumes to:

Executive Director  
Metis Association of Alberta  
12750 - 127 Street  
Edmonton, Alberta  
T5M 0J9

Wehtamatowin Radio  
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Rodger Ross  
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A production of Saskatchewan Native Communications (Wehtamatowin) Corporation

## SPIRITUAL BROTHERHOOD CONCERNED OVER BAN OF SWEETGRASS

Dear New Breed Journal:

Last month I had high hopes that I would be allowed to have a temporary leave from the prison to go together with yourself, or someone from your staff to discuss certain concerns here of the Brotherhood. Unfortunately I was denied that privilege and it now appears that I will just have to wait two more months to speak with you.

Meanwhile some of our concerns are becoming an issue. Since early last month when the administration servants discontinued the use of sweetgrass in our daily prayers, there has been four attempted suicides by our young native offenders, two last week and another one last night. I'm sorry to say that I have just learned that the young boy who had slashed his wrists just last night, has done it again tonight, only a half hour since!

They took him to the hospital last night and when he was returned, they put him right into isolation, where he has remained until he slashed up again tonight. They just took him out of here to the hospital downtown. There is nothing wrong with that boy that I know of. The guards overpowered him last night to get him to the hospital and the tension among the other prisoners was very high. It is becoming increasingly harder for our leaders to control our young men. We try very hard in the group to talk to them and try to make them realize that in some respects the guards actually want them to react in a violent manner. This practice reminds me of someone giving a wild animal of the forest then poking it with a stick. Cruel and unusual for sure!

I thought the whiteman recently passed some new laws to apply to the people in the whole country, telling us that it is okay for us to worship God our Creator in any manner that we choose to. What can you do when the people who make the laws start breaking it their own selves? I notice that each time an Indian person is accused of breaking the treaties and the laws of the land, steps are taken to inform the public in the media. What can you call a person who says one thing that turns around and openly does another? "A four eyed so-and-so" would be a bit more accurate in my way of thinking, rather than the more common and subtle reference as "a politician!"

In view of the above mentioned, we are at a loss as to where to turn to for help, so it was decided to go public. Perhaps someone out there could write and inform our leader what steps to take. You can print this letter in your journal if you wish, but by all means, I would like to remain incognito. I am considered an activist as it is but actually I am a non-conformist like most of the brothers in here. If you do decide to print, I request that my name and number be withheld to save my neck.

Thank you very much.

A free Spirit  
Name Withheld Upon Request

## FORM A CORPORATION

Dear New Breed Journal:

By law, you, as "Canadians" have occupied this country for over 99 years and if you work together, you have the right to a corporation to develop your resources.

Why Not?

Do it or somebody is going to take over of what is yours by law.

Yours truly  
Joan Chancelot  
Alberta

Community Reporters Wanted  
New Breed Journal is looking for community reporters. If you are interested please contact:  
Editor, New Breed Journal  
210 - 2360 11th Ave.  
Regina, Sask. S4P 0A6

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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.

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Cover - Fiddler - Gilbert Anderson - Credit Vye Bousler

# Acimowins

by Joan Beatty

Well, summer is just about over for another year. It's been a pretty busy one for most of us. The New Breed staff were quite busy covering the Metis Heritage Days and the annual assemblies of AMNSIS and the Metis National Council. We also have been in the midst of some staff changes along with some people taking annual leave.

It was really nice to see so many people turn out at Batoche and participate in the many different cultural and sporting events. Many people commented that it was one of the best ones they had attended.

I even participated for the first time this year. We were in a tug of war along with some girls from St. Louis. And of course, we won! Thanks to **Hess Heper** who acted as our coach.

The marathon didn't turn out too bad although there could have been a lot more participants and a few mistakes did occur. Even though both my brother **Larry** and **Wayne McKenzie** were fifteen minutes late, they came in second and third respectively. The heat was tremendous that day too so I really admire the three runners that completed the twenty two miles. **Moss** said she couldn't believe how dark **Larry** was when he got home from Batoche. Hopefully, next year, we'll be organized even better.

The memorial services at the grave site drew quite a large crowd as well, which was nice to see. All events were stopped so that everyone could participate. **Rev. Adam Cathard**, a well known Anglican Minister, presided at the services. A Catholic priest wasn't able to make it this year because he was conducting mass in nearby reserves.

As you can see, we are combining the August and

September issue this time around but we will be back to an individual issue in October. This is again because of the staff changes and summer holidays. Our coverage this month includes profiles of individuals who attended the Metis National Council meeting at Duck Lake and the Metis Heritage Days. This includes the provincial presidents from the other provinces: **Don McIvor** of Manitoba, **Fred Houss** of B.C., and **Sam Sinclair** of Alberta. We also have a nice feature on **Winston Wattmore** who once again performed at the Metis Heritage Days and kept everyone thoroughly entertained with his many antics including doing the Fat Man jig.

**Lawrence Joseph** and his band also played for the Friday night dance and **Hop Beyer** of North Battleford produced some high stepping fiddle music for the Saturday night dance. The Native talent show was a real success this year as over 20 different acts competed. Of course, the juggling and fiddling contests were thoroughly enjoyed by everyone including the ball tournaments. The children really enjoyed themselves this year as a special area was designated for them where entertainment was provided for them, including pony rides.

Also in this issue of New Breed, we feature some individuals from the Duck Lake area. **Ronard Panbourn** and **Lorraine Penner**. We hope you enjoy the articles and the successes these people are having. Also, we have a report by **Chen Charrier** on Central America. Hopefully, more of us can become more fully aware of the situation there and learn the injustices that other Native people are facing. **Ron Bergeson** is back with his Metis History along with many more of our regular features.



It's been kind of a sad summer for me in a way, I lost a grandmother in July who I loved very much. Although, I know she is better off now because she was suffering anyway, one still thinks about the good times. I still somehow expect her to be home next time I go to Deschambault. We would like to extend our appreciation to the many people who helped out with the funeral arrangements and for the many flowers and cards received. Our special thanks to **Rev. Gilbert Bird** and his wife who came to conduct the services. I did a little write up of my grandmother in this issue but it's nowhere near of what she was really like. She passed away at the Flin Flon General Hospital. Her name was **Angélique Ballestyne**.

That's about it for this issue. Remember we would like to hear from you. Let us know what you would like to see in the New Breed or let us know what is happening in your community. Your comments would be most welcome.

Happy Birthday to **Jeanne Amyotte, Roger Ross, April Boyd, Mon, Peter Beatty, Paul Beatty**, and especially to **Shirley Preston** who will be celebrating her birthday in September. Happy Birthday to everyone else who is celebrating their birthdays!

## Kakwēcimīn

by Larry Laliberté

*Every year, AMNSIS hosts Metis Heritage Days. New Breed recently asked three individuals why they attend the festivities at Batoche, which were again held recently.*



**Lana Doerns, Local No. 46, Weyburn, Sask.:** I've never gone before. Everybody I know usually goes. Metis Heritage Days are very entertaining for everyone. It's very interesting and it's a real good gathering of Native people.



**Kathy Munro, Local No. 32, Reserve, Sask.:** For the past three years, I've been going there every year. There's many things going on there. For instance they also had the annual assembly there last year. Actually that's what I went to Batoche for, so after the assembly was over, I just stayed for the Metis Heritage Days celebrations. Whenever I go to Batoche, I always meet a lot of interesting people. I especially enjoy the cultural aspect of Metis Heritage Days. Every year they always have something for the young and old alike, both in the culture and sporting events. In all, it's enjoyable for everyone.



**Alfred Sauv, Local No. 43, Kispiox, Sask.:** It's an ideal opportunity to find out what's going on in the Native communities. It's very knowledgeable in terms of finding out what's going on amongst the Metis people. One could also put some input into the organization by talking to the leaders. At the same time one meets old friends and makes many more new ones. It's a good place for everybody to go.

# Commentary

## Favel Says North Not Receiving Fair Treatment from Government

By Jim Favel

AMNSIS has been meeting with the Provincial Government regarding jobs, training programs, land settlement, Economic Development and funding for northern communities.

To date the Provincial Government has not done anything for the North. It appears quite plain that the Provincial Government does not intend to do anything for Northern Saskatchewan.

When we ask for programs or projects for Northern Saskatchewan, the Provincial Government tells us there is not any money, yet when the P.C. government took power they paid Hudson Bay Mining an additional \$23.3 million, plus interest for the dam at Island Falls. The former government had already paid \$33.5 million as full compensation for the dam to Hudson Bay Mining Corporation (friends of the P.C. government can get funds, but the people in Northern Saskatchewan cannot get funds). It also makes us wonder where the Provincial Government can get \$10.0 million to assist people in Regina, Saskatoon and other areas in the south for food relief and \$200 million is offered to the Federal Government for the Farm Credit Program. It is quite plain that the PC south can get anything, but the NDP north will get nothing! Was it not one of Mr. McLeod's statements when DNS was disbanded that the new government wanted one Saskatchewan, not Northern Saskatchewan different than Southern Saskatchewan? By the PC policies there is definitely two parts to Saskatchewan, the South which they help and the North which they do not help! Perhaps the \$3 million additional costs for the greatly enlarged Cabinet and Legislative Secretaries was money that was set aside for the programs that we asked for.



Housing is at a stand still because the Provincial Government claims it has no money. The Canadian Northlands agreement is at a stand still because the Provincial Government has not started the necessary negotiation procedure with the Federal Government to renew this agreement. Programs such as roads, sewer and water projects and numerous other projects depend on this Northland agreement but the Provincial Government does nothing to renew it!

The Provincial Government has set up an Indian and Native Affairs department with a minister in charge. As yet we do not know what he is supposed to do for us, what programs he has for us and if there is any money for Northern Native people.

The Provincial Government has cut back budgets for school boards. The school boards have had to make staff cuts in order to stay within the funding given by

the province. Education is a main priority in the North, our people need education to compete for the few jobs available in the North. We have always told the Government that we need more staff in the schools, not less staff.

The Provincial Government did not raise taxes, but forced the local governments and school boards to raise their mill rates in order to operate. It seems that the people get it coming and going, more taxes and less funds for programs?

When the PC Government first got into office, they said they wanted to decentralize programs, yet all the adult training on the westside takes place in one location under the Westside Community College, nothing in the other communities. Why is this happening? Bring the programs to the communities and more people can take advantage of programs and training.

People in La Loche were accused of starting forest fires around that area. The RCMP have concluded their investigation and found no evidence of arson. That tells me one thing. The Government is aware of the high unemployment in Northern Saskatchewan but they will not do anything about it.

We are part of Saskatchewan and we demand the same treatment as any person in the south gets. We want to be treated equal because the Charter of Rights and Freedoms gives us the right to expect to be treated equal.

- Bring our unemployment rate down to 7% as it is in the rest of Saskatchewan.
- Get us better housing.
- Give us better education and training.
- Give us the same opportunities in our communities as the rest of Saskatchewan already has.
- Give us a land base so we can build ourselves as a nation.

The Provincial Government has treated the North unjustly; they should look at the North as a land populated by people, not an area of resources to be sold to their Multi-National friends. The people in the North want to be a province to the province, not a tax burden.

Jim Favel is an AMNSIS Director for Northwest Region III, Bala to Cross, Saskatchewan.

## Letter to the Premier

Editors Note

The following letter was sent on July 26th from the Northern local government's to Premier Grant Devine. As of August 22nd, there has been no response to the letter forwarded by Mr. Blackmore. At a meeting held on August 18th and 20th in Pine House, the government did send a couple of representatives to attend a S.A.N.L.G. meeting. Blackmore said he does not really understand what the government is trying to do. "First, I hear about Sid Dutchak forming a Native Advisory Committee then we get a report from Eugene Lareucque of the Native and Indian Affairs Secretariate, saying they are going to be hiring some people to find out what the local problems are." Blackmore said the northern groups took the position of asking government to give their groups the funding and give a response since they are the grass roots local leaders. "We don't need a study to determine what the problems are. We know the problems. We are the ones facing them every day."

Dear Mr. Premier:

Kindly receive this letter as an invitation to you and your Cabinet to come here into the Northern Saskatchewan Admistration District; meet with elected community local government leaders, to discuss the problems faced by our communities and the aspirations that our people have, and to work out, in a harmonious manner, some solutions.

Even after seventeen months of your government's reign, we still have extremely high levels of unemployment, little or no housing activity, community development is at a standstill, Land/Resource use issues are still unresolved, even our highways are only receiving "patch" jobs; welfare is at record levels, education and training needs have to be addressed, and so on.

In short, we of the Saskatchewan Association of Northern Local Governments are deeply concerned that the N.S.A.D. continues to be virtually ignored by your government.

There are no Local, Regional or Northern Economic Development initiatives or industrial initiatives that we know of upcoming, that will provide a rest and ease the present hardships facing our people.

Where is the "risk capital" that was to be the answer to all problems?

If you think your recently passed Bill 58 was a boon to the North, you're wrong. While it is positive in terms of clarifying the status of "Northern Municipality", it definitely does nothing to improve the quality of life for our people. It does not take anyone off the welfare role.

Now, these things having been said to try and help you understand the reality of the N.S.A.D., let us again propose that you and your Cabinet meet Northern Local Government elected officials in August or September/83.

We sincerely hope that you will give this invitation serious consideration and favor us with a positive response.

## Charrier and Milen Attend Meetings in Geneva

by Joan Beatty

Regis - Cross Charrier, Vice President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and Rob Milen, Legal Counsel, have just recently returned from a trip to Geneva where they attended meetings with the UN Sub Working Group on Human Rights and the World Council of Indigenous Peoples.

The Working Group, consisting of five people, is dealing with issues faced by Indigenous peoples around the world. There was also a UN conference to end a decade against racism and discrimination. The two meetings were held simultaneously.

Charrier submitted a brief to the UN working group on behalf of the Metis National Council (MNC), one he had developed earlier. The paper is on the Metis perspective with respect to aboriginal title and land rights. Charrier said he also made a verbal presentation of who the Metis are and who the MNC is. His presentation also included a review of the Constitutional conference that took place in Ottawa and some of the on going work of the MNC.

A document was also tabled on behalf of AMNSIS, outlining the membership of the Association and the specific issues facing non-status Indians in Saskatchewan.

Charrier said initial meetings were held last year and there appeared to be a lot of enthusiasm in dealing with the rights of Indigenous people around the world. "The two main meetings last year dealt with the right to self determination and the right to life, particularly with respect to the slaughter of Indian people in Central America, particularly Guatemala and El Salvador." The Working Group, a sub-committee on the Prevention of Discrimination and the Protection of Minorities, has a five year work plan to develop a set of principles for the protection of Indigenous Peoples around the world. These principles would guide countries as to how they treat their Aboriginal people.

Charrier said the topics being dealt with fit into the schedule of the MNC in their present negotiations with the federal government in terms of land and aboriginal rights. "Over the next year, we can be addressing in Canada, the right to a Metis land base. Next year, at the United Nations, we can be pressing for the rights of Indigenous Peoples, particularly



Clem Charrier was recently in Geneva to attend U.N. and W.C.I.P. meetings on behalf of A.M.N.S.I.S. and M.N.C.

Metis, to land and resources."

Charrier said Canada is in an unique position. If they are sincere in dealing with the Aboriginal Peoples of Canada and recognizing their land claims and rights and enshrining them in the Constitution, "they can play a very leading role and set up an example for other countries. Because the United Nations is not supervising the negotiations between the Metis and Indian Nations and the Canadian government, the next best thing for us will be to use the Working Group as a review mechanism to discuss the developments of the constitutional conferees." Charrier said they have made the Canadian government aware that this is what they will be doing in using this mechanism as a review of Canadian action in reference to Indigenous Peoples in Canada.

Milen and Charrier also attended the meeting of the WCIP Executive meeting where a submission was made on behalf of the MNC for membership to the World Council. The request was accepted favourably but the MNC will have to come up with a different definition other than using the word "Metis" in their legal name. The Indians in Central American use the Spanish term "Mestizo", which is the same thing as Metis although the situations of the two groups are very different. "There is a problem of translation. They know us as Indigenous people but they're con-

fused about the Spanish terminology so what we'll have to do is come up with an official Spanish translation of the Metis National Council," Charrier said.

The 1985 Centennial of the Riel Rebellion was also brought to the attention of the WCIP. Charrier said plans are to have, in conjunction with the International Year of the Youth, an international Indigenous Youth Conference. They are hoping the WCIP will sanction it and assist in bringing a youth in from other countries. A proposal was also submitted in the possibility of holding a Northern American Regional Conference of the WCIP at Basche in 1985. Plans are currently underway to establish a North American Region of the World Council. Charrier said the submissions were received favourably. The WCIP will be informing the MNC soon as to the plans in 1985.

Charrier and Milen also went to the 12th annual meeting of the Saami Indians in Finland. Although it was difficult to understand the issues being discussed, they did see how the Saami conduct their meetings. "It seems to me that the Saami conduct their policies, then say the Metis or the Indian people, quite differently. They're more quiet and subdued, and sort of operate on consensus. When they quit talking, it's okay for things to go ahead. They don't get into the kind of meetings that we do," said Charrier.



# Wēhtum

## Village of La Loche Accused of Arson

by Vya Bessier

Norman Hanson, AMNSIS Area Director helped organize demonstration



## Native Team to Recommend Socio-Economic Strategy

**Regina** - A special team made up of qualified Native representatives is to be established to assist in the formulation of a comprehensive socio-economic development strategy to guide the provincial government in adequately serving the needs of Saskatchewan's Native people, said Sid Datchak, minister responsible for Indian and Native Affairs.

Datchak said the team will be comprised of four qualified Native persons, a Native staff member from the provincial Indian and Native Affairs Secretariat and a private consultant.

"Economic development can solve many of the other problems our Native people suffer. There is so much input the team can get from a province-wide tour speaking with people at the grass roots level and with organizations such as the Association of Metis and Non-Status Indians of Saskatchewan. In fact the Association will be asked to nominate a Native person to serve on the team," the minister said.

"The provincial government acknowledges its responsibility to see that its resources are used to the benefit of all residents who wish to participate in and benefit from Saskatchewan's economic development. We believe this team will identify the best way in which this can be done."

Datchak said that for far too long "hand-aid" initiatives have been used to approach this problem and the only result has been years of frustration for Native people.

"We believe Native people have a long-term solution to this situation. So, we are giving Native people and their respective organizations the opportunity to provide direct input by suggesting to government what the solution is. We will be very eager to get their proposals in what will obviously be a wide-ranging and very important strategy paper. When we have their recommendations I can promise that we will seriously consider them," he said.

**La Loche** - On June 12, firefighters in La Loche and that area's director of the Association of Metis and Non-Status Indians (AMNSIS), occupied the Department of Parks and Recreation (DPRK) office for one and a half hours. The firefighters were angry because the DPRK had laid off 40 La Loche firefighters and had flown in 50 men from La Ronge to replace these men.

Gus McAuley, provincial forest fire control director, explained that he did this because he suspected that forest fires were being purposely started to create work. "We have many ways to investigate if a fire is man-made," said McAuley, "it leaves no doubt." Sixteen fires had broken out near this northwestern Saskatchewan village in two weeks.

George Laprise, a Local Community Authority (LCA) councillor in La Loche, said that the loss of these jobs had a serious effect on the people of La Loche, where there is a high rate of unemployment. According to an LCA employee, the village first heard of McAuley's suspicion of arson from a CBC radio interview on Friday, July 8. On Monday, July 11, laid-off firefighters were going to the LCA office for help. The LCA phoned the local DPRK office and got a reply from a reserve officer that his instructions from Prince Albert were not to hire anyone from La Loche. The LCA then phoned McAuley who informed them that this non-hiring policy was because of a suspicion of arson and that he would not change his position.

The July 12 occupation of the reserves office in La Loche ended when McAuley agreed to go to La Loche on July 13 to discuss the new policy with the firefighters and AMNSIS representatives.

At the July 13 meeting between McAuley, the firefighters and AMNSIS representatives, McAuley restated his decision. The laid off firefighters and the AMNSIS representatives said that a whole community was being blamed for the possible actions of a few people.

At a press conference in Saskatoon, Clem Charrier, Vice-President of AMNSIS, said that this, "was a clear violation of basic human rights and clearly contravenes the new Charter of Rights and Freedoms which presumes innocence until proven guilty. The action on the part of the government appears to be, if it is not in fact, racist," said Charrier.

AMNSIS had delivered a letter to Premier Devine, which requested that McAuley's decision be reversed and that McAuley, as he was responsible for the decision, be either transferred or fired. AMNSIS also sent a note to the prime minister, suggesting that he send his Minister of Employment and Immigration to Northern Saskatchewan to look at the situation first hand. No reply has been received from either government.

Roy Cheechan, the owner of the La Loche LCA, agrees with the AMNSIS statement that if it is warranted, action should be taken against individuals and not the whole village. Cheechan said that, "if McAuley had anything to say about La Loche, he should talk to the LCA of La Loche about it." The LCA has used the media to make a statement about the issue. The LCA "will be assessing the situation in the near future," said Cheechan.

The RCMP have been investigating the fires, and have not arrested anyone in connection with the fires. After this incident, a few local men were hired to put out two small fires.

## Supply Co-op Disbands

**La Ronge** - The Saskatchewan Fisherman's Supply Co-op no longer exists. It's been absorbed by the Saskatchewan Commercial Fisherman's Federated Co-operative LTD.

The supply co-op was set up to supply equipment needed by commercial fishermen. At the time of its demise, on August 3rd, it had 123 members.

However, in the last year (82-83), only 25 of its 123 members used the co-op, for total sales of \$7,346. At Wednesday's meeting of the co-op, fewer than 10 members showed up. It was primarily because of this lack of interest that it was decided to put the matter before the federation, to see whether the federation wanted to take it over.

According to manager Marion Feitz, when the co-op's bones are laid to rest there'll still be a slight financial surplus.

She'll be continuing as manager of supply in the commercial fisherman's co-op. The defunct supply co-op had almost \$4,600 worth of inventory left.

## Major Realignment of Cabinet Responsibilities

**Regina** - Premier Grant Devine recently announced a major realignment of cabinet portfolios and ministerial responsibilities.

Nine of the current ministers were assigned to different portfolios and nine new ministers were added to the cabinet.

New ministers are:

Gordon Dirks, Social Services  
Louis Donohue, Rural Development  
Sid Duchak, without portfolio (responsible for the Native and Indian Affairs Secretariat and Saskatchewan Housing Corporation)  
Tim Embury, Urban Affairs  
Rick Folk, Culture and Recreation  
Lorne Hepworth, Agriculture  
Jack Klein, Tourism and Small Business  
Colin Maxwell, Advanced Education and Manpower  
Gerald Marshall, without portfolio (responsible for Saskatchewan crop Insurance Corporation)

Reassignments are as follows:

Eric Berrison - from Agriculture to Economic Development and Trade and Provincial Secretary. He will continue as Deputy Premier and retain responsibilities for matters involving the Crownment Pass Freight Rates. His duties as House Leader will be taken over by Finance Minister Bob Andrew.

Paul Rousseau - from Economic Development and Trade to Revenue and Financial Services.

Jean Danson - from Supply and Services and Revenue and Financial Services to Consumer and Commercial Affairs.

George McLeod - from Tourism and Small Business to Supply and Services. He retains the Northern Saskatchewan portfolio. He is also deputy House Leader and responsible for the Public Service Commission and the Liquor Board.

Pat Smith - from Social Services to Education.

Bob Pickering - from Rural Development to Parks and Renewable Resources.

Gordon Currie - from Education and Advanced Education and Manpower to Telephones and communications Secretariat. He will be responsible for setting up the new Department of Science and Technology.

Jack Sandberg - retains Co-operation and Co-operative Development and gives up Consumer and Commercial Affairs.

Paul Schoenfeld - from Urban Affairs and Culture and Recreation to Energy and Mines.

Ministers who retain their current positions are: Finance Minister Bob Andrew, Justice Minister Gary Lane, Health Minister Graham Taylor, Environment Minister Neal Hardy, Highways Minister Jim Garner, and Labor Minister Lorne McLaren. Herb Swan will continue as Speaker and Lloyd Miller as Deputy Speaker.

Premier Devine announced a number of other appointments including that of Harry Baker as caucus chairman and whip and Harold Martens as deputy whip. Baker also participates in cabinet meeting as caucus chairman.

Legislative secretaries were named to the following portfolios: Walter Johnson, Agriculture; Ross Saxon, Economic Development and Trade; Arnold Tews, Education; Harold Martens and Myles Merin, Energy; Duane Wiseman, Finance; Larry Kirkbeck and Cal Glauser, Health; Ralph Kazeman, Highways; Lloyd Stauder, Rural Development; Jo-Ann Zazulchak, Social Services; Paul Muegler, Tourism and Small Business. □



## La Loche Councillor on Tourism

by Yve Haubler

La Loche - "Locally elected officials want to cooperate with the government but there is a lack of communication," said Bruce Raedling, a La Loche Community Authority (LCA) Councillor. "If there is a long range plan for Northern Saskatchewan, northern people want to become involved in the decision making. At the present, northern people feel left out and confused."

After speaking with provincial government officials, the village councillor suspects that the government's big economic plan for the north is tourism. The councillors know that tourism won't help northerners much. Said Raedling, "most tourists just keep on travelling; they bring all their provisions with them. The only thing purchased is gasoline."

According to the local leaders, recreational fishing, a main activity of tourists, can lead to further government limits on commercial and domestic fishing. Both are important in supplementing the living that Northern Saskatchewan people make. Commercial fishing brings in additional energy and domestic fishing provides a staple food.

"Locally elected representatives do not want to just confront the government," said Raedling. "they want the best for Northern Saskatchewan." □

## New Plans for Regional Economic Development

Saskatoon - Premier Grant Devine and Saskatchewan's Minister of Economic Development and Trade, Paul Rousseau, met recently in Saskatoon with federal Economic Development Minister Donald Johnston and federal regional Minister for Saskatchewan Hearn Argue to discuss new arrangements for regional economic development. Mr. Johnston is engaged in similar discussions with other provincial governments.

The federal-provincial General Development Agreement (GDA) expires March 31, 1984. As a result of the discussions held today the two governments have agreed to work towards a new agreement on Economic and Regional Development.

The intention of a new arrangement would be to ensure consultation and co-ordination between the two levels of government on economic development initiatives. "This new beginning would provide for effective federal-provincial economic development activities in Saskatchewan," Mr. Johnston said.

Under the proposed new framework, strategic priorities that were discussed included potash and mining, heavy oil, forestry, food and agriculture, irrigation, soils and water, new technology, industrial diversification, tourism and Native economic development. □







## Kapache Centre Cut off Core Funding

by Joan Bratty

**Regina** - Over 50 people from Eastern Region III of the Association of Métis and Non-Status Indians of Saskatchewan (AMNNSIS) staged a demonstration recently in front of the Legislative Buildings in Regina. They were protesting the provincial government's decision not to provide core funding to the Kapache Training Centre in Fort Qu'Appelle. The funding would be used to pay three administrative staff.

Earlier in the year, former Minister of Advanced Education and Manpower, Gordon Currie, had made a verbal commitment to an AMNNSIS delegation to fund the Kapache Centre. The new Minister, Colin Maxwell, denied there had been any commitment.

Reading from a prepared press release, Nap Lafontaine, Area Director for AMNNSIS, said, "Today Eastern Region III charge the Premier of Saskatchewan in leading a racist government. We have been deliberately misled and lied by the Premier and officials of this government." Lafontaine said the Centre provides certified training, job placements, and education programs. "We've trained and helped over a 1,000 people for that area."

Lafontaine said the present education system is failing to serve Native people. "A Native child has a 7% chance to finish school, 90% chance in ending up in jail, and 70% chance in ending up on welfare." He said the only alternative being presented by the government is welfare especially if they continue to shut down funding to institutions like Kapache which have proved their success rates in providing relevant

education to Native people. "We don't want welfare. It's a program that's destroyed our people, taken away our pride and dignity."

The Kapache Centre provided an opportunity for education and training for more than 1,000 Native people for the past three years. Training programs included a certified Social Work Program, a number of carpenter programs, skill development programs, a fireman's course, basic upgrading, and basic literacy classes.

Lafontaine said they wanted to bring the matter to the attention of the general public. "We want our families to become self sufficient and independent and not on welfare," he said.

"We know that it costs \$1 million dollars to keep a family on welfare for ten years. It costs \$100,000 to keep a family on welfare for one year but a lot of it goes to administration," Lafontaine said.

Lafontaine said his group was not only concerned about the financial costs but they were also concerned about the waste of human potential. "This government has to take it's head out of the sand very shortly and start doing something concrete for Native people." He said Native people will soon be 25% of Saskatchewan's population with the schools being filled today with 35% Native children. "It will be a crisis situation if governments don't do anything," he said.

"The government's response has been to build more jails and more welfare. We want the public to know that we don't want welfare. This is not the answer. We want education and training. We want to contribute to society. We want to participate." Lafontaine said they want to build up their people

and that they would fight with any government that suggests otherwise. "This government is trying to hold us back but we're going to continue to make our stand in demanding education and training for our people."

After the press conference with Lafontaine's group was over, Colin Maxwell came outside of the Legislative Buildings, waving, smiling, and saying hi to the reporters and demonstrators, saying he would be prepared to answer any questions. After hearing the initial question, he asked Lafontaine to step inside the building with him. Lafontaine refused saying he had a working area based from which he received direction and that he would only go in if the whole board could go with him. The Minister went inside and then stepped outside again, continuing on with the press conference amidst the heckling of the demonstrators.

The Minister said his government is spending \$12 million dollars on Native education. "We got this NSDM program which we fund to the tune of 4.8 million dollars and it's part of an overall program of \$12 million dollars which we are redirecting to this target group." The Minister said the reason for shift in direction is to avoid duplication of services and to cut down administration costs. He said the Kapache Centre will continue to receive funding through the federal government and the Parkland Community College and that the \$42,000 cutback by the provincial government will only affect three staff positions. "Our decision does not represent a closure of the Centre," he said. The Minister also said he would be prepared to meet with Lafontaine but not on a confrontation basis.



Colin Maxwell, Minister of Advanced Education and Manpower.

## Government Announces Consolidation of Adult Native Education

**Regina** - The provincial government recently announced it will consolidate a number of adult Native education and employment programs to improve opportunities for Native people throughout Saskatchewan.

Advanced Education and Manpower Minister Colin Maxwell said that by next April 1st the 11 separate adult Native education and employment programs currently administered by his Department of Advanced Education and Manpower will be consolidated into a reduced number of co-ordinated programs to be offered throughout the province, including the north.

"Native education is essential - and if we are to make the best possible use of the \$12 million spent each year on these programs, I believe we must move now to avoid unnecessary duplication of services and administrative costs," the minister said.

The minister said that at the same time as he is announcing the government's streamlining of adult Native training programs, he will be asking certain educational and Native agencies to provide advice in the next few months on the best way to implement the changes.

Maxwell said the consolidation of programs involves many changes:

- The first move in the consolidation has been the transfer of all student assistance aspects of the Native education programs to his department's student financial services branch, providing for a consistent province-wide handling of all student assistance applications on the basis of need.
- Next April the three major training programs will be consolidated - the Non-Status Indian and Metis Program (NSIM), the Northern Careers Program (NCP), and the Northern Training Program (NTP). Until next April, the NCP and NTP programs will continue to provide training for people in the northern part of the province. And, during the same period, the NSIM program will continue to provide for training for Native people in the central and southern parts of the province, at the technical institutes, community colleges, and universities. However, next April the three programs will be amalgamated into a province-wide NSIM program to be directed by the department with the involvement of the 13 regional community colleges throughout the province. Maxwell said the government will also establish a provincial NSIM advisory committee to oversee the program. The minister said that the three programs being consolidated account this year for approximately \$7.5 million of the total \$12 million devoted by his department to Native education programs.
- An employment recruitment service operated by a Native Employment Management Board with funding from the department being channelled through the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) will be eliminated because it duplicates existing services already offered in the province by the federal government. Based upon previous budgets of this agency, savings of approximately \$300,000 per-year are anticipated.
- At least three other adult Native education and employment programs operated by the department will be continued, but reviewed for their effectiveness. The minister said the Native Career Development Program, the Employment Opportunities Program, and the department's funding to the Gabriel Dumont Institute of Native Studies and Applied Research will be reviewed to ensure that they are effectively meeting the needs of the Native people in Saskatchewan. He said the review will be concluded by this fall. Maxwell said he is confident that the consolidation of programs will provide for a more co-ordinated and effective use of provincial government funding to meet the need for adult Native education across the province.

## Pambrun and Duck Lake Local Successful in Local Projects

by Robert Menzies

**Duck Lake** - "I was born a Metis, nine miles east of Duck Lake, across from the St. Lawrence Ferry. I have lived with the history of the Metis," said Leonard Pambrun, president of the Duck Lake Local since 1976.

Although Pambrun, 55, was active in the Local ever since it was formed after the war, didn't want to become fully involved because of his lack of understanding in the political aspects of the organization.

"We had our first meeting with Joe Anzotto, President of Provincial Metis of Saskatchewan in 1958. I could have participated as a board member but because of my inexperience I didn't," he said.

At age 23 in 1958, he married Luana Lafontaine. They had one son, Peter Pambrun, and four other sons which they adopted.

Pambrun is a jack of many trades. He was a tracker for 18 years. He was also in the post cutting operations in many northern locations such as the Hansen Lake road, Squaw Rapids, Fort a la Corne and around the Montreal Lake area. He built his own post peeler and tearing plant. He bought his own two-ton truck in '64. He has had up to 35 men working for him. "I had an alcohol problem and my health was not doing so good. Besides this, the post sales were not that great and the labour was getting too expensive so I decided to quit," he said.

Today Leonard has 160 acres of land which he bought some years ago. The total price of the land at

The "Carlton Trail Grill" features a delicious bannock dinner.



that time was \$14,000. He now uses the land to raise cattle, horses and chickens.

When Leonard Pambrun first became involved with the Metis Association 25 years ago (1958), he simply wanted to help out.

"But I became the president of this Local, there wasn't even enough money to buy a stamp for a letter to be sent to Regina," said Pambrun. Today they have a hall which they call the Tawose Centre and they have also constructed a fast food restaurant which they call, "The Carlton Trail Grill". The Duck Lake Local was able to get an ESP grant, which they used to buy the materials with. They were also able to gain more money from a manpower program which they used to hire their work force. The men were also hired to build wood to the Batsche grounds to be used for Metis Heritage days. They made approximately 34,000.

Together with the money they had raised and the ESP grant, they were able to start construction. They were also fortunate to buy several lots from the town of Duck Lake for \$1.25 each. "The lot was a water hole which we were able to back fill. We then started construction in the fall of '78. In October of '79 we were able to complete the project when we also had our grand opening," said Pambrun.

Today there are a few minor things that have to be done such as repainting the basement floor. They also had a cuspentry course held at the hall where the students build the porch and other furniture which is used at the hall. "To build the hall we used all the a-

valable local manpower we could get. None of us were experienced carpenters, but we were able to work together to get the job done," commented Pambrun.

The hall is used for meetings and local gatherings. They also utilize it for bingo and the odd AMNSIS meeting. "In fact it's one thing I really like to brag about," said Pambrun. This hall has really been the source of our funding which has helped us an awful lot."

The hall, which cost approximately \$96,000 to build is a memorial to our ancestors that fall at the Red Rebellion," said Pambrun.

After the "Tawose Hall" was completed, the Local immediately began making plans to buy or construct a fast food restaurant. They were involved in much research with the help of their area director from Prince Albert. The Local was at first interested in buying a restaurant but the cost of the building and the property were too high and the funding from Industry and Commerce did not come through. They decided to construct their own building. They bought some private land and two other lots from the town of Duck Lake at \$500 each.

Immediately after the land was acquired, they began fund raising. Besides approaching Industry and Commerce, they also asked for a bank loan. With the help of many volunteers, they again cut and hauled wood to the grounds for the Back to Baroque Days. They also took a mortgage of \$29,000 on the building, land and property.

"We started construction on October, 1982. We left it alone for quite some time, but on January 17th, 1983 we built the frame with the help of many more volunteers," said Pambrun. The total cost of the fast food restaurant was \$96,000. They opened it during the month of May.

To build the restaurant, the Local ran into some difficulties especially when they had to work without the proper equipment and tools. "We had to either rent or borrow the tools and if the man had this equipment we needed, they brought it over so we could use it," said Pambrun.

Today the "Carlton Trail Grill" is a booming business. "I'm really surprised at the business we're getting. I'm proud of it and I hope it keeps up the way it has been," said the Local's president.

When I was here I tried out one of their "Bannock Burgers" YUMM!

The Metis Local of Duck Lake is steadily progressing. "The town has helped us out tremendously. We built 28 blocks of sidewalks in one year through a manpower program and meanwhile the town supplied us with the equipment and the material," said Pambrun. We also constructed 14 more blocks of sidewalk the following year.

Pambrun has many plans for the Local but he doesn't want to discuss any of them just yet. He said that someone may take his ideas and use them. He also suggested that he may have some difficulties trying to obtain the funding for these particular programs.

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# Indigenous People in Central America Continue to die Fighting for their Land and Self-determination

Report submitted by Clem Chartier

Although the North American public is becoming increasingly aware of the mass killings, disappearances, beatings, tortures and other gross violations of human rights in parts of Central America, few realize that the indigenous peoples of these countries are the principal victims. While violence has been directed at non-Indians, including trade unionists, religious personnel, political leaders, journalists, members of the legal profession, and students, the majority of innocent victims are Indian. Through interviews with some of the tens of thousands of refugees who have fled to neighboring states, we are learning of the horrors they have experienced.

Such reports affirm that Indians in villages in the north of Guatemala have been massacred or forced to flee. Some remain in the Guatemalan hills to farm, but their crops are destroyed and their workers in the fields shot at. Other villagers have travelled as far as Mexico and even the United States in search of refuge.

The New York Times of 13 March 1983 reported that two Americans, Stephen Kass, a lawyer, and Robert L. Goldman, professor of international law, visited refugee camps in southern Mexico for Americas Watch, an independent human rights organization. Throughout the camps they were told that the Guatemalan government soldiers sometimes rounded up villagers and shot them, or killed children by smashing them against walls or bayonetting them. Some victims had not participated in the struggle between government and guerrillas, but evidently were considered to be a threat. Said Kass: "We believe there is a continuing pattern of almost indiscriminate violence directed at Indian peasant communities. Any village regarded by the local army commander as not firmly supportive of government efforts to destroy subversion is regarded as subversive itself — and, as such, a free-fire zone."

Pax Christi International, a non-governmental organization in consultative status with the United Nations, reported to the UN Human Rights Commission some of the atrocities of which it had received word. Some villagers had been stabbed or "meticulously" cut in places while still alive. Women had been raped over and over until they died. Soldiers cut open the bellies and sometimes ate the livers of their victims.

Many of these reports are well documented. Ricardo Falla, in a paper delivered to the American Anthropological Association, made a detailed study of one massacre. It occurred in July 1982 at the rural estate of San Francisco in the department of Huehuetenango, Guatemala. Falla used eyewitness accounts of villagers who had escaped the slaughter.

About three weeks prior to the massacre, government troops had passed through the village but appeared friendly. On July 17 the soldiers returned, this time frustrated at not being able to find a guerrilla camp they knew existed in the nearby mountains. The army shot the men of the village in the courthouse and the women in the church. They proceeded to kill first the women, with shots aimed mainly at the children. All the men were killed, with the exception of two who managed to escape. Not even the estate administrators were spared.

Apparently the estate owner had previously considered abandoning the estate because guerrillas in the area had been feeding on his cattle. Falla concluded that the village was wiped out because it was considered a source of supply for guerrillas.

This may not have been the sole reason for the massacre, however. News of the massacre reached neighboring villages, eventually causing 9,000 people to flee the countryside. Stated Falla: "The net effect of the massacre was to vacate the scattered population from the border area and to concentrate the remaining population in a few villages controlled by the army ... it was not simply to punish those who supplied food to the guerrillas or who refused to reveal where they were hidden, but to trigger the mobilization of a numerous population dispersed throughout a wide area and to control those who stayed behind."

Akwesasne Notes of Spring 1983 printed a report by the Indigenous Peoples' Network in Native Peoples' news service on Kanjohal Refugees in Southern Florida. About 1,000 Kanjohals have fled from Guatemala to the United States; some 250 of these found their way to Florida.



Guatemalan Refugee

## *Even while speaking of God and the Christian faith, Moxit was killing their people.*

Interviews with some of the 250 reveal that violence in the department of Huehuetenango, Guatemala was carried out mainly by Guatemalan Army patrols, but occasionally by guerrillas. Antonio Juan Francisco, a refugee who had been detained by U.S. Immigration authorities, described how the Indians were forced to take part in the conflict:

Sometimes the guerrillas would put flags along the highway in the night time to prove that they controlled the highways ... If the army came along, they would order the Indians to remove the flag. If you removed the flag, the guerrilla would come along at night and retaliate against you for collaborating with the Army. This happened to families I knew in San Carlos. Houses were burned and people killed because they helped the government. On the other hand, if you did not remove the flag, the government would think you were with the guerrillas and would come after you.

(See other interviews in June 1983 issue of *New Breed Journal*.)

The IPN heard many accounts of the horrors experienced by Indian people, and obtained statements from witnesses of massacres, including those in the villages of Croya, La Chula, Sarandaj and Chimbun. Killings often took place for no apparent reason, and terror forced growing numbers of people to flee their homes.

The report of *Akwesasne Notes* also included descriptions of "Civil Patrols". These were groups of villagers, organized by the Army, who were sent out "to hunt guerrillas", armed only with sticks, as one refugee testified. This refugee, Pascual Tomas Aguirre, said of the patrol of which he became a part: "If we refused to join or go along with it, then there was a threat and the possibility of being burned alive, or being killed in some way". Felix Francisco, another refugee, stated that in the village of San Miguel people were killed for hesitating to join the patrol.

Recent violence against Indians in Central America is merely the continuing manifestation of an old problem. The Indian peoples of Guatemala, Nicaragua and other countries have been denied basic rights and land

since the Spanish arrived in the 16th century. Land was divided into large estates, plantations and mines, and remained in the hands of a small, non-Indian sector. In the 20th century, large, mainly American corporations, such as the United Fruit Company, followed by Del Monte, came to own most of the prime agricultural land. More recently, with the discovery of oil, foreign oil companies have forced Indians off what little land has been left to them. Indians have had to work on estates or in mines, or live by subsistence farming.

The United States has supported Central American governments which are amenable to its own "interests". In the early 1950's, when the Arbenz government in Guatemala began distributing United Fruit Company land to peasants, the American government considered it a "communist threat" and arranged a CIA-staged coup which installed a representative dictatorship.

In Nicaragua, the U.S.-supported detachment of Anastasio Somoza fell to Sandinist Revolutionary forces in 1979. The deposed regime had been every bit as repressive as the current governments of Guatemala and El Salvador, and the revolution was welcomed by many Indian and non-Indian people alike. The Regional Co-ordinating Body of Indian People (CORPI), representing the Indian people of Central America, Mexico and Panama, is a member of the World Council of Indigenous Peoples, a non-governmental organization within the United Nations. CORPI believes that the revolution was and is a positive act and that it must be supported. However, mistakes have been made, mistakes that have proven negative for the Indigenous populations of Nicaragua. Their hope is that this situation will be resolved quickly in a manner which will meet the aspirations of the Indigenous peoples within the framework of the revolution. Progress is also hampered at present by the fighting between U.S.-backed Somocist forces and Sandinist government troops in the countryside, from whose Misakito and other Indians have been forced to flee.

In Guatemala, the problem is somewhat different. In March 1982 General Efraim Rios Montt became president of Guatemala after a military coup. Rios Montt is a member of the "Church of the Complex Word", part of the California-based evangelist sect, "Gospel Outreach". He claims to have a "divine" mission in Guatemala, and is supported by several American fundamentalist groups and evangelists.

Yet since Rios Montt came to power, repression in the countryside has increased. Pax Christi International recorded 39 villages stormed by the army between

March 23 and May 16, 1982, and estimate that every month some 1,500 or more innocent people are killed. The Moroz regime is supported by the United States government, which supplies it with arms to combat the "leftist insurgents". Most of the victims, however, are Native peoples. The Kanjobal, Mam, Jacquetz, Quiche, K'iche' and Kekchi Nations comprise 70% or more of the population of Guatemala.

After meeting Rios Montt during a recent trip to Central America, U.S. President, Ronald Reagan, dismissed accusations of human rights violations by the Guatemalan administration. "Frankly," said Reagan, according to the New York Times (13 March 1983), "I'm inclined to believe they've been getting a bum rap." Yet the United Nations, Amnesty International, Pax Christi International, and other groups have pressed the continuing atrocities in Guatemala.

*"These are peoples whose aspirations and whose cultures have brought them into new competition and conflict with non-Indians who have for generations dominated them and denied them their fundamental human rights."*

Armstrong Wiggins, a Miskito Indian from northern Nicaragua, is Co-ordinator of the Central and South American Indian Rights Project of the Indian Law Resource Centre in Washington, D.C. He recently visited Chiapas, the Southern province of Mexico, and spoke with some of the 40,000 Indian refugees there who have fled the Guatemalan countryside.

In a statement before the United Nations Commission on Human Rights in March 1983 in Geneva, Wiggins told of violations of Indian rights in Guatemala, Nicaragua, El Salvador and Peru. For example, he said, in Nicaragua 49 villages had been destroyed and 15,000 Indians relocated to camps. In Guatemala, killings, torture and disappearances were reported by refugees. Other reports told of uncompensated expropriation of Indian lands, destruction of entire villages and food supplies, and indiscriminate arrests of civilians.

According to Wiggins, "the many hundreds of so-called 'peasants' killed by the Guatemalan Army over the past year are virtually all Indians. There is no doubt that it is the government that has carried out and is continuing a campaign of killings and destruction of Indian villages." Wiggins described Guatemalan government practices as "genocidal".

Wiggins believes that the existence of armed hostilities is used by the government as a pretext for fighting Indians. The Guatemalan army destroys Indian villages while claiming to be fighting guerrillas, he said. In Nicaragua, "the conflict with counter-revolutionary Somocistas has been a pretext for placing the whole of Eastern Nicaragua, the Indian and Black territory, under tight military control. . . . This war has little or no relation in fact with the fight against the Somocistas which is taking place almost entirely in the West."

Discontent expressed by Indians in Nicaragua is characterized as "counter-revolutionary activity" instigated from abroad. "Security" reasons justified destruction of all Indian villages on the Rio Coco along with livestock and property. The Nicaraguan government forbids the Indians to farm and fish, in order to cut off possible sources of food for opposition forces.

By dismissing Indian peoples as part of the non-Indian opposition, both the "leftist" government of Nicaragua and the "rightist" government of Guatemala have tried to justify denial of Indian rights to life and land. "The violations of Indian rights are by no means confined to countries with governments of any particular character," argued Wiggins. "On the contrary, elements of both the political left and right appear to regard Indian people as dispensable population in achieving their political ends."

Wiggins reiterated this in a testimony to the U.S. House of Representatives Subcommittee on Western Hemisphere Affairs on American policy in Guatemala in March 1983. He pointed out that the leadership of both governments and insurgents is non-Indian. The Indian people are "found in the center of an intense East-West struggle which is not of their own making." Many had "no real understanding of the reasons they have been forced to flee. Most told me they simply want to be left alone."

For Wiggins, the unavoidable conclusion is that "it

is profound racism which is preventing the question of Indian rights from being dealt with on its own merits rather than in terms of political goals only." Communities which must stay together for physical and cultural survival have been torn apart. Unique cultures and languages are being destroyed.

In anticipation of the Pope's visit to Central America in 1983, some of the Guatemalan Indian leaders called in Mexico gave Wiggins a letter to be forwarded to the Pope. Hoping to call the Pope's attention to their plight, they asked that he visit not only the capital city, which was relatively calm, but also the countryside, where people were suffering. The leaders informed the Pope that their land and resources had been taken away, and that the greed of the Reagan and Rios Montt governments was slaughtering thousands of their people. Rios Montt had taken advantage of their deep

*By dismissing Indian peoples as part of the non-Indian opposition, both the "leftist" government of Nicaragua and the "rightist" government of Guatemala have tried to justify denial of Indian rights to life and land.*

religious feelings toward their own concept of god, and had tried to force his own faith upon them. Even while speaking of God and the Christian faith, Montt was killing their people.

The leaders stated that while Indians had long lived in poverty, they had experienced some peace, and asked that the Pope's visit ensure that peace. John Paul II later issued a plea on behalf of the Guatemalan Indians.

In essence, the Indian people of Guatemala ask that their rights be respected. Only then will peace be possible for them. Wiggins stated: "These are peoples whose aspirations and whose cultures have brought them into new competition and conflict with non-Indians who have for generations dominated them and denied them their fundamental human rights." Yet, "they can no longer be ignored because they have assumed their inalienable rights to self-determination, to land, to dignity." □

*These Indian women are survivors of army massacres in Chajul, El Quiché. They now live in one of Rios Montt's "strategic hamlets" in Chajul.*





*Doris Favet: accepting the challenge.*

## NORTEP Does It Again!

*by Gill Gracie (Dessau)*

It was the biggest NORTEP graduation yet — 13 women and a lone man from across the north received their teachers' certificates at a ceremony in La Ronge June 24. That brings the total number of NORTEP graduates to 49.

Keynote speaker at the graduation was the Hon. Gordon Currie, then minister of education. Currie, a former teacher, welcomed the graduates as full members of the teaching profession. He said the secret to success was simple. "You must continue to be prepared, you must perform to the best of your ability, and you must protect yourself with a positive attitude. Your attitude will determine your success," he said.

Valedictorian Doris Favet reminded grads that although it seemed their journey was at an end, they must press on and not give up. "Our hearts are full of courage and determination, and we bravely accept the challenge before us," she said. "We look forward to helping our children meet their potential as native Canadian northerners, and we dedicate ourselves to this purpose."

A special guest at the grad was Myra Pannett, who initiated teacher training in the north in the early 1970s and who assisted with the early development of NORTEP.

*NORTEP graduates, L-R - Doris Favet, Audrey Fiddler, Adrie Morin, Bernadette Clarke, Marina McLean, Margaret Clarke, Irene Olson, Sophie Morisset, Elizabeth Montgomerie, Jeanne Assanienko, Beatrice Lemaigne, Rose Good, Monique Sylvestre. Missing is Randy Fiddler - he's at the make telling stories about the girls!*



## A Very Special Grad

Sandy Bay's Adele Morin

By Gill Gracie (Aronov)

Of all this year's NORTEP graduates, Adele Morin is probably the happiest to be finished.

Adele, because of a combination of circumstances, has taken advantage of the program's flexibility to spend eight years completing the three-year program. At the same time, she has raised eight children and become a grandmother to four more.

Quite an achievement for a lady who had no training and didn't think she had enough education to do any job. "I remember cleaning the DNS buildings when I first lived in La Ronge, and thinking it was the best I could ever do," she says.

Adele's home is in Sandy Bay, but La Ronge is where it all began for her. She and husband Harry moved here when her baby was still in diapers, because of Harry's job. She had another preschooler, six kids in school, and a Grade 10 completed in Saskatchewan.

In La Ronge she took upgrading to get her Grade 11, and passed GED Grade 12 equivalency exams at the Community College. Then, with an idea she'd like to do something outside the home, she signed up for teacher aide training.

Two years in a row she took a summer course to learn how to be a northern teacher aide, but ran into a roadblock when there were no teacher aide positions available for her.

But the staff of the college had noted her aptitude for the work, and approached her to teach a reading kit for their adult basic education class.

"That was the beginning," she said. "I didn't think I could do it, but I found I really enjoyed it." One thing led to another, and the next thing she knew she had been hired as a native instructor in the school at Sandy Bay.

She remembers that particular job interview well. It was scheduled for La Ronge, where she drove through torrential rain and road washouts from a temporary job at Descharbank Resort, only to find she was too late. "No problem," said a Northern Lights school division

official. "There's another interview in Sandy Bay tomorrow." They offered her a ride in their plane but Adele is not a flyer. She preferred to drive all the way back over the same washed-out road!

"I got the job," she said, "and they told me it would mean coming to La Ronge for part of every month for classes."

Being a teacher had always seemed like a faraway dream, but Adele knew she'd have time on her hands after her children were grown, and she seized the opportunity.

The first years were difficult — there were problems organizing babysitters and supplies for her weeks away, and her husband Harry couldn't understand why she was doing it. Instead of the normal two weeks a month in La Ronge, she took only one week, fulfilling the academic requirements at half speed but still getting lots of classroom time in the Sandy Bay school. Later in the program the pressure became so great she took two years off.

"Luckyly I was on salary the whole time as a native instructor," she says thankfully — one of the few native instructors in the NORTEP program. (Students now receive a student allowance until they graduate and earn a teacher's salary.)

As time went by and her children grew older, Adele was able to resume the program. "It's not a problem to leave now," she said, with a word of appreciation for her family. "Although they didn't like me leaving, the kids never questioned me doing it. Now, I get up and go to school with them in the morning and they think that's great." Harry became very supportive too, once he saw what was happening. "He's pretty proud of me now," she says. In fact, he's a board member on the Northern Lights School Division.

Adele remembers a time when Harry had to interview her. "He kept asking me difficult questions," she said. "I kept thinking, 'Just wait till I get you home.'"

Adele has nothing but praise for the NORTEP program. "It's brought people together," she said. "You can't go anywhere in the north without meeting a student or a graduate." She enjoys the time she spends helping others. "It's a great feeling to help one another," she says. "I was one of the first students and



Adele Morin of Sandy Bay.

now they call me the grandma of NORTEP!"

She tells of her uncertainty about one of her final exams. "I think I might fail," she confessed to an instructor. "You can't fail, Adele," was the comeback. "We've got to get you out of here somehow!"

By all reports, Adele is a born teacher. She has patience, she loves children and she prides herself in presenting her material in an interesting and understandable way. "I love my job. It's not like work, it's my life," she says quietly. "I'm really looking forward to having my own classroom this fall."

To put the icing on the cake, Adele's son is following in his mother's footsteps. "He's just finished his introductory year of NORTEP, and it looks like he's going to stay," she says happily.

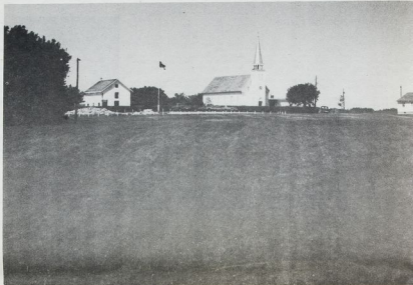
Were the years of struggle worth it? "definitely," says Adele Morin. □



## Goulet Gets Special Award

During the NORTEP graduation ceremony, former faculty member and developer of the NORTEP concept, Keith Goulet, accepted the first annual Glen Lindgren award for outstanding contribution to education in the north. The award was presented by Glen and Evelyn Lindgren.

Goulet said the award is symbolic because of Lindgren's contribution to northern education, and because he shares the occasion with the NORTEP graduates. "It denotes the dignity, recognition and respect being accorded to native northerners," he said. But he could not resist a political punch-line. "Of course, dignity, recognition and respect always have to be combined with real program dollars," he said, directing a glance at education minister Gordon Currie. □



## SCENES FROM BATOUCHE '83







# Metis History

by Ron Bourgeault

## Introduction

In the first article on the constitution, we saw the development of constitutional capitalist government with the earlier mercantile colonies of what is now Canada. With the development of each stage of constitutional government came an increase in the political and economic colonization of the earlier Indian peoples. As British colonialism made concessions of democratic rights according to class settler European population, there was intentionally left autonomy (independence) and democratic rights for the Indian population. As Canada developed as a nation — constitutionally — the Indian population came to be increasingly colonized under the Canadian state.

What happened to the Indian people under the rule of the Hudson's Bay Company (HBC) was entirely different from the colonial rule in the Eastern colonies. Like the Eastern British colonies, the H.B.C. was a particular form of political and economic colonization upon the people over whom it ruled.

In this article we will look at the development of constitutional government and the struggle of the people for democratic rights under the British colonialism of the Hudson's Bay Company.

## The Establishment of the Fur Trade

### The Creation of Feudalism

Prior to the coming of European capitalism — to the Hudson's Bay basin, the Indian people generally, lived within a society that was both classless and democratic. There were no individuals or organized groups that economically exploited the rest of the population for their own material benefit. The production of economic surplus — above what was needed to keep each individual worker alive — was distributed democratically throughout the society. Decision making was done through discussion and consensus. The basis of the democracy was around the production of what and what influence they had over it and how it was to be distributed and used throughout the society. It was a communal society. Economists refer to this form of political and economic organization as primitive communism. It is a stage through which all of the human race has come.

When the Merchant Fur Traders came to the Hudson's Bay basin, they were in search of labour that would ritely produce the fur. This required Indian society to be economically conquered and changed. Surplus produced by Indian labour was no longer to go towards their own society; rather the surplus would then go to the Merchant traders or bourgeoisie. The surplus produced by Indian labour then took the form of producing fur for the European mercantiles.

The change, imposed upon Indian society, no longer allowed it to be an independent, "communal" and democratic society. As a source of labour, the Indian population then became a part of a class society within the capitalist system. With the slow destruction of the communal society, European mercantiles (the economics and politics of the first beginnings of capitalism) imposed upon it a form of feudalism. This was done in order to organize and exploit Indian labour in a particular manner. Just as mercantiles introduced slavery into the Caribbean and parts of Central and South America in order to exploit the sources of labour, so it introduced a form of feudalism into the Northern part of North America.

The creation of feudalism with the Fur Trade bound all labour — Indian and European — to particular posts. The Chief officers and their consorts of officers completely dictated over peoples' lives on behalf of ruling Merchant traders or bourgeoisie in Europe. Although both were embraced by feudal structures, the Fur Trade mercantiles created divisions between Indian and European labour. Indian labour, both women and men, functioned much as a serf working the bath itself, producing fur and food for the post. Indian women produced clothing, food, and the necessities needed by the post and the European population. European labour functioned in either unskilled wage labour or as skilled or craft wage labour to a particular post where they were stationed and under contract to the Company, under the authority of its agents, the chief officers.

The chief officer and his officer's consorts took all that was possible from the peasant or serf population,

either in the form of their labour or fur produce. Each fur trade post, like a feudal manor, attempted to be self sufficient, and each person, either Indian or European was subject to the dictates of the chief officer.

Granted in the early stages of the Fur Trade, much of the Indians' political and economic organization (communal democracy or egalitarianism) continued to exist independent of European influence and control. But by the middle of the late 1700's, as Indian labour was caused to produce more fur and became more economically dependent upon European goods, they lost control of their democratic society. Their democratic society withered away and they became more under the influence of the feudal society as peasants and serfs. No longer was there any democracy but just a straight feudal dictatorship and exploitation of labour.

With the class differences, there was created direct political control and rule over the lower classes by the officer class on behalf of the rising mercantile class in Britain. It was also the beginning of colonial rule over the Indian population within the feudal system. The officers of each fur trade post were responsible to the Board of Directors in London who in turn were responsible to the British Board of Trade and Plantations. Just as the colonial governments in the Eastern colonies came under the Board of Trade and Plantations, so did the Hudson's Bay Company.

## The Creation of a Native Working Class and Native Elites under the Feudalism - Colonialism created Further Class and Racial Divisions 1766's to 1821

By the late 1700's, the economics of the Fur Trade and British colonial policy required two things; first, there was a need for an internal source of cheap labour. Second, British colonial policy needed a Native elite to help establish greater control over the fur trade territory of Rupert's Land. As in any colonialism, there was a need for political elements that could be used as loyal agents within the population. British colonialism, within the Fur Trade, exploited and used the Metis people in both capacities. Still under direct feudal rule, the Metis (English speaking) workers functioned in the same capacity as European labourers and skilled craftsmen but at cheaper wages. Their everyday existence was under the dictates of the chief officer who worked for the English merchant class in Britain. The Metis, (also English speaking) middle class that was forming and who returned from British education in Britain were given junior positions within the Fur Trade but with no authority. They were being used as a National elite in order to further develop colonial penetration of the fur trade. By creating class differences, British colonialism also created racial differences among the people whom they exploited.

Ultimately, both these classes — the working class and middle class — after the turn of the 19th century, would struggle against British colonialism for greater democracy and national liberation.

## British Colonialism 1821 - 1870 Establishment of British Colonial Civil Government

With the merger of the Northwest Company into the Hudson's Bay Company, Britain wanted to establish greater colonial control and sovereignty over the Fur Trade territory of Rupert's Land. The H.B.C. became a direct colonial agent of Britain within this area. There was created two forms of colonial government within the territory, the Council of Rupert's Land and the Council of Assiniboia. Both these forms of government were under the direct authority of the Company in London, who were responsible to the British colonial officer.

### Council of Rupert's Land

The Council of Rupert's Land consisted of the H.B.C.'s Governor for Rupert's Land and all the officers — Chief Factors and Chief Traders — who were responsible for managing the Fur Trade. It was a resident British colonial government that was given the responsibility for managing the political economy of the Fur Trade. The Council of Rupert's Land the governor were responsible to the Board of Directors of the Company in London and the British colonial officer. They operated as a central decision-making council over all fur trade posts. So, the basic feudal form of



government around each individual post that was granted throughout the 1700's was contained under the Council throughout the Fur Trade territory. After 1821, outside of the colony of Assiniboia, all the Indian, Metis and European labouring population continued under this feudal control.

### Council of Assiniboia

The Council of Assiniboia was a different political situation. The colony of Assiniboia was created as a means of establishing, through settlers, colonial sovereignty over the North West part of Rupert's Land, but as well, to establish an internal central labour pool to be drawn upon in the running of the Fur trade. Within Assiniboia was settled the middle class — Selkirk settlers, retired Company officers, Metis elites — who were mostly land owners, and the working class labourers — French, some Scots and Metis.

The purpose of the Council of Assiniboia was to establish a form of civil government authority within the colony and at the same time satisfy the class interests of the land owning middle class — European and Metis — within the Red River. The colony was ruled by an appointed Governor and council, which was responsible to the Governor of Rupert's Land and hence the H.B.C. and the British colonial officer. The Governor of Assiniboia was an appointed high officer of the H.B.C., who sat on both the Council of Assiniboia and the Council of Rupert's Land. The council in turn was appointed, not elected, by the Governor of Rupert's Land — in consultation with the Governor of Assiniboia — from the most loyal elements of the land owners — both Metis and European within the Red River. It consisted of retired officers of fur traders, some Selkirk settlers and local elite elements of the Metis population (English speaking) and as well the appointed Bishop of the Anglican and Roman Catholic Churches.

The Council of Assiniboia was neither a representative nor responsible form of government. It was not representative in the sense that the council was not even elected, but still under the authority of an appointed Governor; and, it was certainly not responsible in that the council was not totally elected by the people and did not hold controlling influence over government policy. The Council of Assiniboia was directly appointed from the most loyal citizens of Assiniboia and functioned as nothing more than an advisory council.

We see that after 1821, two forms of Government or State organizations were created in Rupert's Land. The Council of Rupert's Land was the supreme form of colonial government, and for the area outside of Assiniboia, it maintained a feudal form of organization or government together with the church over the labouring Indian, Metis and European population. The Council of Assiniboia provided a more civil form of government, but at the same time, it was under British colonial policy. In either case, the mass of the labouring people, Indian, Metis, and to a lesser degree European, had no democratic expression under these two forms of rule. It was only an element of the middle class of post Bourgeoisie whose interests were being served. However, it was a colony directly controlled from London and the Council was only advisory with no representative institutions.

### The Struggle for Democracy

Within the middle class of Assiniboia, the retired officers were the most conservative and loyal to British colonial rule. As retired officers they lived quite comfortably on large land grants and their acquired profits and pensions from the Fur trade. The Selkirk settlers and Metis elite (English speaking) who received lesser land grants than retired officers found themselves to be reasonably comfortable selling their produce at guaranteed prices to the guaranteed market of the Company. Their class relationship with the Company and colonial rule was quite compatible. It was these class interests that were represented on the Council of Assiniboia along with representatives of the church and the Company. There was another economic element to the Metis middle class difference from that of the land owners. Certain Metis were set up in commercial businesses by the H.B.C. after 1821 in such areas as transportation and trading. If they could do it cheaper than the Company. Because the Company owned a wage labour class for cheap labour so it created a middle class or petit bourgeoisie to run certain operations on a cheaper basis than the Company was able to do. In effect, the Company was exploiting a peasantry and working class but it was, as well, exploiting a middle class. This commercial element of the middle class was not allowed political representation on the Council of Assiniboia.

### Indian/Liberating (Liberation) Army

During the late 1830's in the British colonies of Upper and Lower Canada, a new middle class emerged that was economically and politically opposed to British colonialism and then-ruling mercantile elites. This radicalized middle class demanded a free economy — a full development of a capitalist society — and a responsible elected government, government which was made up of elected representatives who controlled and were responsible for the administration of political and economic affairs. As the reforms and changes from British colonialism were not forthcoming, there erupted a rebellion or revolution in 1837 called the Mackenzie-Papineau rebellions. It is referred to as the Bourgeoisie Democratic Revolution — an attempt to defeat British colonialism, and establish responsible elected government and a full capitalist society.

During the same time, Haldy Brodeur from the Red River were in both Upper (Ontario) and Lower (Quebec) Canada, some of whom were receiving higher forms of education. It was very likely that the Assiniboia Metis, in the Canada, may have been influenced and stimulated pre-revolution by the political affairs against the British colonialism. In the year 1835 - 36, four well-educated young Metis, John G. MacKenzie, John McLoughlin, Alexander R. McLeod, and Charles McLean, together with one colonist Robert Dickson, and some followers, struck out from the south and move across Lake Superior towards Red River. Their political program was anti-colonial and nationalist. They wanted to drive the British out of Ruperts Land and establish an independent Native State (Capitalist). Their intent was to gather support from the Indian and Metis along the way and on reaching the Red River, appeal to the Native population, (then backing (then working) and then "confronting" the British colonial authorities. None of this came to pass. No support was obtained from the Native population on their movement West and on their arrival at Red River — no link-up was made there. Some of the leadership was co-opted by the Governor of Ruperts Land and given petty or junior positions within the Company. The others just dispersed. Nevertheless, their political intent was democratic and anti-colonial.

### Free Trade (Economy) Responsible Government and Anti-Colonialist in Assiniboia

During the early 1840's, agitation began to occur from the commercial element of the Metis middle class against British mercantilism and colonialism. The Metis middle class, who were involved in transportation and trading, saw themselves as being exploited by the foreign colonial control of the economy. They also saw themselves and their class interests being denied political expression by British colonial policy. This middle class ultimately came into political and economic contact with the resident European colonial elites (Company) and the merchant bourgeoisie in Britain. The Metis middle class wanted access to capital and markets and to displace the British merchant bourgeoisie, becoming themselves the main merchant capitalist class. They also wanted political representation that would express their growing class interests. This growing class struggle expresses itself in the Free Trade struggles of 1845-1850.

Political and economic agitation broke out during this period. Radicalized Metis intellectuals saw the overall oppression and exploitation of the people (Soudaluro), with the peasants producing fat. The workers and the middle class, resulting from the foreign colonial control of the whole economy (Free Trade) of intellectuals, theorized that if they could control the economy they could liberate the mass of the population from economic and political oppression. It was the birth of radical liberal ideology of ideas. Economically, the middle class wanted free access to markets so that they could grow and prosper. Politically they wanted a more responsible government where their class interests would be dealt with and where they could influence government policy. The Metis middle class wanted a political program of no taxation without representation. In the process of building political agitation, the labouring masses of the Red River (workers, buffalo hunters, etc.) joined causes with the middle class in the anti-colonial struggle for democracy. Because it's the working class joined forces with the middle class became the basis for a national liberation struggle. In 1849, an armed confrontation occurred between the Metis middle class and workers against the resident colonial authorities.

British colonialism responded with reforms that served only to politically and economically co-opt the Metis middle class. Politically, the radicalized Metis middle class was given greater representation on the Council of Assiniboia, still an advisory body to the governing colonial authorities. They were not allowed any responsible government or elected assemblies that could influence and control government policy. Economically, the radicalized Metis commercial middle class was not allowed to have complete free trade and access to markets. Rather, the economy was liberalized and broadened so that more of the middle class people could engage in transportation and trading. The Company still maintained monopolistic control. Since the middle class was prevented from having access to capital, they became an underdeveloped class. The British were afraid that if the Metis petit bourgeoisie were to grow politically and economically towards becoming a full bourgeoisie, they would want their own nation state and independence.

### The Build Up to Confederation

In Britain, during the 1850's and 1860's, financial (Banking) and industrial (factory manufacturing) capital displaced merchant (trading) capital as the dominant form of capital. The new capitalists in Britain started to look at their colonies in a different light. In order that their business interests (investments) were to be profitable, they had to get rid of the different colonies and form one nation state. This meant that Rupert's Land and no longer be considered a colony under the Hudson's Bay Company but would become a part of a greater nation. Besides, the Fur Trade was no longer considered as being a profitable industry, rather financial and industrial capital wanted to put their investments into railroads and land settlement. In 1857, the process began of working towards the formation of Canada as a nation state. In 1862, the Hudson's Bay Company was bought out. The old mercantile capitalists were replaced by new financial (Banking) capitalists who wanted to put their investments into land settlement.

Also, during this time, the Anglo-Canadian capitalists had become strong enough and were seeking to expand themselves into Rupert's Land. The capitalists were situated in such industries as banking (financial) and railroads, and were backed by British colonial interests. Politically, the Anglo-Canadian capitalists were in favour of doing away with the different colonies and forming one nation. This way, they were opposed to the H.B.C. monopoly control of the fur trade and territory. The strategy of both the British and Anglo-Canadian was to annex Rupert's Land in Canada but with no political rights or representation for the people other than colonialism as a territory.

In Assiniboia, as the political economy throughout the 1850's and 1860's changed or evolved, new political groupings formed that were to lead again to an intense struggle against British mercantile imperialism and colonialism. These new groupings were to include intellectuals, small merchants, transportation owners and again the labour force.

The political ideology or ideas that slowly began to form was the further development of radical liberation. Based upon past failures, there started to be articulated the need this time for responsible government. Over the 1860's, the struggle was carried out in different ways based upon different class interests within the Metis people.

The first leader to emerge was James Ross — later to be arch-rival of Riel — a half-breed who was educated at the University of Toronto and became editor of the Globe, newspaper in the now Toronto Globe and Mail, a newspaper under George Brown. Ross returned to agitation against H.B.C. colonial rule. As Ross was politically sympathetic to the capitalists of Upper Canada (Ontario), he pushed for Rupert's Land to annex itself to Upper Canada. This way, they would have access to the democratic institutions of responsible government and a full fledged capitalist economy. The base Ross developed was within the Metis and Selkirk settlers, large land-owners, who because of the decline of the H.B.C. were in need of markets for their grain. In the struggle of 1859 - 70, Ross became a central political figure.

Also, during the 1860's, organized merchants settled in the Red River who were also opposed to H.B.C. monopoly rule. They wanted to annex to Upper Canada, but only as a territory. They were not immediately interested in democratic institutions because they knew that if once annexed to Upper Canada, their class interests would prosper. Besides, they had not suffered under British colonial rule. The Native people of Rupert's Land had. The orangists (anti-Chaple, anti-Indian and anti-French) came to constitute the right wing of the struggle.

Throughout the 1860's, the whole political structure of the Red River was crumbling. No longer was the Company able to effectively govern. Summer after summer, the voyagers were striking for better working conditions and wages. There was open agitation against company colonial rule coming from James Ness, the land owners (Metis and Selkirk), and orangist businessmen, each for their own class interests. But there was no political expressions for the mass of the population.

With the return of Riel in 1868, a more radical democratic wing emerged. Armed with a political program, Riel and other radical liberal intellectuals set out to develop a base within the mass of the population. That base consisted of voyagers, buffalo hunters and poorer elements of the middle class such as landowners and Red River cart operators. Riel saw all the mechanisms of British colonialism, both political and economic, as being useless and oppressive; and which would be replaced by a more democratic and just society in Canada as a territory was allowed without guarantee of political power. They saw the process as being a continuation of the colonial process used against them in their subjugation. The only means towards liberation was to separate themselves from the colonial process — to decolonize themselves.

The process of decolonization was to form a provisional government, separate from previous colonial administration and declaring independence from all foreign political influence and control. Since the struggle of British imperialism was to annex Rupert's Land as a territory with no democratic rights for the people, Riel declared Assiniboia as a separate state for the purpose of creating a responsible form of government. Then once created, confederation with the rest of Canada could occur. This process was an anti-colonial struggle towards the creation of national independence and responsible democracy. It was the Bourgeoisie democratic revolution.

The idea of national independence and control over a state by a people who were not loyal was considered a threat to British and Anglo-Canadian capitalist interests. From 1879 until 1884, there were five riots. Ottawa undermined the independence of Manitoba and succeeded it as a province.

Whatever the difficulties of the politics were at the time, one of the single most important reasons for its lack of success was that the classes and class power were underdeveloped. The radical intellectuals were able to provide the political insight and direction, but the class power remained to carry it through did not exist.

With the confederation in 1870, the struggle for democracy and national liberation was met with repression and in its place was imposed colonialism within Canada as a nation state. The reserve system was created and the Indian Act, developed under the British with Eastern colonies, was implemented and served to racially divide the people. 1885 was the last resistance against the internal colonialism that was developing.

Within the North the same forms of feudal colonial structures under the H.B.C. and the church continued until the second world war. The fur trade continued but became a more backward form of economic activity as the remainder of the nation developed under capitalism.

Next we will look at what was the nature of the Canadian state and constitution that was established after 1867 and what is behind the present constitution.

# AMNSIS News

## Memories of Grandma

by Joan Beatty

On July 27th, my grandmother passed away and I really didn't know how to react although I had been expecting it for quite some time. I still haven't fully accepted the fact that she's gone and that she won't be sitting on her bed, tapping her fingers on one knee, next time I go to her house.

Grandma was known to everyone in the community as "Isakoh," both by Native and non-Native people alike. Although she didn't talk English, she could communicate with anyone through hand gestures and with the few English words she knew. Whenever there was anyone new in the community, particularly the non-Native people, grandma's would be one of the first places they would go.

I remember when the different missionaries would come in to the settlement and only a handful of people would go to church. Grandma would be one of the first ones there every Sunday even though it was quite a distance to walk.

While we were growing up, mom would get sick and end up in the hospital, weeks and even months at a time. Since we had a big family with smaller children, this would cause quite a hardship on Dad. But my grandmother would be there over ready to lend a helping hand. She would come over and stay with us over night and help with the cooking and cleaning. She would tell us stories and legends of all kinds which I could never get tired of. She would also talk to us about the Bible as she was a strong Christian lady and brought up her family likewise.

But Grandma would like us get away with things too. I vividly recall wanting to go to her house so I could watch her play cards. My parents didn't let us play with cards and didn't even want us around where there were people playing cards. Grandma knew this but she still would let me watch her play solitaire and shuffle her cards, much to my fascination.

Grandma was the only one in the village who could make birch bark baskets, all decorated with different colours of roots and porcupine needles. She made one for most of us girls in the family and will always treasure mine.

I also remember looking forward to every evening at home, just before night fall. Grandma would walk her from her house, supporting herself with her cane. It was a chance for us to get away with things about mom when she was around. All we would have to do is make her a big cup of tea and away we would go, trying to get away with anything we could. Often times, we would end up listening to her tell stories about things long ago. I will never forget those daily visits.

There are many more memories of grandma, some funny, some sad, some happy. I am sure everyone who came to know her over the years will know and understand the loss all our family and friends felt when she passed away. She will be greatly missed for a long time to come.

## Weyakwin Anniversaries

by Sandra Nelson

**Weyakwin** - John and Jean Beatty celebrated their 43rd wedding anniversary on July 4. They were married at Waskana in 1938. They have 2 children, 1 grandchild and 2 great-grandchildren. Congratulations to John and Jean from all their friends and relatives.

George and Maria Roberts celebrated their 43rd wedding anniversary on July 15th. They were married at Monnow Lake in 1942. They have 6 children and 19 grandchildren. Congratulations.

### July Birthdays in Weyakwin

Sandy Rae Bird celebrated her third birthday.  
Ivy Bird celebrated her 25th birthday.  
William Bradford celebrated his 5th birthday.  
Yvonne Natonogagan celebrated his 51st birthday.  
Kevin McDonald celebrated his 5th birthday.  
Sheldon Brown celebrated his 4th birthday.  
Sandra Ross celebrated her 18th birthday.  
Alana Nelson celebrated her 4th birthday.  
Yvonne McDonald celebrated her 36th birthday.  
Shirley Bird celebrated her 18th birthday.  
Donald Bird celebrated his 15th birthday.  
Cindy Roberts celebrated her 15th birthday.  
Derek Roberts celebrated his 5th birthday.  
Leah McDonald celebrated her 12th birthday.  
Katie Ross celebrated her 46th birthday.  
Jean Brown celebrated her 54th birthday.  
*Happy Birthday to all of you!*



## Adult Education Class Ends in Pine House

by D. Leis

**Pine House** - A ten month adult education class offered by the La Ronge Region Community College successfully ended in Pinehouse. Graduation ceremonies included a delicious turkey banquet served at Tinker's Cafe and a dance at the Community Centre Hall with music supplied by Natives from Ile a la Crosse. Ms Rati Natonogagan, a former employee of the College, presented certificates to the proud graduates. Effie Iron, Bella Lariviere, Margaret Lariviere, Ida Smith and Doreen Tinker received Grade Ten certificates. Georgina Hanson, Mary Jane Iron, and Theresa Natonogagan received Certificates of Attendance for completing the course. A gift was presented to the instructor, Diana Leis. Ms. Leis praised the students for their diligent studying and dedication to the course and encouraged them to continue their education. The grade ten graduates hope to attend a business education class in Pinehouse in the fall. Three students also applied to the Northern Teacher Education Program in La Ronge. The other three graduates hope to attend another adult education class to obtain their grade ten certificates. □

## Lorraine Penner and the Home Care Centre

by Robert Mernaty

**Duck Lake** — The aged, but well kept two story building that is located on the north end of Duck Lake is not really what you expect it to be. The house looks like it's about one hundred years old and it has approximately 15 rooms. It is used as a Native Home Care Centre. The Centre, which accommodates Native elderly people from all over Saskatchewan, is probably the only one of its kind operating full scale in the country. It is responsible for the care of level three and four patients, patients who have suffered strokes and other illnesses, and are incapable of looking after themselves.

The Home Care Centre stands on two and a half acres of land and is surrounded by huge, beautiful spruce and maple trees. Within the acreage and to the right of the building is a garden, which looks like it hasn't been attended to for a while. There are about six or eight plants that appear to resemble cacti or something. The grass around the garden is well kept and yet you wonder why the garden is so clearly in need of attention. Not until I had been told the complete story did I realize its true significance.

On the day I visited the home, it was warm and sunny. As I approached the building, a frail, fragile and weak looking old man was sitting on a wheel chair, very quiet. I think he was enjoying the weather because when I asked him, how he was doing, he replied in a feeble but audible voice "mimemans" (meaning O.K. in Cree).

As I rang the door bell, my curiosity overwhelmed me. I peered through the small window on the door in front of me. I noticed a lady quite busy and very cheerful. She seemed to have so much energy. Well, anyway I wasn't mistaken about her pleasantness. As she opened the door, a kind and soft voice spoke out and

said, "Hello, come on in. This is not much but we call it home." I could tell by the way she was peering around in there, she was always on the move. She was politely giving last minute instructions to her hired help, before sitting down to a very comfortable looking sofa, with a steaming hot cup of coffee and a cigarette. "Now what was that you wanted?" she asked.

Lorraine Penner was the young woman that introduced herself to me that morning. While we were in conversation about her patients and the Home Care Centre, I couldn't help feel the caring, kindness and understanding that she possessed. She was always in total control of herself. Once in a while we would get interrupted from one of her aides. She would simply and politely give them more instructions.

One other thing I noticed about the manager and owner of the Duck Lake Home Care Centre was the way she discussed her patients, she referred to them as her little babies, sweethearts, or darlings, another very distinctive trait, five.

Originally from Beatty's Reserve, Lorraine was born at Duck Lake, Saskatchewan. She attended and received her education at Duck Lake, Beatty's Reserve and at a convent at Rosthern. Lorraine finally graduated from high school at Duck Lake. She also took a course on first aid and acquired a standard first aid certificate. Later on she attended an emergency technician course, but she didn't receive any certificate.

When she met and married her husband, Henry Penner, from Hagen, Saskatchewan, Lorraine was working for the Department of Social Services at Saskatoon. She worked there for four years. During their stay in Saskatoon, the Penners' decided that they wanted to move to a smaller community, such as Duck Lake. They had a small family of three children, which they didn't want to bring up in a city. The eldest is a daughter, Opal, 12, the second oldest is son Kelly, 9, and their youngest is their daughter Rose, who is eight years old. However the Penners' couldn't move to Duck Lake immediately because of the lack of employment opportunities in the small town.

It was while they were residing at Saskatoon, 15 years ago, when the Penners' decided to keep and look after elderly people. They hired a babysitter to keep their children and to look after the three old people they already had while they both worked.

When Henry Penner finally found employment at Duck Lake, there was no hesitation from anyone about moving to the small community. They immediately packed everything, the whole family including the three elderly people.

By the time Rose was born, Mrs. Penner was already operating full scale. In order to keep up with the high cost of living, Mr. Penner who was a common labourer at the time continued to work, so they could meet all their needs. Not long after they moved to Duck Lake, Henry Penner got himself a trucking business. According to Lorraine, he was gone five days per week.

To date the Penners' are still in full operation. "We always lived that way. My parents used to keep the old people, so it's a family tradition," she said.

This type of care home has to be approved by the Provincial Government, through the Prince Albert Psychiatric Centre, which issues out a licence. Other departments such as the Fire and Health departments have to inspect the property for fire and health hazards. The employees are also investigated for qualifications, etc.

At one time the Penners were licensed to take care of six level three and four patients, but because there was room for eight people, she admitted two more patients which caused her to lose the licence. Today she still operates without approval, but of course she insists on continuing to work in this fashion for as long as she can. "I'm not going to beg for the licence, they know I exist. I'm also not a fly by night operation. If they want to give me a licence, I'll gladly accept it," she said.

The Home Care Centre also works very closely with the Public Health Nurse, who does all the special medical treatments for the patients. The Nurse visits the home on a regular basis to do diabetic tests, catheter changes, which is a hollow tube employed to drain fluids from body orifices to distend body passages, and as well to work on any special problems they might have at the home. They also report to the Nurse who in turn notifies the family physicians. The doctor treats the patients for all serious illnesses.

The patients' medical needs are usually paid for by their R or Y cards, depending on their status. The room and board is paid for by themselves through their pen-



Lorraine Penner and two of her patients outside the home.

sion cheques, which are left in trust to Mrs. Penner. This amounts to \$509.00 per person, "which is not quite enough for the patients' needs," said Mrs. Penner.

To compensate for the actual amount of money required to properly serve the patients, Indian Affairs or Social Services will subsidize the patient living in approved homes up to \$120.00. However, being that the Penner's don't have an approved home, their subsidy if any, will amount to approximately \$40.00, totaling to \$372.00. With this money the patient is fed and clothed. "It's very expensive, so my husband subsidizes our cost of living, but the satisfaction we get can't be bought for any money," she said. Mrs. Penner also stated that it was a very gratifying type of work. "You have to look at everything on the bright side. I strongly believe that someone out there is looking after us. So we pray a lot."

The only regret that Lorraine has is fulfilling some of her husband's wishes such as going on a regular family vacation. "We used to go on holidays, but while we were out, I was constantly phoning home checking to find out if everything was all right. They usually were, and when we were back at home, I would receive this gigantic phone bill," she said. Nowadays the Penners have regular family picnics at their acreage. Relatives and friends usually go over to the Penners where it is convenient for them.

Of course there are always problems with this kind of an operation, problems such as everyone being confined inside the building during the long cold winter months. "Everybody looks forward to summer," she said. Then there are little things which the residents need, which the sometimes can't afford. Her greatest problem is feeding the patients a regular diet of wild game. According to health standards, all the food has to be inspected. "The people are Indian and they want to eat food that they're used to. The kind of food that they eat at their homes, moose, deer, fish, ducks and other foods like berries. So I give them these foods whenever I can get a hold of it," she said.

Other homes of this nature have been experimented on by certain people, but their efforts were in vain. According to Lorraine, they were inexperienced. "Most of them have budgeting problems," she said. "Everything has to be accounted for accordingly, the food, rent, and other necessities."

She would like to see more of these homes approved, because they're a requirement, she said.

"Receiving homes are another necessity for the Indian and Métis people of this province," she said. "These homes can be situated in cities such as Saskatoon, North Battleford, Prince Albert and Regina. They could benefit those that are inexperienced with the ways of the city, especially the Indian people that have to go to the hospitals in these centres."

In the mean time her priority is to comfort and look after the sick elderly people. "As long as they need me and my health is good, I will continue to care for them," she said.

## Joel McKenzie Stanley Mission, Sask.

Joel McKenzie of Stanley Mission relaxing outside the home.



by Robert Mernaty

Joel McKenzie, who is originally from Stanley Mission, Saskatchewan has been a resident at the Penner home for six years. Mr. McKenzie is a stroke victim and is considered a level four patient. "Since he arrived here six years ago, Joey has been steadily going down," said Mrs. Penner.

Joel's number one dream is to go back to his home land. Whenever his relatives are in Duck Lake to visit him, he cries for them when they have to return home.

"I would like to see him go back for a few days, but I would have to be there with him. He would also have to go back by ambulance," said Mrs. Penner.

## AMNSIS News

### Batoche or Bust

by Larry Laliberté

**Regina** - "Many people thought I was insane, just like the white people thought Louis Riel was insane, but not that did not discourage my intention of biking all the way to Batoche from Regina," said Kevin Daniels, Vice President of Regina's Native People's Youth Alliance (NDYA). Kevin, a very active member of NYFA, was determined to do something challenging and adventurous, not only for the youth group but more importantly, for Métis Heritage Days. Furthermore, Kevin is always seeking ways to raise funds for NYFA, which was recently established as the youth wing of the Association of Métis and Non-Status Indians of Saskatchewan (AMNSIS).

Once the idea dawned on Kevin, he immediately began distributing pledge sheets within Regina's Native community. Despite all the doubt Kevin encountered while seeking funding support, his plans became firmer day by day. Many people that Kevin approached for sponsorship thought he wouldn't make the 200 mile trek to Batoche considering he never was an active biker, not to mention being slightly overweight. A couple of weeks prior to his departure, Kevin was seen trying to get in shape, biking around Regina. "I thought once a person learnt how to ride a bike, he never forgets, it wasn't the case for me," Kevin said with a chuckle.

Kevin was also looking for partners to ride with him, however it wasn't an easy task. Finally the last week before he was to leave, three people felt sympathetic and agreed to ride with Kevin. He somehow had convinced his brother Lyle Daniels, President of DPFA, Joey Desjarlais and Joey Daniels, active youth members, to ride with him.

Monday, July 18, the departure day arrived, four days before Métis Heritage Days were to begin. "We wanted to leave early because we didn't know how long it was going to take us and we definitely wanted to get there before the Métis celebrations began," said Kevin. That morning they spent greasing up the bikes, check-



L to R - Joey Desjarlais, Joey Daniels, Kevin Daniels and Lyle Daniels - Batoche or Bust.

ing tires, and basically emotionally preparing themselves for the trip.

It was a very hot early Monday afternoon when the four started off, after getting the final encouragement from Kevin and Lyle's mother. According to Kevin the first day went fairly smoothly, covering just over 50 miles, with no serious delays. That first night they camped along side the road. "We sure didn't have any problems falling to sleep," Kevin said.

As soon as the sun came up, the boys were on the road again, ignoring the stiffness in their legs. They didn't push themselves too hard, taking breaks whenever they felt it was necessary. For meals, they would

stop in restaurants or pick up something they could make sandwiches with.

The rest of the trip went as planned covering just over 76 miles a day. They did have a few minor problems such as flat tires; coincidentally, three flat tires within one hour on the same bike. Furthermore, Kevin wiped out bruising his right shoulder. (Rumour has it that Kevin was too busy looking at these girls that drove by, however Kevin says it didn't happen that way.)

After many miles, they pulled into Batoche Wednesday evening feeling very relieved and proud. They managed to make around \$800 in pledges and Kevin says it was well worth it. □

### Centennial Pow Wow Held in P.A.

by Robert Menesty

**Prince Albert** - The Prince Albert Indian and Métis Friendship Centre held it's first Pow Wow in 15 years during the Centennial Days held recently in Prince Albert.

Rod Danacher president of the Friendship Centre said. The Exhibition committee of Prince Albert asked the Friendship Centre to organize the Pow Wow. The Pow Wow had been in the planning stages three months prior to it taking place to ensure it's success.

Funding for the Pow Wow included \$7,500 donated by the Prince Albert Exhibition Association which also provided the electricity, the grounds, the big top, and the water at no cost. The Secretary of State also granted the Centre \$600. The Friendship Centre also raised approximately eight to ten thousand dollars through bingo, ticket sales and other events.

According to Mr. Danacher, the Pow Wow was a successful one. There were over 5000 people that attended the celebrations and there were approximately 20 dancers from all over Canada and the U.S. in competition for \$7,900 in prize money.

Winners: Girl's Fancy - Ia, Suzanne Bull of Little Pine, Saskatchewan.

Boy's Fancy - Rodney Delorme of Broadview, Saskatchewan.

Boy's Traditional - Barclay McNabb from Gordon's Reserve.

Girl's Traditional - Ramona Meares of Warm Springs, Oregon.

The winners in the age 15 to 20 categories were:

Boy's Traditional - Stanley Assepe from Poorman's reserve.

Girl's Traditional - Rosalie Delorme of Crooked Lake, Sask.

Boy's Fancy - Shawa Night from Edmonton, Alberta.

Girl's Fancy - Orestia Noon of Turtleford, Saskatchewan.

The winners in the adult categories were:

Ladies' Fancy - Larina Colvagh from Warm Springs, Oregon.

Men's Fancy - Cecil Redjarr from



Dancing is hard work!

Edmonton, Alberta Ladies' Traditional - Ruth Bull of Little Pine Reserve.

Men's Traditional - Walter Bull of Little Pine Reserve.

Rod Danacher also stated that this could lead to an annual Pow Wow if this one turned out alright and it did.

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Public Meeting

Friday, September 30, 1983 - 8:00 P.M.  
Museum of Natural History Auditorium

**Metis Heritage Days**



*This year's Mr. and Ms. Batoche were Kevin Daniels of Regina and Maria Campbell of Batoche.*

The memorial service was attended by large crowds.



**Men's (A) Side**

- 1st
- 2nd
- 3rd

- Gordon's Golden Hawks
- James Smith Braves
- Cole Bay Saints

**Men's (B) Side**

- 1st
- 2nd
- 3rd

- North Battleford Bucks
- Prince Albert Native Sons
- Little Black Bears

**Women's (A) Side**

- 1st
- 2nd
- 3rd

- Green Lake Angels
- Coxe
- Sakizawak Chiefs

**Women's (B) Side**

- 1st
- 2nd
- 3rd

- Gordon's Aces
- Prepekinis Tomboys
- Jani Bay

**Senior**

- 1st
- 2nd
- 3rd

- Manley Seniors
- Manley Juniors
- St. Mike's

**Talent Show**

- 1st
- 2nd
- 3rd

- Lorne Sinclair
- Larry Beatty
- Phil Boyer

**Fiddling Contest**

- 1st
- 2nd
- 3rd

- Abie Girard
- David Sayer
- Gilbert Andron

**Women's Jigging Contest**

- 1st
- 2nd
- 3rd

- Carol Badger
- Tracy White
- Rita Morris

**Men's Jigging Contest**

- 1st
- 2nd
- 3rd

- Leonard Desjarlais
- Roy Cardinal
- George LaFleur

**Bannock Baking Contest**

- 1st
- 2nd
- 3rd

- George LaFleur

**Mr. Batoche Contest**

- 1st

- Mr. Kevin Daniels

**Miss Batoche Contest**

- 1st

- Maria Campbell

**Cross Country Run**

- 1st
- 2nd
- 3rd

- Robert Sandbeck (Manitoba)
- Larry Beatty
- Wayne McKenzie

**Ladies Horseshoes**

- 1st
- 2nd

- Joyce Boyer
- Annette Cartiere

**Men's Horseshoes**

- 1st
- 2nd

- Julius Sanderson
- Joe Britain

**Men's Tag-Of-War**

- 1st
- 2nd

- North Battleford Bucks
- Ernie Roy's Team

**Women's Tag-Of-War**

- 1st
- 2nd

- Joyce Boyer Team,
- Deschambault Lake
- Lorna Arcand's Team,
- North Battleford



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# Profiles

## Winston Wutunee — Singer, Composer, Storyteller and Comedian

by Fye Bowler

Wutunee has been performing at *Métis Heritage Days* for several years and old people and children alike never tire of his performances. He was interviewed by Bowler during this year's *Métis Heritage Days* at *Barouch*.

My ancestors lived along the South Saskatchewan and the Battle River; Bartleford used to belong to the Wutunees. When we were sent up to the Eagle Hills (Red Pheasant Reserve), the priests told the people that the women would be raped and the horses stolen by the settlers coming in if the people didn't move.

Red Pheasant was the brother of old Wutunee. Old Wutunee was the chief but he wouldn't speak for everyone so he asked his younger brother to sign the treaty.

My parents moved off the reserve to Bartleford when I was two. I lived in Bartleford until I was eighteen. Living in Bartleford prepared me to only on myself. I realized I was different and anything I got out of life had to come from within me.

I moved to British Columbia, after I left Bartleford. In B.C. I joined the army and was in the army for twelve years. While I was in the army, I lived in Ontario and I was in Quebec for five years. In the army, I played in the Canadian Guards Band and the Royal 22nd Regimental Band, which was a 50 piece woodwind and brass band. I played clarinet and I still play it when I feel like it. I have also studied music at the University of Saskatchewan.

I started playing professionally around 1976, but I've been living by my musical abilities since 1973. The only other jobs, other than singing, were with Household Finance in Montreal for 6 months and with Dew Brewery in Quebec City for 6 months. I needed the money.

For about 25 years I've been earning a living at playing music. I have beautiful memories of the people I know when I was earning the least. I used to make \$2 a night, playing a "boite de chanson" in Quebec City. I lived in the old section of Quebec City in a little room beside an old church. My rent was \$6.50 a week.

In Ottawa, Duke Redbird and I tried to revive native country music. We worked to create a Canadian Nashville using native artists. We gave up on this idea when we couldn't raise the funding. In this country the government would rather give money to a foreign artist than a local artist.

Four years ago, I felt the call to get back to my people. In the city, you never see an Indian. My wife and I decided to come west to Small Boys camp. Small Boys camp is very traditional. We were going to try to get back to the source, to learn that way of life. We wanted to live in a teepee in fresh air, we wanted to learn how to prepare wild food, how to tan hides and sing pow-wow songs. I also wanted to be more fluent in Cree. We bought a truck and loaded up the furniture. We made a stop at the Red Pheasant Reserve. I hadn't realized that I had missed my relatives so much. I've been there since.

I find it valuable to learn Cree because Cree people will only stay to learn Cree, stuff you can learn something from, they don't trust the English language. When a Cree speaks his language, he gets the feeling of friendship, kinship. I understand the language, but I'm kind of shy, I have an accent. When I was very young, I spoke it. In my dreams, people are coming to me and teaching me to speak Cree, it means that one day, I'll be able to speak it very good again. My grandfather teaches me. Sometimes in a ceremony, I'll loosen up and speak Cree, I sing in Cree.

I travel travel. Everywhere I do something right, that's when I travel. A big spirit came and got me one night. I was living in the sergeant's quarters and I was in army issue pajamas. When I woke my sleeves were rolled up and I had had cut off the blood circulation in my arms. I felt like I had a dead weight on my chest. I tried to loosen the sleeves but my arms wouldn't move. I tried to sit up to dangle my arms loose, but blood circulation



Winston Wutunee performing at Barouch.

had also been cut off on my legs. I tried to roll onto the floor to jolt my arms free, and then I saw this gigantic spirit looking at me in a thoughtful, watchful manner. Suddenly, at the right moment, he stretched his arms and picked me up underneath my arms and shoulders and he lifted me up out of my body and then took me up about 40 feet and left me up there for about 10 seconds so I could see my body. It was the first time that I realized the worthlessness of the human body without a soul.

And then he carried me up into the sky, into the clouds, and a music classroom in the clouds. As I went into the door of the classroom, I turned and saw a spirit standing there. I went into the classroom. Inside I saw young musicians who had passed away, all playing their horns. A curly headed fellow said, "listen to this Winston". He played a tune on a flute and asked a guitar player to accompany him. I remember getting jealous. I thought, I can play that too. It is the song "Daddy Do" on the "See the Arrow" album.

In that vision while I was aerial travelling, I saw a young Indian in there too. When I came in, he turned his back from me, as if he was hiding something. I didn't ask what it was. Many dreams later, I'd often see him hiding something everytime he'd see me.

On day, I was in a Bushborough Hotel washroom in Saskatoon. I was washing my hands in the sink and something told me, don't look in the mirror. I handed and walked away ten steps, when I realized that I had

forgotten my ring. When I turned around I couldn't avoid looking at myself in the mirror. Half turned around, I recognized the young Indian in my dreams. I realized I was hiding a special gift I had and that it would be a matter of time before I'd recognize that.

Spiritual growth for me is a continuous thing. Even each twist of my brain represent something. On the heart side is every living member of my family. On the right side is the deceased. And so, I can't talk foolishly, I'm surrounded by the spirits of my living and deceased family. By foolish, I mean not talking from the heart.

We are the spirits of the past manifested in human form. Today, a lot of our ideas are still with us in our culture. Many of our actions and our beliefs are from our ancestors. A lot of my songs, I know are from spirits that have passed away. □

Winston Wutunee is a singer, composer, storyteller, lecturer and comedian. He lives on the Red Pheasant Reserve and can be reached at Box 26, Condo, Sask. S0K 0Y0. He has made four LPs: *See the Arrow*, *Remembering (western LP)*, *Me and My Friends (children's LP)* and *Song of Wagan (children's record)*. "Song of Wagan" was produced with the Cree Gateway Institute Centre in Timmins, Ontario. The others are available through Sunshine Records.

Saskatoon  
Winnipeg, Manitoba

## Fred House — President of the Louis Riel Metis Association of B.C.

by Vye Bourier

Fred House is a politician, heavy equipment contractor and singer. He is the president of the Louis Riel Metis Association of British Columbia (LRMA-BC).

House, who now lives in Dawson Creek, spent his first 18 years in the Paddle River Metis Colony in Northern Alberta. When he left, he moved to Dawson Creek where he joined the International Union of Operating Engineers to work as a heavy equipment operator and construction foreman. He saw a contractor for heavy equipment work.

House attributes his interest in Metis politics to his mother's influence. His mother founded the first Metis Local in Dawson Creek in 1968. This was the first political Metis organization in the history of the province. This organization became known as the British Columbia Association of Non-Status Indians (BCANSI). House quit his job as a heavy equipment operator to organize people and work with BCANSI. In 1970, House left his work as a field worker for BCANSI to work as the president of BCANSI.

In 1975, House resigned to run in the fall general election of the Liberal Party. He lost his bid for a seat. The Paddle River Colony asked him to come back as the administrator of the colony. He was there between 1976 - 77.

BCANSI discontinued in 1976. The United Native

Nations (UNNO) replaced BCANSI and included status Indians in its representation. The Louis Riel Metis Association was formed in 1978. The Metis found it necessary to have their own organization to deal with Metis issues to be presented to government. House was elected the first president of LRMA-BC.

Until June 1983, when both the federal and provincial governments gave funding to the Association for a meeting, the LRMA-BC operated from the funding of its small membership. Business was done by telephone and there wasn't money for a lot of travelling. The organization is still held together by membership funding, but an application has been made to the federal government for CORE funding.

House, his brother James and a friend started Kew-Whip Enterprises, a brush clearing and road construction company. The company gave the 43 or so employees a chance to enter the union and paid for the telephone bills of the LRMA-BC.

On June 24 - 26, 1983, the first annual meeting of the LRMA-BC was held in Dawson Creek. At this meeting the organization decided to apply to the federal government for CORE funding. The organization also decided to apply for membership to the Metis National Council (MNC). A decision was also made at this conference that the LRMA-BC would participate in the constitutional talks regarding aboriginal self-determination. The request of the LRMA-BC to join the MNC was accepted at the first annual meeting of the MNC in Duck Lake on July 22, 1983.

For the last fifteen years, House has played with a Country and Western band called "Native Country". He plays the rhythm guitar and is the lead singer. The other members of the band are also Metis: Howard Liotte, the Alberta fiddling champion, Crow Liotte, bass guitar and Danny Dube on drums. "Native Country" plays for dances, cabarets, bars and banquets in British Columbia and Alberta. □

Fred House, President of the Manitoba Metis Federation.



## An AMNSIS Veteran— Nap LaFontaine

**Fast Qu'Appelle**— Since the formation of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), many Native politicians have come and gone. However, AMNSIS does have a few veteran politicians and one such man is Nap LaFontaine. Since

at the prime age of 55, Nap has been actively involved in the Metis struggle for over 40 years. At an early age, he saw how the government was mistreating and taking advantage of the Native people in the Leiswick area, which inspired his determination to work for the betterment of Native people. "I was about 14 years old at the time, when I realized how the government was mistreating the Native people. That's why I became very interested in Native politics," said LaFontaine.

Ben and raised in Leiswick, LaFontaine still recalls the day when the CCF, which was Saskatchewan's government, moved out all the Native people from the Leiswick area by train. According to LaFontaine, the government promised the Native people free farm land in the Meadows Lake/Green Lake area. However, it was just a box to get Native people to move out of the Leiswick area. The people that did leave took with them all their belongings, including their few iron tools and furniture and clothing. Shortly after they left, the government ordered the destruction of all log houses left by the Native people. Since there was no free farm land upon their arrival and no jobs, most came back in horses and wagons very disappointed only to find themselves more devastated, their homes destroyed.

"The government made big promises that they were going to give free land in Green Lake and they were going to start these people off in farming. But when they got down there, there was nothing. The government had fooled them. They didn't have no horses when they came back. Many went straight to Regina," said LaFontaine. Seeing how the government had taken advantage of the Native people, and being one himself, LaFontaine decided there and then to devote his future working for the betterment of Native people.

There were very few Metis Locals established at that time. Occasionally they would meet in Saskatoon, but LaFontaine says they never brought their concerns together, therefore, they weren't recognized as a political voice for the Metis people. The meetings were held to organize their respective Locals and find ways to raise operating funds, since the government did not financially support any Native organization at that time. According to LaFontaine, the Locals were organized by various concerned people in the Native communities.

"Mind you, there were just a few Native people during the period of time which saw the need to reorganize."

According to LaFontaine, the people involved in these Locals really didn't understand what approach to take towards the government in order to be heard. Despite this lack of ability to deal with the government, the Native leaders realized they were entitled to aboriginal rights and land claims.

It wasn't until an official Metis organization was formed that the government started to recognize the

needs of the Metis people. The newly established Metis organization was fortunate to be under the leadership of such men as Joe Anzyotte in southern Saskatchewan and Malcolm Norris in northern Saskatchewan, says LaFontaine. When the Metis really began to organize, they started off with two separate organizations in Saskatchewan. However, it wasn't long after the establishment of these Metis organizations that they united and became one voice.

LaFontaine says it was during this time that Jim Sinclair started working for the organization, now the President of AMNSIS. Sinclair started out as a field worker for the organization which saw him do extensive organizing in northern Saskatchewan, door knocking. "Sinclair and I go back a long ways, when he was just a rookie in the organization and I was on the Board of Directors," said LaFontaine.

Even though they had the organization off the ground, they still ran into a lot of road blocks obtaining funding. LaFontaine recalls one when he and Sinclair and a few other board members met with Thatcher, Premier of Saskatchewan at that time, trying to negotiate for funds. They were unsuccessful. "So Jim and a bunch of us got together, trying to find people to go to Ottawa. Once we found some people willing to go, Sinclair applied for expense funds and received some, so we all went. On this particular trip we got the door open in Ottawa, and once we got our foot in the door, we just kept after them," said LaFontaine.

Throughout the years, LaFontaine has seen numerous changes in AMNSIS. "A lot of Native people have really started looking at everyday problems, and from there have started working positively towards solving these problems. Education has become a first priority, plus housing, economic development and jobs are on top of the list. Native people now realize that you can't have a good home unless you have a good job, and you can't really have a good job unless you have a good education." These areas have become AMNSIS's top priorities and LaFontaine is optimistic that once obtained, they will improve Native people's lifestyle.

After being involved in AMNSIS for over 40 years, LaFontaine sees the organization's main objective as a group of people helping each other. "I see AMNSIS as a group of people helping the needy. I look at it like a big family where you're your brothers' keeper in the organization. I look at the people as a supporting system. That is what makes it so unique," LaFontaine said.

LaFontaine is the Area Director for AMNSIS in Eastern Region III and continues to be very active and vocal in fighting for the rights and better living conditions of his people. □





## Profile: Sam Sinclair, President Alberta Metis Association

by April Boyd

A place where time seems non-existent, and yet a place with a history of radical change and growth. Duck Lake, a town with an incredible history and proud of it. The first national assembly of the Metis in over 100 years is taking place. The Metis leaders of 1983 are making history.

Duck Lake. It's a stormy day. The meeting has been moved from the Batoche site due to heavy rain. Last night the Youth group, who had bicycled all the way from Regina for the meeting, found shelter in a truck. They kept their rain-soaked tents and gear from blowing away by tying their ten speed bicycles on top of everything.

The mosquitoes . . . it seems like you can choke on them.

The meeting has gone on for two days now. Metis leaders from the three prairie provinces had formally accepted the British Columbia representatives into the Metis National Council (MNC).

It seems that no one had died overnight from loss of blood due to mosquito attacks.

The leaders have been hammering out the question of leadership roles . . . will we be led by the four provincial leaders, or will we be dealing with national issues via the traditional Metis style of government, the consensus model? It appears it will be by consensus.

The meeting continues. Flies hammer tables. "We are the Metis Nation!" Was it just yesterday Diamond led out a buffalo hunt? Groups of nine men choosing their "Captains of the Hunt" simply by standing beside him in silent trust.

Both men and women sit around the table. Leaders, concerned about the future, about realistically dealing with the issues facing the Metis.

Sam Sinclair, President of the Alberta Metis Association (AMA), is here too. "I've always been a Metis. I never deny it or try to change it," he says in a quiet tone of voice. "I think it's a great feeling when you can go out and support the things you believe in, and that we support each other to make life worth living in."

Sinclair was born in Alberta, at a place called Lesser Slave Lake. "It's around 185 miles northwest of Edmonton, a hamlet at that time," he explains. "There might have been about 250 people at the most. They were probably about 95% Metis."

Sinclair has been committed to the movement since he was a teenager. "I think the first meeting I ever attended in Alberta, as a listener, was in 1938. At that time they used to call it the Half-breed Association; the head man was Peter Tompkins Sr."

"As a twelve year old, I said to myself, 'I'd like to

be a leader someday.' I was impressed with all the things that were carried out that particular evening. It was all spoken in Cree, and they were talking about trapping and other Metis concerns they had at the time."

Thirty years later Sinclair became a full member of the Association. He became a member of the Board of Directors in 1970. In 1972 Sinclair was elected to be Vice-President of the AMA, a volunteer position. In order to support his wife and raise a family of six, Sinclair held down a full-time job, while continuing all his spare time to the Vice-Presidency.

"I stayed out of politics from '75 to '79. I did participate in the background, but I didn't run for any position." In 1979 Sinclair was asked to run for the President's position. "So I did throw my hat in the ring. There were four of us running and I won." He's been President since. "The important part," he says, "the part I like about the challenges that lead me to be a Metis leader, is that the job is never finished. You can work 24 hours a day; the problems are still there."

"Initially my wife was against it because I was away from home so much, but now my family backs me 300%. They certainly give me more drive to continue working on this particular issue we call politics. Sometimes I don't think it's a job. It's a sickness, but it's a good sickness because it does help other people to be fully recognized and at least treated equally."

"I was in the Second World War. I went into the Army at 15 year old and when the war was over I was 19. Everything I saw in other countries, and even during the fighting overseas, I thought the only time that I was ever treated equal in my lifetime is when I was in the frontlines — knowing that the gas beside me, who was generally white, knowing it took only one bullet to kill either of us."

"When I came out of the Army I kept thinking that I had to try and get the same recognition as the person on the street — to try and be equal. That is one of the things that has influenced me to try and keep working on issues. Hopefully, in a gentleman's way, not to go fighting on streets, but to let the public know that we are people too!"

"Other things that have influenced me to stick with the leadership is the deplorable housing conditions we still see in northern Alberta. We are helping the housing cause a lot. Some people who never thought they would live in a decent home now have running water and other facilities they have never had before."

"So when you look at these successes, it puts extra drive in your system to continue. Those kinds of things continue stirring me up. I hope it does that to our future leaders so that we don't let go of this particular machine (politics) that is helping us get a better life in this country of ours."

"However, we're working together with other provinces under the MNC. A lot of our problems are similar in western Canada. Again, it's a new challenge because we have to deal jointly with more issues. I will give my full effort to make sure that we'll be given a chance. We are recognized, as they say, on paper. It's up to us as leaders, and any following leaders, to carry out our responsibilities. Hopefully, we can give recognition to the full effect — that we are not second hand citizens."

"We are now in full state to deal with our issues, and mind you, it's not going to be easy. We're landless in a lot of cases. That is number one on our agenda in Alberta, to try and get some land for our Metis people, to help the economy. If you have land, you can borrow money to do other things. Naturally, we also want to deal with self government. I could go on and on."

"I'm glad that we (AMA) are a part of the MNC. It strengthens our position as Metis people in western Canada. Hopefully, the public will understand that we're not there just as individuals, but that we're there as the Metis Nation. We're going to work hard together so that we do gain most of the things our people have been fighting for for the last 100 years."

The jail that held *Alwaysby Voice* still stands in Duck Lake, complete with iron rings bolted to the floor. Reminders of a time of struggle, famine and despair.

The meeting is over. The sky has cleared. People linger, not wanting to leave. It always feels lonely after everyone goes home.

Yet, the struggle continues, and will continue as long as there are leaders like Sam Sinclair, making lifetime commitments to bringing to justice, Metis rights.

*Editor's Note:* Sam Sinclair was recently re-elected as President of the Alberta Metis Association at their annual meeting held August 12, 13, and 14th.

Sam Sinclair—President, Metis Association of Alberta





## Don McIvor - President of Manitoba Metis Federation

by Vye Bosvier

I once worked as a trapper, fisherman, diamond driller, heavy construction worker and miner. I am a Cree Metis originally from Cross Lake, Manitoba, and I now live in Winnipeg.

My involvement in political work started in Wabodes. Wabodes is a Metis community about 430 miles north of Winnipeg. I worked in this community, always trying to get better things going, but I never considered it political work. I was the first mayor of Wabodes, when the first community council was formed in 1968. A Manitoba Metis organization was also being formed in 1968, and we set up our own Local. I was elected president of the Manitoba Metis Federation (MMF) in 1981.

In Manitoba, unlike Saskatchewan, the MMF does not represent the Non-Status Indians. We do represent the Non-Status Indians who identify themselves as Metis. Presently, the MMF is talking to the chiefs, negotiating the transition from Metis to Non-Status Indian for those Non-Status Indians who, at one time, chose the organization to be spokesperson for them.

The MMF is concentrating on economic development as the issue of the moment. Communities are selecting economic development workers who are being trained. The economic development field workers are going through ten months of training between a classroom setting and working within the communities. Throughout the ten months, the workers, working with a board will identify the kind of economic opportunities that the community would wish to see. Once the need is

Don McIvor, President of the Manitoba Metis Federation



identified, the worker and board would find an appropriate funding structure.

Another important political activity of the MMF is the negotiation with the NDP provincial government to determine the working principles and guidelines for a suitable land settlement. The MMF took the provincial and federal governments to court for violating their own laws and the losses that Metis people have suffered due to legislative trickery.

The court case started out with research that came out of the Metis Lands Commission which was funded by the federal government to research land claims. This research took about five years and proved that Manitoba Metis had land claims.

The court case was only partly responsible for the timing of the present negotiations with the NDP. The Constitutional discussions on aboriginal self determination freed the MMF from dealing only with the provincial government regarding aboriginal rights.

The court case started when the previous administration, the Progressive Conservatives were in, it appeared to be the only way to proceed at the time. However, negotiations with the present NDP government offer a much broader political settlement than the narrow one through the courts.

The NDP and the MMF are waiting for a convenient day to sign an agreement for land claims in Manitoba based on the Manitoba Act. We are not talking about the details for settlement yet. We are working on guidelines to determine suitable settlement. We will go back to the court case if the talks don't work out.

McIvor was at the Metis National Council meeting recently held in Duck Lake, Saskatchewan.

## AMNSIS Area Director — Northeast Side

by R. Morley

"I have two brothers Lionel and Eddy who were well known and respected. They always fought for the Metis people. I hope I can successfully follow their footsteps. Since I'm only a rookie, I don't expect everything to work out right away. Maybe in the future things will work out better," commented Angus Deschambeault, Area Director for the northeast side of Saskatchewan. Deschambeault has been the Area Director for the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) for approximately one year.

His area covers 11 communities, including La Ronge, Weyakwin, Stanley Mission, Southern, Cumberland House, Sturgeon Landing, Beaver Lake, Deschambeault Lake, Pelican Narrows and Sandy Bay.

The Area Director explains he is still learning the ways of the AMNSIS organization. "It's hard to accomplish things in my area. If we had more support from the various communities as well as from the different government agencies maybe we would have had more responses to the many proposals that were submitted to the government," said Deschambeault.

"For example, we have this new building in Cumberland House, which is just sitting there. We submitted a proposal to the government, requesting for money to start a Native Alcohol Centre, the proposal was rejected. Now what's to become of that building?"

"There are many problems in northern Saskatchewan, problems such as the lack of employment opportunities, economic development, forestry and fisheries programs," said Deschambeault.

"There is also the problem of government development in the north. There is very little consultation with the northern people. Some examples are the Square Rapids and the Island Falls dams. These two hydro-electric developments completely destroyed the local people's way of life."

"When I was a kid in Cumberland House, before these dams were built, the people didn't have to depend on welfare. They trapped in the winter and fished in the summer, and they made a good living at it. Today there is very little trapping or fishing in the Cumberland House area because of the fascinating waters."

"To solve some of these problems, the AMNSIS executive should tour the entire Northern Saskatchewan communities. They should invite the government ministers in fisheries, forestry and economic development and ask the people what they want." He went on to say that there were too many AMNSIS and government officials deciding what was good for the people, and not the people saying this is what we want.

The Cumberland House resident also had a few comments on the future of the AMNSIS's organization and land entitlement.

First of all the Metis and Non-Status Indians of Saskatchewan may decide to split but voting delegates at the AMNSIS annual assembly held at Prince Albert, Saskatchewan, voted against a separation and would stay united until 1985, when they would have another vote on this very important issue.

Deschambeault's comment, "Personally, I hate to see a division. My uncles in Cumberland House are Non-Status Indians. They should live the way they used to, as one people. If they do decide to split, I would like to continue seeing them working together and using each others' expertise."

On land entitlement, the Area Director hopes something is settled and finalized soon. "Otherwise we will totally lose out," he said. "What else have we got to turn to? We have to depend on the land and get something from these resources, whether it's through farming, timber, trapping or wild rice," he said.

Deschambeault would also like to see more area meetings taking place in the northeastern side. In order to do this, AMNSIS has to set aside more money, he said. "It's impossible to get all of the people in my area together because of the distances involved and the lack of funding to pay the people. We held two area meetings, one in La Ronge and the other in Pelican Narrows and I wish more could be held," he said.

Deschambeault and his wife Georgia along with their four young children, Jackie, 12, Joanne, 11, Rustin, 8 and Abby, 4, reside in Cumberland House. □

## PROFILE: Roberta Kelly, AMNSIS Area Director

by Agell Boyd

**Prisc Albert** - "I was born in Regina, I grew up in a little town called Wapella, close to the Manitoba border. I got my Grade 12 in Regina, and from there I worked for three years with the Department of Social Services, and one year with the Department of Labour. I went there I took a three year Economic Development course which included Human Services, Life Skills Coaching, and Economic Development. I've taken some basic accounting courses. I also worked as an Economic Development worker for four years for the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS)."

"The Association has two seats on the Special ARDA Committee and I sit on one of those seats, with Jimmy Dretzler sitting on the other one. Special ARDA's always been my area of expertise, I suppose, both from going to school, and working so long as an economic development worker. We're working along with businesses, with people who are Native, who are wanting to get into business. There's also a lot of training opportunities coming up in the Special ARDA program. There's quite a few Boards that I sit on, provincially, on the Special ARDA Committee and also on the Native Employment Management Board, which is also running the Native Employment Counsellors right now. We have got five of them, and that program is in the process of being cut."

"The reason I got involved with AMNSIS is because I went to school for three years under the Non-Status Indian and Metis (NSIM) funding program and to me it wasn't really fair to go back to school, get paid living allowance and tuition and books and everything else and not get something back into the organization. So from there I've gotten into a position where I really enjoyed what I was doing. I like working with the people. I did a lot of developmental work which was lacking with the provincial government, both on the civil servant side provincially and federally... So that's where I came in. I really enjoyed that type of work."

"The type of developmental was working with training people, getting them into the types of classes they wanted, getting them NSIM money for businesses that we had proposed. One of my major accomplishments, I would think, as far as being an Economic Development worker, would be the fast food restaurant in Duck Lake. That just opened up four weeks ago, and it's a huge success. It took a year and a half before we convinced the provincial people that it was ready to go, that it was viable and everything else. It's a long process and we find that the civil servants don't either have the time for it or they can't relate to the membership we have. It's hard going in and talking business to them."

"At one point throughout those three or four years that I was working, we had a lot of programs, we had a lot of money. There were a lot of things happening at the local level, at the area level, and at the provincial level. With the government cuts and with proving accountability, I think we've come a long way."

"We're talking about decentralization. I know our area has come a long way. We've handled the NSIM funds, and the Area Education Committee. We've got Region II Builders, which is a construction company. As far as credibility and accountability, we've come a long way."

"I hope the Metis and Non-Status stick together. I think that we are never going to get any place if we decide to go our separate ways. The only way that we are going to go any place, as far as any of the issues that we're talking about, land, self-government, is coming forward with a united front. That's one of the objectives of being an Area Director, is to make sure that people are united and aware of what is going on and why it's going on."

"(Native people) are bound to get something. I don't know how they're going to unite again and come forward with a combined forefront. That a land base doesn't necessarily mean land, it may mean an economic development base, an economic base where people can choose the direction they like."

"I think that I'm working very closely with the locals, and that's a priority along with the area. You can't go too far without the membership, so you've got to build the membership in order to build the local, in order to build the area. So you're looking at self-support. I think the locals, to a point, are self-reliant, that they understand and get people involved, both the youth and the elders, and their own membership totally involved. That to me is a very great step."

"I don't have any plans. I'm looking very short term. We're dealing with Parks Canada. I'm really in-



involved with that whole issue, with what is going on at the Park at Batoche. There's a lot of issues. There's so many issues right now, that to try and keep on top of them all, you're doing good."



### Regina Plains Community College

(NSIM EDUCATION CO-ORDINATOR)  
(TERM POSITION)

**General Duties:** The NSIM/Non-Status Indian & Metis Co-ordinator will work under the direction of the NSIM Committee and will contact the Locals of AMNSIS, the Friendship Centres, Native Women and other appropriate Non-Status Indian organizations, in the planning and delivery of Adult Education programs and training to Non-Status Native People.

**Qualifications:** A degree in Education with some work towards a graduate degree in Education or an equivalent combination of training and experience which qualifies one for working with people of Indian Ancestry. Fluent in a Native language and/or have extensive knowledge of Native culture, history and of current circumstances and aspirations of Native people.

**Salary:** \$2,615.00/month

**Deadline for Application:** September 9, 1983

Send complete resume to:

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Regina, Saskatchewan S4P 0K6

or

Regina Plains Community College  
2308-112th Avenue  
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## From the Shelves of Dumont Library

### Book Review

by Sara Lochard

**Gabriel Dumont Institute of Native Studies & Applied Research**

*Notes: Our Heritage*. Published by Union Metis, 1563 Charles, Saint Paul, Minnesota, 55104, 1979.

The Union Metis was founded to promote the betterment of the Metis people. As their pamphlet states: "The Union Metis seeks to rediscover our history, a history that has been hidden from us in the United States. The Union Metis also seeks ways to help solve the various social problems that plague many of our communities, such as drug abuse and alcohol."

*Notes: Our Heritage* gives a brief history of the Metis people in North America, emphasizing the Northwest United States area. It is a history of struggle, resistance and survival. Metis people in Western Canada will be interested to read about the story of the Metis people in the United States, people who share the struggle to be recognized for who and what they are — METIS.

## From ONE SKY

### DENE NATION

16mm film colour 30 minutes  
Rene Fausoleux Canada 1979 \$10/15

"Dene" means "people". Dene Nation looks at the 20,000 year history of the Dene, their culture and heritage, and how the intrusion of explorers, traders, adventurers, and businessmen has robbed the land to the point where outsiders consider it to be theirs.

The film portrays the government of the North West Territories as one committed to destroy the Dene as a nation.

In March, 1978, the Dene National Assembly proclaimed officially the Dene Nation. This film is a proud call for solidarity in common struggle.

### BRAZIL: INDIAN GENOCIDE

slide tape 20 minutes  
Brazilian Studies Canada \$5/10

This well-documented production looks at Brazil's current policy of exterminating its Native peoples; in order to develop the Amazon region of Brazil, the military government and multinational corporations are using shocking methods to displace and eliminate indigenous tribes in the area.

Available from:  
**One Sky**  
The Saskatchewan Cross-Cultural Centre  
134 Avenue F, South  
Saskatoon, Sask. S7M 1S8  
Phone (306)652-1571



Ron Bitternose

### ADVERTISEMENT

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

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

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

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

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

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

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

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

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



# From Outside the Province

## Anglican Church Pledges Support for C-678

Fredericton, N.B. — The Battleford — Meadow Lake member of Parliament, Doug Angus, has received the support of the Anglican Church of Canada in his bid to halt cruise missile testing and prohibit nuclear weapons from Canada.

Delegates to the Church's 30th general synod, meeting in Fredericton, New Brunswick, passed a motion June 8th calling on the government to pass Mr. Angus's private member's bill C-678: An Act to Declare Canada a Nuclear Weapons Free Zone.

The bill, given first reading on March 28th, bans the manufacture, testing, and storage of nuclear weapons, or nuclear weapons support systems, and calls on the government of Canada to propose a motion to the general assembly of the United Nations calling for a world referendum on nuclear disarmament.

"The bill has very little chance of coming up for debate before Parliament adjourns at the end of this month," Mr. Angus said. "As a private member's bill it must compete against more than 400 others for a piece of the very limited amount of time devoted to private member's business."

"However," he said, "with the help and encouragement of the dedicated and concerned Canadians, such as those in the Anglican Church who voted to support my bill this past weekend, I'm confident that the government will have no choice but to call the bill up again for debate early in the fall."

## Firth New Metis President

By Dan Mandin (Native Press)

Hay River — Wally Firth from Fort McPherson is the new president of the Metis Association of the Northwest Territories.

Firth was elected president for a two year term at the 11th Annual Assembly of the Metis Association held here July 8 - 20. His only opponent for the position was Brian Herse, one of the association's vice presidents for the last year.

Also newly elected to the association's executive as vice-presidents were Harold Cook of Inuvik and Larry Tourangeau of Norman Wells, both for two year terms. The other candidates in the race for the vice-presidents' jobs were Richard Cadoux, Richard McNeely and Bob Stevenson. Stevenson had served as the association's president since Jim Bourque resigned the position in February of last year.

In outlining his campaign platform, Firth stressed his experience in working with native organizations and different levels of government and the need for co-operation with the Dene Nation.

He said he thought the two native organizations needed an "umbrella group" to handle aboriginal rights negotiations but ruled out the possibility of forming one organization with the Dene. Amalgamation could happen, he speculated, but "it's 20 or 30 years down the road."

"I think the majority don't agree with (amalgamation) and neither do I," said Firth.

However, Firth said he got along well with both Dene and Metis and believed he could work "in a conciliatory way" with everyone involved.

"I'm on a first name basis with the majority of the people in the western Arctic," he said.

After being declared president, Firth said one of the first things he was going to do was meet with the Dene leadership over the claims negotiations issue. "I think we're going to make good progress," he said.

Firth also said he wanted to visit some of the settlements which still do not have Metis locals to establish them and build up the strength of the organization.

Although he served as a New Democratic Member of Parliament for two terms, Firth assumed the assembly his party affiliations would not be a factor in his presi-

dency. When working with the association, he said, "I believe you check your party membership card at the door."

Cook told delegates he was running for election in order to work on the COPE overlap issue. He said he also wanted to see more northern participation in resource development and chastised government and industry for what he called a "double standard" on native participation.

Tourangeau told the assembly Metis should be identified as a specific people in any land claims settlement. On being elected, he said there was now unity in the association between north and south and he would try to keep it intact.

After the election results were confirmed, Stevenson said he wanted to continue to work with the association and would be applying for the position of executive director. Rod Hardy, the other vice-president for the past year, did not run for re-election.

outside province

## No Claims Pressure Says PM

By Dan Mandin (Native Press)

Inuvik — Native people don't have to worry about the federal government legislating a settlement to aboriginal rights claims, according to Prime Minister Pierre Trudeau.

Speaking in Inuvik recently, Trudeau said he believed it was the right of Native people to take the time they felt was necessary to get a better settlement. Trudeau was in Inuvik to take part in that town's 25th anniversary celebrations and made his comments during an interview with northern journalists broadcast on CBC.

Trudeau acknowledged that settling claims was taking a long time but said it was not because of a lack of "political will" on the part of the federal government.

"I think there's so many political wills that the objective of the Native peoples themselves and the government of Canada is to try and narrow it down to something which is acceptable to everybody," Trudeau said.

When asked how long he was willing to wait to have claims settled, Trudeau replied that he had "a lot of time."

"You know these claims have been outstanding since the whiteman came to North America and they've

"You know these claims have been outstanding since the whiteman came to North America and they've only being articulated in the past few years," he said, adding that native people were working out their own approach to claims.

"And why shouldn't we wait until that happens? Native people have been here for millennia and I can understand their desire not to make a hasty settlement. If that means waiting a few more years to get a much better settlement, that is their absolute right."

Trudeau said the southern view of economic development was to hurry up and decide what was crown land and what belonged to Native people so that the economic infrastructure could be developed right away.

"But that is our naive and naive approach to economic development. If the people of the north want to be more cautious, it is their right," he said.

Trudeau also said he did not think a slowdown in development was too high a price to pay for the settlement of claims.

"If you're getting constitutional development by consent, no price is too high," he said. "If you consider the alternative, which would be for the federal government to say, 'Well, we are fed up with talking, you take this and let's not hear about it anymore,' then I think people would be justifiably disappointed."

Trudeau admitted there was a temptation to settle claims quickly but said his experience with the government White Paper in 1969 which suggested abolition of the Department of Indian Affairs showed him a quick solution imposed by the federal government was unacceptable.

"I think I was served a lesson by the aboriginal people back in '69 when (they) said 'Wait a minute, that might be the whiteman's way but it's not ours, we want to discuss this thing.'"

Trudeau said he knew of no threat to legislate a settlement of Native claims since that time.

"Maybe it is Liberal in a hurry who are talking like that but certainly our government is no threatening anybody."

## Natives to Adopt Their Own Children

Winnipeg — The Kinamen inquiry's interim report on Indian and Metis child adoptions and placements is promising — but promise is not enough, a spokesperson for the Coalition on Native Child Welfare said recently.

"The native people have been asking for help for 10 or 12 years," said lawyer Larry Allen. "There's a strong feeling in the native community that this (report) might be too little, too late."

-In a report released May 27, Judge Edwin Kijesha called for a major overhaul of Manitoba's child welfare services to "ensure that services are sensitive to the cultural and ethnic composition of local communities."

Recommendations included:

- Replacing the Children's Aid Society of Winnipeg with five or six community agencies staffed by community residents.

- Maintaining Manitoba's current ban on out-of-province Indian and Metis adoptions, except in special circumstances.

- Setting up a Manitoba Child Placement Committee, including representatives from the province's Indian and Metis Communities, to step in when an agency can't find a suitable home for a child within "a reasonable period."

## Inuit Hunters Receive \$5 Incentive Payment

Northwest Territories — In the Northwest Territories (NWT), Inuit hunters will receive a \$5 incentive payment from the Territorial Government for every sturgeon they sell.

Richard Nerisoo, Minister of Renewable Resources, made the announcement of the new program in the Legislative Assembly late spring. The purpose of this program is to enable Inuit hunters to market their expenses encountered during a hunt. During this depressed sealskin market, this year they average \$5 throughout the Arctic communities.

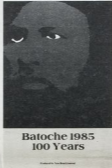
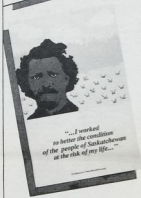
Nerisoo said, "During the past year aurochs groups in southern Canada, the United States and Europe have nearly succeeded in destroying the commercial market for sealskins."

In addition to the Inuit seal hunters, all hunters and trappers in the NWT that are already receiving incentive grants from the Territorial Government works out as follows: 10 percent of the previous year's fur sales were given out, however because of the depressed fur market, 10 percent is a mere 80 cents per skin.

The Territorial Government is therefore increasing the incentive payment to a flat payment of \$5 per sealskin. Once the market recovers and/or new markets are developed this new program will terminate. It was stressed by the Minister that the program was an interim measure only. He said additional funding will not be required for the new program, and it only applies to sealskins sold by NWT hunters.

"This government wants to encourage Inuit hunters to continue their traditional pursuit of hunting seals for food and cash income," he said. "Without this incentive payment many seal hunters would be forced to depend on social assistance," he added.

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