

December 1983

new breed

journal

voice of saskatchewan's metis and non status indians

Merry Christmas To All

60" 12L + 20. P260?c" A.



SASKATCHEWAN METIS CENTRAL COLLEGE
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S4N 3S9

24 Hours in Sandy Bay



Gladys Ross - A Special Child

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S4N 3S9

VOLUME 4
NUMBER 4
DEC 1983
\$7K 359

Letters



DOING GOOD WORK

Dear *New Breed Journal*:

Recently, I had the pleasure of obtaining a few back-issues of your organization's monthly publication, "The New Breed Journal". I enjoyed them so much that I just had to sit myself down tonight, take my trusty old pen in hand and write this letter to commend you and your organization on a job well done, not only does your newspaper serve as a vehicle of communication and information, but, also, your publication offers the Indian and Metis people, especially, "today's generation, a badly needed sense of direction and, what's more, a sense of self-worth. So keep up the outstanding work, *New Breed!*"

Also, in regards to the many, interesting and informative, articles that you have printed in relation to: Natives in prison, Native prison issues and struggles, etc. — I say, "Right on!" It's good to know that the brothers and sisters, who are locked inside federal penitentiaries and provincial institutions across the country, are not forgotten. Though we may have the chains of captivity, incarceration, — call them what you will, — we are still your brothers and sisters — and we need your support in our struggle to free ourselves of the many indignities and injustices that we are subjected to because of our Native ancestry. Yes, it's good to know that the many voices locked behind prison walls — screaming for justice and the right to be heard, hoping society will turn its blind eyes to the conditions which exist within the Canadian penitentiaries and provincial institutions — are no longer falling upon deaf and uncaring ears.

Many people speak of oppression. They say that they are oppressed by the white society and the white justice system. But another form of oppression comes from deep within ourselves. It takes place in the way that the Indian and Metis people think of themselves, their pride in being who they are, their sense of self-worth and direction and being able to stay away from self-destructive habits, such as alcohol and drugs. Hindered by many personal and over whelming problems their capacity to extend a helping hand to their brothers and sisters, or to participate in the excellent struggle is limited.

It is time to retrace our steps, to carry in our hearts the awareness and strength of knowing who we are, of becoming proud of being "One of the People!" And this also means that we can not forget or ignore our incarcerated brothers and sisters!

Enclosed, you shall find payment for a one year subscription of your publication, *The New Breed Journal*. I look forward to having my name added to your mailing list, and needless to say, I look forward to receiving future publications of *The New Breed Journal*, as soon as possible. Thank you!

In the Spirit of our Ancestors
James Dean Ancestry
C/O Milhaven Special Handling Unit
Post Office Box 280
Bath, Ontario
K0H1 G0

READER FROM POLAND

Dear *New Breed Journal*:

In last months of 1981 I have lost contact with your "New Breed" magazine. I was your constant reader from 1973 and I miss reading your always interesting and informative paper. At 1978 I received life-time membership of AMNSIS and I am very proud of it. I try to popularize Canadian Metis Culture & Heritage here in Poland in my lectures, press articles, exhibitions of Native craft, etc. Your "New Breed" was always very helpful in my activity.

Could you send me again your "New Breed" magazine free? Unfortunately I can't send out currency of my country and have no access to Canadian or U.S. funds. I will be very grateful too if you could be kind to send me some back issues of "New Breed".

Very sincerely yours
Leszek Michalik
ul. Głuchowskiego 1/8
82-400 Strasz, Poland

UPSET WITH AD

Dear *New Breed Journal*:

I really enjoy reading your paper but if you will be printing any more ads like this one which is in favor of abortion, then I would like my name taken off your mailing list. Abortion is killing plain and simple and, as a nurse, I know it is very rare nowadays that abortion is necessary to save the life of the mother. It is hard to understand how you can speak out against all the horrible killings taking place in Central America on one page and then print such an ad on another page. One form of killing is just as wrong as another, and just because it's not quite as easy to see the helpless victims of abortion, doesn't make the killing anymore right. I write letters every month as a member of Amnesty International so you can see that I speak out against all forms of killing.

The truth is abortion is an easy and convenient way out of a problem but it's not the right way. I could have chosen that way out too this year but I sure am glad I didn't. If I had, then I wouldn't have the sweetest little girl on earth (to me anyway!) with me now either and I'm awfully proud of her Metis ancestry.

I hope you will not be printing any more ads such as this as I sure would like to keep on getting your paper. Thank you.

Yours truly
Gloria Hal

Editor's Note: The paid ad possibly provided another viewpoint of the abortion issue. It has nothing to do with the personal view points of *New Breed Journal*. It's also the democratic right of anybody to express their opinion on any issue. Besides that we did not do an exclusive article on abortion promoting one side of it. If we did, we would also talk about free choice on the matter.



Letters to the Editor are welcome. If you have any comments you would like to make about the paper or want to comment on an issue, please write to us. Names are withheld upon request.

ENJOYS READING NEW BREED

Dear *New Breed Journal*:

For the past several years I have been trying to put together my family history so that my children and future generations will know what their heritage is how their ancestors lived before them. I have always known that we are of Indian descent but until recently I was unsure of where our Indian ancestors were from and who they were. Now that I have established they were Cree and Saulteau and from the early 1800, they were Metis living in Saskatchewan and Manitoba, I find it extremely hard to gather information. Our local library has plenty of information on American Indians and Eskimos and Coastal Indians but very little on Plains Indians or Metis.

Recently I was visiting my Great Great Aunt in Pelly, Saskatchewan when she gave me several copies of a magazine she called *New Breed*. These magazines were full of the type of information I had been searching for. I especially enjoyed the poetry, book reviews and Metis history articles.

I would like to subscribe to this *New Breed* Publication as I feel it would assist me a great deal in understanding more about my heritage and ancestors.

I look forward to hearing from you soon.

Sincerely
Mrs. Sheila Giles
Prince George, British Columbia

NEW BREED INFORMATIVE

Dear *New Breed Journal*:

I would sincerely like to thank you for your generous reply to my request for information about native publications.

The issues that you sent of the *New Breed Journal* were an invaluable asset.

Once again, please accept my gratitude.

Heather Bhatia
Toronto, Ontario

WANTS SUBSCRIPTION

Dear *New Breed Journal*:

I would like to receive the October issue of *New Breed* and would also like to buy a one year subscription. It's an excellent paper, good journalism.

Could you please bill me for a subscription, I don't know how much they are.

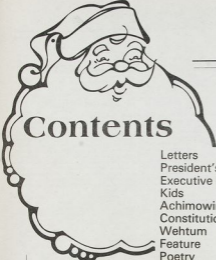
Yours in Peace and Solidarity
Andrew Clark
P.O. Box 1544, Stn. E
Victoria, B.C.
V8W 2X7

FINDS NEW BREED INFORMATIVE

Dear *New Breed Journal*:

I was born in Duck Lake, Saskatchewan and recently I was there for a visit and saw some of your people who receives the *New Breed Journal* which I enjoyed reading very much. I always had a good relationship with everyone there also my family has a lot of respect for your people. What I would like is if possible is a copy of your journal dated July 1983 Volume 14 - number 7, also August/September, Volume 14 - number 8, I would be very happy if you could mail it to me. Thank you.

Sincerely
Marie Debroy
9088 Broadway St.
Chilhowe, B.C.
V2P 5W2



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Keith Couler, Sally Sebastian, Brian Patch, Don McLean, Sarah Balesnyne, P.A., Suntop Students, and Regina Suntop Students.

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

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President's Message



Merry Christmas

**Jim Sinclair, President
Association of Metis and
Non-Status Indians of
Saskatchewan**

In some respects it seems like just yesterday that we celebrated Christmas 1982. In other respects Christmas 1982 seems like a distant memory because of the significant events that have occurred since that time. You will recall that a year ago we had just begun the process of Constitutional discussions which were to lead up to the First Ministers' Conference provided for in the Constitution. In addition to clearly setting out our own goals for that conference, we were involved in an internal struggle with our national organization, the Native Council of Canada (NCC).

The struggle was basically over who the Council would represent at the conference table with the First Ministers. Our position and that of other prairie organizations was that we were invited to represent the Metis People. The position of the N.C.C. majority was that they represented everyone identified as Aboriginal People in the Constitution. There were other differences, but they grew out of this different view of who we were representing at the conference table. The Assembly of First Nations had been invited to represent the Indian People. The Inuit Committee for National Issues had been invited to represent the Inuit. The N.C.C., we believe, had been invited to represent the Metis. It was not that we were abandoning our Non-Status Indian members.

We had decided that their interests would be put forward in other forums. We attempted to resolve that conflict within the Council, but this attempt failed when at the last preparatory meeting prior to the First Ministers' Conference, the Metis Constitutional Committee was excluded from the conference table. This led us to take our own action with a view to gaining our rightful place at the conference table. We also began to set up a new national organization, the Metis National Council, to represent us at the conference table. The Constitutional Conference itself was both a failure and a success. It failed in that there was no agreement on rights for the Metis which could be entrenched in the Constitution. It was a success in that it established the frame of reference for an ongoing process within which there could be continued study of the issues and which allowed for discussion and negotiations with a view to clearly identifying rights

for the Metis to be guaranteed in the Constitution.

The conference was also a success in that it gave the Metis an opportunity to identify clearly the key rights which we sought to have guaranteed, those being a "Land Base for the Metis" and the right to a larger degree of self-determination in the form of "Metis Self-Governing Structures." We now clearly flesh out the details related to both these issues and educate governments and the public as to their justification if we are to be successful over the next four years in achieving our objectives.

In the past year our new organization has also experienced some growing pains. There were differences among our own people regarding whether the new organization should be the sum of its parts or whether it should be a new national entity, the National Government of the Metis, through which Metis Nationalist goals would be pursued. I believe that though the Metis must seek common goals and objectives, the implementation of any rights guaranteed in the Constitution must take place at the local and provincial level. Therefore, we must build provincial and provincial initiatives for this purpose. Also, because of the nature of our country, the implementation of programs cannot take place at a national level.

We must be careful not to jeopardize negotiations with uncooperative national aspirations. We must also be careful not to build national structures and institutions which will pre-empt how our people in each province will choose to pursue their development. At some point, the Metis will surely need a strong national level determined by its component parts. It must not be the other way around, since we will then have repeated all the mistakes made when the Native Council of Canada was established.

I am confident that we have resolved the dilemma and that we can now move forward with negotiators on a solid base. However, to be successful, much hard work, much firm resolve, much clear thinking and a solid, united front is necessary. As we approach the holiday season, I ask you to think carefully and objectively about the issues and to resolve to make the commitment and sacrifice necessary to ensure a better life for our young people, our children and, maybe even in our time, for ourselves.

Executive Director's Message

As we approach the holiday period it is well to reflect on what our organization has accomplished over the past year. As detailed in the President's message, we have to a large degree been preoccupied with the Constitutional process and with all of the other events which revolved around that process. The President has reported on these matters in some detail in his message.

I do not plan to repeat any of what he has said, but I do want to emphasize the importance of this process to our people. The objectives of a land base and self-government, if achieved, will give us an economic base and that degree of self-determination we need as a people to ensure our own development. If we fail, then we are left with welfare and programs. We will always be in a position where we have to go cap-in-hand to governments begging for funds to run our organization and to serve our people's needs. Therefore, it is more important now than it has been at any time in the history of our organization that we clearly decide what we want, that we fully understand what that means for our future and that we go forward to the Constitutional table united and firm in our resolve. Only in this way can we be certain the governments will deal with us seriously.

However, we must not put all of our eggs into the Constitutional process. We must continue to work to prepare ourselves for the development and self-determination which is our goal, so that when we achieve this goal we can grasp the opportunities which open up to us. We must be ready to demonstrate that we can run our affairs efficiently and successfully. Therefore, the Association has continued to emphasize and pursue programs in the fields of economic development and education and training in particular. In these fields our efforts have achieved both success and suffered setbacks. In regard to training, we have been successful in convincing the Federal Department of Immigration and Employment of our need for basic training programs for our people if they are to take advantage of current and future opportunities.

In co-operation with Dumont Institute, we were successful in organizing and obtaining federal funding for a "Human Resources Development" training program and a "Recreation Technology" training program. The Human Resources Development Program is being offered by the Institute in Lloydminster and Ile-a-la-Croix. The Recreation Technology Program is being offered in Regina. Dumont Institute was also successful in getting the province to fund an "Adult Education Instructors" training program which is being offered in Saskatoon.

In the field of education, both the Native Studies Program and the Sunstep Program are now well established. The first at the University of Saskatchewan and the latter in the three centers in Regina, Saskatoon and Prince Albert. The Dumont Institute was also successful during the past year in its application to affiliate with the University of Regina. However, we have also suffered setbacks in education. The new government was cut back funds for bursaries and has put Native students on the same financial programs as all other students. This has worked a serious hardship on many of our students and has again raised the financial barrier to education. The government has also cut funds for the NEM Program, is phasing out the Area Education Committees and is in the process of taking control of the program from our people and turning it back to the control of the community colleges.

We have made some progress in economic development. We are seriously negotiating with the Federal Government and the province to funds to establish our Economic Development Foundation and the other institutions we need to launch successful economic development programs. The Federal Government has finally moved to put in place a structure to make available the Native Economic Fund of \$345 Million for actual development projects. Although we are not satisfied with the structure and general government policy, we are represented on the Board through its appointment to the Board. We are the only Metis organization in Canada repre-

ented and as such will be able to have some influence on the policies and procedures for the program's implementation.

For the coming year my priorities will be to continue to vigorously pursue these undertakings in the ever related areas of Economic Development and education and training. I will be asking for your continued support in this regard in the New Year. In the meantime, enjoy your vacation break, renew friendships and family connections and restore your moral energy and commitment so that united we can take up the fight for survival and independence in the New Year.



Holiday Greetings To All Of You!

**Wayne McKenzie,
Executive Director,
Association of Metis and
Non-Status Indians of
Saskatchewan**

KIDS...WHAT ELSE!



"Hey You! With the Camera..."

You look like you could pull a couple of birds real easy!"



"Tell Dad I'll do the driving next time!... This look like the North Pole."



"Oh No!!! Another PTA Board Meeting."



"I've got to stay awake for Santa!... Who else is going to help me get this splinter out."



"Wayne Gretzky has a hard time staying on his feet too... Doesn't He?"



"Better get dinner on, before General Hospital comes on."

Achimowins

Holiday Greetings

Well, it's that time of year again when we will once again gather with our close friends and families to celebrate Christmas. I think the way every family celebrates this festive season is unique in it's own way.

For example, when it comes to opening Christmas gifts, our family always does that early Christmas morning. I can remember when all of us would be awake in the wee hours of the morning, waiting for dad to start the wood stove and tell us we could go and get our gifts. Then it would be a mad house.

I found that since being in Regina, many families open their gifts on Christmas Eve at midnight. To me that seems kind of strange because Santa Claus would then not be able to make around the night before bringing the gifts and filling the millions of stockings with candy!

In this issue of New Breed Journal, we hear from some of our Executive members and area directors from AMNSIS as they send everyone their greetings and best wishes. We also hear from a few government people. Also **Keith Guelet** of La Ronge has begun a series of articles dealing with northern development and employment related issues. I think you will find the articles very interesting. Also, our northern reporter, **Yve Bouvier** writes about the northern boundary issue which many northern communities are presently trying to address. **Sally Sebastian** writes about the lack of Native Big Sisters and how critical the need is for many Native girls to have someone of their own race and culture to look up to. Also besides sending his Christmas Greetings, **Wayne McKenzie** Executive Director of AMNSIS, talks about economic development and what it really

means. **McKenzie** was recently appointed to sit on a national economic development board which will make recommendations to the federal government as to how \$145 million will be dispersed to Native people. **Don McLean**, researcher for the Gabriel Dumont Institute does a book review on a recently published book, called **Riel and the Rebellion of 1885** Recommended by **Thomas Flanagan**. **McLean** says "It's a big step in the career of the writer and it's one small step backwards for Canadians."

Over 200 people gathered at a banquet recently held by the Prince Albert Student Students and many watched as the students honored and roared each other. **Jim Sinclair** was the guest speaker. He, along with **Wayne McKenzie** and **Dave Ross**, also spend the following morning with the students discussing the constitutional issues, the Dumont Institute and it's structure and other related issues. See article inside on the banquet by the students themselves. I would like to comment on the friendliness and the comradery of the students. It was obvious to see that I visited their Centre and talked to some of them. Even though they are working hard on their studies, they seem to really enjoy what they are doing. I would like to wish all of them the best of luck. It was nice to see old friends like **Jukka Pitel**.

I also had the opportunity to attend the annual assembly of the Metis National Council held recently in Winnipeg. One of the key decisions made at the meeting was to revert the control of the Council back to the Presidents, along with their Boards and memberships. Many felt that too many political decisions were being made by administrative staff at the national level. Also, a decision was made to close down the Saskatoon office for the time being but maintain

the Ottawa office for lobbying and communication purposes. See more articles on this inside.

The Metis and Non-Status Indian women also had a small meeting in Winnipeg. The Council had received \$100,000 from the federal government so that the women could consult amongst themselves and submit recommendations on issues relating to the constitution.

Arlo Yuzisapi, our reporter in Prince Albert, travelled to Sandy Bay where a public meeting was held concerning local residents trying to obtain compensation for Island Falls Power Dam. If anyone has had the opportunity to travel down there, you can see why they want some form of compensation for the amount of trapping, fishing, and hunting habitats destroyed. This goes for all the communities located along the Churchill River system. Anyway, the people are trying to do something about it. See more details inside.

For the January issue of New Breed Journal, we will be reviewing the past year's major news items that we covered. We will also have more interesting articles including the court injunction being initiated by the community of Cumberland House to have the Nipawin Power Project stopped. The community wants the project stopped because of the environmental damage it will do to the area as did the Island Falls dam.

That's about it for this month. We at Saskatchewan Native Communications including the radio, video, and New Breed wish everyone all the best at Christmas and the coming year. Remember to write to us and let us know what areas we can improve and what issues you would like covered.

Happy Holidays! □



Vice President's Message



Once again we are at the time of the year where we have an opportunity to sit back and enjoy activities with our families and friends. As well, it gives us a chance to reflect on the past year's activities and an opportunity to make plans for the future year.

To the Metis people, no doubt, the single most important event was the formation of the Metis National Council which represented Metis interests at the March Constitutional Conference. That conference will have a major impact on our lives for years to come. With respect to our Non-Status Indian membership, AMNSIS has played an active role in the work of the Special Committee on Indian Self-Government. Hopefully, we will be able to fulfill the aspirations of our Indian membership. In the coming year, AMNSIS will have to give serious consideration to pursuing activities that are in the best interests of our total membership.

May you all enjoy Christmas in which ever way you celebrate it and may the New Year prove successful in your personal and collective initiatives. Merry Christmas and a Happy New Year.

Yours sincerely
Clem Chamber
Vice President
AMNSIS

Constitutional Update

MNC Holds Second General Assembly

by Joan Bratt

Winnipeg - The Metis National Council, (MNC) formed over a year ago, had its second general assembly in Winnipeg on November 14, 15, 16, 1983. Over a hundred people from Manitoba, Saskatchewan, Alberta and British Columbia attended the meeting. Most of the people in attendance were board members from the different Metis organizations who belong to the MNC.

The opening ceremonies saw the Premier of Manitoba, Howard Pawley, as one of the guest speakers. Others included the presidents from each of the provincial Metis organizations: Sam Sinclair, President of the Alberta Metis Association, Fred House, President of the Louis Riel Metis Society of British Columbia, Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan, and the honing delegation, Don McIvor, President of the Manitoba Metis Federation.

The first day of the meeting included reports from the Secretariat and administrative staff. The rest of the day was taken up with discussion on the structure of the MNC and other budgetary issues. The delegation from British Columbia were concerned on whether all their board members would have their expenses covered. According to the Metis National Council Act and B.C.'s acceptance of those terms, they were entitled to have a limited number of representatives on the MNC. Fred House, President of the B.C. group said that there should be equal representation and equal expense allowance for each province. Jim Sinclair from Saskatchewan said that B.C. had an legitimate complaint, but that the question was really based on the structure of the MNC. "How many we can afford is the question and I don't think it should be up to anybody to tell any province how many people they can bring to a meeting such as this. We should be bringing as many as we can afford to those assemblies so that local people know what is going on."

Ron Howard, Executive Director of the MNC said the money received for the Council had been based on three provinces, before B.C. joined the group and that no new monies had been received. "If we continue to spend the money at the rate we are, we are not going to have any money left in March," he said.

House said that negotiations are continuing with the federal government for more funding. The Saskatchewan President and House had meetings with several ministers while in Ottawa to try and obtain money for British Columbia.

The second day of the meeting got more into the

political issues. Several times, the group broke up into their respective provinces and boards to discuss matters amongst themselves and come up with recommendations.

The structure of the MNC was again the main agenda item. The Presidents felt that too much authority and political decision making was being done by the Secretariat and the administrative staff. The Secretariat consisted of different individuals from each of the provinces and they were responsible for co-ordinating activities at the national level out of the MNC offices in Saskatoon and Ottawa.

Sinclair from Saskatchewan said many of the problems could be easily solved by making a decision to scrap the MNC Act and put together an administrative body in B.C.'s place. "I've heard about Indians complaining about the Indian Act in the past 100 years. You are talking about the MNC Act as if it's cast in stone. All we need is an administrative body to account for the funding."

Fred Guiboche, Vice President of the Manitoba Metis Federation said he was a strong Metis Nationalist, of French and Saskatoon descent. "To some degree, I've been very disappointed in the Metis national movement. Maybe we were in too much of a hurry. People wanted strong Metis people speaking on their position." He said the Metis people have done very well in having won two seats at the constitutional table and putting their position forward effectively. "I don't feel any negative feelings against anyone. I respect each and everyone of you. I also have my own views. We each have basic strong views, strong positions, our people at home want us to carry those forward. Maybe we should be taking them forward in our ways. Maybe we moved too fast."

Guiboche said they wanted somebody to co-ordinate all the positions. He also said the term "non-status" was a new word, there was no such thing. You are either a Metis or an Indian. He suggested that the provinces should still get together to talk about constitutional issues.

Rod Bishop, a board member from Saskatchewan asked who is a Metis? "In northern Saskatchewan, we always considered ourselves the same whether we were half-Breton or Non-Status Indians. What is the difference? We're all facing the same problems. We've not treated any different as that of an Indian. We face the same discriminations." Bishop said the MNC was on the verge of advocating racism by saying a Non-Status Indian couldn't be a spokesman for the Metis people.

Sinclair commenting on the Non-Status Indian issue said he has never taken the time of the MNC to push for Non-Status Indian issues. He also said separation of the MNC would be disastrous. "I would suggest that you scrap the Metis National Council Act and in place put an administration of staff and not politicians to avoid these kind of problems in the future."

Wayne McKenzie, Executive Director for AMNSIS said the MNC can't have a national representative that is appointed by the provinces. "Our province decides who our spokesman is and that is Jim Sinclair. Our vice president takes over when our president is not there. If the national spokesman takes over at home it looks like that our spokesman is shirking his responsibilities. Jim Sinclair is a Non-Status Indian that can't speak for the Metis. Yet it was an Indian, a Jew and a Romanian that went to court even though everyone is taking credit for it. If Metis nationalism means getting the Non-Status out, I don't want to be the Klu Klux Klan of the Metis National Council."

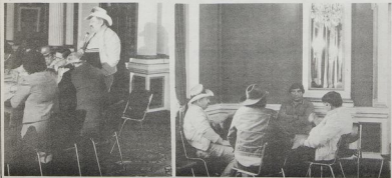
Sam Sinclair of Alberta said the Non-Status Indian issue never emerged in Alberta. "It's up to them to deal with themselves and decide what they're going to be. We'll try to help the Non-Status Indians get their status back."

Fred House of B.C. said the Non-Status Indians are organized under the United Native Nations banner. Commenting on the Saskatchewan position, House said it would resolve itself as time went on and that it was important for each of the provinces to respect each other's political situations.

In the afternoon, the MNC broke up into their respective provinces to decide the future of the organizations.

At the end of the day, a decision had been made to close down the Saskatoon office but continue to use the Ottawa office as a liaison and communication link for the prairie provinces. The staff working out of the Saskatoon office were to be laid off by the end of March. Individuals representing each provincial organization were named to assist in the phasing out period.

The MNC also decided to throw out the Metis National Council Act and put together an administrative arm that will be responsible for the funds. All the groups also agreed to continue working together in dealing with constitutional issues in preparation for the First Ministers' Conference in March.





The Saskatchewan delegation meeting to discuss future of MNC.

Non-Status Indians Planning to Establish a Separate Body

Regina - The victory of Metis leaders in securing a place at the Ottawa constitutional talks on aboriginal rights means the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) will be abolished by 1985, AMNSIS president Jim Sinclair said Monday.

Leaders from Western Canada's four provincial Metis associations announced last week in Vancouver they intend to form a national body to fight for land, self-government and enforcement of Metis rights in the constitution.

No it's time for non-status Indians to work towards establishing a forum where their elected representatives can be heard, Sinclair said.

Sinclair, a non-status Indian, said he is submitting a budget to the federal government to set up a separate non-status organization, so that elected non-status natives can bargain in future negotiations.

"It's a whole new ball game," Sinclair said. "What we have to do is face up to the changes."

The changes Sinclair referred to involve the Ottawa constitutional talks. Metis leaders took the federal government to court last March over the exclusion of their representatives from the bargaining table. An out-of-court settlement earned the Metis two seats at the talks, the same number as status Indians and Inuit.

"At this time, there's no forum [for non-status Indians]," Sinclair said. "The Metis are on the move. They have the right to select their own leader. We don't want to cause any problems for the Metis or jeopardize their position. We want to make sure the transition is fair and smooth."

AMNSIS split with the Native Council of Canada (NCC) last March, and Sinclair said the NCC isn't a representative voice for non-status Indians.

"Suddenly, without consulting us, the federal government has said the NCC can represent non-status Indians. We say, 'No way.'"

"We're going to have to look for a new forum to present our case," Sinclair said. "That is not the NCC...The organization has to be from the grass roots up."

"I don't see a fourth group called non-status being a permanent group. What we need is a forum. We need to be firm to earn a place where we can be heard."

There are a variety of ways in which native people lost their Indian status under the Indian Act. Native women who married white men lost Indian status, as did their descendants.

"At one time, if you wanted to vote or go into a bar, you had to leave the band lists," Sinclair said.

There won't be a new non-status group formed until AMNSIS separates, Sinclair said, adding that a new group would have to be democratically elected, not appointed.

"I'm a strong believer in the democratic process," Sinclair said. "When we go to the table, we will have to answer for our positions. The people must have a democratic vote."

Sinclair said his standing as a non-status Indian puts him in a ticklish position leading AMNSIS, which has an estimated membership of 70,000 Metis and 10,000 non-status Indians.

"If I were to continue leading without elections coming up, it would be unfair," Sinclair said. "People could accuse me of taking too firm a position because I have nothing to lose or too weak a position because I'm not a Metis."

"I will not stand in the way of the Metis. I've fought too long and too hard for the Metis." □



by Peter Edwards
of The Leader-Post, November 29, 1983

Metis and Non Status Women to Organize..

by Joan Bratty

Winnipeg - During the recent Metis National Council (MNC) General Assembly in Winnipeg, women from the western provinces met to discuss the possibility of forming an organization. Louise Medynski from Prince Albert has been hired by the MNC to act as a consultant to Metis women as part of the constitutional negotiations. The MNC received \$100,000 from the federal government to consult with women and get their input as to what their main concerns are in reference to the constitution.

About twelve Metis and Non Status Indian women attended the short meeting. All agreed that it was important for women to have a voice in the constitutional negotiations. Medynski said four women will be hired on a four month basis from each of the representative groups of the MNC. Their job will be to organize workshops with women from their respective provinces, compile their concerns, which will

then be submitted to the MNC for their consideration and use during the constitutional meetings.

The women said it was important that Non Status Indian women be included in the consultation process as they presently had no avenue to express their concerns. "They are being rejected by their own Indian people because they lost their status when they married a non Indian. At the same time, the Metis seem to be hesitating in representing them," said a woman from British Columbia.

Medynski said the four co-ordinators will be hired by January as the final report has to be submitted to the MNC prior to the Constitutional Conference expected to take place before March.

In Saskatchewan, an earlier meeting had been held with several Metis women to discuss the possibility of forming an organization. The membership would consist of Metis women. A committee was

formed which will be responsible for notifying women from across the province and properly organizing a meeting before elections take place. The consultation process also to take place in Saskatchewan regarding the constitution is expected to be used as an opportune time to ask Metis women about their feeling in forming an organization. Presently, the Saskatchewan Native Women's Association represents Metis, non Status Indians, and Indian women.

However, the Indian Women's Association of Saskatchewan, under the umbrella of the Federation of Saskatchewan Indian Nations, has been struggling to survive for years and a Metis Women's organization would be to their benefit. Such an organization would be established under the Association of Metis and Non Status Indians of Saskatchewan and would work jointly in pushing for issues identified by Metis women. □

Wehtum

Rotting Houses Don't Compensate Rusting Traps 24 hours in Sandy Bay

by Arlo Yudicpi

BACKGROUND:

Sandy Bay - Sandy Bay, a community of approximately 950 residents, is typical of many northern settlements. Located roughly 60 air miles northwest of Flin Flon, Manitoba, Sandy Bay families' have traditionally trapped and fished, a way of life seriously altered by the construction and operation of the Island Falls dam in 1927.

The original settlement was down river from present day Sandy Bay. Bears, McDonalds and Desjouis were some of the families that lived in the area called Oswagawak, meaning Sandy Beach. Others included McCallans, Sinclair, Cooks, Caribous and Bighorns.

Winters were devoted to trapping the abundant beaver; fisher; lynx and fox. The pelts were later brought to Hudson Bay trading posts in Sandy Bay, Birch Narrows, and Chicken Lake. The trappers would then settle any accounts owed due to supplies being purchased on credit.

Summers were spent farming, preparing for winter and fishing. The sturgeon was a valuable staple to northern Native people. Prized for its flesh and oil, the sturgeon was utilized to the fullest with even its skin being made into waterproof containers. Since the damming of Island Falls, the once plentiful fish was all but disappeared.

The manner of trapping in winter and fishing in summer, or, living off the land is often romanticized by those who've never experienced the harsh reality. The lifestyles of the many Metis and Treaties still surviving through traditional ways, although aided by technology in the form of ski-doo's and modern traps, are not far removed from their ancestors. Elder Harriet McCallan, when interviewed by student teacher Cindy Ballanzucy (Sandy Bay; Yesterday and Today) recalled: "I was still young, we used to paddle all the way to Pelican. It was hard to paddle the river (Churchill), it was rough in some areas because the river was turbulent and strong. We used birch canoes and we had to carry our grub and sleeping gear and anything else we needed. It was hot out and we had to work in the heat because nobody else would do it. While we were on the trip we learned how to provide for ourselves, with the guidance of elders. The portages were extremely hard; the hills were steep, the trail was rugged, the loads were heavy. Our grub box was made out of wood and the contents were heavy. Inside there was dry meat called pemmican, dry sturgeon, bannock, tea, sugar, salt, tallow (this type of grease made very good fry bannock), baking powder, sturgeon oil by the gallon and berries. The trail had to be done, along the way there were bloodthirsty mosquitoes. I went as fast as I could through every portage."

The physical hardships experienced by northerners dependent on the land for survival cannot be underestimated. Yet, despite the 4-day portages, mosquitoes, and the never-ending search and preparation of food, the fore-families of Sandy Bay survived, a strong and proud people. Their way of life has always been trapping, fishing and later on, trading canoes before the need for hydro-electricity. An economy centred on the delicate balance of nature and seasons can only be shattered when this balance is destroyed. In a community such as modern-day Sandy Bay, where a 56% unemployment rate is the norm, one starts to question who or what is to blame.

ANGUS BEAR REMEMBERS:

The majority of interviewed residents point an accusing finger at Island Falls. Angus Bear was one of the first people in Sandy Bay to meet surveyors in the fall of 1927. He recalls several engineers spent the winter on the island taking levels, and by spring of '28, workers by the hundred began pouring in reaching a total of 700 by July of that year. The dam, constructed by Churchill River Power Company Limited (a subsidiary of Hudson Bay Mining and Smelting Company Limited - HBMS), would provide the necessary hydro-electricity to the HBMS mine in Flin Flon.

During the initial construction stage in 1928, approximately 500 tons of freight had to be transported from Cranberry Portage totalling 110 miles, twenty of which had to be portaged. Upon completion of railway service to Flin Flon, an additional 35,000 tons of material to complete the plant was moved the shorter distance of 72 miles. Although never consulted by HBMS prior to or during the construction and operation of Island Falls, Native people in the area were readily employed for this transporting for 35-42 cents an hour or paid in trade goods for back breaking manual labour.

Angus Bear confirms that although there were alot more Frenchmen and southerners than Indians due to the Depression, Island Falls did employ Native people for 2 years. Bear, age 76, feels particularly bitter when commenting on passages caused by the dam. When the area was flooded 50 years ago, he remembers only seeing tree tops for twenty miles, knowing then that trapping would never be the same. He emphasizes that not one moose has been made towards compensating the many traps, "haggas and rams lost due to the flooding". Even now, he argues, boats will run into submerged logs and break or damage their motors. Nets become snagged and have to be replaced, and even worse, lives have been lost in boating accidents. Angus is also angry with the effects of fluctuating water levels on the wild life so many trappers are dependent on. Muskrat holes are filled when water is up; when down, beaver dams are frozen, killing those inside. The fluctuation prevents the necessary growth of plant food for both rats and beavers, further damaging their reproduction. The mud passed by the water levels has also proven hazardous to trappers and hunters as many skidoo's have become stuck and frozen in the mire.

As for water quality, Angus remembers when the power was turned on in 1930, the sludge from the dam polluted the water for 100 miles. "Couldn't drink it, was just like milk. Had to haul clean water from miles away. Took a year to clean up. All the sturgeon run away and never came back, only a little bit", he states adding, "That dam is still wrong, so it is with my own eyes."

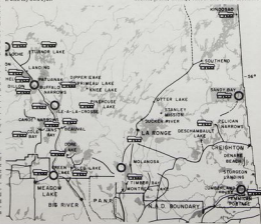
RELATED CONCERNS:

The following are minutes from a Local Trappers Association Meeting in April of 83 and submitted by Matthew Nairways outlines similar concerns:

- handicaps incurred traveling up and down the Churchill River as during winter slush could be 2½ feet deep;
- in the spring due to river condition ice travel gets very dangerous resulting in two snow machines falling through;
- during summer, river travel conditions vary; when the water is low, there is always danger of reefs and when the water is high, logs barely visible on the water surface litter the waterways - unaccountable number of snags/lots lost;
- during Oct-Nov, river ice does not freeze immediately therefore if a trapper is out in the falls, he is unable to travel back until a week before Christmas;
- loss of traps and equipment by the fluctuation of the river; up or downstream trappers have difficulty placing traps along the river due to unpredictable water levels, lost traps cannot be recovered until spring;
- fur-bearing animals destroyed by the fluctuation of the river system;
- shoreline travel has been hard on snowshoeders, depleting its condition in one trapping season;
- disappearance of fish and sturgeon due to existing power dams;
- in 1930 loss of cabins and equipment within the area of Island Falls reservoir known as Sokitswin Lake, without the permission and consultation of trappers;
- 23 unnecessary deaths by drowning along the Churchill River.

DELIBERATE EXCLUSION:

It is not only the environmental and economic destruction that Sandy Bay residents are angered about but the townsite itself. Built for non-Native Hudson Bay workers between 1943-1954, the townsite upon completion had 38 houses, a curling rink, golf course, arena, airstrip, school and other accommo-





ditions taken for granted by southern residents such as fresh fruit and 24 hour medical attendants. Although Island Falls employed roughly a dozen Native people after the construction period was complete, many were paid less than non-Native people with no opportunity for advancement. After houses, Native people were not allowed on the townsite. Residents Marge Johnson, Harry Moran and Vivian Bar agree Island Falls was an "elite white suburb that deliberately excluded Sandy Bay even so far as Indian and white stores." Taxes from the town site went to Creighton and Ironically, while a mile from one of the largest power sources in the two provinces, Sandy Bay did not receive electricity until 1957. Even with a new powerline constructed in 1975, power failures have caused numerous lost school days and severe loss of food due to spoilage. Harry Moran, when confirming the extent of the Island Falls damages, requests Native leaders become concerned. He is bothered by the fact their AMN518 area director/ Angus Deschambault has been asked on a number of occasions to attend Local Trappers Association meetings but has never shown up.

In 1967, the Island Falls dam became automated leaving only a few maintenance workers and a ghost town. Residents of Sandy Bay have never been approached as to ideas for the abandoned townsite despite the well-established need for housing, employment and an economic base. The traditional economy has been replaced by government dependency through welfare or make work projects. To this day no attempts are behalf of HBMS or the Saskatchewan Power Corporation, owners of Island Falls dam since 1962, have been made to compensate for the 50 years of damage it has caused to a once independent group of people.

Meanwhile, the townsite of Island Falls rots a mile away.

THE FIRST MEETING - 'FREE' HOUSES?

On October 24th, 1983, a public meeting was held in Sandy Bay to discuss the possible acquisition of 7 Island Falls Houses. Saskatchewan Power Corporation had offered not only to gift the houses to the community but to transfer them across the Bay free of charge when a winter road is constructed.

Sandy Bay owner Ernie Ray was distressed as the understanding was SPC would move the houses only if proper foundations were prepared. The cost of the foundations and subsequent renovations for 7 of the rapidly deteriorating houses totalled over \$200,000 at \$23,000 per house. Advice was requested by the village council as they were reluctant to pursue even a low-interest loan from Sask. Housing Corporation as monthly payments would exceed \$500 per month and future costs would be liable if payments were not met. Due to the unstable or low income level of most Sandy Bay residents, the risk factor for mortgage default was high.

The quality of the houses are poor, council members admitted when asked by several of the 50 members in attendance. Built with 2x4 studs, the houses were virtually shell; no insulation would be required as well as completely new heating and electrical systems. Despite the need for almost complete rebuilding, community member Jack Bear was especially interested in attaining one of the houses for the alcohol rehabilitation centre. Funds for the foundation and renovations were available but SPC would not move under 7 houses. A meeting with the power corporation the following day to finalize arrangements for the move put pressure on residents to arrive at a decision.

Further compounding the night's issue was the fact the Island Falls offer would be a major part of a compensation package similar to those currently being negotiated between various trappers, fishermen and the Manitoba/Saskatchewan governments. People at the meeting were concerned an inflated dollar value on other-wise worthless houses and the cost of transporting them to Sandy Bay would be cal-

culated in future settlements with the corporation. For example, a value of \$2,000 per house (the cost of demolition) and \$3,000 for moving expenses would place to value in excess of \$165,000 for all 33 houses. Renovation costs for the total would incur a community debt of close to \$1,000,000, a sum not much less than building with new material and updated safety standards.

SANDY BAY TASK FORCE CREATED

Trappers present at the meeting voiced their concern on claiming compensation from Sask. Power. Community member Shawn Sands reminded fellow residents of the "divide and conquer" principal he felt SPC was employing by meeting with separate groups and separate issues. Sands emphasized the need to meet the Corporation as a united community therefore having a greater impact on future negotiations.

The residents then focused on various strategies necessary to prepare for the October 25th meeting as well as long-term planning. Committees were established that would cover the political legal and financial aspects of preparing a claim for compensation from Hudson Bay Mining and Smelting Company and Sask. Power Corporation. A publicity committee was also formed to plan various media events that would hopefully invite public support. Any members who just wanted to help would be welcomed on the "log" committee, responsible for the odd jobs vital to the success of the whole. Several members' suggestion of applying to the governments for grants to hire one or two workers as opposed to volunteer committees was emphatically rejected by most of the group. Cindy Ballantyne felt government funds would merely cause friction and because it was to be a united effort by the entire community, the members agreed to stick with the committee format. Chair people from each committee would then form a central steering committee.

The group called themselves the Sandy Bay Task Force. Those initially opposed were asked if they could devote their expertise to the planning committee so it would indeed involve the whole community. The task force's purpose would be to negotiate environmental and economic issues with SPC and HBMS by determining the legal position of Sandy Bay and to utilize pressure and political groups to help make their plight known. Having settled their approach, the steering committee then decided the meeting with Sask. Power would be the ideal time and place to introduce the Task Force and its mandate. Any future issues with regard to Island Falls would be handled exclusively with the committee, whose spokespersons were designated as Shawn Sands and Edward Charlette. Plans were quickly made to have as many people as possible present at the village office with pickets and banners to make SPC aware that Sandy Bay wanted to talk more than houses when it comes to compensation.

SPT MEETINGS:

Residents were confident and excited. Island Falls was a sore point with many of them for years. The frustration at being excluded in many of the decisions regarding the dam left many residents eager at the chance to control their own destiny and gain some restitution for the hardships, both economic and social, caused by Island Falls. The October 25th meeting was just a beginning. Sandy Bay was ready.

The meeting between SPC Ed Beechner and the Sandy Bay Task Force took place at 2:00 p.m. on October 25th. The board room was packed with people ranging from students dismissed to attend the meeting to local trappers. Signs with the slogan "Dam SPC not the Churchill!" were held by hand or taped to the wall. Lawrence Yew, MLA environment critic had flew in from La Ronge upon requested that morning. Commanding Sandy Bay in its community, as opposed to individual, action, Yew offered his support in full. Ed Beechner, head of

power production, in the North was reluctant to enter the boardroom. Along with Beechner were George Mohr, Northern Public Relations for SPC and Vern Mohr, Island Falls caretaker.

THE STORY CHANGES:

Spokesperson Shawn quickly reported the events of the last meeting emphasizing the Sandy Bay Task Force was created to prevent decision-making in isolation. Beechner responded by saying he was there at the request of the LCA (Local Community Authority now known as Village Council) to discuss the houses at Island Falls. Stating SPC was prepared to move the houses at their cost, Beechner added there had been no stipulation on to where they were moved despite the council's understanding that proper foundations had to be prepared for a cost beyond Sandy Bay's means. Emphasizing SPC was not involved in what happens after the move, Beechner said they were willing to put them on blocks if necessary. He later added the houses were deteriorating and vandalism has made it urgent to move or demolish them. Mohr, the caretaker confirmed the state of the houses.

The discussion then centered on whether the houses would be considered as part of any compensation, which Beechner denied, stating, "Why negotiate the houses as part of the package? They're yours", and "the houses are useless. I could put it in writing that the houses are not part of the compensation. It's an entirely different issue."

When asked if SPC would be willing to meet with the Task Force to Discuss issues relating to Island Falls and compensation, Beechner replied SPC meets with all representatives in the negotiating process and he does not decide who represents what, despite the Task Force's desire to circumvent individual meetings. Although it was in his jurisdiction to meet with negotiating representatives in the communities, Beechner consistently refused to discuss any issues outside of housing for the duration of the meeting. When informed the Task Force would not be making an immediate decision regarding the seven houses, he replied "That's your problem, not mine."

JUST THE BEGINNING:

The afternoon's events were later determined a success by spokesperson Shawn Sands and others at the meeting. Sands believed Beechner was indeed insinuated when he couldn't meet with individuals as he is accustomed to doing. It was now the Task Force's responsibility to follow-up on their plans and develop future strategies to remain one step ahead of the corporation. Keith Goulet, from La Ronge, mentioned the divide and rule approach was also being used in other communities and suggested the community leaders get together to prevent a legal precedent from being set. Goulet also offered his services to prepare a new social impact study and would help locate possible research funds.

The meeting concluded on a positive note. Establishing the Task Force as a united front had encouraged the steering committee to look beyond Sandy Bay to other communities with which to combine efforts. Although separate agreements would ultimately be reached, the major issues of the individual communities were one and the same. By opening the lines of communication with other leaders via meetings and media, the SPTF hoped to gain continued strength to finally resolve the 60 year old grievance with Island Falls and it's residents.

The had won round one.

I wish to thank the many creators of Sandy Bay for their kind hospitality and helping during my visit. Special thanks to Ina Ray, whose home bears my hotel. Angus Bear for his life story dealing with Island Falls, Cindy Ballantyne for her background research of the history of Sandy Bay, Matthew Natways for Trappers Association Material and everyone else who shared their feelings of Sandy Bay and Island Falls.

McKenzie Explains Economic Development

By Jean Beatty

Regina - For most of his life, Wayne McKenzie has argued that if Native people are given the opportunity to gain control of their own lives, they will become self-sufficient.

McKenzie who is Executive Director of the Association of Metis and Non-Status Indians of Saskatchewan Indians (AMNSIS) was recently named to sit on a national economic development board which will recommend to the federal government how \$345 million will be allotted to Native people across Canada. McKenzie is well known for his knowledge of economic development issues and how it relates to the social-economic conditions of Native people. He was instrumental in the formation of the proposed economic development foundation being negotiated for by AMNSIS.

McKenzie said it has not been established as to how the funding will be dispersed, however, it has been agreed that the money will be for the Metis, Indian, and Inuit. He said it appears the Treaty Indians are ready with their proposals to get the resource money out of the fund for their economic ventures. "Because the Metis haven't had developmental money and the kind of back up support from Indian Affairs for an economic fund of \$59 million over the years, along with no land base, it's been difficult for them to have proposals that will benefit their collectives and ones that have the least possibility of failure."

McKenzie said there has been no formal decision by AMNSIS as to how they intend to pursue the economic development fund. However, McKenzie has always pushed the organization to look at using the economic fund as a capital base for the Metis in Saskatchewan. "From this, we have established a foundation with three components; one is loans, one is capital, and one for training."

Because the economic development fund will not have the capability to determine whether a project is going to be viable or not, recommendations have been made to the federal government to have funds transferred out of the central body and put into the Native peoples' own institutions; for example, the AMNSIS economic development foundation. "There seems to be alot of support from the board to transfer the resources to Aboriginal institutions that support economic development," McKenzie said.

"If we get the money into Saskatchewan, we could certainly propose loans from individuals, however, it should be understood that we shouldn't pay 100% for economic projects. We should still use the infrastructure that government has in place called DREE, Indian Affairs, Secretary of State, Manpower, etc. Therefore we would be supporting the initial seed money we need to take advantage of federal and provincial funds. This way our money would go alot further and we would get to alot more people."

"An example, we train 100 people overseas, the money would be used up in a hurry. But if we use existing programs like CMITP, we would pay for 15 and the rest through CEIC and the provincial government. I think that's what we should do, keep using the infrastructure and not just depend on the economic fund."

McKenzie said if the Native people look at the fund to cover all costs, the federal government will cut back on all existing programs and leave them with the economic development dollars. "And when you stretch our \$345 million X 500 Indian Bands X all the Metis and the Inuit in Canada, you will have very little for each province."

McKenzie commented on a recent article that had appeared in the newspapers stating the city councils like Regina would be applying to the fund saying they will hire Native people. "Because it was the Aboriginal people that lobbied for the economic development fund, and not for the provincial governments or city councils, the only way we'll get into joint ventures or cost sharing initiatives with them is if we agree. They will be under our control and not under anybody's good will that they promise to hire some Native people. As far as I am concerned, the city



McKenzie (Regina) will not get 5 cents unless they sit down with the Metis people and negotiate just like a normal business. They're not going to use our money."

A time frame of four years has been provided for the disbursement of the fund, however, McKenzie doubts that the money would be intact if the Liberals lost the election. "I am not sure the next government would honour the commitment so it's another rationale for us to try and get our resources and commitment in writing that we get so much of the dollars annually in the next four years."

McKenzie said there are three rationals coming out of the fund; providing training, providing loans, and finding Indian business men to take on successful Indian businesses. "It's AMNSIS view that we look at self sufficiency as the strategy for getting out the resources where at the end of our years, we hope that we will not be as dependent on government for capital money. Maybe, by that time, because of the contribution, we can get into resource and equalization payments instead of a special fund. Jim Sinclair recently said to the federal government the other day that it's about time the federal government and provinces had a conference on the economy of the Aboriginal communities."

Asked to explain the term self sufficiency as referred to from the AMNSIS point of view, McKenzie said the DREE concept of handing out money is still being maintained by governments because no work has been done as to what economic development really means. "What the government is trying to do is have models of successful Native businessmen in Canada. What we should be looking at is investing in projects collectively that would replenish the economic pot that we have. For example, if we put out resources to just individuals throughout the province, the money is all gone and we then have to apply for new capital from the federal government. But if we write to invest in projects that made us money on a yearly basis it would be back into our government, our organization, or our foundation."

"For example, the water pipeline in Regina, let's say we wrote to invest in this kind of a project. Three things would happen. One, we would get political support because clean water is needed by everyone; two, we would be able to determine how many jobs and the kind of training our people would need; the third thing would be to set up a water commission to pay for that water. Until they said they didn't want clean water any more, we would be talking about resource payments from our initial commitment of

capital. Those are the kind of projects that we should be investing in, ones that are viable ones that will be successful. Native people shouldn't be stampeding to try and find new businesses. They should look at the old ones and joint ventures into them."

McKenzie sees his appointment on the board as one of being a strong lobbyist for the Metis people. "My job, I think, number one is put out our ideas on economic development from the province of Saskatchewan and if the other Metis organizations across the West are ready, I think it's my job to lobby to make sure they get the resources. I have to defend the Metis on the board of economic development because we're out numbered. There is only three Metis and a majority of them are Treaty Indians who have had institutions for a long time. They are ready for funds to be transferred out of government into their institutions. We have to make sure that we get the developmental resources that are needed, to work on the projects and the concepts that we bring in. It's in that board that we have to lobby."

"McKenzie said AMNSIS will be hiring support staff that will work on writing up the foundation who will also help individuals, communities, and areas within Saskatchewan put together the proper kind of proposals that will be needed for approval by the federal government. "We plan to not only help them establish their infrastructure but help them with ideas for economic development. And new ideas, not just the old ones of post halls and garages in the north but joint ventures and cost sharing, making our communities work like government. They're good politicians now but they also have to be good businessmen on behalf of their communities. McKenzie said AMNSIS plans to ask for \$10 million to set up their foundation. The proposal will be submitted to the economic development board in January."

Just prior to the PC Staking over, AMNSIS submitted a proposed economic development package to the NDP which has also since been looked at by the new government. However, McKenzie said there has been no response. "In the budget speech, to explain it best, we're not even mentioned. They talk about splitting up amongst businesses, government, and Treaty Indians on reserves, \$2 million. In regards to the Metis, there is not even discussion on economic development. I think provincial senior civil servants are indicating that because the Metis don't have a land base, maybe they're not interested in economic development. They're only interested in employment and training. The facts are we are interested in employment and training, but we're also interested in capital so that we can start paying our own way and taking credit for successful businesses and also taking the blame if we have some problems." McKenzie said there has been no discussion with government on economic development other than them setting up two commissions on economic development. "To put it as simply as possible, I can't complain about the service because there hasn't been any."

As a last comment, McKenzie re-emphasized the importance of Native people understanding and looking at economic development as a capital base and not just projects where they can get individual businesses. "Because we don't have any rich Anab or uranium mines or potash mines, we have to have a capital base. It's the rationale of Jim Sinclair and our creative lobbying in Ottawa for equalization or resource payments because we need some kind of capital that is not called a program but is a guaranteed capital base that comes to us annually. We can then pay our own way and we don't have to put with the rhetoric of what governments call handouts, call criteria, call programs, call legislative rules. We can start to make our own rules and start to plan long term on how we like to see our communities develop and the kind of infrastructure we think we need to be successful. That doesn't just mean investing in poor communities and investing at 100%. We have to start looking at joint ventures, cost sharing. If we're going to get economic development, we have to start acting like a government and not just an organization." □

In the past thirty years, it has become increasingly clear that the traditional means of making a living, such as trapping, fishing, hunting and food gathering have not been providing the sole means of sustenance for the majority of people in the communities.

The location of Sandy Bay is about 2 miles downstream from the Island Falls site. It is 7 miles by road. On the Island Falls site there were about 40 big homes with bunkhouses, a recreation hall and even a golf course. These homes and facilities were off limits to the Native workers, who had to build their own homes apart from the Island Falls site. They had to settle in Sandy Bay which was downstream from the sewage and dump systems of the site. One person recalls there was a rash of sickness which resulted in some deaths after garbage and grass had been pushed into the river at the Island Falls site. Despite the threat to their health, the people continued to stay at Sandy Bay so they could have access to the jobs at Island Falls. Such as the history of fighting for a job in Sandy Bay.

In a similar case, just last month, the community of Cumberland House started legal proceedings against Saskatchewan Power Corporation (SPC) for compensation from damages stemming from the Squaw Rapids dam just 60 miles upstream. Cumberland House residents have long known that compensation had been paid to the farmers in the Squaw Rapids area. While there was compensation for farmers there was none for the trappers, fishermen and hunters from Cumberland House. The type of institutionalized discrimination that was experienced in Sandy Bay was alive and well at Squaw Rapids in the

early 1960's. But all was not in the negative for improvements had been made. The workers were now receiving equal pay for work of equal value.

The Native workers at Squaw Rapids also experienced similar types of discrimination in housing and education. The housing site for the non-Native workers and their families was surrounded by a ten foot steel fence. It had running water and a school. The Native workers and their families had to settle about two hundred yards outside of the steel fences. Tents were used, then makeshift cabins had to be built in preparation for the winter months.

Education has always been important to the Native workers. In Squaw Rapids a school was operated within the fenced in housing site. The Native workers therefore wanted their children to attend the school which was only 300 yards away from their homes. A request was made but the Native students were denied the right to attend the school. They could only watch as the non-Native students exercised their right of school attendance. Even though their children were denied access to education, the Native workers stayed until the construction slowed down during the winter months. As usual, the Native workers were the first to be laid off, so they returned to Cumberland House where schooling was available. These were the realities of being a Native worker in the early 60's, just twenty years ago.

Squaw Rapids and Island Falls are just two of the many examples of the working situations faced by northern Native workers in the past. Despite the discriminatory practices these situations show the determination that Northern Native people have exemplified in their fight for jobs. Similar stories exist about the Whitsand dam in Southend and other work situations.

This paper has been written in response to development concerns and northern Native people. It is meant to explain the reason why many Native people have made the choice to work in the uranium mines and other work situations. It is also meant to show that the essence of dignity and respect has to start with Native people who have taken an active part in the development of their history.

In conclusion, the question of determining development has to involve those people that have been fighting for jobs all their lives. One cannot hope to be democratic unless one has involved the Native northerner in the initial and final processes of decision making on development. **The Native Northerners Want Control Over Their Own Lives.**

Native means Treaty, Merit and Non-Sexist Indians. This essay will focus on the special problems that Native workers faced but it also recognizes that important relationships were built with the non-Native worker. □



Holy Night

Night Before Christmas

"Twas the night before Christmas, when all through the earth God's people were waiting the time of Christ's birth.

*The various prophecies, God-given with care
Came to pass on one night in Judea there,
The people were scattered through Israel's land
paying their taxes at Caesar's command.*

*Young Mary, with Joseph, espoused to be wed,
Descendants of David, to Bethlehem sped,
'Twas late in the evening they arrived there that day,
They found at the inn there was no place to stay.*

*Away in a stable, no place for a guest
They settled, that couple, to find some rest.
The star in the sky shone unusually bright,
To herald the event to take place that night.*

*When there on the hay, her time now full come,
The Virgin, dear Mary, gave birth to God's son.
With no crib to lie in, a stable with sheep
Because for our Savior a place for His sleep
Moreover, that night in a field calm and still
Rough shepherds were resting serenely and well
Through the dark of the sky God's glory shone round
All quaking and frightened they fell to the ground.*

*To these as they trembled God's messenger came
Good tidings of great joy to all to proclaim.*

*"For you on this day in the city close by
A baby, you Savior, in a manger does lie.*

*So go to the stable, the baby you'll find.
In swaddling clothes, He lies here entwined."
And in a twinkling, 'twas heard through the air
The praise of the angels assembled up there.*

*"To God in the highest all glory and praise
Good Will amongst men and peace through their days."
When the angels returned then to heaven above,
There stood the shepherds amazed by God's love.*

*A moment they wondered, then hastily ran,
Found Mary and Joseph and God's gift to man.*

*The baby, named Jesus, man's Saviour from sin,
Had come as was promised, His work to begin.
His eyes not quite opened, how much they would see
Of hatred and failures, of man's misery*

*The shepherds, the wonder, made known as they went,
Told all of the Gift that mankind was sent.*

*The star, that same star that proclaimed His birth,
Was shining for people all over the earth.*

One Solitary Life

*He was born in an obscure village
the child of a peasant woman.
He grew up in still another village where
he worked in a carpenter's shop until he was thirty.
Then for three years... He was an itinerant preacher.*

*He never wrote a book, He never held an office
He didn't go to college,*

*He never visited a big city,
He never travelled two hundred miles
from the place where he was born.
He did none of the things...
one usually associates with greatness.*

*He had no credentials but himself
He was only thirty-three when
the tide of public opinion turned
against him.*

*His friends ran away
He was turned over to his enemies and
went through the mockery of a trial.*

He was nailed to a cross between two thieves.

*While he was dying...his executioners gambled
for his clothing, the only property he had on earth.*

When he died

He was laid in a borrowed grave through the pity of a friend,

*Nineteen centuries have come and gone and today
He is the Central Figure of the Human Race...and the
Leader of Mankind's Progress.*

*All the armies that ever marched,
all the navies that ever sailed,
all the parliaments that ever sat,
all the kinds that ever reigned...
put together — have not affected the
Life of Man on Earth as much as that.*

Anonymous

Christmas Eve

*Millions of large snowflakes drift slowly past the window
amassed together to form a white blanket below
a pale shroud glimmers faintly in the moon's glow.
Silence hovers and settles in its wings for this HOLY Eve.*

*Inside the Christmas tree lights blink slowly off and on
as if they just could not wait to whisper to someone
the happy secrets wrapped so carefully, one by one.
Yet, it too must wait and rest for the special day to come.*

*A mysterious peace settles the earth like a dove
carrying in its wings the great message from above
a century's old promise of God's eternal love
All the universe sings out - "The Rock of Ages has come".*

*Multitudes of angel choirs sang loud in the skies
the ancient joyful song of all the ages gone by
'out of Judah's rulers - a great leader would arise'
All Bethlehem rejoices, "Behold, the Saviour has come".*

*Two thousand generations have come and drifted through
yet the eternal message still rings constant and true
great men have lived - died - and are remembered anew
Yet all hastily bowed to proclaim this Lord God as their King*

Donita Deary

*we can't retrace
our steps
neither can we remove
the base of the mountain
we've climbed
it holds us up*

*our past
can't last
it is the energy
on which we feed
our spirit*

*to grow into forms
of higher and higher
spiritual energy*

Vye Bouvier



Native Big Sisters Needed

by Sally Subosian

Big Sisters of Regina is a non-profit organization which attempts to provide a special one-to-one relationship to girls and boys who require a special friend.

Big Sisters has seventy of these one-to-one matches in Regina. Many more children are still waiting for their special friend to volunteer the time, understanding, and skills children need to meet the demands of growing up, to realize life's possibilities and develop their own personalities. All it takes is the willingness to share three to five hours a week with one young girl or boy between the ages of six and sixteen, for the period of one year. Each match is a carefully considered combination of personal preferences, mutual interest, favorite activities, special skills, needs and requirements.

Although 92% of the children in the program are of Native ancestry, to this date, there is no Native or Metis Big Sisters. Quoting Tamara LeMay, Executive Director of Big Sisters of Regina, "The need is very real and urgent. Weekly referrals continue to indicate more and more family stress, unemployment, depression, and marital discord. Times are very difficult for many families."

Captain Lorna Oliver is Administrator at Grace Haven Home in Regina. She has been appointed by the Salvation Army to be guardian and child care worker to children from the ages of six to twelve who have been placed in the care of Social Services. She has extensive experience and expertise in this area. Captain Oliver is herself Metis and was raised in a loving foster home.

During an interview she stated that children who have been placed in care often have not experienced much of the cultural world outside their home environment. Therefore, in a foreign setting there is the need to remain anchored to their roots through ethnic activities. Captain Oliver perceives a Native child relating with ease to a Big Sister of Indian descent because, with the exception of attendance at school, a Native child's friendships often include only those inside the boundaries of their extended families. Exposure to non-Native individuals on a personal basis may be limited.

She spoke of the quiet and withdrawn nature many Native children possess. Captain Oliver has also observed the perplexity of the non-Native community in trying to struggle with the silence, as if there was a puzzling problem to be overcome. In actuality, this is the accepted traditional way of Native people: upon meeting to first listen and observe in order to learn more about the other. Upon being matched, the new Big Sister may be expecting a pleasant exchange of conversation with her new little friend, only to be greeted with few words and much reserve. Some Big Sisters anticipate this reticence will dissipate as their alliance with the child is consolidated. Often after the first few meetings, words and laughter come naturally, although often times this may not happen. Then, to those who do not understand it, this silence becomes a barrier, an irritation. Thus the non-Native Big Sister may feel awkward, not certain how to reach her special child. Children are endowed with a finely tuned sensitivity. For a child to be in the middle of a situation where the right sense her Big Sister is afraid of her or uneasy in her presence, is to experience a sharp, striking blow of rejection. These children genuinely need to be reassured that they are wanted, loved, and accepted just as they are.

Though the sets of financial and family lifestyles will in all probability be quite different, a well centered and open Big Sister can accomplish much with any Little Sister or Brother. As a role model, all Big Sisters can encourage leadership qualities.

Tragically, Native children have been conditioned to fear. Countless many have spent their young lives watching as strangers reign over their personal worlds, shifting them from their Native communities, separating them from their families, placing them in Anglo-Saxon homes, filled with strangers whose conventions are bewildering to them.

The Native culture has a legacy richly steeped in its own spirituality and child rearing practices. The structural architecture of Native society has a unique cadence and rhythms that has flowed harmoniously and independently for centuries. It is those who have lived within that society who best understand and appreciate their traditional origins.

Due to their special needs, many Native Little Sisters and Brothers could truly benefit from having a Native Big Sister, someone they can relate to on a grassroots level. Pride and knowledge of heritage and customs, hearing about the lifestyle of her forefathers will help nurture a child's discovery of who

she is and where she came from. Participation in cultural events plays a large part in the formulation of a well rounded character and self-image.

Through fostering a healthy self-image, the Native Big Sister can imprint an indelible inscription of success on the heart of her Little Sister or Brother. The child can see herself mirrored in the winning reflection of her Big Sister. There is a deep connection with the Big Sister, because in her eyes she has grown up in somewhat synonymous circumstances. Viewing the accomplishments of her own Big Sister affects the child in a positive manner, so as to believe that these, and greater achievements, are attainable for her as well.

A Big Sister could be the only channel for many Native children to be taken to cultural events. There are many things a Big Sister can do when she is with her Little Sister or Brother. The simple things are the best; go for a walk, bake, teach a craft, watch T.V., see a movie, go to the Friendship Centre to hear the Seven Arrows Singers, teach them to dance pow-wow, introduce them to your moose or kokoihi, the sky's the limit.

On a one-to-one basis, in her own quiet way a Big Sister teaches, guides, and listens as a friend. She is someone who can accept the child for who she/he is with no strings attached. This is the beginning of an enriching experience, a growing friendship between two people that will be filled with lasting memories of sharing the happiness that caring brings.

Ginger Needs a Friend: Ginger is a nine year old child of Native ancestry. She has seven brothers and sisters. Child abuse, neglect, and parental alcoholism are among the problems that have affected Ginger. Her parents have minimum education and few job skills. Both are presently unemployed. Neither of Ginger's parents have cultivated the essential nurturing qualities associated with normal parenting. Within such a large family Ginger is not given the individual attention she so urgently requires. It is difficult for Ginger to concentrate on her school work. With Ginger's sweet smile and generous nature we strongly believe she would make great buddies if she had her own special Big Sister to spend time with.

She waits and hopes.



A big sister teaches, guides, and listens as a friend in her own quiet way.



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The True Meaning of Christmas

Matthew
Chapter I, vs. 18:25
Chapter II, vs. 1:23

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Em-man-u-el, which being interpreted is, God with us.

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

And knew her not till she had brought forth her first-born son: and he called his name JESUS.

Now when Jesus was born in Beth-lehem of Judaea in

the days of Herod the King, behold there came wise men from the east to Jerusalem.

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, In Bathelehem of Judaea: for thus it is written by the prophet.

And thou Beth-le-hem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Beth-lehem and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star, they rejoiced with exceeding great joy.

*"Behold, a virgin shall
be with child, and
shall bring forth
a son, and they shall
call his name Emmanuel..."*



*And being warned of God
in a dream that they should
not return to Herod, they de-
parted into their own country
another way.*

*And when they were de-
parted, behold, the angel of
the Lord appeareth to Joseph
in a dream, saying, Arise,
and take the young child and
his mother, and flee into
Egypt, and be thou there
until I bring thee word: for
Herod will seek the young
child to destroy him.*

*When he arose, he took
the young child and his
mother by night, and
departed into Egypt:*

*And was there until the
death of Herod: that it might
be fulfilled which was spoken
of the Lord by the prophet,
saying Out of Egypt have I
called my son.*

*Then Herod, when he saw
that he was mocked of the
wise men, was exceeding
wroth, and sent forth, and
slew all the children that were
in Beth-lehem, and in all the
coasts thereof, from two
years old and under,
according to the time which
he had diligently enquired of
the wise men.*

Then was fulfilled that

*which was spoken by Jeremy
the prophet, saying.*

*In Ra-ma was there a
voice heard, lamentation,
and weeping, and great
mourning, Rachel weeping
for her children, and would
not be comforted, because
they are not.*

*But when Herod was
dead, behold, an angel of the
Lord appeareth in a dream to
Joseph in Egypt.*

*Saying, Arise, and take
the young child and his
mother, and go into the land
of Israel: for they are dead
which sought the young
child's life.*

*And he arose, and took
the young child and his
mother, and came into the
land of Israel.*

*But when he heard that
Ar-che-la-us did reign in
Judaea in the room of his
father Herod, he was afraid
to go thither: notwith-
standing, being warned of
God in a dream, he turned
aside into the parts of
Galilee:*

*And he came and dwelt in
a city called Nazareth: that it
might be fulfilled which was
spoken by the prophets. He
shall be called a Nazarene.*

AMNSIS News

CILX-TV A Local TV Station in Northern Saskatchewan

by Vya Beavler

Be-a-la-Crosse - CILX-TV of Ile-a-la-Crosse, began operating a year ago. The community has access to two CANCOM satellite programs through a high receiving dish which sits behind the local village council office.

CILX has an average of 2½ hours of programming a day. The day begins with a two hour pop music program, heavy with country and western music. This is followed by a preaped Native gospel program that is mailed to this station.

On Tuesday at 12:30-1:00, the station holds phone in interviews. On Thursday, at the same time, community reports are given. A forty five minute news report is held on Wednesday. On Thursday, special events such as talent shows are held from 5-6 p.m. The end of the programming week, Friday is wrapped up with a 15 minute soap opera by the local high school drama group. This is followed by a forty five minute TV bingo.

Production at CILX is done by Buckley Belanger and Mel Morin. Mel is responsible for advertising. A seven member board, the Sakisawak Broadcasting Society Inc., advises the two man crew on budgeting matters and programming decisions.

All programs except the news are done live. Belanger said the programs are evaluated based on people's responses. He is presently working on a regional "reach for the top" show.

The Sakisawak Broadcasting Society Inc. also has access to an FM radio channel via the satellite. An application for licensing is being sent off to CRTC. The members of the society will be voting to select either a rock or a country and western station. This should create some excitement in this northern Saskatchewan village of 1,100. □



Buckley Belanger At CILX-TV

Photo: Vya Beavler

Program of Legal Studies for Native People

An eight week summer orientation course, designed to assist persons of Native Canadian ancestry to gain admission to, and succeed in, regular law studies at any Canadian University. The 1984 Program will run from May 28th to July 21st.

Qualifications

Applicants for the admission to the program ought to have completed at least two years of post-secondary academic work. That is the basic requirement for admission into first year studies at any Canadian Law School. It is possible, however, for persons who cannot meet the above requirement to be considered for admission on a mature student basis - and inquiries from them are welcome.

For further information please write:

**The Director
Native Law Centre
University of Saskatchewan
Saskatoon, Sask.
S7N 0W0**

Or phone (306)343-5178



*As the festive season approaches
I would like to take this
opportunity
to wish all readers*

*Joy and Peace at Christmas; And
Love and Prosperity in the New Year.*

*Gordon Currie, M.E.A.
Regina, Wascana*

Would Mary or Robert Dumont's children, of Frank Dumont and Millie Dumont (maiden name St. Germaine) or their descendants, please contact Montreal Trust Company of Canada, P.O. Box 4500, Regina, Saskatchewan, S4P 3W7, Telephone Number 525-3786, regarding a state of Joseph Alexander Dumont. There is a financial benefit involved.

A Suntep Class Trip To Batoche

by Peter Tomkins and Joannita Alton

Regina - A group of students from our Suntep class in Regina went recently on a trip to Batoche as part of our Native Studies program. We left Regina very early in the morning and arrived at Batoche about noon. It was a beautiful, clear fall day. After a short picnic lunch, we started our tour of the battle sites: Batoche, Fish Creek, and Duck Lake.

The church and innery, high up on the river bank among the trees in their fall colors, were a beautiful sight. We walked to the place where the final battle took place, in 1885. There the Metis met defeat due to lack of ammunition and supplies. We saw the foundation of Xavier Batoche's home and stores. One of our students who knows the area well, showed us the old Carlton Trail that led from Fort A-La-Corne to Edmonton. The Metis used to travel along this trail with their Red River Carts. All of us then visited the graveyard. That was an experience in itself. There, we read the names of the brave Metis who died in the battles.

We then walked to the campsite of Middleton's force and saw the remains of the rifle pits. A monument showed what had happened there. From there, we made our way to Fish Creek which is about ten miles west of Batoche. It was here, by the bridge over the little creek, that a brave Sioux Indian jumped across the path of General Middleton's forces to intimidate them. Soon a shot rang out and the Sioux gave up his life. He had used himself as a door.

The battle at Fish Creek took place on April 24, 1885. It lasted only a few hours. A small force, led by Dutton, and a larger force, led by Middleton retreated when evening set in. Middleton then waited two weeks for reinforcement of supplies, including a Gatling gun, before advancing to Batoche. During this time he drilled and trained his young and inexperienced troops. Here, too, a monument showed the campsite of the government forces.

From Fish Creek we moved on to Duck Lake, the site of the first battle fought between the Metis, and the North West Mounted Police under Superintendent

Crozier. We were told that Fort Carlton, the N.W.M.P. former headquarters, was about 15 miles down the road, but it was getting too late to visit there.

The highlight of the trip was seeing the place where the Metis made their last stand against Middleton's forces. While looking at the rifle pits we could visualize the interconnecting trenches. It gave us a feeling of what it must have been like during the

battle. It was something that not many people get to see because this area is not marked.

Our only regret is that all the monuments are for Middleton and his forces and that there is none for the Metis who fought and died there. We would suggest that a likely place for a Metis monument would be by the old Carlton Trail, or by Batoche's house. It could be erected in 1985, during the centennial of the Rebellion.



Area Director's Christmas Message

Family, friends, faith in the future: we can reflect during this holiday season that the child of the people, the Missa Nazara, is growing up and maturing. This is our future, deserving unwavering faith.

Christmas joy and a bountiful New Year: on behalf of my family and the fine people I represent in this Area, I wish the New Breed readership all this... and more.

Rod Bishop
Area Director
Western Region One



Area Director's Christmas Message

Once again our most precious holiday is approaching, Jesus' Birthday. My family and I would like to wish everyone a very Merry Christmas and a Happy New Year.

We would like to extend our greetings mostly to the locals in Area No. 2 for their co-operation through this past year in all our struggles. Although we had some difficulties in our Area to get our message across to the government, we stuck together on these issues.

Hopefully the New Year will be a prosperous year for all our brothers and sisters.

Sincerely
Your Brother in Struggle
Norman Hansen
Area Director
Rose Cummings Area





Don't Fence Me In

by Yve Beaudin

Northern Saskatchewan Metis are again reeling from another attempt by a government to appropriate their land. This is disguised as Bill 58 or An Act Respecting Local Government in Northern Saskatchewan.

Not since the military took 1.6 million acres away from Northwestern Saskatchewan people, have southern interests speculated on Northern Saskatchewan land on such a large scale.

Logging companies have been quietly demolishing our forests over the years, but it is difficult to hide tourist lodges or convention centres, the establishment of which will be expedited by Bill 58.

Bill 58, begun with the New Democratic government as "Options 80" - the White Paper for a Proposed Northern Municipalities Act. The paper, "at least various options which would provide alternatives for the future structure and role of northern local government." Native north Saskatchewan villages were to select one of the "options" proposed. Each government act made since the 1905 Saskatchewan Act, which boogied about the signing of Treaty

30 (1906), have increased the hold of outside interests on Northern Saskatchewan land. All of these acts were allegedly made for "the betterment of the people of Northern Saskatchewan."

Max Morin, a councillor of the He-a-Croise Local Community Authority, stated that, "two weeks before Bill 58 was signed on October 1, a corporate boundary commission was formed. The legislation would be of no use unless the settlements were made legal entities by the formation of boundaries." The boundary commission consists of three Northern Saskatchewan men. These men got together in Prince Albert and sliced small portions of land around villages, to come under the control of their village councils. No consultation was made with the village councils or with the individuals in the villages.

At an annual meeting last November, the Saskatchewan Association of Northern Local Governments (SANLG) made a recommendation to the minister of Northern Saskatchewan George McLeod, that a corporate boundaries commission be established and

that negotiations be held in each community to discuss the boundaries. No negotiations were held although the boundary commission was formed. Max Morin explained that, "SANLG does not disagree with the commission but with the process."

A letter has been sent to the Minister of Northern Saskatchewan by SANLG stating that SANLG does not agree with the form of municipal government being pushed on them. A letter has also been sent to the Metis National Council, expressing the hope that corporate boundaries will not jeopardize any form of self government that Metis are asking for in the constitutional hearings.

In mid-October, letters were received by the communities informing them of the size of the newly formed boundaries. The communities have until the end of January to appeal. The Commission is to review the appeals in February and March and to hold public meetings in each community to hear presentations.

Most of the following communities in the north-west side plan to appeal:



Pinchase

will appeal.

In the shape of a backward L, with the length 2 miles and the shorter section 1 1/2 miles, about 20% is muskeg, asking for no less than 25 miles to make the village economy viable.

He-a-Croise

will appeal.

3 miles north to south and 1/2 mile east to west. N-S-E bordered by lake. Originally He-a-Croise had a 3 mile radius, three quarters of area is muskeg, people living across the lake are left out. These are the people from Beaver River, Canoe River and Sandy Point.

Buffalo Narrows

may not appeal.

1 1/2 miles from the town, north and south, no final decision had been made on the appeal, but the town manager said that, "the boundaries had been set in 1979, and the new act gave us roughly the same boundary. I think council considers it adequate."

Beaverval

will appeal.

1 mile north to south
1/2 mile east to west.
Beaver River to the east. Lac La Plonge to the



west reserve to the north,
30% is muskeg.

La Lache

will appeal.

1 1/2 miles north to south, three-quarters of a mile, east to west. E-W bordered by lake so the north - a reserve expansion will have to take place to the south.

boundary didn't include:
-an area 1/2 mile south of town, which was used in the past for an agricultural area
-a rural acreage area which would be best situated 5-6 miles south of town.
the boundary took in just the present surveyed area, give or take a little bit of land.

Patanak

will appeal.

less than a mile in length, almost 1/2 mile wide, to the east - a lake, to the west - muskeg three-quarter miles north - a reserve, only area for expansion - to the south.
Does not include five Metis families who live 1/2 mile north of the village.
includes floating muskeg.

Jans Bay

will appeal.

to the north - Canoe Lake, to the west - reserve and bombing range.



expansion to the east would include a families ranch, which is part of the legal survey of Jans Bay.

Cole Bay

will appeal.

boundary is roughly a triangle with a one mile base to the north & Canoe Lake, to the west is the bombing range and to the east a reserve. Expansion will have to take place to the south, one third of the area is sand and muskeg, more land is needed for residential, institutional, commercial and recreational purposes, control of more land is sought, to ensure trees are not clear cut close to Cole Bay. Meadow Lake Sawmill, a branch of the Prince Albert Pulp Company, has been clear cutting by McCullum Lake, four miles from Cole Bay. Meadow Lake Sawmill plans to cut by Arsenault Lake.

Green Lake

will appeal.

1 1/2 miles each direction (about one township). the Green Lake municipal development plan is based on six townships. These six townships were gazetted in March 1974.
Does not include government farm, Silver Lake farm and other small farmers in outlying areas. □





Prince Albert Suntep Honors Students

Prince Albert - A "Survivors' Banquet" was held for Second Year Suntep students at the Prince Albert Indian and Metis Friendship Centre on November 16, 1983. Approximately 160 guests were in attendance. The honorees were: Kathy Alexander, Emily Anderson, Dolores Apps, Jocelyn Drevor, Linda Fielder, Roy Finlay, Sandra Gaddie, Alex Lafleur, Shelley Nicolas, Julie Pizel, Ron Quintal, Connie Regnier and Sheila Sanderson. These students have successfully completed a majority of their first year classes and have decided to return for their second year of studies.

On this occasion, the students who survived the first year of Suntep were honored. As well, the gathering was held to commemorate the hanging of Louis Riel 88 years ago, and the survival of the Metis dream for recognition of aboriginal rights up to this day.

The Programme featured two main guest speakers - Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan, and Dr. Joel Gajadharsingh, member of the Faculty of the University of Saskatchewan.

Jim Sinclair spoke on the Metis Constitutional talks. He stressed the importance of a land base and self-government. He also emphasized that although we are celebrating one achievement, we must continue the struggle to realize the goals that the Metis people of the past fought and died for under the leadership of Louis Riel and others. He noted the role of the SUNTEP students as an example of how the Metis' human resources can be tapped and made productive.

Dr. Gajadharsingh congratulated the students whom he referred to, not just as survivors, but, as winners. He stated that the students had survived a number of things such as "inhumanity, humiliation, stereotypical roles, and in breaking down the doors for entry to the things they are now doing." These were the struggles of yesterday. He pointed out that today they are winners because they are preparing themselves "to do the colossal job...to teach the youngsters" who hold the future of this country and the world. Gajadharsingh described the Second Year students as a group of people who will succeed because they are "dedicated, intelligent, highly stimulated, and committed to education."

The preparations for the Survivors' Banquet were carried out by the First Year SUNTEP students. They took on the task of setting up the hall, decorating, planning the menu and cooking the food, and they also made award presentations and ensured that the whole affair ran smoothly.

Thanks to the Prince Albert Newstep Committee for the article. □



Jim Sinclair



Dr. Joel Gajadharsingh



Front from Left to Right: Emily A., Dolores A., Shelly N., Sheila S., Roy F.
Middle: Jocelyn D., Connie R., Julie P., (Hidden)
Back Row: Ron Q., Kathy A., Linda F., Sandra S., Alex L.



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Flanagan's Book Step Backwards for Canadians

Book Review

by Don McLean

Thomas Flanagan's recent book, *Riel and the Rebellion of 1885 Reconsidered*, is one giant step in the career of his writer, Thomas Flanagan but is one small step backwards for Canadians.

From the garish red and black cover to his final conclusions, condemning Riel and the Metis for fighting the oppression of the federal government during the 1870s and 1880s, Flanagan has (perhaps unintentionally) opened wide the doors for further racial misunderstanding between the Metis and the "white" citizens of the prairie west.

Flanagan's work rests on false assumptions. The general message, or thesis, of the book goes something like this, Louis Riel was the person responsible for the "rebellion." He was the "outside agitator." Riel was mad; Flanagan does not make this statement directly, but he continually infers that Riel was irrational, irresponsible etc. etc. Having "established" that Riel, a madman, caused the "rebellion," Flanagan then blithely suggests that the entire resistance to federal government policy was "made", irrational and irresponsible. The Metis, Flanagan asserts, were about to receive title to their lands and have bestowed upon them other benefits from a kindly but befuddled federal government. This would have occurred, Flanagan claims, if only the childish Metis had not been misled by that Charlatan, Louis Riel.

Flanagan is wrong on all counts; not just in terms of his theory, but also in terms of his interpretation of events. Let's look at Flanagan's assumptions, one by one. First, this was not Riel's rebellion; it was a Metis armed resistance to the oppressive and exploitive policies of the federal government who pleased to turn the west into an internal colony to be exploited by eastern merchants and manufacturers (read Varnce C. Fowler, *The National Policy and the Wheat Economy*). Riel was given wide support when, at the behest of the Metis, Indians, and the majority of the white farmers, he returned from Montana to lead the peaceful resistance against the government's exploitive policies. Secondly, while the English-speaking "Half Breeds" and the white settlers were given title to the lands they occupied along the North

Saskatchewan just prior to the outbreak of the armed hostilities (this was a tactic of the federal government to remove their support for the Metis armed resistance), the Metis did not receive title to the lands they occupied in the region, despite 15 years of peaceful petitioning. The lands they occupied, as it turned out, were owned by the Prince Albert Colonization Company, which, in turn, was owned and controlled by high ranking conservative M.P.'s and bureaucrats.

The Metis armed resistance occurred when Lawrence Clarke, on his return from Ottawa where he had ostensibly been bargaining with the government over Metis land rights, informed Gabriel Dumont and a party of Metis "your petitions will be answered with bullets, five hundred police are on their way here to take Riel." The Metis took up arms only in response to this message, delivered by a prominent local conservative businessman, on his return trip as their emissary with the federal government in Ottawa. It was, in fact, the official government answer to their peaceful efforts.

Clearly, the federal government had no intention of giving the French-speaking Metis title to the lands they occupied, as had been done for other settlers.

Flanagan went on to denigrate Riel's character by suggesting that Riel was mad, or primarily, concerned about making himself rich. Even if Riel did consider taking money from the federal government, that is insufficient reason for his being hanged. Political patronage and bribery was the order of the day with the corrupt government of the mid-1880's. Empires were built upon such corruption. Lawrence Clarke, Edgar Dewdney, and many other politicians and government functionaries used their office to speculate in Metis land and money scrip. Today these people are touted as heroes. Riel was a man, an ordinary man, with extraordinary qualities. He fought, and died with great courage, for the oppressed peoples of the North West.

Mr. Flanagan, your book does not deserve the controversy it is getting: like a small typhoon it comes on fast and furious - but there is really very little in it but wind. □



From One Sky

BOTTLE BABIES

16mm film colour 27 min.

Peter Krieg Germany \$19/15

Bottle Babies is an indictment of transnational food companies profiteering at the expense of the children of the Third World.

Feeding babies with bottles and milk powder is promoted as a symbol of affluence by the companies. Companies such as Nestle, makers of Lactogen, a top-selling milk powder in developing countries, are undertaking massive advertising campaigns through radio, papers, posters, hospitals, and kind nurseries. What is really happening? Widespread malnutrition, retardation, infection, dehydration, and death . . . and enormous profits for the coffers of the corporations. □

For Bread and Hope

slide tape 20 min.

Kevin Moysehan Toronto \$5/10

This slide tape presentation introduces the question of population by situating that question in a larger context. Immigration is the result of people's search for a decent life for themselves and their families, a decent life denied them in their homeland by a system which has created affluence for some and poverty for many. □

Available from:

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



*Christmas arrives in the
stillness.
Candles gleam welcoming
light.
The pines outside
wordlessly whisper
Greetings to travelers that
journey by night.
The chill driven far from
your door
By thoughtful surprises
and guests...
A hand-crafted gift,
A child to life,
A basket of plentiful
harvest.
A reunion-like spirit,
A porch brightly lit,
A farwell that
wishes the best.
Season's Greetings*

From The Staff Of Sask
Native Communications

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"Palate Teasers"

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Wild Rice Stuffing For Duck

- 1/2 cup wild rice
- 1 quart boiling water
- 1 lb. sliced mushrooms (16 oz. can)
- 2tsp. fat
- 1tsp. sage
- 2 egg yolks
- 1tsp. salt
- 1tsp. pepper

Cook the rice in boiling water until tend - about 20 minutes. Drain and rinse. Heat 2tsp. fat in a heavy fry pan and saute the sliced mushrooms. Add the mushrooms to the drained rice, with salt, pepper, sage and slightly beaten egg yolks. Mixed well. You are now ready to stuff the bird.

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Steam Fruit Pudding

- 4 eggs
- 1/4 cup brown sugar
- 1/2 cup butter
- 1/2 cup cooking molasses
- 1/2 cup figs (chopped)
- 1/2 cup dates (chopped)
- 1/2 cup mixed peel
- 1/2 cup red cherries (chopped)
- 1/2 cup green cherries (chopped)
- 1/2 cup raisins
- 1/2 cup currants
- 1tsp. vanilla
- 2tsp. baking powder
- 2 1/2 cups flour (add more if needed)

Mix all ingredients. Dip cloth bag into melted grease, flour the inside thoroughly. Put batter into bag about 1/2 full (feed roosts to raise). Secure bag tightly at top. Then put in a pan with water. Boil water. The pan could be a jam pail with a lid. Once you have the batter in the pail put something heavy on lid so it will stay down. Boil for Four Hours at Steady Heat.



News Briefs

Blakeney Critical of Conservatives' Double Standard Approach

Regina - After 18 months in power, Saskatchewan's Conservative government has developed a reputation for double standard policies, NDP Leader Allan Blakeney said in a *Provincial Affairs* broadcast recently aired on a number of Saskatchewan television stations.

"The Conservative government has one set of rules for the general public, and a completely different set of rules for itself and its powerful friends," Blakeney said in the television broadcast.

"The Conservatives have frozen the Minimum Wage for two full years, but just a few days ago, they increased the pay of the Chairman of the Labour Relations Board - a part-time position - to \$95,000 a year, plus a government car and expense account. "This government preaches restraint. For you and me and the rest of the general public, it sets 5% wage and price guidelines. But what about for itself? In recent weeks, we have seen:

- STC bus fares jump 18%;
- Electrical rates jump 15%;
- Natural gas rates increase by 15%;
- Telephone rates jump by an average of 19%;
- The SGI vehicle insurance deductible jump 43%;
- And, the size of the Provincial Cabinet increase by 56%!

"If a government wants people to practice restraint, it must lead by example, if it expects people to make sacrifices, it must apply those sacrifices fairly and equally," Blakeney said. □

Affirmative Action Agreement Signed

Regina - Larry Schneider, Mayor of Regina and Lynne Pearson, Director General for Saskatchewan Region of the Canada Employment and Immigration Commission (CEIC), recently signed an affirmative action consultation agreement in Regina. Ms. Pearson signed the agreement on behalf of John Roberts, Minister of Employment and Immigration.

Mr. Schneider and Ms. Pearson acknowledged the commitment of the City of Regina and Employment and Immigration Canada to work jointly on developing an Affirmative Action Plan.

The main purpose of affirmative action is to ensure that women, people of Native ancestry and people with physical disabilities participate equitably in all levels of the workforce.

Mayor Schneider stated that, "the signing of this agreement indicates the City of Regina's intention to proceed with the development of an Affirmative Action Plan in a prudent and collaborative manner, calling on all available resources and advice to assure the acceptance and success of our initiatives."

"The Affirmative Action Plan will include the establishment of goals and timetables for achieving an equitable workforce," said Ms. Pearson. "These goals will be flexible and based upon realistic expectations of what the City is able to achieve and they should not be confused with quotas."

A City of Regina joint union-management advisory group will develop the plan and ensure that it represents the interests of all employees.

The City will submit the completed plan to the Saskatchewan Human Rights Commission for approval. Both the City and the CEIC maintain close liaison with the Human Rights Commission.

For many years some groups of workers have faced higher unemployment, lower wage rates and concentration in certain occupations. Affirmative action uses proven management techniques to establish opportunities for these groups in the workplace. □



Establishment of Northern Community Boundaries Commission

Regina - Northern Saskatchewan Minister George McLeod recently announced establishment of a three-person northern community boundaries commission.

"The commission has been created to review and provide me with recommendations for establishment of corporate boundaries for northern municipalities under the Northern Municipalities Act," McLeod said.

Members of the commission are: Joe Olsner of Prince Albert, chairman, Gordon Carle of La Ronge and Joe Favel of Ile-a-la-Croix.

"The commission will recommend the boundaries to be initially established in order to allow northern local governments to immediately come under the workings of the Northern Municipalities Act upon its coming into force Oct. 1," the minister said.

"The commission will be advising all northern local governments of a process which has been established to provide them an opportunity to appeal their boundaries where legitimate deficiencies appear to exist. In that event, northern local governments may make formal application to the commission to have it conduct a boundary appeal hearing in the community."

McLeod said community boundaries will be structured along similar lines to community boundaries in the rest of the province, that is, to encompass the area generally recognized as the surveyed and developed portion of the community along with sufficient vacant and usable land to meet expansion needs of the community in the foreseeable future. It is expected that this normal approach will satisfy most communities.

"Large expanses of sparsely-populated lands will not be included within the boundaries of communities as it makes little sense in terms of application of local bylaws and in provision of services at the local level. Northern communities could quickly bankrupt themselves if obligated to provide services to a vast area."

The minister said the commission will be providing each northern local government with both a written description of and a map showing the corporate boundaries of the community within a few weeks. This boundary will be the one within which the northern municipality will begin to operate under the Northern Municipalities Act. In the event a local government feels the boundary to be inadequate, it will have until Jan. 31, 1984 to lodge a formal appeal with the commission. The commission will then conduct formal hearings to consider the local government's views and make a recommendation to the minister. The commission intends to have all appeals dealt with by March 31, 1984.

McLeod said altering of community boundaries is an ongoing process as communities grow and develop.

The new legislation provides a mechanism for future boundary changes as conditions warrant. Certain establishment of boundaries on Oct. 1, 1983 does not mean they are fixed for all time. □

Minimum Wage Must Be Raised

Regina - The Saskatchewan Action Committee on the Status of Women has requested a meeting with Saskatchewan Labour Minister Lorne McLaren to call for an increase in minimum wage.

"In 1978 full time women workers received an average of 58% of average male incomes. This wage gap persists in all occupations even where women predominate. It is clear that a freeze on minimum wage directly affects those who are paid lower wages and most dramatically the lives of Saskatchewan women," said Palma Anderson, President of SAC.

In responding to the minister's recent remarks at the Progressive Conservative Convention that he had "an intention" of raising the minimum wage, Ms. Anderson said "women are one of the first groups to feel the impact of a freeze in minimum wage and in particular the impact on single parent women who are attempting to raise a family on low wages is severe."

"Low wage earners often have low prospects for advancement and bonuses and I am surprised by the minister's comments that those on minimum wage are also receiving increased wages and promotions. This just is not the reality," Ms. Anderson concluded. □



Native Consultation Process to Begin

Regina - Education Minister Pat Smith recently announced Arnold Tusa, MLA for Last Mountain-Touchwood and legislative secretary to the minister of education, will begin a consultation process with various individuals and groups involved in Native education at the elementary and secondary school level.

Tusa will be seeking primarily the views and opinions of Native students, Native parents, Native educational groups, trustees, teachers and directors of education.

The minister said three major objectives have been identified by Tusa and benefit for this process. The first is to ask for comments on Native education initiatives undertaken at the local level to determine which have been successful and why.

The second is to learn from local residents of special needs or problems to be addressed in the area of Native education.

The third is to see if Native parental involvement and input into the education of their children can be enhanced.

Smith emphasized Tusa will be concentrating on receiving input from those involved in Native education at the local level.

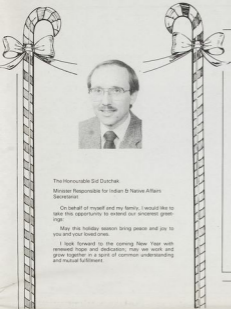
Smith also commented on progress made to date by the Community Education Branch of Saskatchewan Education and various school boards in the province.

The Community Schools program, the Saskatoon Native Survival School, SUNTEP (Saskatchewan Urban Native Teacher Education Program), NORTEP (Northern Teacher Education Program) and work on native curriculum development are all playing a role in creating meaningful learning experiences for native students.

"I am also pleased to note the efforts of school boards and other interest groups in delivering specific programs for Native students," the minister said.

Smith said any person or group interested in sharing their views with Tusa can contact him by mail at Room 203, Legislative Building, Regina, S4S 0R3.

The consultative process is scheduled for completion in mid-1984. □



The Honourable Sid Dutchak
Minister Responsible for Indian & Native Affairs
Secretary

On behalf of myself and my family, I would like to take this opportunity to extend our sincerest greetings:

May this holiday season bring peace and joy to you and your loved ones.

I look forward to the coming New Year with renewed hope and dedication; may we work and grow together in a spirit of common understanding and mutual fulfillment.



To the readers of the
New Breed Journal:

May this holiday season be filled with the love of our friends and families, and the good will of people everywhere.

Best wishes for a Merry Christmas and a happy New Year.

Pat Smith,
Minister of Education



Seasons Greetings



Traditional celebrations, during the holiday season, reflect the warmth of family ties, and the richness of our Saskatchewan heritage.

Wishes of peace, good will, and fellowship, are part of our celebrations, regardless of our particular cultural traditions.

On behalf of Saskatchewan Culture and Recreation, I welcome this opportunity to thank the native people of Saskatchewan for their contribution to our cultural heritage, and to wish all of you a very Merry Christmas and a Happy New Year.

Rick Folk

Rick Folk



Saskatchewan
Culture and
Recreation

Hon. Rick Folk
Minister



Profiles

Gladys Ross - A Special Child

by Arlo Yusteipi

Gladys Sandra Ross, age 9, is a student at the RJD Williams Provincial School for the Deaf in Saskatoon. She became deaf at the age of 2 and although her spoken English is limited, her teacher Ms. Timline reported Gladys can communicate in Cree with her mother.

Gladys was born in La Ronge on October 24th, 1974. She has a brother Joe, a sister Audrey and a dog (but it ran away). Her favorite subject is math, which her teacher says she is very clever in. When asked what she would like to be when she grows up, Gladys replied she wants to be a nurse so she could help others. Santa won't go broke with Gladys's request for only a doll.

Gladys is a very happy, energetic child and was very eager to answer all New Breed's questions with the help of her teacher-interpreter. She communicated in manual English, a derivative of American Sign Language. Classes available to her include the regular curriculum as well as speech and rhythm. Gladys is presently boarding in the dormitory facilities available at the School which she has attended for 5 years.



Gladys Ross

**Thank You Gladys For The Interview
& Merry Christmas!
Thanks Ms. Timline For Your Assistance**

Martha Smith - A Woman in Action

by Arlo Yusteipi

Martha Smith was born in Big River, Saskatchewan, daughter of John and Alexina Newman. Martha refers to her mother as part of the old Métis society where there was never money, active members travelled to meetings in old tracks if necessary. Alexina's activism in Métis affairs gave Martha an early interest in pursuing a similar career.

Martha grew up on a farm in the Big River area, marrying Leonard Smith just out of high school. After living in British Columbia for 8 years, Martha returned to Saskatchewan to complete her grade 12 in 1977. A business course from Natonum Community College in Prince Albert served as a stepping stone to employment as an economic development worker in AMNSIS Region II (Association of Métis and Non-Status Indians of Saskatchewan) area office. After the Economic Development program was cut, Martha was later hired as a Native Employment Services Group counsellor. It was the counsellor job that led her to fully comprehend the urgent need for increased opportunity for education and training for Native people. Referring to NESG, Smith stressed although the services may not have been used in other areas, people really needed and used the services provided by the program in the Prince Albert area.

After a short period of unemployment this summer, Martha won the competition to become a member of the Native Advisory Committee, a position she considers her greatest challenge. She feels that the position itself is sometimes over-estimated. The field liaison staff's only duty is to gather information, ideas and solutions from Métis locals, town councils and individual Native and non-Native business people.

Martha emphasized the Advisory Committee is not conducting "just another study." In the beginning of her term she met with many people reluctant to share their ideas due to the fact so many studies and surveys have been conducted in the past and to



Martha Smith

no apparent avail. Stating the Committee does not want to become bogged down with problems it's already aware of, Smith adds, "What I'm doing now is mostly the first step. You have to hear what they (Native people) want, have your ear to the ground. You can't come down and say 'Here, do this!' It's got to come from the people themselves."

By having to come up with their own solutions, Martha believes Native people in the communities will realize that it is within themselves to improve their economic situations. She's encountered a lot of Métis people that want improvement, and the Committee's questionnaire really got them thinking of their own solutions.

Smith has a very positive outlook in the future results of the Committee's activities. Although she cannot disclose her findings due to a confidentiality clause in her contract, she reports all workers will be able to review the compiled document from the consultants to ensure it's accuracy before submission to the legislature. Native Affairs minister Sid Dutchak will be preparing an update report on the Committee to the general public but until the press release she is unable to share her information. She admits, however, that what she has gathered thus far is largely positive and constructive.

Martha feels her commitment to helping others has been enhanced by her present position. She admits she has always worked in a protected environment but the requirements of the Committee put her in a position where she had to deal with people at all levels and learn to "think standing up." She believes her 5 month experience will offer much in terms of future employment. She would like to remain involved in some part of the economic development of Native people but is not sure in which aspect.

Martha would welcome any further suggestions or briefs as she will be still working in December and part of January. She can be reached at home at 469-4570.

Goulet to Sit on NDP Provincial Executive

by Jean Bratt

Saskatoon - Keith Goulet of La Ronge was one of two Native people elected as vice president on the provincial New Democratic Party Provincial Executive. This is the first time Native people will be represented at this level. The other person is Bernice Hamzensooth of Prince Albert.

Two new vice presidency positions were created at this year's annual NDP convention held on November 25, 26, and 27th in Saskatoon, bringing the total number of vice presidency positions to five. Traditionally, positions were filled by such groups as labour, farmers, women, etc.

It was more than what the established groups of supporters and states had anticipated. Earlier some had talked hopefully about the electors seeing the need for Native representation at the provincial level and thus having more say in the development of policy for the party. Native representatives were cautioned against running more than one Native candidate for the position because it would split the votes.

However, Cumberland Constituency, along with MLA Lawrence Yew, went ahead and selected Keith Goulet to be their representative. They emphasized



Keith Goulet

the importance of being able to choose their own candidate, one who had alot of credibility and the capability to represent Native people effectively at the provincial level. In his nomination speech for Goulet, Yew stated, "We, as Native people want meaningful input into this Party. We want to be able to have a say in all levels of policy making. Keith is our choice. He is the people's choice!"

In his two minute presentation, Goulet emphasized the need for Native people taking control of their own lives. He said he believed the New Democratic Party can help Native people determine and plan for an independent future. He also said it was important that Native people are involved in all areas of decision making. "We want a meaningful role in this party. We want to be part of the solution, not the problem," he concluded, amidst thundering applause by all present.

Goulet received the second highest number of votes amongst seven candidates, with Big Long receiving the highest number of votes. Goulet said that Native people carry alot of votes in this province and it's about time they start getting involved in some decision making and in policies that is going to affect them.

Hannah Fiddler

by Arlo Yankop

Hannah Fiddler was born in Bow River, a community 35 miles south of La Ronge, Saskatchewan. At the age of 14, Hannah discontinued school as her help was needed at home. Her parents were trappers and Hannah was responsible for the younger sisters. At 15, she was working at the La Ronge Fish plant and later worked at a local hotel. Becoming a mother a year later, Hannah finds young motherhood is something Native girls should be cautioned against and stresses the need for better awareness of birth-control.

Hannah feels her most difficult time in life was waiting a year before getting a job in Prince Albert. She believes her biggest break came when she was finally accepted for upgrading at Prince Albert's Native Women's Community College where she had been on a waiting list for close to a year. Although it was tough raising five children and attending classes, with the help of her mother and having the same school hours as the kids, she succeeded. She remembered it was a strict English teacher that helped her the most and if it wasn't for her, Hannah doesn't think she would have learned anything. Hannah's experience as a nurse and later on as a counsellor at Prince Albert Interval House and Regina and Regina's Native Women's Treatment Centre, despite formal education, prove that goals can be accomplished with hard work and faith.

Hannah presently works for the 10 in 10 Child Care Resource Centre in Prince Albert, a program whose it's mandate to upgrade the quality of child care in North Central Saskatchewan. This is accomplished through providing training to day cares through workshops on programming, arts and crafts, music, bookkeeping, fundraising and managerial skills. Hannah's duties as a field worker deal primarily with

developing Native resource packages for preschool children and distributing and presenting them to the day care centres. Her material is compiled from a variety of sources but she relies mostly on Indian legends and lore, which she converts to suit age 2-5. Simple handicraft projects, like headbands, stick puppets or paper-bead necklaces are also well accepted.

Hannah likes her job. "It's interesting," she states, "Most of the kids have never seen an Indian and all the kids really like doing crafts. It helps the Native kids feel better about being Indian. It makes me feel good too when I get down on the floor with them (for some of the activities) and when the kids cry when I leave."

Based on her own experiences, Hannah feels young Natives should start looking at their lives and finish their education or take a course, adding "Education is important. If I had a chance I would have went back to school when I was a young girl. I liked school. Nowadays, young people have all the chances in the world."

Hannah's future plans are not yet final. The 10 in 10 Centre, a Community Services project, is funded for another 2 years but staff is cut down every year. She hopes her re-application for the Native Studies Program offered by the Diamond Institute will be accepted after she's completed her grade 12 upgrading. Her first application denied on the grounds her Grade 10 and Life Skills course did not meet the education requirements. She also feels she would like to pursue a career in Social Work, dealing specifically with Natives. But until then, Hannah Fiddler is content with what she is doing - helping Native children to be proud they are Native.



Hannah Fiddler

RABBIT STEW JIG with HAP BOYER

with
BARB
MUTTIGER
DJ Galt



PROGRAM 1

1. Rabbit Stew Jig
2. New Year Protocol
3. Shopping Class
4. Love Star Song
5. Greater Unity
6. Peace & Love Pledge
7. Peace To The World

PROGRAM 2

1. Red Star Jig
2. Peace & Love Pledge
3. Day The Southern Wind
4. At Rising Point
5. Invisible World
6. We Adjust The Beat
7. Uncle Jim

"Order for cassettes to HAP BOYER,
C/O Cam Song
511-101a Street
North Battleford, Sask.
S8A 0T5
Phone: 465-1311
Singles \$12.00 and \$7.00. Orders 20 or more"



Kids Invited to Christmas Party

Recognition for Kids Incorporated will be sponsoring a Christmas Party on December 30, 1983 at the Albert South Community Centre. Lunch will be served, gifts will be present, and there will be entertainment for the children. The party will be from 1:00 p.m. to 5:00 p.m. Children from all ethnic groups are invited. For more information, contact Barry McKay at 522-5691.

John Hascall - The Natural Way to Pray

by Yve Bouvier

"I think that Indian and Christian spirituality are one", said John Hascall, as we sat in a small northern Saskatchewan TV station. Hascall had just been on camera to sing hymns. He sang, "How Great Thou Art" and "Why Me Lord?" which was requested by some friend from the village. "I grew up in the Indian and Christian way. Growing up, I grew in the way of our people."

When Hascall was ordained a Catholic priest, he recognized the sameness in spirit of Christianity and Indian spirituality, although the experience was different. "We have to go back to Native spirituality and let Christ be seen through that, rather than forcing Christ onto people from a different culture."

Hascall was in He-la-Croise, but a large group of people from surrounding villages came to see him. There was a bus load from Pataamak. Hascall is an Ojibwa who conducts many native Indian rituals, such as water rites. He took part in a sweat lodge while he was here. He is also a medicine man, a healer.

I was not in the village to see the four hour service that Hascall gave one night. That night I was on my way back from Saskatoon, when I passed numerous

vehicles on their way home from the service. Just twenty years ago, religious events were attended in shifts. The people I talked with were intrigued by the Native rituals and Hascall's relaxed attitude and Native sense of humour.

The next day I saw people coming to Hascall to receive prayers. The elders who formed the greater part of the congregation, many have recalled the high church celebrations in He-la-Croise in the past. I hadn't seen this much enthusiasm for a religious event since I was a child running through a procession complete with banners.

Hascall is a Capuchin priest of the Franciscan order. He is in his 40's and entered the order twenty five years ago and was ordained 16 years ago. Ed Savila, an Ojibwa-Pueblo priest, is working with Hascall to carry out the work of a Native priest in the catholic church.

During my short interview with John Hascall, I too was impressed, with how naturally Hascall related to the many people who made demands on his time. I, myself, not inclined to be uptight about the racing hands of the clock, I could sit there and talk with Hascall in between prayers he would make for people as he'd lay his hand on their heads. □



John Hascall

Native Woman Meets Challenge To New Technology

by Yve Bouvier

Bernice Bouvier was born on Canoe Lake Reserve in 1927. Her father was Joe Coullineau, a treaty Indian and her mother was Agnes Mazuric, a Metis woman before marriage. Her grandmother, Josephine, was a great influence in her life.

Bernice was a child when her grandfather died. She would go with her grandmother to trap. From her grandmother, Bernice learned how to preserve food and to sew moccasins. Josephine was a well known herbalist. She would pick roots in the fall for winter use.

Joe and Agnes trapped, hunted and fished to provide food and clothing for their family. Bernice would fish with her father. Bernice first attended the residential school at Beausart at the age of eight. The classes were in English. She was in grade six when she left.

Her next venture into the formal educational system was an adult upgrading class in Cole Bay in 1980. On a GED exam, she received a grade eleven and in the Adult Ed class, she worked up to a grade ten. Bernice hasn't discontinued her formal education, she is presently on a one year community health worker training program.

When Bernice married Ambrose, a Metis, she had to move off the reserve, as she was no longer considered a treaty Indian. She and Ambrose, as was the custom then, moved to the north end of Canoe Lake, where his parents lived. Ambrose's mother, Victoria, had also moved from the reserve when she married a Metis. The village of Cole Bay, which came into existence in 1962, was formed by treaty Cree women who had lost their land rights. Bernice recounts that she was paid fifty dollars (thirty five years ago) to leave



Bernice Bouvier

the reserve. "If I hadn't accepted the \$50.00, I still would not have had anything to do with the reserve. We were given a red card that said we had lost our treaty rights, except for five dollars a year."

The training program Bernice is taking part in is a federal program for treaty Indians. Bernice and another Metis woman are sponsored by Manpower. The formal classes are given at the Co-op College in Saskatoon, some of the subjects covered are: an introduction to the body system, physical fitness and nutrition, drug and alcohol abuse, counselling skills and community development.

When Bernice is not away for the course, she is in Cole Bay, getting her field experience. In the community she takes care of: transportation to medical centres, dispensing of some drugs under a doctor's advice, child neglect, and community sanitation such as testing water and garbage disposal. She also makes home visits to see people who are ill.

Bernice is a member of the local village council (Local Community Authority) which consists of three women and two men. Their council is presently managing a job creation federal government program. The jobs that are being done under this program are: the clearing of a hiking/ski trail, the building of an ice house for fishermen and the building of a half diamond. Council meetings are open and are held on the 3rd Monday of each month.

Bernice has lived the life of the past in Northern Saskatchewan and of the present life of adaptation to technology and mass culture. She is one of the North Saskatchewan women, who are emerging in their communities with a strong sense of who they are and where they are going. □

Freebies and Cheapies

- Holland Cheese offers free sets of recipe cards to consumers. Two sets of 12 recipes are available. Anybody writing for them will be placed on the mailing list and receive additional sets free. Write: Holland Cheese Experts Association, 3271 Bloor St. W., Suite 2, 2nd Floor, Toronto, Ontario M8X 1E2.
- The Lean You is a guide and menu plan to becoming and staying lean through sensible eating habits and exercise. Write: The Lean You, Box 624, Oakville, Ontario L6J 5B4.
- Get the lying pan out! Either single or quantity supplies (for educational purposes) of the following complimentary fish recipe publications may

be obtained: *Canadian Fish...A Good Catch, Super Seafood Cookbook, Quick 'n' Easy Fish and Seafood recipes* and more. Write: Fisheries Food Centre, Fisheries and Oceans Canada, 400 LeBreton St., Ottawa, Ontario K1A 0E6.

• Metropolitan Life, 99 Bank St., Ottawa, Ontario K1P 5A3, has provided a Stay Well Series of pamphlets. Individual copies are provided free by writing the head office or contacting your local office. The series includes: *Alcohol and Health, Child Safety, Exercise, Fire Safety, First Aid for the Family, Healthy Aging, Your Child's Health Care, Your Health and Your Driving, Stress and Your Health, and How You Can Control Your Weight.*

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Sports



Regina Friendship Center and the Regina Friendship Center Fitness and Cultural Club

The fitness center is open to the public from 10:00 a.m. to 10:00 p.m. Monday through Friday each month. On Monday and Wednesday, from 7:00 p.m. to 9:00 p.m. there will be co-ed weight lifting, open to the public.

For more information contact, Jerry Reed at 525-5450.

Since November 1, 1983, Bonnie Boyd has been conducting Modern Ballet dance lessons for children and adults. The adult classes commence every Tuesday from 5:30 p.m. to 6:30 p.m., Friday from 5:30 p.m. to 6:00 p.m. and on Saturday from 1:00 p.m. to 3:00 p.m.

The children dance lessons will be held on Thursdays from 5:30 p.m. to 6:30 p.m. and on Saturdays from 11:30 p.m. to 12:30 p.m.

Bingos are held at the Friendship Center every Thursday at 1:00 p.m. sponsored by the Teka-Wickiag group.

The seven Arrows Pow-wow club will perform on Mondays and Tuesdays from 7:00 p.m. to 10:00 p.m. Everyone is welcome. Beginning Sunday October 30, 1983 there will be square dancing open to the public.

The Friendship Center serves hot soup and bannock every day for \$1.50.

There will be cribbage tournament at the Friendship Center on December 4, 1983.

Two gymnasiums have been made available, Albert School and Rosemont School for volleyball and basketball. Albert School from 8:00 p.m. to 10:00 p.m. every Tuesday and Rosemont School from 8:00 p.m. to 10:00 p.m. every Monday and Thursday.

A Christmas Party for the kids will be held at the Friendship Center on December 17, 1983. Candles and presents will be given out by Santa Claus at about 1:00 p.m.

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

Saskatchewan Native Communications
210-2505-11th Avenue
Regina, Saskatchewan
S4P 0K6
Phone 525-9500

Community Reporters Wanted
NewBreed Journal is looking for community reporters. If you are interested please contact:

Editor, NewBreed Journal
210-2505 11th Ave.
Regina, Sask. S4P 0K6



Recipes Wanted

New Breed Journal is looking to print your favorite recipes. With the Christmas Season near, share with our readers your most mouth watering Holiday treat or meal. We are especially interested in traditional recipes that our ancestors may have used long ago, using different kinds of wild meats, fish, berries, herbs, etc., using the various methods of cooking available to them. Of course, we are also interested in modern recipes using both traditional and modern foods and methods of cooking. Send them to Editor, New Breed Journal, 210,2505-11th Avenue, Regina, Saskatchewan, S4P 0K6.



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There's no place like home for the holidays. Make sure you're there to enjoy them.

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Message From The Secretary Of State

I am delighted to have this opportunity, through the courtesy of the New Breed Journal, to send greetings to Saskatchewan's Native people.

As Secretary of State of Canada, I am proud to be associated with you in maintaining and developing your lively native communications system. Your united determination to seek the best for Canada's Native population are clearly expressed through your "voices," including that of the New Breed Journal.

I wish you all a Merry Christmas, a Happy New Year, and continuing success as very special citizens of Canada.

Serge Joyal

New Breed Journal
210-2505-11th Ave.
Regina, Sask. S4P 0K6

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