

February/March

# new breed journal

\$100 VOL 14, NO 2

On April 17, 1982 a reigning monarch, her power sapped by the break-up of empire and centuries of social change, symbolically put pen to paper and signed, into law, the Canadian Constitution. Vestigial ties to mother Britain were severed. London's mother of parliaments no longer mediated in domestic Canadian law. constitutional coverage begins on pg. 6

**Native Child Apprehension:**

a nasty social 'dis-ease'

**Directions:**

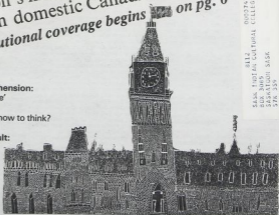
who's telling whom how to think?

**Rose Auger**

**Catherine Daigneault:**

portraits

of native women



New Breed Journal  
Suite 210, 2505-11th Ave.  
Regina, Sask. S4P 0K0

Canada Post Second Class Mail,  
Registration No. 496

8112 000757290  
SASK. INDIAN CULTURAL COLLEGE  
BOX 3065  
SASKATOON S4S  
578 359

voice of saskatchewan metis and non-status indians

Saskatchewan Indian Cultural College  
Library Department



# Letters

## JOBS FOR NATIVE PEOPLE

### Dear NewBreed Journal:

After visiting Zellers, Sears and the Hudson Bay stores, I began wondering why these three establishments do not employ Native (status, non-status or Metis), Zellers and Sears are now owned by the Hudson's Bay Company. No one will argue against the fact that if it were not for the people I have mentioned (Natives), there would not be a Hudson's Bay Company today.

Now, what should be done? I believe all Native organizations, possibly led by the UNN, set up a program to find out why Natives are not employed in these stores. Once the program is started, we will have to go even further and include banks, etc.

Through existing legislation, we must ensure that Natives have equal opportunity when applying for jobs. Once they have secured a position we must police the various businesses to make certain that our people are treated fairly. It may be necessary that new legislation be introduced which will guarantee that any and all unfair practices are eliminated.

There must be someone employed on a full-time basis in all towns and cities policing this program.

The Native people have got to start thinking about things that affect their daily lives. They must take a look at what I have mentioned. Keeping in mind, if a writ was not for our people then possibly there would be no Zellers, Sears or Bay store. Because of that, then, I should be entitled to a job.

After having said all this, let me say finally it is up to the Native organizations to do something about the situation. We owe this to our people; after all, it is not the reason why we have such an organization? It simply boils down to one thing, all of the Native organizations in Canada will have to start justifying their very existence and this is a good place to start.

— J. Andrie Nahes,  
Victoria, British Columbia

**EDITOR'S NOTE:** The above letter was sent to the United Native Nations (UNN) in B.C. and forwarded to our attention by Nahes.

## INFORMATION NEEDED

### Dear NewBreed Journal:

Last year, you had the Metis Community 1982 Calendar for \$5.00. I wonder, do you have this calendar again for 1983? If so, could you tell me the price and where or when to send your order for a copy?

I would also like to know if the book called *I Remember: A History of St. Louis and Surrounding Areas*, the price and if still available.

Another thing I am a collector of watch and key fobs, key chains, belt buckles and emerald/parch — anything associated with advertising, promotional items, etc.

If you do have something along this line, any such item is appreciated, old, used or new, even though I have to pay for them. Let me hear from you soon.

— T.D. Uroch,  
Hager, Saskatchewan

**EDITOR'S NOTE:** We have a 1983 Metis calendar available through *NewBreed Journal* for \$5.00. Please fill out the order form inside the magazine and it will be mailed to you.

Regarding the book, *I Remember: A History of St. Louis and Surrounding Areas*, I would suggest you write to: D.W. Frisken and Sons Ltd., Altona, Manitoba R9G 4B0.

## NEED HELP?

### Dear NewBreed Journal:

On behalf of the Grand Center Satellite Friendship Center, it is my wish to inform people of our existence.

We are a non-profit, non-sectarian, non-partisan organization designed to help the less fortunate of the community help themselves.

Years in Friendship,  
— Norman J. Blyth,  
Grand Center, Alberta

**EDITOR'S NOTE:** The following letter was in the *Regina Leader-Post* January 25, 1983. We obtained a response from Martin Shulman, researcher for Diamond Institute, Regina.

## RIEL HAD FAIR TRIAL

Louis Riel was a dangerous man. He would have set the Indians on the warpath. And Canada would have had a Minnesota massacre. Our forefathers would have been wiped out and we would not be here. He had a fair trial, in a language he thoroughly understood.

He had the best of lawyers to defend him; he also was able to speak in his own defence. Compare that to the kangaroo French court with which Riel tried Tom Scott. No interpreter was present and Scott knew no French. On the day of his execution a coffin was brought to the scene, then Scott was made to face the firing squad.

No one came to claim Riel's body, but I believe Bob Simton and James Gassie shipped it to Winnipeg for burial. No one knows what became of Scott's body. Burner has it that it was shovelled through a hole in the ice of the Red River.

If Riel is to be given a pardon then Scott should be given some honour for a martyr's death at the hands of Louis Riel.

— J.W. Peacock,  
Regina, Saskatchewan

## HISTORY WRITTEN BY THE VICTOR

The January 25, 1983 letter from J.W. Peacock is proof positive that history is written by the victor.

Our students are being taught a tale that is riddled with half-truths and inaccuracies. According to the NIMP reports of 1884 and 1885, the Indians of the Saskatchewan district of the NWT were only able to muster up to 300 fighting men for the struggle. Combined with the 500 fighting men they felt the Metis could raise, this made a force of only 800 soldiers. This is hardly enough to warrant the tale of Indian massacre that was spread amongst the non-native settlers in 1885. What is most disturbing is that this belief is still held today. The myth of an Indian massacre was false. What is even stranger is that those same settlers who were supposed to be massacred sympathized with the Metis struggle. They had the same problems as the Metis and had formed an alliance with them in order to petition Ottawa for help in overcoming those problems.

The trial of Louis Riel is a stain on our past. To hold a trial in a person's second language is unfair enough, but when it is coupled with the other events that took place it becomes a tragedy. Riel was tried by a jury composed of people that could not hope to understand the feelings of the Metis people. Thus Riel was not tried by his peers as our practice of law demands. Evidence that Riel wished to present in his own defence was ruled inadmissible by the judge. Thus Riel was denied the opportunity to defend himself from the charges laid against him. The only victim in the trial was Riel. When he gave himself up to the Canadian militia forces, he did so believing he would have the chance to present his case and be judged on it. Instead he was denied this right and was condemned to death by a judge that ignored the recommendations of the jury.

To compare the legitimate efforts of Louis Riel to achieve justice for the Native people of Saskatchewan with those of Scott is absurd. Thomas Scott represented a minority of people in Manitoba who wanted to oppress the majority by enlisting the aid of Canada. Riel and the Metis people fought a struggle that resulted in the province of Manitoba being created. This is no little accomplishment. The only area where I concur with the author of the letter is that Riel should not be pardoned. It is unjust to pardon somebody for a crime they did not commit. Riel must be exonerated of all guilt for his efforts in leading people against the oppression they lived under.

— Martin Shulman,  
Researcher,  
Gabriel Dumont Institute

from Beatty

Well, the time is drawing nearer when we will find out how the governments of Canada are going to deal with us in terms of our land and aboriginal rights. The meeting has been set for March 15 and 16 in Ottawa, where all the Native leaders representing the Inuit, Indian and the Metis are to meet with the prime minister and the premiers of Canada.

I know a lot of people are saying they are tired of the organization (AMNSIS) always talking about the constitution, but they are the same people who are crying about this and that, not enough money for this program, why did we get cut off? What do we do to get better housing, what do we do to get more money for our education, and the list goes on. What would happen if everyone, including the elected politicians, were doing the same thing? We would be forever in the situation we are in, complaining and crying about the injustice of it all. But somebody has to take the responsibility of getting us out of the rut we're in and do the work. And I'll bet you anything once a break through is made in the negotiations, those same critics and complainers will be the first ones to be the line.

That is why we are concentrating on the constitutional questions in the February issue of *NewBreed Journal*. We have done interviews and articles that will hopefully alleviate some questions you may have on the matter. If something is unclear, get hold of your Area Director or the executive and they'll answer your questions.

I had the opportunity of attending the annual trappers' convention in Prince Albert and I really enjoyed it. The thing I enjoyed the most was the banquet and trapper competitions. It was so nice this year, as most people seemed to be sober and freely participated in the various events. Also, with the Prince Albert by-election slated for late February, no government officials were allowed to speak to the trappers. But it was a nice change in a way, as it allowed the trappers enough time to air out their problems and get through all the resolutions that had been submitted from the various zones. It was also nice to see many friends again like Janet Fiets of La Ronge and Horace Sewap and his wife, from Pelican Narrows. Of course, Albert Rait was also there. I don't think he's ever missed one convention. Everyone had a very good time despite the bad news of budget cutbacks from the new government, but I think everyone had anticipated what was going to happen. See articles inside on the trappers' convention.

Just before I go on, I would like to remind you again about our calendar, outlining the various position papers of AMNSIS. It is available through our office. All you have to do is get hold of Jan Hill at 523-8501 or fill out one of the forms in the *NewBreed Journal* and send it to her. The cost of the calendar is \$5.00 since a month has now passed. It's larger than last year's and a lot more attractive and we feel it will become a historical document. Make sure you get your copy today.

I would also like to mention that your opinions are welcome at any time. If you have any criticisms or suggestions as to the ways of improving our paper, or want to submit an article, get in touch with us. Our address is on the paper. We would love to hear from more of you. I especially ask the ladies to submit their favourite recipes, as we feature a couple of them every month which are also translated to Cree.

I would like to take the time to send belated birthday greetings to Jan Hill and also to my brothers, Larry and Brian, and to everyone else who has recently celebrated their birthday. Remember — if you want to send greetings, just let us know we'll print them for you.

A reminder that next month's issue will feature education, and we hope to get an interview with the new minister of education.

That's all I am going to say this month. I am going to be taking a bit of a holiday, but I'll be back in time for the next issue. Ehloot.



# Who am I?!

by Joan Beatty

One of those highly educated professionals (he'll know who he is) got me thinking the other day when he asked me if I felt unsure of my identity with all these constitutional negotiations taking place. Did I feel I could clearly identify myself as a non-status Indian, a Metis, a halfbreed? What did I want to be? When it came time to declare myself, who was I going to be? That's a good question and I am sure many of us who know that we are not white and are not considered status Indians have begun thinking about it as we listen and watch the politicians and lawyers toss our identities back and forth.

In the new Canadian constitution, there have been three groups of aboriginal people recognized: the Inuit, the Indian and the Metis. The Metis got reinstated after some heavy politicking by Native leaders. But what of the non-status Indians?

The answer I get from our Saskatchewan politicians is that the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) still represents the non-status as well as the Metis. At the same time, our politicians are taking a strong Metis position to Ottawa. However, they keep emphasizing over and over again that if the Metis get their land rights and some right of governing themselves on those lands, the non-status Indians will get the same things. AMNSIS says these are the same negotiating key principles that every Native group must base their position on before they can ever get anywhere.

I have asked some prominent politicians and other individuals in various areas what they are going to decide themselves to be. Some state clearly they are Metis and that's the basis they're going to fight their case on. Others state clearly they want to be Indians because, they only reason they are not considered Indians now is because of government legislation, i.e. discrimination against Indian women who lose their status when they marry a non-status Indian. Others, jokingly I think, spread their hands and shrug their shoulders and say they want to wait and see what the best deal will be. To be or not to be—that is the question.

I keep thinking to myself if we are all aboriginal people of Canada, if we are the indigenous peoples of this land, why can't we all be considered the same? All of us, including the Metis, will have to base our case on the fact of our Indian ancestry. But I guess that's an impossible dream because of the divisions that have been created amongst us by government legislation and government injustice in the past 900 years.

But getting back to the basic question of who I am... I certainly am not a white person. No one will ever doubt that just by looking at me, with my dark complexion. I do know I am an aboriginal person; that is, my ancestors were of Indian origin who were the first to live on this land. I also know I have about a quarter of white blood in me, a mixture of French and English. I also know I am not a status Indian today because my mother, who still has a status card through the old red ticket policy, could not pass on her land rights to her children because she married a non-status Indian man who lost his rights the same way I did. So I am a non-status Indian.

However, I have some other worries. If the Metis do get their land rights and self-government, I want to get the same thing. I want to be compensated for all the rights that were taken away from me. I want to be able to get some land, on a collective basis with other non-status Indians, that is economically feasible and that will get me away from government dependence. I want a say as to how I am going to be governed. I want a say as to the direction my life as a Native person will go. Most of all, I want to be proud of who I am, and not constantly have to prove that I am just as good as the next Englishman, German, Ukrainian or any other white man. I am not prejudiced against the non-Native person, but I am tired of always having to be one step ahead of him or her in order to be successful.

If that is indeed what the basic negotiating principles of a land base and self-government are going to eventually provide for you and me, then I am all for it, regardless of whether we are Metis or non-status.



# CONTENTS

letters	2
achimowins	3
editorial	3
commentary	5
constitutional update	6
feature by John Cuthand interview with Jim Sinclair by Joan Beatty President's Address	
wehtum	12
Leonard Poliser: Denied New Trial Services Dwindling in Far North Clamp Down on Drug Scene in Key Lake Is Statistics Canada Undermining Constitutional Talks?	
sports	16
cree news	17
features	18
Native Child Apprehensions Pro Nukes Hit Northern Schools	
lifestyles	20
Rose Auger: portrait of a Medicine Woman Catherine Digneault: part I of a series on Native Women	
interviews	22
Norman Hanson & Ray Laliberte / Ray Carrier	
book review	23
kukwachimin	23
housing	24
recipes/poetry	25
news briefs	26

Editor  
Joan Beatty

Features Editor  
John Cuthand

Designer  
Bonnie Boyd

Reporters  
Larry Laliberte  
Vive Bouvier

Public Relations & Promotion  
Janice Hill

Advertising Sales Rep  
Annie Charles

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

The Newbreed Journal is  
published twelve times a  
year by Wehtamastowin,  
Saskatchewan Native  
Communications Corp.

by John Cathlamet

In 1971, a comprehensive land settlement was reached in Alaska that startled the Canadian government. The United States negotiated a whopping one billion dollar settlement that included provisions for limited self government under Native community corporations. Nothing so far reaching had ever been contemplated for northern Canada.

In 1978 they Denmark passed home rule status to Greenland. Again the Canadian government was taken off guard. The majority of Greenlanders are Inuit. An Inuit controlled government was a complete and radical departure from Canadian political thought, which still openly questioned whether Canada's aboriginal people were capable of controlling their own lives.

While Greenland became the light and flower of Indigenous self government, Natives only a short distance across the polar sea, stagnated under what must surely be the world's largest and last Feudal-Capitalist Northwest Territories. Both Alaskans and Greenlanders looked upon northern Canada with disdain. In their eyes only the Soviet Union treated its northern Natives worse. Eben Hobson, Inuit mayor of the sprawling Alaskan North Slope Borough once said, "Those of us in Alaska view the creation of a Metis and Non-Status class as one of the most



Mike Pyles  
© 1978 Dayton Daily News

harmful things the Canadian government has ever done to its Native peoples".

Last year the Greenland government sent a delegation to Ottawa to meet with Canadian officials over the possible transfer of liquefied gas via sea lanes close to Greenland's territorial waters. Canadian Prime Minister Trudeau refused to meet with them,

stating that despite Danish law, Greenlanders were represented by the Danish parliament. In meeting with their Canadian peers, one member of the Greenland delegation said, "If they treat us like that I can only wonder how they treat their own Inuit".

Most Canadian, including elected government leaders, are unaware of the precedents set not only in the north but around the world. The New Zealand constitution recognizes guaranteed Maori representation in the New Zealand parliament. The United States, by landmark supreme court decisions firmly recognizes Indian rights. No such recognition yet exists in Canada, though ongoing constitutional talks may indeed entrench specific rights.

If there was ever a litmus test of how a country views its aboriginal peoples it is the forthcoming March First Ministers Conference. It would be naive to expect Greenland style self government under current Canadian political thought. The simple fact of the matter is Canada has a long way to go as a Nation before Canadian Natives can truly say they have been treated fairly.

Canadian government officials, however, go to great lengths to state how remarkably fair they have been on Native questions. Perhaps the next time this point is raised, Canadian Natives should all point to Greenland and say — why there, but not here.

by John Cathlamet

There was never any doubt in anyone's mind that Malcolm Norris was a gifted speaker. The Metis people always respected a good talker, and Norris excelled at it.

Leaders, almost by definition, are people ahead of their time. Norris was a Metis advocate in perhaps the most trying of times. In the 1950s, organizing was a most tedious, frustrating task. Community leaders were a small, dedicated core who firmly believed there was little to lose and much to gain. Metis resistance was rekindled around a hundred kitchen tables over endless cups of tea.

It was a time before enlightenment. Metis did not control their own lives. Those who remember, and there are many, say it was the best of times and the worst of times. Norris is remembered for his impromptu speeches — a tradition that continues today. When Malcolm spoke, people would travel a long way just to listen. He was fiery and devastatingly blunt. More than one government official was left aghast by his lengthy tongue-lashings. In the 1950s, it was almost unheard of for a Metis to speak so boldly to authority.

People still talk about him. One can remember being a frightened child when the Prince Albert exchange burned down. A compassionate Malcolm

Norris emerged through the smoke and confusion and took him and all the other Native kids home. They talk about how he suffered a heart attack in North Battleford but was up and jiggling the same night. Norris, they say, would give his last dollar away to help others. In the vernacular of the people, he was a good man.

There was another side to his brooding, often angry man. It was a notable meeting, the people say, when Malcolm came to their northern community. Norris was tired. The endless meetings that never seemed to go anywhere and the often angry debates with government and the Metis people themselves fostered a despair no person is entirely immune to. He explained what needed to be done, that their oppression was total, they had to organize and no one except the Metis people themselves could hope to free them. When he finished speaking, the people responded. In those days, there was much more infighting. Every meeting had people who saw only personalities and not issues. "Who was he to tell us what to do?" they said. "He is a trouble-maker and he is meddling in our affairs." Something in him snapped that night. He lost control and yelled at the audience. "You're stupid! You don't deserve freedom! You don't even know you're oppressed!"

That night, as with their criticism, the activists retired to discuss the meeting. Core was the harness that usually sustained them. The cabin was very silent. Then Malcolm's tears began to flow. His body shook with emotion and between the heaving sobs, Malcolm Norris said over and over again: "How can I talk to my people that way?"

It's important for a people to have heroes. In the case of Malcolm Norris, this status came largely after his death. Behind the bravado and humor, such moments occur. But Malcolm would say "a Metis activist has no time for tears".

## NOW AVAILABLE 1983 CALENDAR



### OUR FUTURE

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

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

This may be your only chance!

Simply fill out the form below and send it to:

It can be yours for \$5.00!

Attention: Jan Hill

Saskatchewan Native Communications Corporation, Box 270, 3860-11th Ave., Regina, Saskatchewan S4P 0H5

Please send me \_\_\_\_\_ copies of the 1983 Calendar, "Our Future."

Name: \_\_\_\_\_

Address: \_\_\_\_\_

Postal Code: \_\_\_\_\_

Enclosed is my cheque or money order for \$ \_\_\_\_\_

### Native American Craft Supplies



#### NEW GIANT 176 PAGE CATALOG

Our beads, seed beads, kits, bone hairpins, cut teeth, tin cones, brass beads, trade beads, shell fringe, clamshells, beaded pony manes, books, leather, fur, cloth, recordings, furs. More than 4,000 items to choose from.

BEST QUALITY  
LOWEST PRICES

QUANTITY DISCOUNTS TO ALL

Catalog FREE to NATIVE AMERICANS.

All others please send \$1.00. Write Dept. 82.

GREY OWL INDIAN CRAFT CO., INC.  
113-15 Springfield Blvd. • Queens Village, N.Y. 11429

# NATIVE WOMEN'S WEEK

## February 27 to March 5, 1983

In recognition of the valuable community services offered to Native families in the city  
by the

*Regina Native Women's Association*

The City of Regina has declared the above week "Native Women's Week." The Regina Native Women's Association invites your participation in the following events:

### Sunday, February 27, 1983

ECUMENICAL OPENING SERVICE - 1:30 p.m. - St. John's United Church, 977 McTavish Street - An inter-church service to officially open "Native Women's Week."

CHILDREN'S PROGRAM WITH WINSTON WUT-TUNEE - 3:00 to 5:00 - St. John's United Church, All children and parents are welcome to participate.

FUND RAISING BANQUET - Cocktails at 6:00 p.m. - Dinner at 7:00 p.m., Admission \$50.00 per person, at the Four Seasons Palace at Park Street & Arcola Avenue. Advance tickets only.

### Monday, February 28, 1983

INDIAN ACT WORKSHOP - Sponsored by the Saskatchewan Native Women's Association - 9:00 a.m. to 5:00 p.m. at the Westwater Inn. Call SNWA at 527-1648 to register.

BOOTHES & DISPLAYS - Northgate Mall from 9:00 a.m. to 6:00 p.m. (raffle tickets, arts and crafts and displays)

### Tuesday, March 1, 1983

BOOTHES & DISPLAYS - Northgate Mall Display continues.

DANCE - Sponsored by the Regina Native Youth Community Services with proceeds to the Regina Native Women's Building Fund - 8:00 p.m. at the Regina Friendship Centre, 1689 Toronto Street. Tickets at the door, \$5.00 per person.

### Wednesday, March 2, 1983

CULTURAL AWARENESS PROGRAM - 6:00 p.m. to 8:00 p.m. - Sponsored by Grace Mennonite Church (Pasqua Street & King's Road).

BOOTHES & DISPLAYS - Northgate Mall Display continues.

### Thursday, March 3, 1983

BOOTHES & DISPLAYS - Northgate Mall Display continues and Display opens at Cornwall Centre.

### Friday, March 4, 1983

BOOTHES & DISPLAYS - Displays at Northgate Mall & Cornwall Centre continue and one opens at the University of Regina. The Riel Cresaultis Elders will be sponsoring a square dance at 936 Victoria Avenue at 7:00 p.m.

### Saturday, March 5, 1983

CULTURAL DAYS POW-WOW - The Saskatchewan Indian Federated College will be holding a pow-wow at the Agriplex, Exhibition Grounds. At this event, the Regina Native Women's Association will sponsor a "Give Away", an Honour Dance in memory of the late Reverend Allan Barker, and a blanket dance with the Regina Native Girls' Dancers at Super Break.

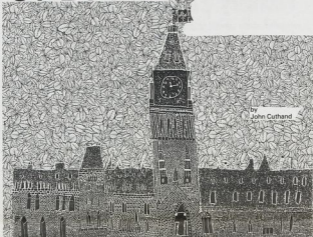
BOOTHES & DISPLAYS - Displays continue at Northgate Mall and Cornwall Centre and one opens at Cultural Days Pow-wow.

C-WEED DANCE - 8:00 p.m. at Hanbidge Hall, Centre of the Arts with C-WEED of Winnipeg and local band Northwind. Tickets \$10.00 per person with the proceeds to the Building Fund. Advance and Door tickets available.

FOR TICKETS, INFORMATION OR DETAILS OF THE ABOVE EVENTS, PLEASE CONTACT:

The Regina Native Women's Association  
1102 Angus Street (2nd Floor)  
REGINA, Sask. S4T 1Y5  
Phone: 522-2022 or 522-2621

# CONSTITUTIONAL UPDATE



by  
John Cuthand

On April 17, 1982 a reigning British monarch, her power sapped by the break up of empire and centuries of social change, symbolically put pen to paper and signed into law the Canadian Constitution. Vestigial ties to mother Britain were severed. London's mother of Parliaments no longer mediated in domestic Canadian law.

A heavy rain fell over Ottawa that day, but it was more than rain which put a damper on the day's festivities. For Canada's Aboriginal peoples the Canada Act meant a whole new ball game. Though they had won a significant victory in having their rights recognized, they were placed in the undesirable position of defining these rights, after the fact. The provinces, for the first time, were involved and close scrutiny of the Charter became all important.

The Canada Act recognized "existing rights" and defined Aboriginal people as "Indian, Inuit and Metis". The key word "existing" was added in the eleventh hour, as the only compromise to which both levels of government could agree to. It was an unhappy trade off, but the best Aboriginal peoples could get, under the circumstances.

The Charter included a provision for a First Ministers Conference, composed of Federal, Provincial and Aboriginal leaders, to meet within one year of the signing to further clarify and negotiate these rights. At its best this meeting has been interpreted as an opportunity to finally and fully enshrine Aboriginal rights in law. At its' worst, governments could table the issue forcing Aboriginal peoples into the courts - an undesirable

(last) resort. An accord hinged on government good faith and strong Aboriginal positions.

The date and seating arrangements for this meeting were at the discretion of the Prime Minister. He has now called for the meeting March 15-16, 1983. Two seats each were set aside for the Assembly of First Nations (AFN), the Native Council of Canada (NCC), and the Inuit Committee on National Issues (ICNI).

This deadline set the national organizations scrambling to develop their position. Nowhere was this so hard to do as within the Native Council of Canada (NCC). Part of their quandry resulted from the issue of how Non-Status Indian concerns were represented in Constitutional discussions. The Canada Act did not refer to "Status - Indians" and "Non - Status Indians" but simply to "Indian". Ongoing Indian Act revisions, moreover, offered a possible legislative answer. Internal problems, however, stemmed not from a cultural bias but from long standing political disputes.

January 18, 1983 in Regina, AMNSIS president Jim Sinclair, newly resigned from his post as chairman of the NCC Constitutional Committee, urged his board of directors to develop a position separate from the NCC. It was a very adamant Sinclair who called the NCC leadership "weak" and their constitutional position "watered down". The AMNSIS board totally agreed. The AMNSIS executive was then given the mandate to seek a separate position on a joint basis with other disenchanted Metis organizations.

"Under no circumstances should this move be interpreted as a complete break with the NCC", Sinclair said, "But rather a separate Metis policy on the Constitution alone".

Small splinter groups were trying to form in the West. AMNSIS did not want to give them credence by severing all ties with NCC. Gaining blanket support to a proposed "Metis Alliance" meant political suicide in the face of National talks. It was a fine line the organization walked.

The AMNSIS position resulted from a heated session with NCC board members in Vancouver where Sinclair resigned as the NCC Constitutional Chairperson. The delicate forging of a common Metis position took place at an Edmonton meeting of the four Metis organizations.

For AMNSIS the turning point had been a long time coming. At its roots was dissent over collective NCC policy making and a legal as opposed to a political approach to the First Ministers' Conference.

#### Roots of Dissent

In 1971, when the Native Council of Canada was formed, decisions were based on one vote per member organization. With the sole exception of the Native Women's Association of Canada, NCC member organizations were composed along provincial/territorial lines. As the NCC evolved it became apparent to the heavily populated western organizations, that the voting procedures had to be amended. The West cited, as example, New Brunswick with its 1,500 constituents having the same voting powers as Manitoba with its 65,000 constituents. The West called for reform along the policy lines followed by NCC's national counterpart, the Assembly of First Nations (AFN).

The AFN, formerly known as the Native Indian Brotherhood, adopted a voting policy last year based on one delegate per 10,000 constituents. As NCC

assembly, however, recognizes 17 voting delegates per province or territory regardless of the population. Bloc voting in the form of the Maritime provinces, Quebec and territorial organizations strayed any attempt at reform.

The prairie provincial organizations were particularly angered and confused over the inclusion of Status Indians into the NCC fold. They said the NCC was created to represent the Metis. They added that the Metis' home and heartland was from the Great Lakes west. They concluded the "eastern bloc", including the Territories, betrayed the NCC's mandate by inclusion of such organizations as the Council of Yukon Indians (CYI) and the United Native Nations of British Columbia. Both groups base their membership by Aboriginal descent alone. CYI is unique too, as it is a member of both the NCC and the APN. These actions, plus questionable voting powers prompted the rift within the NCC.

Discontent reached the breaking point in Vancouver on January 17, 1982. The NCC struck took a new route, a route which the Prairie organizations could, under no circumstances, accept. In a controversial move the "eastern bloc" forced the two seats assigned the Metis to be split into a seat for the Non-Status and a seat for the Metis. Their argument was the NCC represented both. The "western bloc" countered that Non-Status interests, for the purposes of the Constitution, are to be represented by the Indians. In the heated debate that followed neither side gave any ground.

#### A Legal vs. Political Dilemma

Before Confederation the Mic-Mac and Malicite peoples of what is now the Maritime provinces entered into treaties of peace and friendship with first the French and then the English. Their treaty provisions and the desire to have Aboriginal Title recognized formed the core of the Non-Status position. It is a position AMNSIS could not accept in a Constitutional context. They countered that treaty concerns were an APN matter solely and raising such legal arguments in a political forum was "absurd".

All Trudeau has to say is "If you want to talk, go to court".

Stinclair told his board members, "The Metis have never won in court. The First Ministers' Conference is a political process, a chance for us to negotiate."

A split NCC seating arrangement presented two distinct problems. The first was the possibility of Indians and Non-Status arguing conflicting positions on the same issues. The Non-Status position is advocated primarily by the New Brunswick Metis and Non-Status Indian Association. Their position is outlined in a document titled *The Rights and Concerns of the Aboriginal Peoples of New Brunswick*. The *Newbreed Journal* contacted the Union of New Brunswick Indians, the group which speaks on behalf of the Status Indians in New Brunswick. Their legal advisor, Graydon Nicholas, was reluctant to discuss a document he had written. He said, however, no formal working position had been jointly adopted by both New Brunswick groups. He found the title misleading in that it implied an Indian position, which his organization views as their sole mandate. The *Newbreed Journal* has also learned, as of press time, that the New Brunswick paper forms the core of the Non-Status position at Constitutional talks.

The second problem raised by the split seating arrangement relates to Aboriginal title. The Non-Status, according to AMNSIS are forwarding a "poorly thought out" legal argument, which poses a "very real threat, not only to the Indian position, but the Metis' as well". In a memo sent to all AMNSIS directors and local presidents, the Association's executive director, Wayne McKenzie outlined specific concerns:

The position of Non-Status Indians, which the NCC has put forward include:

- the recognition of pre-Confederation treaties
- the entrenchment of Aboriginal title.

The argument is that everything else which the Non-Status Indians are requesting will flow from "Aboriginal Title" in the Constitution. We will define it to mean something different than what it has traditionally meant both in law and in practice.

Since the Metis had no treaties and did not want treaties, this issue is simply not relevant to the Metis position. The Metis Constitutional Committee has been accused of undermining the Non-Status "Aboriginal Title Strategy" by not supporting that strategy. The AMNSIS position in regard to this is as follows:

• The so-called "Aboriginal Title Strategy" is detrimental to Metis rights. Indeed it would, if entrenched, ensure that the Metis don't have any rights.

• It is our understanding that the purpose of the Section 37 Conference was to strike a new political deal for Aboriginal peoples. The purpose is not to argue or establish legal points. "Aboriginal Title" is a legal concept and argument. In our view, and the view of federal and provincial governments, it is already entrenched in Section 35.1 which reads "the existing Aboriginal and Treaty rights of the Aboriginal Peoples of Canada are hereby recognized and affirmed". The recourse open to the Metis and other Aboriginal Peoples, if they want to establish their "Aboriginal Title", is to go to court and make a legal case.

• Since the federal government, in a letter dated April 1981, and again at the Conference table on January 31, 1983, stated that its' legal experts were of the view that the federal government had no legal obligation to the Metis, trying to establish our own case in a court of law presents a very major risk. It may leave us with nothing at all in the way of rights. If we cannot get a political settlement, then the court route is still open to us as a fall back position.

• The Metis Constitutional Committee does not object if Indians and Inuit argue to have Aboriginal Title entrenched. That is, of course, their decision to make. However, we will object to it being entrenched in a Statement of Principles under 35.3. It should either go in to Schedules or 35.1 could read "The Aboriginal rights, Treaty rights and the Aboriginal title..." (sic)

---

*In the past, NCC has had an 'on again, off again' relationship with its' western membership. On the eve of critical constitutional talks, a workable if not fragile unity has been achieved...*

---

The *Newbreed Journal* was unable to contact Louis "Smookey" Bruyere, President of the Native Council of Canada. Bruyere did, however, address the issue indirectly on the CTV morning show "Canada AM". He stated a Metis Treaty precedent had indeed been set through the Half-Breed admission to the Northwest Angle Treaty of 1873. It should be pointed out that by being admitted to this Treaty, the Half-Breeds became Treaty Indians. Bruyere also stressed pre-Confederation Treaty provisions made in the Maritimes.

**Enter the Metis Constitutional Committee**  
Disaffection with the NCC resulted in a joint meeting of concerned Metis organizations in Edmonton, January 22, 1982. Saskatchewan viewed the split with the NCC as an internal problem. They viewed a second national organization as paralyzing, rather than resolving the

crisis. Saskatchewan leaders indicated that they had come to discuss the Constitution and the Constitution alone. If any attempt was made to create a second organization, they said, the AMNSIS delegation would promptly leave the meeting. This stand was shared by Northwestern Ontario, Manitoba and Northeastern British Columbia - the other organizations present at this meeting.

The meeting was not without incidents. A second Saskatchewan delegation arrived. The group claiming to speak on behalf of Saskatchewan Metis, was made up of Tom Roy, Bruce Flannan, and district AMNSIS board member Edwin Pelletier. They asked for but did not receive recognition from the chair.

Those present had clearly come to talk Constitutional concerns. They referred to the Prime Ministers' mandate under Section 37.2. A strategy emerged. If an in-house agreement could not be reached with the NCC they could appeal directly to the Prime Minister. Thus an option existed for obtaining both seats at the First Ministers' Conference. Sheer weight of numbers was on their side. Using NCC's own population figures, the group claimed direct representation of over 80 percent of the Metis and Non-Status Indians of Canada. They then agreed to form an interim working group, the Metis Constitutional Committee, with Jim Sinclair as their spokesman.

Their position was significantly different from NCC on a number of key points. (On the Metis stand alone, the committee cited citizenship and political powers substantially at odds with the NCC). The NCC position held that the Metis' identity is not necessarily based on ancestry. In other words, a Metis citizen need not be descended from Aboriginal peoples. The Metis Constitutional Committee did not agree with this position. They said Aboriginal ancestry was a definite factor. The NCC, too, sought the creation of a separate government department to oversee Metis affairs. The committee, on the other hand, viewed such a move as the formation of another Indian Affairs Department that would further complicate, if not compromise, Metis self government.

#### Lead Base and Self Government

The committee's position was clear, simple and unanimous. Their position was summed up in two basic principles; a lead base and self government. The form in which these principles would be negotiable, in the words of Jim Sinclair, "We are willing to talk about anything that makes sense".

During the week that followed hard noted bargaining behind closed doors resulted in compromise of both national bodies. The committee showed signs of unraveling when the Metis Association of Alberta decided not to completely break the tie with NCC unless the government agreed to give the Metis Constitutional Committee both Metis seats. Since the NCC refused to allow both Metis seats to the committee the Alberta organization withdrew its support for a complete break with NCC. Instead the NCC agreed to give the committee full control over a single Metis seat. The compromise was agreed to and NCC unity was rather shakily restored.

In the past NCC has had an on again off again relationship with its' western membership. On the eve of critical constitutional talks, a workable if not fragile, unity has been achieved.

# INTERVIEW WITH JIM SINCLAIR



**NRI:** What was the purpose of the meeting in Ottawa?

**JS:** It was to finalize the agenda items for the constitutional meeting slated for March 15 and 16 with Canada's aboriginal peoples.

The position we took there was that there be two main points included on the agenda: land base for the Metis and self-government. The reason why we went for land base for the Metis was there was some argument taking it on aboriginal rights alone and there was a strong feeling, particularly in the prairies, that aboriginal rights have been extinguished. We are not saying aboriginal rights have been extinguished, but the government keeps telling us it is. So we wanted to go through the political route which the Section 37 is — it's a political meeting. Section 35 of the constitution protects the existing treaties, all the rights of the Indian people up till now. That's affirmed so there is no use arguing about that. That's a legal interpretation. Section 37 is a political meeting to discuss new rights or some of the rights we've considered old rights such as land base and self-government. We want those items, self-government and a land base, as the two key principles at the meeting March 15 and 16.

## REALTOR

Office  
569-2002



Noel J. Parisien

Home  
543-4015

I am pleased to announce that I have joined the Professional sales team at Executive Real Estate Ltd. 2124 Broad St. If you are considering buying or selling a home, I wish to extend my services to you. With the support of a Professional sales staff at Executive Real Estate Ltd. I look forward to meeting and assisting you in any of your Real Estate needs.

Whether your needs are Residential or Commercial, please do not hesitate to give us a call.

The government wants to break down the meeting into three categories: those for early resolution and early resolution means that they can be solved right away. Process is to somehow carry the meeting on rather than the Section 37 conference coming to an end because legally, in accordance to the constitution, there is a section they call 54, that says after the Section 37 conference is held, that ends it all. Section 54 repeats Section 37. Somehow, we must get the government to amend the constitution to continue the Section 37 conference at the highest level, including the prime minister and premiers. So if we don't resolve some of the main principles such as aboriginal title, land base for the Metis and self-government, consent clause and process as the main items for discussion, we will have nothing to fall back on. If everything is dumped into process, the process will mean nothing if there is no basic principles in the constitution. As far as I am concerned, that's the most important part of the meeting, to get basic principles: I repeat again, land base for the Metis, self-government, aboriginal title and if aboriginal title is agreed for all aboriginal people, then we can fight our case from there. But we have a feeling government is trying to send those who want aboriginal title to the courts. And the Metis have never won in the courts; therefore, we're going to have serious problems if we use the courts. We can always fall back on Section 35, which is the legal approach, if Section 37 fails.

**NRI:** What is aboriginal title?

**JS:** That's a good question. Aboriginal title was a word used by the white man when they took the land. That's what bothers me now because as the attorneys general keep telling the aboriginal people as the Ottawa meeting on January 31 and February 1, there is no such thing as aboriginal title any longer. I am disappointed they used those kinds of words. The federal government says they have no responsibility to the Metis. My argument is if they're going to talk law and legislation, then the constitution they're bringing up on March 15 and 16 will be a favor. It is a political process; it is to get the rights of the aboriginal people in the new constitution. Those rights are to be on the agenda and discussed and hopefully entrenched in the constitution. The rest of the items like service programs, and the many other things we're talking about will be dealt with through the ongoing process.

**NRI:** What was agreed to at the meeting in Ottawa?

**JS:** We finalized the agenda, I think. We have, of course, three or four items for early resolution including equality for Indian women, the ongoing

process and we talked about the consent clause. There is another section that deals with the North West Territories and the Yukon as being provinces. Items for discussion are aboriginal rights, aboriginal title, land base for Metis, self-government and delivery of services for financial arrangements with the federal government. There were other items that were put into the ongoing process. Most of those were agreed to by the Native organizations.

Governments have said they felt it was a good meeting. I am in the position the meeting was more on a legal rather than a political basis. Of course, most of the attorneys general there are lawyers and they tried to take the legal approach with Canada's aboriginal people and that caused some confusion. I think they are trying to stall as off and hope that we will use the courts rather than use the political process. I want to use the political process. I repeat and I want to emphasize strongly, the argument I am taking to the constitutional meeting is we have a right to a homeland; we have a right to self-determination. We would not need a constitutional meeting if they were discussing other matters but seeing we are talking about these very basic rights: a home land and self-determination, it needs constitutional changes. They need to be entrenched in the new constitution so that we will have our place in history.

**NRI:** So you will be able to take these specific items or principles to the First Ministers' conference?

**JS:** Yes, we will. The problem is if the prime minister and the premiers say no, and we have no further continuation of these meetings, that means we could have some serious problems. This will mean Section 37 is over and we get nothing. I will feel that we have to take a firm stand. We'll never have an opportunity again, unless they open up the constitution in another 50 to 100 years. We know, in the past, what happened to our people when we took forward our basic rights, our charter of rights as Metis and Indian people, when we lost most of those rights over the years. I think that if we are going to begin a new process and a new constitution to alleviate the problems we have where there is 90 percent of our people on welfare, in jails, out of jobs, in serious difficulties both economically and socially, then we must address the new constitution where we will have control over our lives and our own future and set up a new foundation from which we can build up our people.

**NRI:** You keep referring to the Metis position. Is there a difference between the Metis and the non status position?

**JS:** Within the Native Council of Canada (NCC), the Metis fought for a seat in the First Ministers' conference. Saskatchewan has taken the position it represents both Metis and non status Indians. I am a leader of both of these groups in Saskatchewan. I cannot shift my responsibility for either group. But I strongly believe that a strong Metis position on a land base and self-government cannot only apply to the Metis but can apply as well to the non status Indians and possibly even include the Indians and the Inuit. I know they're building their case around the same principles so you can't go wrong.

**NRI:** So where you're talking about the Metis position, you're also talking about the non status position?

**JS:** Yes, I think the Metis of Saskatchewan agree either way. It doesn't matter if you're a Metis or a non status Indian; that position of a land base and self-government is paramount to the building of any nation.

**NRI:** What about the split that occurred in Edmonton in early January between the western provinces and the eastern group?

**JS:** At the Edmonton meeting, the Metis gathered together to discuss a paper, to present a position for the Metis in western Canada. There are fears of some of the groups who are taking forth their position based on aboriginal title. We are not against aboriginal title. We are for aboriginal title. Governments will recognize that all aboriginal people — Metis, Indian, Inuit — have guaranteed aboriginal title and they define aboriginal title to mean a land base and self-government. However, Saskatchewan and Manitoba, because of the armed conflict we had faced with the white man, because our land was taken by



force and because now we have an opportunity to make a political deal in the new constitution, we are taking forward a political approach. We don't want to see the courts because we have always lost in the courts. History has proved that we have been oppressed by the courts, by laws and legislation; therefore, we must take a political approach in this new constitution. However, I must say this, that we will revert back to the aboriginal title or the legal process if all else fails. But first of all, we want a political approach to make sure we exhaust those avenues first. We feel Native people must represent themselves in the constitutional talks as well as in any negotiations with the federal and provincial governments. Many of us are politicians, few of us lawyers; therefore we must take a political approach because that's the best avenue to take.

**NBJ:** And that's what the western group is doing?  
**JS:** That's what the western group is doing. We are taking a political approach. I feel that it's fair for B.C. to take an approach on aboriginal title simply because they may have a case. Northwest Territories and the Yukon can take a different approach because the federal government has responsibility for those people north of 60. There have been some treaties signed in Ontario, Quebec and the eastern provinces where the half-breed people have been included. The prairies is the only place where there has always been political and armed conflict. Therefore, we believe the political approach is in our best interests at this time; however, we do have a Manitoba Act, other treaties to fall back on, if we wanted to take the legal approach. But as I said before, along with many

others, that Section 35 protects those rights and that those rights are there. It is Section 37 that I am dealing with at this time, the political approach, and we want to exhaust our argument before we even think of taking the legal approach.

**NBJ:** So what is the eastern groups' position?

**JS:** The eastern groups are taking the position based on treaties, based on aboriginal title. That is not bad. Some people seem to feel otherwise. But I think it is a good idea to take both approaches. If one group or the other fails, they can always fall back on the next position. If it's agreed that every aboriginal group has aboriginal title and court rulings made against us in the past were changed, and we were asked to make one final deal on aboriginal title, then I would be prepared to accept that. But if aboriginal title becomes a failure, then we must use the political argument of a land base and self-government as the key principles to put in the new constitution.

**NBJ:** Does this mean there is a split within the NCC?

**JS:** There is a split in the NCC but I think the split is something that has come about because of evolution. The Metis have amalgamated together in Saskatchewan, Manitoba and Alberta and there are many non status Indians who identified with the Metis and vice versa. As for the non status, they are concerned about a land base and self-government as well. George Pitsochard, who is a non status from the North Battleford area and people in La Loche and other communities have put that case forward as well. I don't like to call them reserves but they are a land base with a form of self-government.

**NBJ:** What are your feelings about this Metis group trying to form in Saskatchewan?

**JS:** I don't know of any Metis group who has been able to form in Saskatchewan. I hear a lot of rumours about people trying to form a new organization. You always have that type of thing and that's one of the problems of non-recognition for the Metis in terms of self-government. That is why a number of groups spring up who will be pro-government. You must understand now that the NDP is out and when they were in, several groups sprung up when they first came in who were pro-NDP. Now you're finding groups springing up who are pro-Conservative, who support the government and attack the Association of Metis and Non Status Indians of Saskatchewan.

Like I said before, this is because we have had no control over our own lives. Some people want to take a short cut, people look at themselves individually, and what they can get out of the new government, in hopes of some special treatment.

**NBJ:** Do you think the Native leaders are ready for the First Ministers' conference?

**JS:** The Native leaders are ready as they'll ever be. It's difficult because of the divide-and-rule tactics over the last number of years of governments towards Canada's Native people. Government will blame Native people for not being able to stick together but governments in over their 100 years of being in operation and being in existence still can't get along. There are a number of political parties across Canada and new ones springing up every year. This is a sign that there is not that much harmony in Canada and you can't expect that much co-operation or communication amongst Native people since it's only been 5 to 10 years that Native people have understood what a group in western Canada is doing and what a group in eastern Canada or what the group in the Territories is doing.

We have never known the problems of Indian people in different regions of Canada. Now we know our problems are common, we are poor, we are landless, and we lack any self-determination over our own lives.

But the position we must take is a common sense position and take that forward. Mr. Trudeau is going to have to tell us no to all of us and to all Canadians that he says no to a land base and self-government along with the provinces. The constitution will become meaningless. Canada's Native people were never ever given a chance.

Europe and Japan were almost wiped off the face of the earth in the first and second world wars, yet those people were left their land and their culture and were allowed to rebuild their nations and become powerful nations in the world again. The Indians and Metis were beaten in western Canada in 1885 in the final conflict. We were never given fair treatment, we were never given the opportunity to negotiate for land base and self-government. We have led this existence for over 100 years. Yet Canada seems to be a bleeding heart for places like Poland and their unions, it seems to stick its nose in other parts of the world and talk about human rights, but it forgets to deal with those people in its own back door who are facing poverty, in complete domination of colonial powers.

**NBJ:** What do you think the outcome will be? Do you think Native people will get a settlement?

**JS:** I am optimistic that Native people will get a settlement. I wouldn't be at the meetings if I didn't think we would get a settlement. I think the governments are going to be tough on us so we must be tough on the governments. I think the governments have to give in because this is a constitutional meeting. I want people to understand that there is so much difference between a meeting of this nature, dealing with the constitution and a meeting dealing with a program or progress that the government can legislate into power. Anything the government does by legislation, it can also take away any time. But anything that goes into the constitution, which is Canada's highest law, will require a lot of work done to change. It will not be easy to do.

Therefore, we must get our basic principles, basic rights, into the new constitution before we can have the opportunity to build our nation.



# AMNSIS PRESIDENTS' SPEECH

The following is an excerpt of Jim Sinclair's speech on the resolutions presented to the Northern AMNSIS Area at a meeting in La Ronge, Saskatchewan January 8, 1983 (speeches were delivered at 10 Area meetings throughout December, 1982 and January, 1983).

## RIGHTS MUST BE ENTRENCHED

You are well aware that over the last 15 or 20 years of organizing throughout Saskatchewan, our main goal has been to get the rights of our people entrenched in some way into the constitution. At first, we felt that legislation alone could be made to work, but then we realized that legislation doesn't really change anything because government still has total control.

We knew the only route we'd have was the new constitution or the changing of the old constitution, and we were lucky that, over the last 30 years, Trades decided to bring the constitution home from Britain. Although Canada always did have control over its own destiny, our people never have, and we were excluded out of the original constitution. The word 'Indian' was included in the constitution, but the word 'Indian' became a legislative term and people could be legislated to be Indians, and white people could become Indians, and of course Indians were supposed to become white people. So we had difficulty with the idea that legislation could solve our problems.

## MUST MAKE A POLITICAL DEAL

The bringing home of this constitution opened up new doors for our people because, if you recall, we had taken a position to Ottawa in regards to the new constitution on December 8, 1980. Our position was made to a committee of MPs in Ottawa, and at that meeting we made it very clear that we wanted a land base and a form of self-government as part of our rights through self-determination. We said that we wanted a political deal. We didn't want to sue the courts, because if we used the courts we would lose, just as Kioi lost and many of our leaders lost. Indians have never won in the courts in regards to a land base or any aboriginal rights. So as a result, five, we fought to have Metis included in the constitution.

Metis were finally included in the constitution last year. But, a year ago, in November, they had been excluded when the premier and the prime minister met and reached agreement at the constitutional talks. As a result of pressure, the constitution was opened up again and Metis were included. The present constitution now reads "Indians, Inuit and Metis", which includes all aboriginal peoples across Canada. So when I use the words "aboriginal peoples", I'm talking about Indians, Inuit and Metis. So, we got it included in the constitution. When the constitution came back from England, it was stated that the inclusion of aboriginal people had to be dealt with within one year of the return of the constitution from England. The constitution officially came back on the seventeenth of April of last year (1982). It became part of the Canada Act, and as a result a meeting must be held to discuss the question of aboriginal rights. That meeting, as you may be aware, has and will be held on the fifteenth and sixteenth of March, and will be held in Ottawa.

## FIRST MINISTERS' CONFERENCE

At that meeting, the leaders from across Canada will be invited to sit down with the prime minister and the premier to discuss the rights of the aboriginal people as stated in the constitution. There are two sections in the Canadian constitution that we're mainly concerned with. Section 35 deals with existing treaties and reports the would-be rights of the aboriginal people that existed before the return of the constitution from Britain. This includes the treaties that were signed with the Indians and, I believe, the Metis. A definition has to be worked out on that. Then, there is a Section 37 which lays out the political avenue that can be taken by some of the people across Canada. We want to get at the political side of it, because, as you are well aware, the Metis of western Canada have always been political — they were never anything but political; everything was done in terms of charter, in terms of democratic representation, representation by people. These positions were put forward to governments by the Metis before the west was opened up. As a result of this

history, the Metis are taking a political position to the constitutional table on the fifteenth and sixteenth of March.

We do have, of course, many problems. Even amongst ourselves we have problems at the local level with our own people: we have our own political problems, because we've organized to the point where we can't go any further under the present existing constitution. We are organized as what is called a "non-profit organization" under the Non-Profit Corporation Act. Even though there has been a change lately into a corporation type of structure, that still doesn't help our people. However, we are at a position now where we have gone as far as we can go under the old constitution.

That is why, when we talk about housing and other programs, we really don't have any control because we are not allowed any control under the present constitution. But we do try to get as much control as we can for these programs. We try to make our organizations as democratic as we can. Our board members — myself and the executive — were elected through a one-person, one-vote type of operation. We've got areas throughout the province, and we have a form of representation right now that is democratic and that's about as far as we can go under the present constitution.

## LAND BASE AND SELF-GOVERNMENT

The next step in for us to go after what we call a land base because no nation can exist without a land base, control over that land and a form of self-government. That self-government will, of course, be by the people who will live on that land as well as by our people in the urban areas, who will also require good programs. This is the position we are taking to the constitutional talks on March 15 and 16.

Some of us have been working pretty hard on that constitution, particularly myself and Clem Charrier, who is a lawyer, as you are well aware. Our other executive, of course, are trying to carry the ball here at home while we are doing that work in Ottawa along with the board members.

It's been a pretty tough battle. We've had difficulty with some of the other leaders in Canada, and we've divided on the position we should take for the constitution. Some people want to take a strictly legal position to the constitutional table, while others want to take a political position. The Status Indians have not attended any meetings at all to date because they are fighting amongst themselves about what the issues should be, and as a result the two seats available for the Status Indians have been vacant.

## AGENDA ITEMS FOR FIRST MINISTERS' CONFERENCE

To explain further, over the past few months leading up to this constitutional meeting on the fifteenth and sixteenth of March, the prime minister, the provinces and the aboriginal people have agreed to a series of meetings to discuss the agenda items for the March 15 and 16 meeting, and at these meetings the provinces, the federal government, the Inuit and the Non-Status Indians and Metis have representation. The Treaty Indians have not sent any representatives to these meetings. As a result, we are fairly deeply into these meetings, and an agenda is almost agreed upon; the Status Indians have not yet been involved in the meetings. They must be involved, because if they are not involved then there'll be really not much done in regards to their place at the constitutional meetings. They'll probably have to be dealt with later, which is a long-term process.

The next meeting, which we're holding in Ottawa on the thirty-first of January and the first of February, will be a meeting with the Attorney General of all the provinces (Gary Lane is the Attorney General of Saskatchewan). We'll also be meeting with some federal ministers, including John Manors, minister of Indian Affairs; probably Mark McGuigan, who is now in charge of the constitution, and other political people besides the Native leaders. This meeting, I am sure, will decide on the agenda items for the constitutional meetings March 15 and 16. The two items at that constitutional meeting will be a land base and self-government; there's just nothing else as important. We're having some problems even agreeing on these agenda items with our own people, never mind the governments.

## BREAKTHROUGH WITH PROVINCIAL GOVERNMENT

On the provincial side, I feel there is a major breakthrough with the provincial government. We held a meeting with the provincial government here before Christmas, in December. When we met with Gary Lane, who brought with him what the premier has indicated he was prepared to discuss, a land base and a form of self-government for the Metis. This is a major breakthrough because no other government has ever come forward and said they were prepared to make that kind of a deal with our people before.

There have been a couple of factors as to why this has occurred. One of them is the fact that we have done a lot of hard work in organizing, and secondly that several aboriginal peoples' groups (like AMNSIS) went to Europe and other parts of the world where we talked about Canada's treatment of aboriginal people. The result of these meetings between those governments and the Canadian government has put Canada in the limelight and other governments will be watching when the constitutional meeting is held in March. We hope to reach an accord, and I use the word "accord" because if we settle for anything less than a land base and self-government at that meeting in Ottawa, then we will be signing articles of surrender disguised as a Charter of Rights rather than a Charter of Rights.

*If there are 40,000 Metis in Saskatchewan then the land base will have to accommodate that many people. We must have control over the resources in order to gain 'capital'. This 'capital' will fund our programs and the benefits will come back to our people.*

You know as well as I do that over the last 100 years our people have been in limbo and have clearly had to struggle for survival, let alone to build a nation of people. It has been very difficult for us and it's caused a lot of fighting amongst our people, and it's caused a lot of serious hardships. Our people have had to struggle for the very basic freedoms and rights that the white people in Canada enjoy. We've never attained these rights and freedoms. This is the one opportunity, the once chance, where we can use the framework to make the kinds of changes needed and change those things forever.

Let me give you another example — Wayne McKenzie and other people are here today, and you tell them you want a program of education or new housing programs or any other type of program you want, such as economic development. These people can only write down what you want, draw up a budget for it and present it to the government. The government can say a flat "No" or it can say "Yes", or it can say "Maybe"; it can provide a few dollars or it can supply none. We do not know when we put a budget forward, no matter how much work or time is put into it, what the government's going to do until it brings down its budget late in March or April. And, at that time, they deal with us as just another group of welfare people who are looking for handouts. That could change with the new constitution, so that the changes that we have been wanting for so many years could be possible where we would have control over our own lives! I want to be very clear when I talk about a land base and self-government. The land base that we are talking about, of course, will be owned by the people and will not be for sale. The land base can be wherever people want to make a claim and it will be claimed on the basis of numbers of people that we have. If there are 40,000 Metis in Saskatchewan, then the land base will have to accommodate that many people. (There are around 40,000 Status Indians in this province and they are looking for an extended land base.) We must have control over the resources so that we set up capital funds, so we can set up projects that we will control, so that the benefits from these projects will come back to our people.

We want to make sure again that a land base is not just like an overcrowded reserve. We must be careful of that because I know that when we talk about a land base people are afraid that we're talking about



concerns and the reservation type of structure. The other thing that I want to make very clear is that the Status Indians are also fighting for changes so that they can have control over their lives with the opportunity to own more land for the number of people that exist.

#### SELF-IDENTIFICATION

The other problems that we're going to have, and I may as well be honest, and bring it out to you at this time, is that we're going to be dealing with the fact that the Metis are going to have to come forward and identify themselves as Metis. The government wants to know the numbers of people it's going to deal with in terms of the Metis. When the Metis go to the constitutional table in March, they want to take a strong political position in terms of self-determination.

#### METIS ALLIANCE

There has been another organization set up in western Canada called the Metis Alliance, set up originally by the Territories, Ontario, Manitoba and Alberta. But at that point we still wanted to stay within the Native Council of Canada, which includes all the Non-Status Indians, so we never joined that organization. At the same time their pressure upon us from the other provinces to join with the Alliance as a fight on the merit of Metis rights. There is also an argument being put forward that because I'm a Non-Status Indian I do not believe in the Metis. But remember that originally we set up the organization for Non-Status Indians and Metis and I was elected as a leader by the membership. Metis, of course, were also allowed to run for the leadership. We are talking about a transition where people will come forward and identify as Metis under the constitution and Non-Status Indians who want to claim that they're Indians can come forward and be registered as Indians. Both federal and provincial governments are telling us that in this new constitution they don't recognize Non-Status Indians anymore. You are either an Indian or you are a Metis or you are an Inuit. I think that what they are saying now is that it's a matter of legislation to accommodate these people who want to be Indian or Inuit. To include them in the present reserve bands or form a new band, a new land base, and a new band council consisting of those people who have lived outside the reserve system.

#### NON-STATUS REPRESENTATION

Some people are pushing for new leadership as early as March or even earlier than March and I want you to understand that we are not going to make any changes until we're ready, and we will separate our groups into Indian or Metis according to our own time, and when we feel it is necessary, not because someone is trying to push us into it. We have the legal organization at this time. We are legally representative of the people that we work with and we want to make sure that this does not change until we are ready to make a change. When that happens, a number of meetings will be held to ensure that the transition takes place in such a way that the Metis are ensured that they will have the money they need to pursue their goals and objectives and that they get the kind of leaders that they want and that the Non-Status Indians also will have a fair and smooth transition into the Indian bands and into the Federation of Saskatchewan Indians. David Ahenakew, the national leader, and Sel Sanderson, the provincial leader, have indicated that they are prepared to deal at this time with the Non-Status Indians, something they have never done before. They are prepared to deal with those people who want to become Indians. These Indians would join some of the bands or set up new bands, and that was discussed openly at a meeting in Winnipeg.

Although the provincial government feels that this is a legislative and not a constitutional matter, I'm still very much afraid that the Non-Status Indians may somehow be dealt out, or could somehow meet some severe difficulty if there is no real protection for them. Clem Chartier is working on this as part of the committee that is dealing with the Indian Act and Indian self-government. I'm trying to keep in close touch with him to make sure that he puts in as much protection as he possibly can for the Non-Status Indians. The Metis must have their own leadership and must be able to pursue their own goals. If there are 40,000 Metis and 10,000 Non-Status Indians

registered in the province, the government is going to have to deal with these 40,000 Metis and 10,000 Non-Status Indians.

Besides self-government and a land base, we want compensation for the land that we lost in the past, the resources we lost in the past, and the rights that were lost in the past. That compensation could come in the form of money for economic development, but it won't go to individuals. We want it to be spent on economic development corporations which will help our people to establish themselves. I'm not talking about the \$2 billion that DREF gave out every year which has to be divided amongst so many people that you really can't buy anything. I'm talking about the kind of money that John Munro is talking about when he said that \$4 billion is needed to make a settlement for Canada's aboriginal people. And for those of you who don't understand how much money that is, \$1 billion is a thousand times one million. That kind of a settlement would provide enough capital to be able to set up the kind of funding mechanism that can build our people houses without government interference, that can set our people up in business without government interference, that can help set some of the profit that we make out of the businesses and resources back into the hands of the people to spend on education, training and social programs that we need to become a full partner in this country, so that we do not continue on in terms of welfare.

We want to set up a process so that after we meet on the fifteenth and sixteenth of March, and the government says yes to a land base and a form of self-government, that the next job is to identify the land claim, identify the people, identify the kind of government structures we want to set up and make sure that it's all done and done properly, so that with any final agreement that we reach amongst ourselves we have democratically structured self-government.

#### REPRESENTATION IN PARLIAMENT

Both federal and provincial governments have committed to us that they are prepared to deal with Canada's aboriginal people, particularly here in Saskatchewan. They are prepared to let us have representation both in parliament (federal government) and the provincial government. I'm saying that people who register as Metis or Indians will be able to elect, identify the people, identify the kind of federal and provincial legislators. Again, that will have to do in accordance with the numbers of our people. We might get five seats in Saskatchewan; we don't know, we might get 10, we might get only two, we might not get any if we don't make a proper deal. And that goes as well for the federal level. Our people will be able to fill those seats and fight on the issues that concern us, so that we can further help our people in terms of achieving their goals.

I want to make it very clear that one of the reasons the provincial government has been dealing with us in the last few months is, I feel, because we're not asking for sovereignty. If we had total sovereignty then we would be like any other country which has its own army, its own postage stamps, its own currency, its own institutions. We're not looking for that; we're looking for a partnership with Canada. As a result, we're not looking for total control, we're looking for a partnership with control over our own lives. Some of the other things we want to have some representation in parliament where our people can voice their opinions and voice their concerns for our people in the future.

#### LOCAL SUPPORT

We would like to send a plane-load of people to Ottawa when we go there on the fifteenth and sixteenth of March. I know that people are fairly broke because they don't have any jobs at this time, but nevertheless it's a do-or-die situation, and I think Saskatchewan wants to show strength in Ottawa. I think we can get a plane for as little as \$250 a seat (government fare is \$500). We'll try to scrape some money together at the office to provide some food and maybe some accommodations in Ottawa. We'd like to see the Locals put up some money and send a couple of representatives. We've got about 300 Locals in the province, so it shouldn't be difficult to pick up 200 people or so. We might decide to run two or three coaches of the train to go to Ottawa as well. Those that do not want to go to Ottawa or can't

afford it can show support by gathering at the legislative buildings in Regina on the fifteenth and sixteenth of March.

The main thing, of course, is what we are taking to Ottawa. We are taking the position that we want a land base and we want a form of self-government, and I don't think that anyone can fight that because this is the basis upon which any nation is built. Anything less would be selling out, and anything more we'd be turned down. It puts us in a bargaining position.

The process is going to take some time — the government's talking about 15 years. I'm talking five to 10 years; less if we can pull this together. We are talking about changes in programs immediately this spring. We're talking about direct funding coming to our people this spring so that money coming to the province to be spent on us is not taken away by the province. Housing is a good example. The reason why we're having so many housing problems is that both the federal and provincial governments try to fill each other for overruns and they are fighting over the dollars with each other. Governments are saying to each other, "...we're not going to pay this and we're not going to pay that...". As a result, our people suffer because of the federal and provincial governments bickering over these overruns and we are not responsible for the overruns because we've never had the kind of money that we should have had in the first place.

I have found that through my travels over the years this new constitution will be of no use; these rights will be of no value if we don't get some benefits from them. By benefits, I mean that if we don't get any opportunities, and we don't get a land base, then we don't have a chance to determine our own future. These rights will mean nothing, because like someone said, "You don't need to be in the constitution to be a Metis or an Indian". You don't need to be in the constitution but *putting it in the constitution recognizes the fact that we are aboriginal people in this country and that as aboriginal people from this country we have the right to determine our own future.* It has to be spelled out very clearly, and the only place to do that is in the constitution.

This constitution, once signed, will not be re-opened for at least 30 years. To open that constitution takes seven provinces plus the federal government representing 50 percent of the population. If Canada has 25 million people, then 12.5 million have to decide that they want to open up that constitution. So what we get in this constitution is going to be with us for a long time.

The reason we had problems with programs in the past is because in the old constitution we had no control. One government can come in and give you a few programs here and there and the next government can come in and take them away. If our rights are spelled out in this constitution, then that should never happen again, because we will have protection — of our lives, of our future, so that what we develop belongs to us. We have to understand the difference between rights and programs. I know some people are suffering now because of the lack of jobs. But maybe that's a good, sobering thought to understand that when a government changes power they can just pull the rug right out from under us. People have begun to realize this and should not be lulled into a false sense of security just because they have a program here and there, that suddenly our problems are answered. Our problems are not answered, and they'll never be answered until we can determine our own future with our own form of self-government and our own land base.

***We are taking the position that we want a land base and we want a form of self-government. Anything less would be selling out, anything more and we'd be turned down.***

**EDITOR'S NOTE:** As of January 22, 1981, AMNSIS has withdrawn from the Native Council of Canada and has formed a constitutional committee consisting of British Columbia, Alberta, Manitoba and Ontario in order to be able to carry their position forward based on land and self-governance.

# Green Lake Outreach Office

by Larry Laliberté  
Six years ago the Department of Northern Saskatchewan (DNS) introduced an Outreach program in northern Saskatchewan. It was established to assist northern Native people who are seeking employment and training. The program provides information about employment opportunities, information about available training programs and courses, direct job and training placements, various counselling services. This Outreach program was readily accepted by all, since there were no services of this nature except the Manpower offices which were located outside the DNS jurisdiction. These Manpower offices were set up to serve the Northern communities as well as their own areas. The service was minimal, however, because of factors like distance, lack of communication with possible employers. With the introduction of outreach offices in northern Saskatchewan the job situation began to improve. During that period the uranium mines in Chaff Lake and Key Lake were hiring many northerners, and DNS was employing local residents in many of their activities.

DNS established Outreach headquarters in La Ronge and set up 11 sub offices throughout northern Saskatchewan. Today only eight sub offices remain. Lack of operating funds, as well as the slow down in available jobs, have contributed to the closure of the other offices. The eight remaining offices are located at Green Lake, Ile a La Crosse, La Loche, Sandy Bay, Cumberland House, Pinhouse, Stoney Rapids and Seabrook. This service has a seven-person board of directors, all from northern Saskatchewan, who advise on policy and procedure making. The board members work in conjunction with the main office in La Ronge with direction from the Canada Employment and Immigration Commission. Local residents are hired as employment counsellors for the sub offices, and trained through orientation workshops, then basically on the job training.

Mary Jane Regan, the employment counsellor for Green Lake, has noticed a definite downward trend in job placements and training. Green Lake, with a population of 800, has their sub office in the Local Community Authority building. That office also serves Dore Lake and Sled Lake.

According to Mary Jane Regan, the communities number one prospective employer continues to be the Key and Chaff Lake mines. However, with the recent state of economy, hiring has been minimal. Training programs established by agencies such as West Side Community College, Manpower, and private sectors, use to heavily advertise through the Outreach office.

Unfortunately, these agencies aren't setting up as many training programs as they used to. In addition, since the change in the provincial government, many prospective employment programs within DNS were put on hold. Thus again the Outreach office loses more employer clientele.

With DNS being phased out it effects the Outreach offices more ways than one. The employment counsellors were provided with funds by DNS, used to upgrade counsellor skills, so they can serve their communities more effectively. According to Regan, those funds are now non-existent. DNS was the original department that established the Outreach program, but has since changed hands. It is no immediate danger of folding because of the dismantling of DNS.

The Green Lake Outreach job and training statistics over three months prior to the new year are as follows: (included are the UIC claims)

OCTOBER: 13 job placements, 2 training placements, 9 UIC claims

NOVEMBER: 9 job placements, 3 training placements, 26 UIC claims

DECEMBER: 0 job placements, 0 training placements, 25 UIC claims

The activities at the Green Lake Outreach office have slowed down and with the present state of the economy, the future to date doesn't look too promising.

NORSASK NATIVE  
OUTREACH ASSOC.  
OUTREACH COUNSELLOR



## Native Daycare Continues to be Successful

by Larry Laliberté

**Regina** — The Central Regina Early Learning Centre was established to prepare Native children for school through a daycare atmosphere. This pre-kindergarten program, started 5 years ago by kindergarten teacher Ann Lobe, has been very successful over the years. Follow-up on these children, show they perform exceptionally well in the school system.

The centre aims at creating a nurturing atmosphere where the children's cultural, social, physical, and intellectual needs are met. In doing so, parent participation is essential to properly determine the extent of individual needs.

The Learning Centre operates out of two houses, with 52 children enrolled in the program. The children come in on a half-day basis, with each house having a maximum of 15 children per shift. This way the staff can work more on a one-to-one basis with the children, making it easier to achieve the aims of the centre. The staff creates and maintains a close friendship with the children outside their role as a teacher. This ensures a sense of personal freedom, while maintaining a sense of security. A relaxed environment of this nature, promotes a willingness to learn and participate in the centre's activities.

The centre's number one goal is to develop a confident, self identify in each child. Being with children of their own culture is a start in developing that self identify says Rachel Putman, Director of the Early Learning Centre. Various methods are used to help develop self confidence and a positive self identity. Indian legends are read, Cree language classes are held once a week, Native art and craft are introduced, and films, literature, and music pertaining to Native people are presented to the kids.

The Early Learning Centre has five in-house Native staff in addition to their Director: Maril Lebrat, Senior Associate Teacher; Rosaline Lebrat, Associate Teacher; Lucille Bonnie, Associate Teacher; Jo Lebrat, Resource Teacher; and Janet Tallow, Secretary. They have had extensive workshop training, learning the various aspects and methods required to work with children. According to Putman, the staff of the centre will continue to take advantage of any courses, seminars and workshops if money permits. Besides the workshops training, each staff member has had previous experience working with children.

Unique as it is, the centre also provides the children with transportation to and from the centre ensuring good attendance. The drivers, Oltande Beach and Leanne Johnson, both Native people, go beyond being just chauffeurs. The children have become very fond of them, always looking forward to their next ride.

Decisions and policy making for the centre come from an elected board consisting of Mary Ann Sylvester, Peter Deranger, Velma Collins, Rhonda Pelletier, Masine Abisac, Margaret Crowe and Allan Poillings. They are responsible for hiring staff, recommending any changes in the centre's programs, and basically giving direction to the centre.

If you are interested or want more information about the Central Regina Early Learning Centre, you can phone 352-6252 and ask for any of the above in-house staff mentioned.

## RCMP to Clamp Down on Drugs Brought by Plane to Key Lake

written by Tom Fennell of *The Herald*

RCMP have decided not to place undercover police in the Key Lake Mine construction camp but will begin searching commuter aircraft for illegal drugs.

Incidents of various descriptions have been cited in assault charges stemming from incidents at the northern mining camp, where a litre of whisky sells for \$100.

And Pinhouse RCMP Officer - in - Command Randy Thompson, also says that in the last two months police have investigated 15 incidents at the 900 man camp.

During that period a woman was raped; two security guards beaten and one hospitalized; and witnesses say as many as 50 people took part in a racially inspired brawl.

Suggestions of prostitution at the camp have not proven out and the 80 women who work there have not complained of sexual harassment said Thompson.

Thompson is the only officer policing the camp, located 600 kilometres north of Prince Albert.

"I usually go in at least once a week, just to show them that we're around and maybe show them down a bit."

While police are becoming increasingly concerned about drug abuse, Thompson says petty theft and vandalism are the major crime problems.

"People are having luggage, stereos and televisions stolen. Someone slashed \$3000 worth of tires."

Key Lake officials in charge of security declined comment, other than to say they do not believe problems at the mine are more-extreme than incidents at other isolated camps.

People working at the mine come from all parts of Canada, and Thompson often finds himself traveling more than three hours of rough road to locate a worker for a variety of reasons.

"We take the paddy wagon and eat at both cafeterias to show them someone is around."

But it's hard to locate anyone, because he might be working on alternate works or be taking the week off.

Much of what transpires at the mine site was covered up, he said, but with the selection of a new security firm more information is coming through.

That firm, SINCO Security, took over Monday (January 3, 1983), but its officials were reluctant to discuss security, saying they were negotiating a number of points including narcotic control.

Arguments and fights stemming from alcohol abuse at the camp are common, said Thompson. Two security guards were savagely beaten when they attempted to quiet a party in one of the bunkhouses, La Ronge RCMP say.

Much of the petty theft at the camp may be taking place to collect interest, because claims are often not submitted until well after the theft has taken place, said Thompson.

While Thompson said he would prefer a dry camp, he said without the large beverage room located at the mine site, bootlegged whisky sales would increase.

# Native Peoples in the Numbers Game

Statistics Canada has just released the 1981 census figures regarding the number of people identifying themselves as Native in Canada. In a *Canadian Press* story carried by the *Leader Post* on February 4, a Statistics Canada official is quoted as saying, "the tabulations were hurried at the request of the Prime Minister's office to officials would have an idea of the number of people affected by the aboriginal rights issue." The rights of the Aboriginal Peoples of Canada are to be discussed at a special constitutional conference in Ottawa in mid-March.

The census figures show that the Saskatchewan Metis population is 17,455, while the Non-Status Indian population is 4,135, making a total of 21,590. Even if we assume that the low estimates of the census were not motivated by an attempt to undermine the constitutional position of Native organizations at the section 37 constitutional conference, the effect of these low estimates will surely detrimentally affect the bargaining position of Native organizations in the negotiating process. In a political system in which numbers count, and at a time when political stakes for large numbers of Native People are extremely high, the census figures must be challenged.

By cross-checking other data sources, it is immediately apparent that the census population figures for Metis and Non-Status Indians are considerably lower than they are known to be. An analysis of data provided by the Department of Northern Saskatchewan shows that there are at least 12,800 Metis and Non-Status Indians living in northern Saskatchewan. Add to this figure the voting members of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and their dependents in southern Saskatchewan and the figure is over 25,000. This figure excludes those Metis and Non-Status Indian People who for one reason or another, do not belong to AMNSIS.

An occupational profile of Metis and Non-Status Indians was prepared by AMNSIS in 1981, utilizing

the 1978 provincial voters list and its primary data base. A sample of 7,364 known Metis and Non-Status Indians was selected from southern Saskatchewan alone. If this number is doubled to include household members under the age of 18, and if this figure is added to the known northern minimal figure of 12,800, then we know that the population figure is at least 27,528, excluding those who did not appear in the sample.

In 1977, the Canada Employment and Immigration Commission (CEIC) in co-operation with the Native Council of Canada (NCC), prepared a survey of the Metis and Non-Status Indian labour force. Their population estimate rounded 44,899. Another study done by the Social Planning Secretariat of Saskatchewan in 1979, cites the Dimension of Indian and Native Urban Poverty in Saskatchewan, estimated the Metis and Non-Status Indian population of Saskatchewan at 86,636. Other studies estimate the population between a low of 43,000 and a high of 86,000.

The methodology of all of these studies is subject to criticism; however, the gap between the low estimates of the census and these other studies is obviously significant.

If we assume that the census taking process was not devious, then how might we explain what appears to be the low estimate given by the census count? Firstly, it can be assumed that the census process will experience difficulty in registering a transient population. Most relevant studies are in agreement that relative to the general population, large numbers of Native People live in a transient life-style—like other low income Canadians lacking education or skills required in a highly competitive economy, are forced to traverse the province and the country seeking the temporary work which is available to them.

Secondly, population groups outside the mainstream of Canadian society—or any society for that matter—tend to be distrustful of employees

working for the government who are seeking information which they regard as personal. There is no ethnic group or nationality whose members feel themselves to be more outside the mainstream of Canadian society than Native People. Racism, both institutionalized and personal, has been used against Native People for over 100 years to ensure that they have been kept on the "outside looking in".

Thirdly, the relevant question asked by the census was clearly biased; it read: "To which ethnic or cultural group did you or your ancestors belong on first coming to this continent?" A list of potential nationalities then followed. As the questionnaire was mailed to most urban households the guide item explaining its intent was not necessarily read or understood by everyone answering the questionnaire. It is conceivable that Native People of mixed ancestry may have felt that the question referred to their European ancestry. At any rate, the question was certainly confusing.

Perhaps the surprising thing is that in spite of their social and economic status, in spite of their distrust of the government, and in spite of the prejudicial formulation of the census question and the limitations of the census process, so many people have defied society and proudly identified themselves as Metis and Non-Status Indians. These people who do not succumb easily to the assimilation policies of our society.

Keith Turnbull is employed by the Gabriel Dumont Institute of Native Studies and Applied Research in Regina.

## NAC Crisis Unit

by Larry Laliberte

**Regina**—A Crisis Unit was established in 1980 by the Native Alcohol Council (NAC) to meet the increasing needs Native people have in areas of housing, employment, education, legal matters, alcohol and drug abuse. Utilizing Regina's existing resource agencies, this Crisis Unit has assisted many families and individuals in crisis situations. The Crisis Unit, located in the Regional office of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), is utilized by such agencies as the Department of Social Services, Legal Aid, Regina Native Women's Association, courts, housing referral programs, drug and alcohol centres, and employment centres. The Crisis Unit does not have any guidelines on the type of services they will provide; they'll assist anyone they can.

The Crisis Unit also designs programs to help prevent crisis situations, and to assist individuals and families before permanent damage occurs. This is done by making regular family visits if potential problems are detected. If necessary, follow-ups on the clients' progress are also carried out.

According to Doug Sinclair, Coordinator of the Unit, alcohol and drug abuse makes up 10 to 15 percent of their work load. The majority of problems encountered are related to housing, unemployment, education, persons in conflict with the law, spouse problems and just basically persons who do not know how to apply for social assistance. "We'll provide transportation if it's required, right to finding a place where a client can stay, if necessary," said Sinclair. "Our services are unlimited".

The staff of this Unit are Ken Sinclair, NAC Consultant/Advisor, Gary Daniels, Counsellor, and Stu Herman, Field Educator/Coordinator. The staff specialize in different areas of crisis situations. Ken Sinclair concentrates on drug and alcohol abuse, while Doug Sinclair works with the clients that require assistance in housing, social assistance, and legal matters. Gary Daniels concentrates on employment and education needs. Stu Herman is at hand to give direction when it's required by the counselling staff. So far the Crisis Unit has given valuable assistance to not only Regina's Native people but non-Native people as well. Statistics reveal that 70 percent of the clients are under 25, 15 percent are 25 to 40, and 15 percent are over 40 years old.

This Crisis Unit program is under the auspices of AMNSIS. If you require more information the staff at the Crisis Unit will be glad to help you. Their phone number is 527-0193.

# Indian Student Enrollment

by Larry Laliberte

**Regina**—An amended Department of Indian Affairs (DIA) student funding policy has been a controversial issue since it was introduced in mid-December, 1982. It is not likely to see any changes before this semester is over. The DIA initiated a policy change on student funding eligibility. This unexpected change of policy affected the majority of the estimated 150 off and on campus students. This enforcement of stringent guidelines to student funding, saw many Indian students discontinue their studies due to a lack of finances.

Despite all the negative feedback DIA received from the students, Federation of Saskatchewan Indians (FSI), University of Regina Student Union Association, and various Native organizations, they were reluctant to change this recent policy. Money previously available through DIA for post-secondary Indian students now comes from the recently introduced federal Occupational Skills Program. This program was established to create employment, training, as well as to be used for upgrading educational skills. Funds which used to come directly from DIA were transferred into the Occupational Skills Program because education is part of this new program. DIA says that now there is only a certain amount of money that can be spent on education, the rest goes into other capital projects.

DIA informed students, only those with a complete grade 12 and those who pass the University entrance requirements will be funded. Indian students in several of the Saskatchewan Indian Federated College (SIFC) upgrading programs will not be funded. In addition, students presently enrolled in the University degree programs would have to be screened to determine their progress, sincerity, attendance, etc. DIA will then decide if

they will continue funding these students, regardless of what year they are in.

The first reaction by the students was a verbal one; they just sort of talked about it, not really being sure of what was going on. Many thought it was just a rumour, and at times it was. Some days everything went back to normal and the next day it was an issue again. It wasn't until some of the students stopped receiving their cheques that the students began having general assemblies, to be updated on the issue. Many of the Indian students were put in a financially tight spot, not having rent money, food money, etc.

Once it was confirmed DIA was not going to make changes to the new policy, the students started organizing. They were not going to take this sitting down. A demonstration and an office sit-in were held late in January.

This opened communications to Indian Affairs in Ottawa. They indicated immediate action was going to be taken to get all students back on the payroll line. After days of waiting, the situation remained the same, so the students went back out with their picket signs and once again began demonstrating. The students began to receive public support and encouragement.

The DIA finally made a few changes. They decided to fund students with a complete grade 11 who were accepted by the University. Students possessing a CEIC grade 12 would also be funded. However, this still left many of the students out in the cold so negotiations continued. The DIA then announced that the Canada Employment and Immigration Commission (CEIC) agreed to assist some of the students. Students are now negotiating with the CEIC officials for the best possible package. That's the way the issue stands as the *Journal* goes to press.

## AIM Leader Still Waiting

written by Sandy Greer of the Nations Express

**Edmonton**—Leonard Pelletier has been denied a new trial. U.S. Judge Paul Benson of the Federal District Court in Fargo handed down his decision on December 30. Even an evidentiary hearing has been denied, where lawyers could have presented new evidence, to determine whether a new trial would be warranted.

This decision is appalling in view of the new evidence cited in the *Writ of Habeas Corpus*, based on FBI files obtained after a two-year struggle through the U.S. Freedom of Information Act. Four of the eight points the U.S. Court of Appeals had cited as "the strongest evidence viewed in the light most favourable to the government" are totally discredited.

First of all, a negative ballistic test for the FBI on the alleged AR-15 murder weapon had been suppressed. The government witness's testimony was prepared at worst, and intentionally misleading at best, by declaring the test could not be performed.

Further, previously undisclosed evidence indicates that the government was in possession of and suppressed reports demonstrating the involvement of vehicles other than the one red and white 'Pelletier van' said to have been chased by the agents. Moreover, one of these other vehicles likely contained the individuals who actually killed Agents Coler and Williams.

## Services Dwindling in Far North

by Jean Bratty

**Prince Albert**—The residents of the Athabasca region in northern Saskatchewan continue to feel the effects of the closure of the Eldorado Nuclear mine in Uranium City and by changes made by the Progressive Conservative government. According to Al Tokar, zone director for the Saskatchewan Trappers Association and councillor for the Northern Municipal Council, services have been drastically reduced by both the private sector and the government. He said there are rumours that more services are to be cut back in the future.

There are between 700 and 800 people left in Uranium City since the announcement was made to close the mine last June. According to Tokar, there are about 100 employees left working at the mine during the decommissioning process and the rest are government people and old-timers who have always considered Uranium City their home, including Native people.

One of the biggest fears of the 2,000 people in the scattered populated area of the Athabasca region is the closure of the hospital in Uranium City, which has already reduced its services. "The hospital has become a good nursing station with a doctor available, but he can't operate and if women are having babies, they have to come to Prince Albert, or wherever there is a hospital available," Tokar said.

Tokar said a consultant was hired by the federal and provincial governments to go through the region, study what types of services are available and what is really needed. "It's not only hospitalization, there is also transportation problems. There are rumours they want to quit bagging the delta so the barge service won't be able to operate to bring in freight to the communities. If they do operate and if the provincial government isn't prepared to give us a winter road, then next winter there is no way to move heavy goods. I come from a Cansel Portage and fuel oil; we use about 30 to 40 thousand gallons every year. It comes in by barge once a year. And if the barge doesn't operate, we have no way to get it to Lake Athabasca; we're going to have problems."

The study is being done by Underwood McMillan of Saskatoon and is expected to be completed by February.

Tokar said over half of the population left in the far North depends on the fur industry for their source of living, particularly people from Fond du Lac and Black Lake, who have to go into the Territories to do their trapping. Stating that the trappers are having some problems with heavy snow and slush, the biggest obstacle being faced by the northern trappers is the marketing of their fur.

Commenting on the dismantling of the Saskatchewan Fur Marketing Corporation by the provincial government, Tokar said it hurt the people of the far north quite hard. "The resource officers used to take in fur for the trappers so the fur auction in Regina. It's quite a blow to them." He said this

The only law enforcement identification of Pelletier at the scene by Special Agent Frederick Coward Jr. is now known to be false. The prosecution possessed evidence which impached Coward, but it was suppressed. For the FBI itself had tried, unsuccessfully, to duplicate the alleged sighting, impossible because of distance and mirage factors.

Finally, recently disclosed evidence contradicts the original pathological testimony supporting the government's theory that one person used a high-velocity, small-calibre weapon to kill the two agents.

In addition to the four above revelations, new evidence also indicates that the government had information indicating possibly 41 people involved in the actual shooting, either as participants or material witnesses. At the original trial, however, the government, through circumstantial evidence, argued to the jury that Pelletier killed the two agents, and that his group was the only one present at the fatal scene of June 28, 1975.

Bruce Ellison, Pelletier's defense attorney, is now re-petitioning Benson. The case is being passed on to the U.S. Eighth Circuit Court of Appeals, in St. Louis, Missouri. Ellison is also petitioning for a completely new panel of Circuit Court judges. For one of the key judges during a 1978 hearing there became the head of the FBI half-way through the process.

The bias and hostility on the part of the FBI, regarding Pelletier's case, has become common knowledge. A 1981 publication by Amnesty International

has forced trappers to charter flights to Prince Albert and La Ronge to try and get a good price for their catch. "To give you some idea, a Cessna 185 to come to P.A. costs \$1,500 to \$1,600. So you can imagine what a twin Otter costs," he said, adding that several trappers had gotten together to charter out or are forced to sell to the local Hudson Bay store. "I don't think I have to say much more about that," he said.

Fending to the Saskatchewan Trappers Association was reduced and they were late in coming with the takeover of the new government. Tokar said this prevented him and the other eight zone directors from holding any meetings and doing any kind of travelling to discuss concerns with the trappers.

With the recent announcement of the provincial government to go ahead with the proposed Colles Bay expansion at Rabbit Lake by Elder Mines Ltd., Tokar said people in the region still have mixed feelings about the project but are caught between wanting a job now and whether it's environmentally safe. "I just hope that our children in later years don't have to pay because we need the jobs today," he said.

Tokar said professional hiring of the northern people should be put in place by the government so that northern people can get the training and the job experience.

Asked to comment on what he sees as the future for the far northern people with all the cutbacks and changes being introduced, Tokar said the north is being mismanaged by the new government.

"There is a lot of opposition by southern politicians towards the north. They feel that the north has been bleeding the south. I think the north has carried its own weight. Communications have to be greatly improved. I don't think people of northern Saskatchewan are asking for more than what the people want in southern Saskatchewan. I really think if the government maintains services in northern Saskatchewan the same as they do in southern Saskatchewan, I think the people will accept it."

questions FBI practices, in a "Proposal for a commission of inquiry into the effect of domestic intelligence activities on criminal trials in the United States of America".

The Proposal's chapter on "The FBI and the American Indian Movement", in which Pelletier's case is cited, concludes:

*Allegations against the FBI of a pattern of FBI involvement in AIM must be considered against this background. Moreover, within this context what is legally relevant to a case becomes important; for the discretion to exclude evidence as 'voluntarily' may coincidentally serve to conceal from the public an authoritative record of a pattern of misconduct. How widespread is such FBI misconduct? — Amnesty International does not know.*

Amnesty's Proposal mentioned how the American government had described Myrtle Poor Bear as "not a competent witness". Yet the second and third of her three affidavits as an eye-witness were used as testimony during Pelletier's extradition proceedings from Canada in April and May, 1976. (The first affidavit had declared she was not present at the Pine Ridge Reservation incident.) The Proposal quotes the U.S. Court of Appeals as later declaring: "...Anybody who read these affidavits would know that they contradict each other"; and in decriing the FBI's conduct:

*What happened, happened in such a way that it gives some credence to the claim of the... Indian people that the United States is willing to resort to any tactic in order to bring somebody back to the United States from Canada... And if they are willing to do that, they must be willing to fabricate other evidence. And it's no wonder that Indian people are unhappy and disbelieve the things that happened in our courts when things like this happen.*

Pelletier's lawyer and the Rapid City Defense Committee in South Dakota are now asking Canadian people to call for a Canadian inquiry into the illegal extradition of Pelletier in January, 1977.

Meanwhile, in December, in the Fargo-Moorhead community of North Dakota, prominent citizens have called for an investigation into the FBI in conjunction with the case, following a 'Citizens' Review Commission on the Leonard Pelletier Case'. They were also intending to urge Benson to step down from the trial after pressing him to set a trial date.

Native peoples and support groups everywhere must continue to work together to raise public consciousness and impel the U.S. government to exercise social and legal justice for Leonard Pelletier.

## Corrections Workers Graduate

**Prince Albert**—Twenty-six persons recently graduated from a 16-week intensive training program for corrections workers in Prince Albert.

The basic training program held at the Corrections Training College in Prince Albert is mandatory for employment as a corrections worker in provincial correctional centres.

Walter Podilok, deputy minister of Saskatchewan Social Services, was the guest speaker at the graduation exercise in Saskatoon.

The basic training course is designed to equip corrections workers with the skills needed to carry out programs that help offenders to learn and practice responsible behavior.

It covers a wide range of essential courses, including the roles and responsibilities of staff, basic security techniques and human behaviour dynamics.

It also provides an understanding of the cultural values and beliefs of minority groups.

Upon completion of the basic training course the graduates will be employed at provincial centres.

Following is a list of the graduates:

Prince Albert:	Saskatoon:
Duncan F. Banke	Lynn A. Ausman
Wilfred N. Lewis	Andrew S.F. Beaver
James M. Bovanara	Cheryl A. Brown
Dale R. Rogozinsky	David A. Barler
Joseph R. Switensky	Andrew H. Evers
Wilfred Drumheller	Carla M. Ground
Regina:	Brent A. Holmes
Gerald Russell	Earl S.J. Kennedy
Douglas T. Deagnon	Thomas Lavery
Stanley W. Isak	Gleen D. Scherr
Walter Leont	Aflia Sultan
Victor W. Polson	
North Battleford:	
Theresa J. Hilt	
Lea R. Lajunense	



## Deschambault Lake Recreational Facility Still Facing Deficit

by Joan Beatty

**Deschambault Lake**—For a number of years, the community of Deschambault Lake, with a population of 600 people who are predominantly of Treaty Indian status belonging to the Peter Ballantyne Band, lacked an indoor recreational facility. Both adults and children alike were forced to use a makeshift outdoor skating rink or the lake in sub-zero temperatures. This prevented any kind of organized sports activities, especially for the children.

In 1977, discussions began amongst the local people for an indoor arena as other communities like Treynkwin and Sandy Bay had proceeded and succeeded in building their own recreational facilities. There was a good working relationship between the Treaty and the Metis and non status Indian people as they began the process of applying for a recreational facilities grant from the Department of Northern Saskatchewan (DNS).

With advice from DNS personnel, the process began for the now six-year-old project which has been plagued with bad advice from professional engineers, failure of groups to meet financial commitments, accumulated interest rates and bank service charges, leaving it in the deficit situation of approximately \$66,215. An additional \$8,700 is needed to complete the rink.

The Local Recreational Authority is now faced with cost charges and liens from suppliers, former staff personnel and from government agencies.

Source of funding included:

L.E.A.P. (Local Employment Assistance Program)	\$249,490.00
D.R.E.E. (Dept. of Regional Economic Expansion)	\$ 34,000.00
DNS (Department of Northern Saskatchewan)	\$187,000.00
	\$470,490.00

With recommendation from DNS, Mid Con Engineering of Prince Albert was awarded the tender to do a feasibility study for the project which included a soil test survey of the proposed site with architectural plans for the rink.

The total project estimate by Mid Con Engineering was \$313,145.00.

### Engineering

The report submitted by Mid Con Engineering was inaccurate. They had indicated the site location for the building to be good. During the initial construction of the building, a water table was encountered which resulted in major changes and increased expenditures. The area had to be drained, bedrock blasted and plans to support the steel building altered.

Prockack Engineering of Prince Albert was requested to review the plans submitted by Mid Con Engineering, which were found to be outdated by 20 years. New plans had to be drafted up. This again resulted in higher costs.

### Peter Ballantyne Band

The Peter Ballantyne Band had written letters of commitment which included lumber, maintenance costs and cash payments through the local community store. Nothing materialized. Their saw mill was shut down and lumber available was not sellable and would not meet the standards as set by the engineer. This was due to the water drainage problem. The cash payments through the store did not come through. This was partly due to the change with the chief and council and because of the strain in relationships between the Metis and non status Indian people and the Indian people in the land entitlement negotiations.

### Other related problems

Because of heavy forest fires in the summer of 1981 which required the enlisting of all men in the village, work was delayed.

Other problems, including a delay in the processing of payments by government agencies and additional credit charges by suppliers also added to the total deficit.

Approaches were made to the former minister of northern Saskatchewan, Jerry Hammerstein, who indicated he would help the community pay off the deficit and complete the project, pending the outcome of the proposed northern municipalities act and

also through his involvement with crown corporations. The numerous meetings with the minister did not result in anything.

### Present status

The recreational facility is in great demand as local children and adults have organized hockey teams which compete with other northeast communities. The local hockey players volunteer their time, flooding the rink and doing maintenance and supervision work. Ice time is paid by the individuals and some by the Northern Lights School Division to cover the cost of fuel and lights.

Final reports and financial statements have been submitted to the participating government agencies. However, many bills have had to be left unpaid, which has caused tremendous pressure on members of the Local Recreational Authority and the Local Advisory Council. If it was not because of the LAC and the recreational committee fund raising efforts, the deficit would be around \$30,000. Approximately \$7,000 was donated by the two groups.

Submissions have been made to DNS and Indian Affairs, but to date there has been no response.

## Metis to Sink or Swim

by Vye Bourcier

**Ille-La-Croix**—Metis organizations will have no real power if the Metis do not get recognition of their aboriginal land rights at the March 15 and 16 Canadian constitutional hearings in Ottawa. Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), said at a January meeting in Ille-La-Croix. To get any effective change, Metis aboriginal rights have to be recognized in the constitution.

Clens Charrier, Vice-President of AMNSIS, said that once the Metis have rights entrenched in the constitution, no changes can be made without the consent of Metis people.

Mike Blackman, the President of Saskatchewan Association of Northern Local Governments (SANLG), stated that their organization supported AMNSIS negotiations for aboriginal land claims. SANLG was formed in response to Options 80. Options 80 was an NDP provincial government proposal for the division of northern Saskatchewan into municipalities with structures similar to those in southern Saskatchewan. A majority of the Local Community Authorities (LCA) and Local Advisory Councils (LAC) that make up SANLG have a Metis membership.

SANLG will work under the Northern Municipalities Act, recently passed in the legislature. The Northern Municipalities Act does not recognize the rights of aboriginal people to their land. The land will continue to be administered by the Department of Tourism and Renewable Resources (DTRR) under



the Act. Legislated rights under this act could also change with each new government.

The rights of aboriginal people included in the Canadian constitution would give wider powers to Native people in northern Saskatchewan, as well as a land base to be controlled by Native communities living on that land. Native people would form a third level of government, in addition to the provincial and federal governments. The two other levels of government could not over-ride the power of Native self-government.

Charrier elaborated on the discussion paper on aboriginal rights being prepared by AMNSIS. The following rights are under discussion:

- land ownership
- the control and use of natural resources
- control over economic development
- the right to our own educational and medical institutions
- the right to our own language and culture

This form of government is beyond the municipal government proposed by SANLG. "However, we are not asking for sovereignty," explained Charrier. Native self-government could take place within the Canadian constitution. The French and English are recognized as a founding people of Canada; the Native people should also be recognized as founding people.

The meeting, which was informational as well as an opportunity for discussion, was attended by representatives from most villages in northwestern Saskatchewan. About 200 people attended the meeting.

## Read Bids Farewell to Trappers

by Joan Beatty

**Prince Albert**—One of the highlights every year at the Saskatchewan Trappers Association is the trappers' party, where participants compete in animal and bird calling, jigging and fiddling.

This year was no exception as over 100 people attended the trappers' banquet on January 26 in Prince Albert, followed by the winter event in Herald Read, long-time supporter of the trappers and former manager of the Association, was the guest speaker at the banquet. Bill Klassen, deputy minister of Tourism and Renewable Resources, was forced to cancel out as guest speaker because of the by-election taking place for the Prince Albert-Duck Lake constituency.

Read took the opportunity to say farewell to the trappers as he plans to retire after many years of associating and working with them. He stressed the importance of the new government understanding the need for community development and in working with local people. He urged the trappers to unite because they are going to be facing difficult times, especially with the financial cutbacks made by the new government.

Read also recalled the many trappers he had come to know over the years, some of whom have passed on. He mentioned Simon and Peter Linklater of Pelican Narrows; Ross Cummings of Buffalo Narrows; Henry Thiesen, Alfred Fournier and Pierre

Carrier. He said these men did tremendous work in organizing the trappers and that they would continue to be remembered in years to come for all their efforts. Read's speech ended with a standing ovation by all present.

Later in the evening, Bob Knight of La Ronge drew many laughs as he competed in most of the events, including duck, moose, goose, wolf, loon and fiddling and jigging contests. His efforts were finally rewarded by placing first in the jigging contest and in the moose calling.

The following were the winners who provided so much entertainment and enjoyment to everyone present. Prizes were donated by local merchants in Prince Albert.

**Duck Calling:** George Lafleur, Marius Bouvier, Bob Knightly. **Moose Calling:** Bob Knightly, George Lafleur, Lloyd Starblanket. **Goose calling:** Gordon Simpson, Marius Bouvier, George Lafleur. **Loon calling:** Marius Bouvier, George Lafleur. **Wolf calling:** Jim Carrier, Marius Bouvier, George Lafleur. **Jigging:** Bob Knightly, Roland Legitt, George Lafleur. **Fiddling:** Jack Mulligan, Lloyd Starblanket. **Beaver Skinning contest:** Clarence Reimer, Robert Gauthier, Walter Beatty.

Contestants were also held for the best prepared fur pelts and the grand aggregate trophy was won by Gerald Footmont of Shell Lake.



Clash Photo...very boy's a winner.

## Sports Report

On February 12 and 13 the Saskatoon Indian and Metis Friendship Centre hosted a two day boxing tournament and curling bonspiel. These events are to coincide with Saskatoon's "Winterfest '83".

The curling bonspiel was held at the University of Saskatchewan curling rink with 32 rinks participating. Winners are as follows:

<b>A SIDE</b>			
1st - Larry Bear, Muskoday Reserve	\$600		
2nd - Keith Goulet, La Ronge	\$400		
3rd - Marshall Bear, Little Pine Reserve	Clock Radio		
4th - Louise Bear, Muskoday Reserve	Camera		

<b>B SIDE</b>			
1st - Max Morin, Ile A La Crosse	\$400		
2nd - Rodney Laliberte, Ile A La Crosse	\$250		
3rd - Hickson Wormie, Poundmaker	Car Vacuum		
4th - Robert Merasty, La Ronge	Calculator		

<b>C SIDE</b>			
1st - Osborne Tumar, Saskatoon	\$300		
2nd - Fred Star, Saskatoon	\$150		
3rd - Terry Sanderson, James Smith Bedroom Lamps			
4th - Larry Wuttanen, N. Battleford	Pen Wash		

### Sports Column in the NewBreed Journal

With the change in format we intend to include more community content. By doing so we hope you will find your favourite section of the paper more enjoyable. Our concern is to better serve the NewBreed Journal's readership.

Our Sports column will announce upcoming events, and if paper space permits, we will cover high school recreational events.

If any sporting events are happening in your area, let the NewBreed Journal know, and we can include it in our sports column.

Announcing events through your paper should result in good community participation and a well informed readership.

So if you have anything to submit to the sports column, do not hesitate to write to

NewBreed Journal  
Sports Column  
219-2365-11th Avenue  
Regina, Saskatchewan, S4P 0K6.



Preparation...Adjust the glove, you're taller but you'll still handle!



## Results from the Saskatoon Indian and Metis Friendship Centre First All Native Boxing Card

<b>60-65 lbs</b>	Vince Bagler, North Battleford	<b>OVER</b>	Coeway Fulton, Green Lake	<b>UD</b>
<b>70-75 lbs</b>	Dwayne Alexson, Gordons Reserve		Marcel Cote, Gordons Reserve	<b>SD</b>
<b>80-85 lbs</b>	Shawn Bagler, North Battleford		Randy Morin, Green Lake	<b>UD</b>
<b>86-90 lbs</b>	Melvin Longtime Sleep, Montana		Joe Cote, Saskatoon	<b>R</b>
<b>90-100lbs</b>	Gabriel Lafond, Green Lake		Tyson Favel, Gordons Reserve	<b>UD</b>
<b>100-106 lbs</b>	Kevin Goodpipe, Gordons Reserve		Gary Swiftwolf, North Battleford	<b>UD</b>
<b>107-112 lbs</b>	Arnold Nicotine, North Battleford		Terry Shingoose, Gordons Reserve	<b>RSF</b>
	Curtis Laliberte, Green Lake		Brock Coeway, Montana	<b>SD</b>
<b>112-119 lbs</b>	Brendon Coeway, Montana		Gary Kinequeen, Gordons Reserve	<b>UD</b>
<b>119-125 lbs</b>	David Delorme, North Battleford		David Morin, Gordons Reserve	<b>UD</b>
<b>125-132 lbs</b>	Carl Tremblay, Montana		Mike Andrews, North Battleford	<b>R</b>
<b>132-139 lbs</b>	Vaughn Hinman, Montana		Shawn Kaye, Saskatoon	<b>RSF</b>
	Daniel Scarlett, North Battleford		Cameron Bear, Gordons Reserve	<b>SD</b>
<b>139-147 lbs</b>	Dwayne Bagler, North Battleford		Roland Kipping, Saskatoon	<b>SD</b>

Gold medals were given to the winner of each bout, and a silver medal went to his opponent. Carl Tremblay from Browning, Montana, was chosen the Best All Around Boxer at the tournament and he received a trophy. The Best Bout of the tournament went to the Tyson Favel, Gabriel Lafond fight and they too each received a trophy for their sparkling performance. Many thanks to Melson's Brewery for donating the trophies and medals.

abbreviations: Split Decision - SD; Retirement (throw in towel) - R; Unanimous Decision - UD; Referee Stopped Fight - RSF.





# NATIVE CHILD APPREHENSION

## a great clash between culture and values

reprinted with the permission of *Briarpatch*.

by E. Saultie

*Item: "On May 1, 1979, a two-year-old child was apprehended by the Department of Social Services because the mother's grandmother, with whom the child had been left, was unable to care for her. Three months later, a hearing was held and the child was found to be in need of protection. A temporary, five-month order was made committing the child to the minister. The basis for this order was the apparent inability of the mother, a 24-year-old single parent of native ancestry, to carry out the duties for her personal well-being and the well-being of the child. . . . (At the judge's view) she has been without glasses for a year, yet has not taken action to obtain them, even though the advice that her lack of glasses causes her considerable difficulty. She is without income, yet she has taken no real action, even to apply for public assistance. . . ."*

*"Although the mother in this instance expresses a strong desire to recover custody of the child, his brought under control what has been a serious drinking problem and has established a relatively permanent residence with her grandmother in Pelican Narrows. . . . The judge ruled on May 2, 1980 (one year after the initial apprehension) the mother was unfit to care for her child and recommended a permanent order be made to commit the child to the minister. . . ."*

—WESTERN WEEKLY REPORTS,  
1980, 4 W.W.R.

Incidents like this are commonly referred to as child apprehension cases. In Prince Albert, 156 child apprehension cases were brought before the Family Services Court in 1981. During the same year, Regina Legal Aid lawyers report 111 cases had been filed with their clinic. In 1982, 102 cases were filed. According to Regina Legal Aid lawyer Gerry Malloy, "this is just the tip of the iceberg". There are numerous other instances where the families did not seek assistance from legal aid.

In recent years, child apprehension has become a contentious issue in Saskatchewan. It not only occurs too frequently; in the vast majority of instances, it involves families of native ancestry.

Philip Hepworth, in his book, *Foster Care and Adoption in Canada*, notes that in 1977 status and non-status Indian and Metis children accounted for 20 percent of the total number of Canadian children in the care of the child welfare agencies (natives make up less than five percent of the Canadian population). Broken down by province, indigenous children in Saskatchewan represented 51.5 percent of the children in care. And this trend is increasing. Last summer, the Women's Division of the department of labour found that 63 percent of the Saskatchewan children in care were native.

Some of the strongest criticisms of this trend have come from the provincial legal aid workers.

Malloy believes the apprehension of native children is a form of "cultural imperialism". "Here we have a situation where white, young, middle-class usually female social workers are sent into the homes of impoverished Indian families." The effect is a great clash between both classes and cultures.

Although Malloy says the majority of initial apprehensions are justified, he feels children should be returned to the family since the crisis is over — usually 48 hours later. This seldom happens. According to Regina para-legal worker Percy Gordon, "they apprehend the kids and then they build their case."

This impression is shared by legal aid workers in Prince Albert. "In a lot of cases, apprehension is the only thing considered (by social workers) when there is a crisis in the family," Ruth Pradzynski, a Prince Albert legal aid lawyer, told *Briarpatch*. "I mean, obviously, there are some straightforward cases where apprehensions are justified, but there are a lot of other cases where they are not."

At the centre of the controversy is the *Family Services Act*, the 1973 legislation designed to protect the fundamental rights of families. According to a report prepared by two Prince Albert legal aid workers, "both in the framing of the act and in the practice of the Department of Social Services, the act falls short of this goal." The *Report on Family Services* was prepared by Ruth Pradzynski and para-legal worker Mary Oleasak, at the request of Mr. Justice MacPherson, the person currently conducting a public inquiry into the legal aid system. This "in-house" report — of which *Briarpatch* has secured a copy — provides a disturbing critique of the way poor people are caught in a system which is stacked against them.

### A critique of the Family Services Act

In 1981, the Prince Albert legal aid clinic assumed responsibility for the representation of parents whose children had been apprehended under the *Family Services Act*. Since then, their caseload has increased dramatically, but no additional funding has been allocated to the clinic.

In the course of their involvement with apprehension, legal aid lawyers have become increasingly critical of the *Family Services Act*. Pradzynski and Oleasak contend the Act should be grounded on the premise that the primary responsibility for child care lies with the family — not the government — and that the crown should only intervene when it can be shown that physical harm to a child is imminent. Yet these premises are not apparent in the Act. According to Pradzynski, the Act is based on the assumption that "government knows best".

This attitude is partially reflected in the way the Act defines "child in need of protection". Under the terms of the Act, a child may be apprehended if "he is without proper or competent supervision... if he is living in circumstances that are unfit or improper for him...," and so on.

The authors of the report maintain the definition is too broad. "It goes far beyond the fundamental abrogation of responsibility... and permits the social worker of the Department of Social Services to impose her culture or values on the family... (This is) subsequently upheld by the courts." As a result, Pradzynski contends "virtually any poor native family could have their child apprehended."

Another criticism levelled at the *Family Services Act* is that it allows too much time between the apprehension and the preliminary hearing. Currently the department may keep a child for up to 30 days before it has to provide a "notice of hearing". The *Report on Family Services*, however, states that "Once the hearing date arrives, the Department will often ask for an adjournment for two- to three months on the basis that either medical evidence or assessment is needed. Accordingly, it is not unusual for a child to be in care for up to six months before the Department is required to justify in any way its initial apprehension". All this time, the child has to be kept, separated from the family.

Greg Petrovsky, a child psychologist, says removing a child from the family and home can be a very traumatic experience. "You've not only placed the child in a new and often strange environment, but you've broken up the whole system of bonding. It's an agonizing experience for the child — and we're not even talking about the anguish felt by the parents." Once a child has been taken from the home a precedent has been set and the chance of government intervention happening again in the home becomes much greater. Petrovsky says whenever possible the child should be left with the parents, and the family taught how to work out their problems as a unit.

The Act does permit a social worker to leave the child with the family pending the hearing. But in the experience of the Prince Albert legal aid workers, "this provision has never been used". One reason for this is the difficulty a social worker has determining whether any harm will come to a child returned on an interim basis.

A solution to this problem is found in Sections 6 and 7 of the Act. These sections allow the social worker to return the child and provide support services to the family. However, child protection

workers complain "there is no budget for in-home assistance". And this is one of the strongest criticisms legal aid workers make against the Act. "They say the *Family Services Act* is preoccupied with policing the family, not with supporting it."

If the social worker decides to keep the child in care, the family has no recourse to appeal the decision. The department is not required to "show cause" why a child should not be returned until the hearing. This contrasts sharply with the situation in Ontario, where a "show cause" hearing must take place within a few days of the initial apprehension.

The restriction on parental visits is also a problem with the Act. Just as it is the social worker who possesses the responsibility of apprehending the child, it is the social worker who decides how often a parent may see the child. According to Gerry Malloy, "we're constantly being promised more time by the department, but a sadistic materialism". Malloy currently has a client whose three-month-old child was apprehended. The mother is allowed to visit the child for one hour every two weeks.

"For the child, it's like being shot into space," Malloy says. "Once every two weeks, the child gets a look at mother earth. Now, if that's not willful damage to a child, what is?"

Joyce Anderson, a para-legal worker at the Regina clinic, says parents whose children have been apprehended are in a Catch-22 situation. The parent usually has to visit the child in a department of social services office. Often, a social worker is there to observe them.

According to Anderson, "If the child cries, the social worker makes a note of it; if the child doesn't cry, the social worker makes a note of it." This information may be presented at the hearing as evidence against the parent. In addition, many parents involved in apprehensions are social service recipients, and therefore in contact with social workers on a regular basis. Once their children are apprehended, however, their social worker assumes a conflicting role, because when the case gets to court a social worker is called to give evidence. The *Report on Family Services* notes, "The problems the parents discussed with these workers — supposedly in confidence — are paraded before the Courts to show why they are unfit parents and should have their child taken away." Through this process, the parents' confidence has become their prosecutor.

### The Act must be changed

Legal aid lawyers insist the *Family Services Act* must be reformed. The *Report on Family Services* recommends sweeping changes, among them that Social Services should not be responsible for removing children from their homes, as it places social workers in conflicting roles. Instead, the report recommends "all apprehensions of children should be handled by the police and the Crown". It also suggests a show cause hearing be held immediately following an apprehension and that the "question of when a child is 'in need of protection' be explicitly defined by the Act". The report further states that additional options should be made available for returning the child to the family with support services, and that the issue of parental access be handled by the court — not the department.

### The department's response

Last year, the former deputy minister of social services, Duane Adams, established a committee to review the *Social Services Act*. Although committee members wrote a first draft of their recommendations, the committee was put "on hold" following the election of the Conservative government. However, Dan Perrins, associate executive director of the department, says revisions to the Act are currently being considered by the current deputy minister.

*Briarpatch* was told the department "agrees with some of the concerns that have been raised by the *Report on Family Services*... and is looking at addressing them by changes to the Act". While he wouldn't give any details of the proposed changes, Perrins thought they would be announced within a few months.

by Gerald Hill and Rick Axt

Corporate propaganda disguised as educational resource material has infiltrated the school system of northern Saskatchewan. How else might one describe the process by which the Saskatchewan Mining Development Corporation (SMDC) is teaching students from grades 7 to 12 about uranium mining?

The agent of propaganda is the magazine *Directions*. With authorization from the Department of Indian Affairs and the former department of Northern Saskatchewan, SMDC has distributed at least four issues of *Directions* to some 2,300 students in 45 northern schools. The magazine has also been given to reserve schools in the Meadow Lake and Prince Albert areas.

*Directions* is only one aspect of SMDC's Northern Opportunities program and public relations campaign. Other components include:

- an active speakers' bureau producing slide-tape shows for schools
- school tours to mine sites
- the purchase of books and distribution of pro-nuclear materials to school libraries
- co-ordination of summer jobs for students
- high-profile involvement in school science fairs and career expositions.

The public relations campaign undertaken by SMDC is meant to advance the interests of the nuclear industry by shaping public attitudes and generating public acceptance of a nuclear future. In the schools, *Directions* is used for that purpose.

*Directions* is produced by the Northern Opportunities branch of SMDC, and the Marketing Dept., a Saskatoon advertising firm. "The *Directions* pilot project is an opportunity for SMDC to try and address some of the questions... being asked about the complexity of issues related to non-renewable resource development in northern Saskatchewan," according to Len Erikson, SMDC northern program co-ordinator and editor of *Directions*. In response to questions about *Directions*, he also wrote that the magazine's editorial philosophy "is to try and provide its readers with informative, thought-provoking and interesting material relevant to the development of the north's non-renewable resources".

Although statements such as these imply the magazine is educational and objective, the contents of *Directions* completely shatter those claims.

#### Content analysis

Let's look at the content of *Directions* in detail, beginning with how SMDC sees the effects of uranium mining on the environment of northern Saskatchewan.

The anonymous author of *Uranium Mining and the Environment — Can They Live Together?* (issue 1, pages 4 to 7) claims repeatedly and dishonestly that uranium mines are only temporary disturbances, since "most mines are situated in remote areas where no one usually travels". In the four-page article, there are nine references to how squirrels and bears "gradually come back" to a mining area, or how "at the end of a mine's life, the lakes would simply be refilled with water and returned to normal".

Instead of specific environmental-protection measures, the article suggests only platitudes: "This (removal of vegetation at an open-pit mine) must not be allowed to happen", and "it must be a certainty that disturbed areas can be returned to the way they were". The writer downplays environmental impact problems in an attempt to pacify concerns over the ecological effects of mining.

The same article introduces another *Directions* theme: the association between "nuclear" and "electricity". Uranium "is mined, milled and later used to fuel nuclear power-generating stations" (1, 5). Or, as Murray Fulton, SMDC director of market research, puts it in another article: "over 30 countries around the world need (uranium) to produce electricity" (II, 21).

The only other basic use for uranium is in the production of nuclear weapons. Yet *Directions* — a magazine devoted to objectivity and public access to factual material — never once mentions The Bomb.

The Fulton article, titled *What is Resource Development?* (II, 18-21), claims that development takes place because "minerals are needed... to produce the things we are so accustomed to seeing. Cars, trucks, household appliances, the houses themselves". But two paragraphs later, all promise falls away as Fulton comes clean with his one true observation: "Mining companies from all over the world

## SMDC's Pro-nuclear Magazine *Directions*, Hits Northern Schools

reprinted with permission of Briarpatch

think Saskatchewan is a place where mineral deposits can be found that, when mined, will produce a profit for the company."

What are the effects of development, asks Fulton. At the top of his list are jobs and income. Then, in 14 lines, Fulton breezes over:

- unspecified "social and economic effects"
- land in northern Saskatchewan will be disturbed to some extent
- "workers also find themselves subject to certain hazards... (e.g. low-level radiation)".

Needless to say, Fulton's statements are completely inadequate as any kind of analysis of "effects". Radiation is not even mentioned in *Directions* until page 21 of the second issue, and then only parenthetically (as being a "hazard" to workers) in the Fulton article cited above.

Issue III, however, features an article by Dr. R. Woods, a University of Saskatchewan professor of chemistry and well known pro-nuclear spokesman. He reminds us several times that radiation is a natural decay process. Dead fish decay. We are exposed to radiation daily from the sun.

True enough, but hardly the whole story about radiation. Woods attempts to complete the picture: "Just because radiation is a natural phenomenon does not mean we can ignore it... Excessive exposure to radiation in the workplace (e.g. a uranium mine) may produce cancers in some people" (III, 12). The conclusions, "we must be very careful and control and minimize our exposure to radiation" (III, 12).

Woods' misleading statements are typical, we suggest, of the twisted orientation toward the truth throughout *Directions*. *Directions* tells the half-truth and nothing but the half-truth. Woods' conclusion makes it obvious. For further information, he writes "the reader should contact the specific mining companies" (III, 12).

The conclusion reflects one of the most invidious themes of *Directions*: the attempt to define what is important, i.e. what SMDC and the mining companies think is important. That is the reason why *Directions* exists.

"It's important for us to talk about your future," says editor Erikson in his introduction to the first issue. *Directions* attempts to define the future by avoiding the possibility of non-nuclear futures.

One of the tactics used to define reality is the casting account of a lad named Joe Bear, who is out of high school and off to work in a uranium mine. Of course, everything is good there—food, living accommodations, recreation, a friendly boss, "great guys" and "all that money".

With those carrots dangled in front of him, he has no conscience; he does not consider for an instant that his future may be other than what the uranium mining companies have defined for him. The story tries to make us believe Joe is just a typical boy, doing a typical thing — going to work in the mine.

In the second installment (II, 8-11), describing his week at home after his first week in the mine, Joe's conscience does stir. He visits his great-grandfather.

"You were a trapper," Joe says to his "Grandfather and father are trappers. But I've chosen to work at the mine and I wonder if I'm choosing the right road." Then, in four paragraphs of stereotypical gobbledegook (full of faces carved in birch, walks through the woods, twigs and lapping water), great-grandfather says, "Listen to your inner voices."

The reader is led to believe that the inner voices point Joe towards mining, and that the strong spiritual heritage sides firmly with him as he races in a Jeep 4 x 4 to catch his plane back to the mine.

This is life as defined by *Directions*: go to the mine, start that Jeep 4 x 4, get lots of girls, impress your friends and relatives at home.

The disclaimer at the end of the first Joe Bear story concisely and correctly expresses the nature of the series: "The character is purely fictitious and bears no relationship to any living person."

The Joe Bear series is the only content which concentrates on the lives of native people in the north. As such, *Directions* twists the real-life experiences and cultural values of northern native people into caricatures. The style and substance of the stories are patterning, simple-minded and degrading.

In the Joe Bear stories and other articles, *Directions* talks a lot about careers. Here are the statistics offered: 25 percent of all new jobs created in northern Saskatchewan will be related to mining... Another 33 percent of new jobs created will be in the service sector... Less than 1 percent of all new jobs will be created in trapping by 1991! (I, 14).

That said, *Directions* launches into its Specific Career feature. In the first three issues, seven of the nine jobs described are related to mining. That's 77 percent. Two of nine service jobs. That's 22 percent. Trapping is not discussed. That's 0 percent.

The Specific Career feature reinforces the real message that mining is the future in the north. Several other features in *Directions* are just fluff: commentary, puzzles, quizzes, book reviews, quizzes and a design (full of bright graphics and "Hi!" and "Have fun!" and "Don't peek now!"), which is a trashy imitation of magazines like *Owl* or *National Geographic* World.

We call these features fluff because their intent is to hook the reader so the pro-mining message can be delivered. In the same way, the constant reference in *Directions* to more jobs and more money as a result of resource development conceals the profits/realities/bomb motive which keeps the uranium mines going.

Educators interested in sound teaching methodology, or anyone else simply interested in quality materials should be appalled at *Directions* as a teaching resource. The tone throughout is condescending and top-down.

The first and third issues have no method whatsoever. In issue II, a mishmash of sorts appears, but on the back cover. Throughout *Directions*, the bylines are only sporadic. These are shameful omissions in any publication, especially one with objectivity as a stated goal.

#### Education in propaganda

*Directions* is a self-serving invasion by SMDC into public education. It is the "wall" of pro-mining bias dressed in the "sheep's clothing" of educational resource material: it tries to exploit a captive audience of young people who are forming values and future plans around lifestyles, careers and world of work.

*Directions* also plays on the vulnerability of teachers and schools, especially in those times of budget constraints and scarcity of quality learning resources. From the point of view of many teachers, who are often overwhelmed by the demands of their jobs, any materials that appear to make a subject area more attractive to students and save valuable preparation time tend to be welcomed into the classroom. If any industry can offer such materials, teachers are usually grateful. Slick and sophisticated handouts are seductively effective.

This is particularly true if the materials are endorsed by colleagues and approved by education authorities. *Directions* fits these criteria. It has received authorization from local, provincial and federal government agencies. Furthermore, a Teachers' Advisory Committee, consisting of three teachers from northern high schools, has been established to "ensure the objectivity of the factual material" contained in *Directions*. Having considered the pro-nuclear bias and propaganda nature of *Directions*, we seriously question the motivation of the professional judgment of the agencies and educators involved.

The provincial government, through the Department of Education, and the federal Department of Indian Affairs can do something about the problem of propaganda masquerading as education. They should be challenged to end the distribution of *Directions* and other pro-nuclear materials sponsored by private industry, crown corporations or government departments.

There must be a firm commitment by school boards and the Department of Education to counterbalance the pro-nuclear materials already in use by schools with learning resources that present and substantiate the case for a non-nuclear future in Saskatchewan.

# ROSE AUGER: a medicine woman

by Albert Burger

"The traditional medicine person's role was spiritual, healing, philosophy, wisdom and a constant to village life through the spirit world."

"My mother has knowledge of plants and herbs—if she doesn't, she asks the spirits for help in a ceremony."

"Spiritual awareness has always been in the family. Our ancestors have lived like this. My grandfather and grandmother were medicine persons. It must have been through their prayers that it wasn't lost and was brought into our generation."

"One of the reasons for Indian weakness is that they forget that sweat purifies the physical, mental and spiritual. Black, pipe and water combine, and fire, earth and sky come together. Everything is Sky—the Creator and the spirit, and Earth—the material world."

"People with material values will at first only understand the healing, but understanding comes from the Creator through the spirit world."

"One must live properly, and must know the way of approach. The best way is through a medicine person, or you might hurt yourself."

Freddie Campion, White-Rainbow-Maa

Uh-Sah-Ka-Pan-Ku received her name from a Cree medicine man in a sweat lodge at Chief Smallboy's camp in the foothills of the Rocky Mountains in 1969. The medicine man saw her character well when he named her thus: Woman-Who-Stands-Strong.

The people near her home in northern Alberta know her better as Rose Auger, but she stands strong just the same—even when sitting, as she is now, on a pile of freshly peeled logs in the bush south of the Driftless River Indian reserve.

The logs are so erected this summer into a 36-foot hexagonal building, she says. "My biggest priority is to build the centre."

Here, where "the spirit of life is all around, and forces and energies of Mother Nature are very powerful and healing."

Here, where one can "connect yourself with this force, without distractions. A place of serenity with Mother Earth and all the beings."

What this Woman-Who-Stands-Strong sees in her mind's eye is a year-round healing centre, sweat lodge, ceremonial house and—deeper into the forest—a remote retreat and an isolated survival camp. For this woman is a healer.

"In order for someone to work for the Creator they have to live where they can communicate with the spirits. There's no power in the city; that's why I see the great need for this centre."

## Working with powers

"I'm the oldest of a large family—there were 13 of us, and I was trained to be very responsible at a very young age. That was the traditional way of Indian people."

"What I do is working with powers. My grandmother told me that when I was three or four years old I would take people's pain away when they were sick. My grandfather was a medicine man and saw that no one would teach me. He put up a lodge and asked the spirits to hold off until I was older."

"This Cree woman's responsibilities, as she sees them, are the 'healing of people that come and the education of the young.' She carries a pipe and she has the authority to put up a lodge of every sort but for the sacred. She can call on 126 named powers. Sometimes she finds resistance in the traditionally male dominated world of Native spiritualism, but, she says, 'I have a pipe for everybody. The instructions that I got were to work with all people, not to judge them, that all are the work of the Creator.'"

She qualified by "having had a medicine man pass all his knowledge. Then he died." This was Robert Bluehair of Cherry Creek, South Dakota, a practitioner of the old school. He did not get the "white man's education" and could only write his name, but he was a full medicine man for 42 years until his death in 1975. Bluehair was instructed by his powers to pass on what he knew, and he travelled a number of years looking for this person.

Sometimes Woman-Who-Stands-Strong asks herself: "Why me?" There is no real answer to this question, of course, and she knows it, so she shrugs and says: "I carry out instructions." She carried out the sacred ceremonies of her lodge, fasts, dreams and seeks direct instructions—and then acts on these.

"Every spring, I must go out and climb a certain hill for so many days, so the power continues to grow just like the Earth rejuvenates. The same in the fall, before the thunder beings leave I ask them to leave some of their powers."

"I find no power in workshops. Getting up early in the morning to carry out some ritual—this is power. To get away from this alienation you bring in harmony with life."

"Tribes and people have place of power, but we must be whole in order to recognize them. Every human being has the instinct to know the natural laws—when you live in harmony with living things, that's spiritual."

A young Mohawk chief, with whom she walked once in the forest, showed her something very important, she relates. He knelt down and told her he wished to share something. He pointed to a tiny insect crawling on a leaf.

"This little bug was created by the Creator," said the young chief. "It has a purpose and a duty. This plant—that we may eat, it has a spirit. The water, which is to clean, likewise. Without these we could not live. Grandmother Moon, who controls water and the waters, and the Sun, have been created. We must be grateful, and respect all beings—the four-legged and the winged ones."

"Then I learned," says Woman-Who-Stands-Strong. "Understanding is not enough. You must live it. Then I learned it through my own efforts. Old people told me: Look for good things."

## The warrior

Woman-Who-Stands-Strong waits before the automatic sliding doors in Edmonton's International Airport behind which the passengers of Air Canada flight 849 from Frankfurt are being cleared by customs. She carries a head-dress wrapped in plastic. She waits for Freddie Campion.

Two years ago, she herself crossed the ocean in response to a summons from a German Indian Club which studies Native history and practices traditional crafts. The club paid the air fare for her and an assistant as well as providing board and room in Germany.

Contact with the Germans dates to the early '50s, when, on two separate visits, German artist Hubert Waukerman chose the family as subjects in a series of paintings. A Canadian theology student in Berlin had told Waukerman about her.

Waukerman was commissioned by a Los Angeles museum to produce studies of Canadian Indians following traditional ways. His art is on display in the museum.

Now she waits for Freddie Campion, who is her son. He finally emerges, a young man wearing a white buckskin coat and a single filed white tooth. They embrace briefly and hurry out of the building, where the hands hit the head-dress. It was given him first by an elder in 1979, and holds 12 feathers of the great-brown-spotted-eagle fringed by yellow-dyed down plumes; ribbons stream from the ends in the colours of the four directions: red, white, black and yellow. He places it on his head and feels at home again to be the man who was named in his mother's lodge White-Rainbow-Maa.

"I rarely wear it," he says. "I must earn it." "When they made it, you earned it," his mother chides him gently. "But you still feel you're not worthy of it."

Yes, he nods, agreeing.

"Freddie is helping me carry this lodge," she says. "The male side. A sexual balance is demanded by the lodge just as in life."

The awareness of a need for balance is shared by both mother and son, and—extending this also to their work with the many people who come to them for spiritual guidance or to be healed—they recognize that the spiritual must be balanced by the physical for the complete development of an individual. This is what the traditional warrior training accomplished: a young person was offered steps through a system of training in physical, mental and spiritual disciplines.

The warrior and his female equivalent, the clan-woman, is still needed today, for "they are leaders in conduct and willing to put down their lives for their people," she says.

Says White-Rainbow-Maa: "We want to find the way for our people as a nation to be whole again and be independent and acknowledge our power."

To this end, he has been training in Europe with German martial arts master Hans Riefenstahl, and is meeting in Vancouver with world champion lightweight kick-boxer Benny "the Jet" Urquidez.

"If we are real human beings then we must... have more control of our lives and environment," he says. "I believe all mankind must begin this control with himself first. He must have his spirit, mind and body in full balance... Ultimately, my hope and determination is to teach a good way to live, a good way to bring something real and meaningful to each person."

## Buffalo Robe College

Some time ago, foothills people whom they had "doctored" gave mother and son a magnificent white stallion—"the highest gift that can be offered." For many years they have welcomed all who came to again experience old traditions, return ancient songs, to be healed, and to minister their troubled children. For the past two years (and again this summer), Peigans from Brocket (Alberta) have funded a program that takes some of their young people hundreds of miles north to have their spirits infused with the powers that are summoned there from time to time. Before that, the agencies that deal with juveniles, when they deprived of them, have brought them to the Buffalo Robe College.

In 1978, Norman Goodwin of the High Prairie Indian Affairs office, commented: "As a professional counsellor for many years, I can say that I have seen a tremendous, positive change in the kids that have been through the program. Of the 10 kids involved in the spring of 1977, only four have been in trouble since. If you don't think that's very good—take my word for it: that's phenomenal!"

"The program had fantastic results," also claimed Stu Reene, a social services counsellor in High Prairie.

The California based Tribal Sovereignty Program which "support the assertion of sovereignty by Indian nations", recently began to take an interest and may assist the college.

They have purchased 142 acres of land that their father and grandfather once homesteaded. The centre they envision as a permanent home for their work will be located in the old potato patch. One can still see the rows in the one-acre field, and the old house still stands. Here, they'll build the centre, and the longhouse, and sweat lodge, "where we'll hold our spiritual happenings, ceremonies and meetings." They'll have help, too, from family, local people and Natives from many parts of the continent.

"It's not my work," says Woman-Who-Stands-Strong. "It is a life I live. It is a good life. It works." After the centre is built, "then we can build in the broader sense, with the Indian cultural ways the guiding principle".





# Norman Hanson & Ray Laliberte

by Vye Brewer

Norman Hanson was elected Association of Métis and Non-Status Indians (AMNSIS) Area Director for Area II in a by-election August 28, 1982.

Area II includes La Loche, Buffalo Narrows, Tamar Lake, Michil Village, St. George's Hill, Bear Creek, Ducharme and Garson Lake.

This interview gives AMNSIS readers an opportunity to get to know Norman Hanson and Ray Laliberte, one of the young men Norman works with. Laliberte is President of Riel's Rising Youth.

**NB:** What do you consider to be your most important job at the moment?

**NH:** My most important work right now is to help create some kind of employment.

I am working with fishermen and people in the area to try to obtain funding for a fish processing plant to be built in Buffalo Narrows. A fish processing plant would hire around 40 people, and if a cannery for pet food was included it would employ more people. As it is, the fishing industry employs people from Winnipeg. Also, the fishermen would get a better price for their fish if the cost of transportation to Winnipeg was eliminated.

I am also working on a post cutting operation that would employ people from each Local. The problem is to find a market, whether it be through government or private industry.

The Community Employment Program creates temporary employment. We have to look at short-term jobs, but at the same time, we have to work toward long-term goals.

**NB:** What other projects are you working on?

**NH:** I am working on a youth program. Young people have to be politically aware to prepare them for their roles as future leaders. An organization called Riel's Rising Youth has been formed. The group is with Local 62, but it has plans to organize on a regional level. There are seven directors who are working on a membership drive. One of the objectives of the group is to get funding for activities in 1985, which is the International Year of Youth.

**NB:** Ray, you are the President of the youth organization. What do you see as the objectives of Riel's Rising Youth?

**RL:** Our long-term goal is to up the membership of AMNSIS. A person must hold membership from AMNSIS to get membership in Riel's Rising Youth. We are an AMNSIS wing. Our goal is like the AMNSIS goal — that is, to unify the Métis of Saskatchewan under one association.

I would like to see other young people using their energy constructively by organizing instead of destructively, when there are no resources, no organization.

**NB:** I asked the AMNSIS Board of Directors if I could bring a youth representative to one of our Board meetings. The youth rep would identify the needs of youth and the Board could help the youth set up a structure for getting short-term goals completed.

**RL:** A resolution was passed in Batchoie to set youth up financially to organize for 1985. The resolution also proposed the creation of jobs as youth field workers.

**NB:** How do you see government involvement in funding employment schemes?

**NH:** If the government is not prepared to give economic development aid for the area, the government has to be prepared to give social assistance.

I intend to work collectively with other groups such as the Northern Municipal Council or the Northern Local Government organization, LCAs, the Native Women's group and Riel's Rising Youth. I feel we are working toward the same goal, that is, trying to create employment for the people in the north, and if we work together, we have a stronger voice.

I am also involved in organizing sports activities especially curling and hockey. Last year, I coached a senior and midget hockey team. I took 20 young men to the Western Canada Junior Native Tournament in Hobbema last winter. We have talent among young hockey players. I want to see some kids in the area go up to junior calibre. The young hockey players would have a better chance if we had artificial ice.

**NB:** What is your background?

**NH:** At an early age, I started out fishing and trapping. I worked in a fish plant for two months. For two years, I did seasonal work with the Department of Natural Resources. I worked as a foreman and a standby foreman. I worked as a weather observer in Buffalo Narrows for four years. I worked for the government for eight years and two months as a housing grant officer in the area from Ukrainian City to Beauval. I've lived in Buffalo Narrows my entire life. I am married and have four children.

# Jim Carrier

The following interview with Jim Carrier,

President of the Saskatchewan Trappers' Association was done by Joan Beatty, Editor of the *Newbreed Journal* during the annual Trappers' convention in Prince Albert.



**NB:** What did you think of this year's convention?

**JC:** I think the convention this year started off slow but it sure came up in colors. The second day, there was a lot of people here and a lot of good resolutions. I think it was one of the best conventions we've had in a long time.

**NB:** How many trappers attended?

**JC:** There were seventy delegates. With the problem we had getting funding, and the incentive grants, many of the areas who get that money through the black fund so they can attend the convention didn't get there. Still we got a tremendous crowd and a good active crowd at that. That's what we need. We need good communications amongst us. That's exactly where we have to start again.

**NB:** I understand because of the by-elections taking place (P. A. — Duck Lake Constituency) government officials couldn't speak?

**JC:** Yes, that's true and it's kind of sad when the policies are set up like that. We are prepared and we want to make sure we have the right kind of people here to answer our demands, our questions, our resolutions. There were no speakers here. This kind of hurt the people but again, there were enough trappers with knowledge, enough directors with knowledge to answer most of the questions. I think this is where it should really start anyway. But not having those people here, it wasn't really that much of a problem.

**NB:** What kind of funding has the Trappers' Association received in the past?

**JC:** It was tremendous in the past couple of years, just before the previous government was defeated. We had \$128,000 a couple of years ago. That went into trapper training programs, travelling expenses where trappers are subsidized going way up north, we help them make their portages. I understand many of the trappers didn't get out because of the lack of funding. Some of the boys who graduated from the trapper training schools last spring couldn't get out because there was no funding and we couldn't help them. They were presented a \$2500 grant to start them off but they didn't get a thing. I was really sad about that because I really worked hard to get these young people going on their trapping.

**NB:** Are you expecting more funding from the provincial government this year?

**JC:** The government told us in black and white that any organization existing had to help itself. I think I agree with that. I certainly agree that we have to do more for ourselves. We have to get around more, but nevertheless, any organization always needs funding. We're no different. We have to have funding. There are people in the north who just can't afford to get around. Travelling in the north is very expensive. There are a lot of isolated areas you can't drive into, you have to fly in. So the government is really going to have to come through with funding.

**NB:** I understand you have again taken over as president of the Association. In this one of the areas you're going to be concentrating on.....getting more funding?

**JC:** Certainly. I like the challenge. I was in here previously as president for seven years. When we started out, we had nothing. We had no funding, no communications, no trapper training, nothing developing, nothing improving, just a static situation. The first two years were tough. But once we started to get through to the government, getting policy and making them understand our needs, it started to work from there. I am in the same predicament again, starting from the grass roots. The new government wants to find out where the money is being used in various areas and I don't blame them. I think that's the way it should be. You have to know what your money is doing. So this is what we'll be doing, making sure the money gets out to help the people in the communities. There is no employment in a lot of the areas outside of trapping and fishing.

**NB:** What are some of the problems that were brought up by the trappers at this meeting?

**JC:** I think the land-use policy is a very important one. There are problems there. The population is growing. The people are moving north and causing problems for the trappers. The boys have said "let's do something about it. Let's draw the line here and make sure we have our areas for our use. After all we have to make a living from there."

There is no control of timber wolves. There are many timber wolves who hunt 24 hours a day and as the packs grow, the moose and deer get depleted. I understand that in the Territories and far northern Saskatchewan the wolves come into communities and kill and eat dogs. That means there is no moose, no deer and no caribou around the area. Over in our area (Cumberland House), there were forty two head of cattle killed last summer and that's a lot of money. And nobody is doing a damn thing about killing them and controlling them. The government is not doing anything. I think a bounty would be the answer. Put a \$50 to \$75 bounty in there and the boys will go out and get them. One of the regulations passed here was that poison be used again but I don't know how the government will act on it.

**NB:** When you pass resolutions here, what is done for follow up?

**JC:** They're recorded and they're given to the Wild Life Branch and forwarded to Regina. They're looked over by government and decisions are made whether to accept them or not. Many times they're accepted and a lot of times they're not.

**NB:** I noticed last night's trappers' party was very well attended. There was no drinking and everyone had a good time. People seem to pull together. Do you think it's because we're facing tougher times?

**JC:** Well, you know we're up here. We used to have a lot of problems with the boys coming in from the north. They're up there isolated for the winter, they come down here, they want to party, they want to forget about the convention. But now, I don't think you saw any person involved with liquor here in the past three days. I am really glad about that because this way, you know what to do. Things that are said here, you take home and let your fellow trappers know what has taken place.

**Editor's note:** Carrier will resume the presidency of the Saskatchewan Trappers' Association for a year upon the resignation of Loaz Morin of Tarnor Lake.

## BOOK REVIEW

TRINITY  
by Leon Uris; Pelican Books  
reviewed by John Cuthand

After a marathon non-stop reading of this astonishing novel I am convinced the Indigenous Irish are really an Indian tribe washed ashore on European soil. The parallels are that close. Actually the cultures are somewhat different but the impact of colonialism is remarkably the same. *Trinity* is an Irish equivalent of *Bury My Heart at Wounded Knee*. Both are award winning novels that champion the cause of a misunderstood and misrepresented people. *Trinity* is the story of a reluctant Irish rebel whose life is ultimately determined by the oppression his Irish Catholic people bear, living under English rule. His name is Coener Larkin and he is the inheritor of an incredible heritage.

The Irish, like Indians, were colonized by the English. Shortly after their defeat at the Battle of Boyne, English forces under Oliver Cromwell terrorized the Irish countryside. At Drogheda, a small village, Cromwell orders the Sand Creek-like massacre of every Irish man, woman and child. In justifying the slaughter of children Cromwell echoes a sentiment shared by famed American Indian fighter General Sheridan, for the same reasons, two hundred years later - "ains make lie". Herein lie strong parallels. The Irish are removed from the best lands,

which are given to the English colonizers. Their history is belittled, their language forbidden and their rights determined by foreign rule. In short, they may as well be Indians.

Coener Larkin is born to rural Irish Catholics living in the upheaval of turn-of-the-century northern Ireland. His reserve-like existence gives him intimate knowledge of his people. The story tells woe-tale of Drogheda, the brutal small town-like devastation his people faced during the potato famine, and stories of the ancient Celts, his ancestors. Again, like Indians or any other ancient peoples, the Indigenous Irish view history as real and immediate.

For many Native people the fascination of this book will lie with the internal torment Larkin faces. He simply knows too much. He can't accept his lot in life nor can he immigrate like thousands of his people do as fodder for England's overseas colonies. He learns, like his grandfather Kely before him, that his people must rebel. This agonizing decision is forced on him by his haunting history and immediate oppression.

Many of his people find solace in drinking, fighting among themselves, or becoming "good Irish" in the view of their oppressor. Again, need it be said, they live an Indian-like existence. Larkin joins the Irish Republican Brotherhood, the forerunner of the IRA. His life culminates, ironically enough, near the village of his birth.

This fascinating novel should be added to every Metis bookshelf. Highly recommended reading for those who want to truly broaden their horizons. It's not about Indians but it may as well be.



## What do aboriginal rights mean to you?

by Larry Lakbert

## kukwachimin



RICK PETERS  
Second Year Administration

First of all, the term is a nice-sounding, legal and political abstraction, in that one can claim to have aboriginal rights; however, until these rights are officially recognized by the government, it remains an abstraction. Upon official recognition these rights must include the rights to the land and its resources, plus the right of self-determination and self-government of the aboriginal (first) people of this land.



JAMES BEAUDRY  
First Year Social Science

The original people of this land are entitled to special rights and privileges. Aboriginal when defined means first people to inhabit a certain sect of land; therefore our people should be able to uphold their beliefs and convictions as a nation. We should have control over education, administering our own government and basically to have a voice in our destination.



GAIL BITTERNOSE  
First Year Fine Arts

It means our original rights to our land and resources because Native people are from this land. We had these rights before the Europeans migrated to North America. Aboriginal rights is any and all rights concerning land, resources and the people that administer it. Today society does not want to realize that Native people are the original inhabitants of this land and always will be.



GLENN ROSS  
Second Year Administration

It's hard to say because the governments are always disputing the meaning of the words and to what extent it applies to the Native people in the courts. They always seem to come up with different definitions for the aboriginal so in the end it is hard to define aboriginal rights. Basically, aboriginal rights means special consideration for Native people from the government with respect to land, education, resources, hunting and nationality.



MILTON TOOTOOSIS  
Second Year Social Work

Rights that were promised to Native people of Canada through treaty negotiations of our ancestors and the Canadian government. These rights include education, tax exemption, reserve land, percentage of the resource profits, and basically an equal role in society as it is today. However, our Native leaders are still negotiating for these rights just mentioned; it should be determined after the constitutional negotiations are over.



NEIL STARR  
Third Year Art

It means that Native people have occupied this land from time immemorial; as a result they have exclusive rights to all lands in this country. This means they should be able to gain compensation for all the resources taken from the land as well as have the right to run their own affairs. They are rights inherent from the Native people themselves and are manifested by spiritual occupation of ancestral lands.



By Paul Claude  
Domest Housing

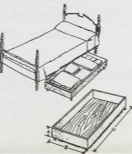
#### by Paul Claude

New Year's has come and gone, along with all the resolutions which I made with such earnest and determination just a few short days ago. I think I may have been aiming for the sun while I have only enough thrust to reach the moon. I suppose, like others, I have a tendency to set my goals too high, almost planning for their failure. I'm still smoking. I haven't lost any weight and I'm not doing the many other things which I firmly resolved to do. Well, I've decided to start all over again with only one resolution and one that I know I can keep. If you've had similar luck with your recent resolutions, why don't you join me? By the end of this year, we'll all be able to say with pride, "We did it!" What I have resolved is to spend this year in providing a more comfortable and efficient home for myself and my family.

In order to accomplish this, I'm going to be putting into practice much of the advice I have already presented to you in the past few months. In addition, I will be bringing you many more hints and suggestions which I plan on using myself. However, I'm going to need all the help I can get. So if any of my readers have a hint or simple project they feel would be of interest to the rest of us, mail them in and I'll share them with all of you in future editions of this column.

One problem that almost every householder encounters is that of there never being enough storage space. As I promised you last month, I will be presenting you with a number of storage projects in the next few issues. This month, we will be looking at two more areas of the house where we can utilize space which would otherwise be wasted. First, we'll be going under the bed and then over the doors.

Here is a simple trundle chest that anyone can make or use. It has lots of room for storing all your extra bedding, clothing or whatever and it rolls right under the bed, adding a warm touch to any decor.



#### OVER THE DOOR STORAGE UNIT

Most ceilings today are eight feet high, while the doors are usually six feet eight inches high. This leaves over a foot of space above the door. Over a foot of wasted space, which could be better used for a small storage unit. All you will need is a rectangle made of 1 x 8 or 1 x 6 pine, fitted with a sliding door. This unit rests well on the top of the door frame or trim and is prevented from slipping by attaching a pair of angle fasteners as illustrated below.

#### How to make it:

- Cut two pieces of pine, the length of the door trim above the door.
- Cut two more pieces, 1 1/2" less than the distance from the top edge of the trim over the door to the ceiling.
- Nail the four pieces together, attaching the top and the bottom pieces over the end pieces. Dot the edges with white glue before nailing together.
- You can buy plastic or metal channels for the sliding door from any hardware store. They are inexpensive and easily installed. You can create your own channels by attaching small strips of wood inside the rectangle where you want the doors to be. Either way, install the channels before cutting out the door.
- Carefully measure the height from the bottom groove to the top groove. Make the door 2 inch wider than half the width of the rectangle. This will give you an overlap in the centre making certain that the unit is closed while the doors are in the closed position. Now drill a 1-inch hole on either end of each door for a door pull or attach decorative door pulls of your choice.
- Finish the unit by staining or papering to match or blend with the present room decor. You might also attach a scrap of carpet material to the inside bottom of the unit to prevent soiled items from becoming soiled.

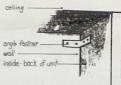
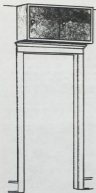
When the unit has been constructed and decorated rest the bottom of the unit onto the top edge of the door trim and raise everything up against the wall and the ceiling. Install the angle braces/fasteners as illustrated.

#### UNDER THE BED STORAGE UNIT

You can make it as big as you like as long as the height (dimension A) does not prohibit it from rolling under the bedrails or foot of the bed, depending on which way you choose to use it. The chest should be three inches narrower (dimension B) than the width of the bed or the space between the posts at the foot. The length (dimension C) of the chest should also be three inches less than the space between the two posts on one side of the bed.

The material we'll use for this unit will be one-half inch plywood. After you have determined the desired size and cut the pieces appropriately, dot all edges to be joined with white glue and fastened with four-penny nails or some other similar fasteners. (Special note: while determining the height of your trundle chest, be certain to take into consideration the casters which will be attached to the bottom.) You can also construct a cover for your chest. Make it fit as the cover of a shoe box fits, with the edges of the lid fitting over and around the outside dimensions of the chest. This will provide a greater degree of protection for the items to be stored in the chest. You might also line either the bottom of the chest or the top of the lid with cedar strips or veneer to further protect your delicate fabrics from moths and similar hazards.

Now fasten four flange-type casters to each bottom corner of the chest with small sheet metal screws. These will hold very well in the plywood. Finally, finish the chest off in whatever way you choose. You can paint it, stain it to match the bedroom suite or you might even cover it with the same material as is used to cover the floor, be it linoleum, tile or carpet.



#### Hint of the Month

You can make your own chemical drain cleaner by mixing 1 cup baking soda with 1 cup table salt and 1/4 cup of cream of tartar in a tight-fitting glass or metal container. Be certain to mark the container clearly and accurately if storing. Use this mixture as you would a commercial chemical cleaner.

As I stated at the beginning of this article, I will be depending on my readers to provide me with topical material for future editions. With this in mind, I am making one more resolution. For anyone who writes me this year with their helpful hints, simple projects or constructive comments, I will be sending a copy of our *Home Care Manual*. This is a flexi-bound edition of the actual training manual I use in preparing our own field workers for their maintenance counselling activities. This edition contains a full range of household repairs from the simplest loose screw to some very major renovations projects. All of the articles are accompanied by large, easy-to-read diagrams and down to earth instructions. Write to me and I will mail you out a free copy. Send your letters, ideas and projects to:

The Home Medicine Man or Paul Claude,  
c/o The New Breed Journal  
2505 - 11th Avenue  
Regina, Saskatchewan



Voice for Leonard Pettier (American Indian Activist)

When I was corralled  
two eagles appeared from a cloud  
and leapt their paths of braile  
across the sky

I felt  
followed and was free  
reaching a clump of pines  
I rested. Not knowing my direction

I prayed to the spirits of the earth  
and the hereafter: give me strength  
give me strength  
strength

the sun was a lamp  
I moved on  
quickly away from a life of prison.

A row of fields stretched in line  
cultivated as clean as a cell  
my people hoped I could fly  
I could not

I was caught  
there is no sun now  
we are what we are.

A.G. Ruffe



DREAMING

I travelled Far last night  
Down the rushing river  
Past towering castles on the hilly land  
Onto plains I never seen before  
Fighting battles to win her love  
Sailing across the foaming dark sea  
Soaring through the clouds,, past the mountain tops  
Wishing it wouldn't end, till I awake

As the suns light shines across the land  
Birds singing their songs  
Willows rustling in the wind  
the waves crashing to the shore  
Flowers reaching for the sky  
Ever so slowly it sinks into another land  
Causing a reddish glow  
the wind blows a gentle breeze  
Another day has gone by

ROSE

A Red Rose grew from this earth  
Sun shone its living light and kept it warm  
Rain gave its fresh water, and helped it along  
the wind blew the dust off the petals  
And man came along and fooled around  
till only broken stems and crushed petals remained  
Nature came along and started over  
Many men came along and praised the man  
While the earth and its friends helped the flowers  
along

Donald Motin



Moose Soup

1 moose roast - 3 pounds  
2 onions (freshly - diced)  
8 carrots (large) sliced  
3 potatoes (large) - diced  
1/2 cup barley or dry soup mix  
1 package onion soup mix  
Simmer meat and barley and onion for 3 hours.  
Remove meat from bones and cut into small pieces.  
Add remaining ingredients and simmer for 1/2 hour.

Sweet & Sour Moose Meat

2 lbs moose meat, beef or pork  
1 can tomato soup  
1 cup brown sugar  
1/2 cup vinegar - Garlic to taste  
Cut meat into cubes. Coat with flour. Brown in frying pan with lard or oil. Add remaining ingredients and simmer for one hour.

Broiled Mooseburgers

2 lbs finely chopped or ground up moose meat  
1 1/2 tablespoons chopped green pepper  
1 1/2 tablespoons chopped onion  
1/2 teaspoon salt  
1/2 teaspoon pepper  
bacon strips  
butter  
1 can mushroom soup  
1. mix meat, green pepper, onions, salt & pepper  
2. Form into hamburger shape.  
3. Put a piece of bacon on each patty.  
4. Dot surface of each meat patty with butter, then broil or fry for 6 minutes on each side.  
5. Heat the soup in a pot and stir.  
6. Put some soup on each patty before serving.

Rabbit Tenderizer

To tenderize rabbit, cut up and marinate for 24 hours in 1/2 parts olive oil and 1/2 parts red wine vinegar. Make sure marinade covers all of rabbit. Leave sitting in the fridge. Then fry.

Rabbit Stew

2 rabbits  
2 potatoes  
1 cup oatmeal  
2 cups flour  
6 cups water  
1 tsp salt  
Cut the rabbit in pieces. Put water in pot. Add a teaspoon of salt. Add rabbits and potatoes. Bring to a boil. Add the flour and oatmeal a little at a time. Boil for 15 minutes.

VVCV^6P6UP^  
JA<363^  
^d b.76.1 r d i a f 7 l . c f 6 u  
P^h  
V7i 06 P^0 VC0 P F 6 . 2 ^ 2  
P 7 d 3 a . U . 6 . a f c 6 . 0 f  
^2  
V7i 06 P^0 VC0 P F 6 . 2 ^ 2  
P^0 C 6 . 7  
V7i 06 P^0 VC0 P F 6 . 2 ^ 2  
d 3 . 5 . 0 . 0 . P . 6 . 3 7 ^  
V7i f . u . V . 6 . 0 . a . a . P . P . 3 P  
C 6 . 7 . P . 6 . 2 . ^ . d . 6 . P . P . 0  
P . 6 . 2 . C . 3  
V7i . 0 . a . f . 3 3 . 2 . P . 7 6 . u . 7 . V . d .  
P . n . d 7 . 6 . a . U . P . 6 . P . d 7 . 6  
P 7 C 3

A . 7 ^ 7 ^ a P b d i  
P d 7 b P P C 3 b P ^ a P 6 3 . i  
d . 3 ^ a P 6 . 6 ? d 3 . 0 . C . a . d .  
3 ^ a P 6 . 6 d f l 0 d 3 C o a n c  
3 . u o c 3 U c P 6 3 ( 0 4 ) P 6 -  
d VC 0 6 d 3 6 2 f . V f 6 c f c d  
P . 3 6 . 2 ^ a P 6 . P 6 - V 7 . P . 9 6 3  
P . 2 . 6 . a . C . 3 . P . 2 . 3 . v . 2 . 6 3  
P 7 . 6 . 6 2 . f . 7 . 3 0 . n . d . C . d . f .  
P 0 . 2 . c . 0 . 6 . 0 . v . i . 1 3 - 6 7 0  
P 6 . 6 3 5 v 2 P 0

1. 6 P P ^ a 3 P . 9 . a . 6 . i . C 6 . 1 . V ^ 3 . i  
P . f . 6 . d 7 . n . P . a . C 6 . 2 . P 6 . d . a . 4  
P . C 6 . 7 .  
2 P 6 . C . d . - a c . 6 3 . n . 6 P U . a  
P . 7 . 4 . n  
3 P 6 . d . d . 6 3 . 0 . P C . a . n . P 6 4  
C . i . e . c . 3 6 3 . n  
4 P 6 . c . C 6 7 ^ C 7 C 3 4 . i  
a . n . P . a . 0 . c . 3 6 3 . n . 3 7 4 . i  
5 P 6 . 6 P 7 6 P 7 . a . a . C . 7 . 3  
A . 7 . 6 . 2 . a  
6 P 6 . P . 6 . C . 6 3 P P . a . 3 . C . - P  
P . 4 . P . 7 . 3 . P . 2 . P . n . d . 5 . P . 2

A . 7 ^ a ^ 3 D  
P d 7 6 P P C 3 v 6 . 6 2 f c 0  
^ d . 0 . 3 3 . i  
0 . 2 . C . 6 . 6 .  
V 4 . P . 9 6 . a . n . P P 3 C f f P . i  
a . P . 6 . 6 . a . n . 2 . P . 7 6 . i  
a 6 . C . 7 . P . 9 6 . i . P . a . C . v . n  
P . 7 . P . 7 6 . 7 . 2 . P . 0 . C . 6 . 7  
V 6 . P . V . 6 . P 3 . a . C . 0 . i  
A . 2 . C . P 6 . P . V . i . 6 . 2 . 6 . P . L . a .  
a . V . i . P . a . C . 6 . 3 . 2 . 3 . P . 6 . U . a .  
V . i . D . U . P . n . P . 7 . 6 . 6 . P . U . d .  
P 6 . 5 . n . P . P . 2 . f . P . 6 . i . P . 6 .  
V . 6 . P . a . V . i . P . 9 . 4 . i . P . 7 . P . 6 . 0 .  
6 . P . P . 7 . f . P . P . 0 . 6 . P . d . P . i  
f . C . C . a . 7 . 3 . 2 . 3 . i . P . 2 . P . a . n

## Officer Rescues Mother, Son

**Cumberland House (CPI)**—A mother and her young son, rescued by an RCMP special constable after they plunged through this ice into the Big Stone River are expected to recover from the ordeal.

RCMP said Sylvia Lambert and her three-year-old son, Jamie, fell into the river after the attempt to rescue him when he wandered onto the ice. When Special Const. Robert McAuley finally slid across the ice on his stomach 35 minutes later, Jamie was unconscious and his mother was in shock.

"They managed to get a rope around them and pull them both out," McAuley's brother Leon, said Friday. "It's a miracle they both survived."

An officer gave Jamie mouth-to-mouth resuscitation and the two were taken to Cumberland House and then flown to hospital in Nipawin.

Leon McAuley said Jamie was unconscious for 10 minutes during the ordeal.

## Donna Pinay Wins Against Roomer's Discrimination

**Regina**—Ken Norman, Chief Commissioner of the Saskatchewan Human Rights Commission, recently announced that an inquiry into the complaint of Donna Pinay was done satisfactorily concluded. Donna Pinay, who is of Indian ancestry, alleged that she was discriminated against when she was refused service by Mary Roome at Row's Highway Restaurant.

Mr. Norman said, "The Attorney General, Gary Lane, appointed Regina lawyer Ron Kruszinski as a Board of Inquiry to hear the matter. However, on the date set for hearing the complaint, counsel for the Saskatchewan Human Rights Commission Milton Woodard and counsel for Mary Roome, John Epp, appeared before Mr. Kruszinski and requested the Board of Inquiry to issue a Consent Order including terms on which the two parties had agreed. The matter was then settled without hearing."

"The Consent Order which was issued November 2, 1982, requires the respondent, Mary Roome, to refrain from any further contravention of Section 12 of the Saskatchewan Human Rights Code, to supply a letter of apology to Ms. Pinay for the affront to her dignity, and to pay to Ms. Pinay \$200 in compensation for the humiliation she experienced."

Norman said, "Unfortunately, it is still the case that people of Indian ancestry in the province cannot enter public places confident that they will be treated in a non-discriminatory manner. Complaints of this kind are a matter of serious and continuing concern to the Commission, since they reveal a very fundamental and apparently unchanging problem."

## Indian Child Documentary Wins Award

**Regina**—Our Children Are Our Future, a sensitive and compelling documentary on Indian child welfare, was named the best documentary feature at the 1982 American Indian Film Festival, held recently in San Francisco.

The American Indian Film Festival is run by the American Indian Film Institute and focuses on films by and for Indians which depict the contemporary Indian experience.

Pointing out that the film was judged by an all-Indian panel, Tony Showell, director and producer, said the award "is particularly gratifying and is an indication that the film's message accurately depicts the Indian point of view."

Our Children Are Our Future was also entered in a non-competitive film festival in New York City, sponsored by the Museum of the American Indian and has been seen nationally on the CBC television network.

The University of Regina played a key role in attracting financing for the film, acting as a sponsor for the film's production company, Direction Films. The company was then eligible to receive grants from charitable organizations, including the Donner Canadian Foundation.

The University of Regina is co-operating in Tony Showell's current project to produce a film series on Canada's history from an Indian point of view.

## Planes Face Drug Search

**Prince Albert (CPI)**—RCMP are planning to search commuter planes flying to the isolated Key Lake mine construction camp to cut off shipments of illegal drugs.

Randy Thompson, RCMP officer-in-charge of the Pinehouse detachment, said police have investigated about 15 incidents at the camp, located about 600 kilometres north of Prince Albert. The investigations involved a rape, the beatings of two security guards and a brawl involving about 50 persons, which with one fatality was racially inspired.

About 900 men and 80 women work at the camp. Key Lake security officials declines comment, except to say that problems at the mine are no greater than those at other isolated camps.

## Life Skills Classes Completed

**Meadow Lake**—A graduation dinner was held at the Norwester Motor Inn for 12 students who received certificates for successfully completing a 16-week Life Skills class sponsored by the NSIM (Non-Status Indian & Metis).

Graduated students: Leonard Oullette; Thomas Oullette; Manley Bishop; Albert Laford; Madeline Moe; Velma Delorme; Linda Bouvier; Phyllis Flannwood; Nancy Bell; Billy King; Rita Myette; Yvonne Murray.

Henry Tourand from Meadow Lake was the Life Skills coach. He took a 6-week Life Skills class training in Moose Jaw in July and August, 1982. He was sponsored through the NSIM program. This was his first teaching class as a Life Skills coach.

**Livingston**—A graduation dinner was held in the classroom for 12 students who received certificates for successfully completing a 16-week Life Skills class sponsored by the NSIM.

Students who graduated (top row, l to r): Therna M. Bealy, Cecile Campbell, Linda Carter, Therna Brady, Helen Aultman, Rose Ann Carter, Margaret Healy. (Front row, l to r): Clarence Malouf, William Peebles, Larue Carter, Kathleen O'Hair, Kathleen Warkentin.

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



## Northern Boy Wins Logo Competition

**Regina**—The joyful design of a young Southeast boy is to be used as a logo for the Saskatchewan Science and Energy Centre (taking shape in Regina).

Eric Morin, 11, a Grade 5 student at Raindeer Lake School, was one of more than 500 elementary and high school children in the province to enter the competition to promote the science centre.

Morin's design features a star with human features surrounded by the words "The Saskatchewan Science Centre".

It emphasizes in a playful way "the centre's emphasis on the unity between science and life", said Valerie Preston, project manager of the science centre.

Morin's prize is a tour of the old Regina power house which will eventually house the science centre—and a visit to the Ontario Science Centre in Toronto, on which the Saskatchewan project is based.

## Survey Shows Volunteers Contribute Millions

**Regina**—A survey released recently from the Saskatchewan Association of Non-Governmental Social Services Agencies (SANGSSA) shows that volunteers contributed at least \$1.2 million worth of their time to social services in Saskatchewan last year. The contribution results from volunteer work done by more than 100 non-governmental organizations commonly known as NGOs. There are over 200 NGOs in Saskatchewan; had they all been surveyed, these figures might well have doubled. An NGO is a community-based group which operates independently of governmental departments.

The survey also shows that volunteers in the surveyed NGO community contributed over a quarter of a million volunteer man hours in 1982. NGO agencies touched the lives of more than 170,000 Saskatchewan people last year, helping one out of every seven people who live in the province.

Kathy Wassman is the president of SANGSSA Board of Directors and spokesperson for the NGO community. She says SANGSSA agencies offer help to all kinds of people in need. Big brothers and sisters are recruited, battered wives are sheltered, people in crisis are counselled and jobs are found for the unemployed. These are just a few of the many services provided by NGOs.

Despite the overwhelming contribution these volunteers, staff and their community boards have made, the future of the NGOs is in jeopardy.

"The current economic climate and the reductions in government spending announced in the November mid-budget survey are," says Wassman, "Curbcuts would really hurt us. Our funding is already inadequate and the number of people in need is growing."

## Bishops' Report on Economy is Practical

**Ottawa**—A report by a commission of the Canadian Conference of Catholic Bishops on the economic troubles this country is going through has upset some people in high places, and is gaining support by many other groups.

The report is called *Ethical Reflections on the Economic Crisis*. In 10 pages, it goes right to the core of the problem: unemployment. It criticizes the way "maximization of profits" has become the only goal for many corporations, the way the unemployed and the poor are put outside the mainstream of national life, and the way unemployment and poverty are accepted as normal or natural.

The eight bishops who wrote the report admit they are not economists. But as priests they are as keenly aware as anyone of the personal hardship unemployment brings.

As New Democratic MP Laverne Lewycky commented: "In many ways the report is better than any purely political analysis because it stridently conflicts into the area of what is right and wrong and does not dwell on what is purely practical and pragmatic."

The bishops call for new labour-intensive industry and thus echo those progressive voices that for generations have called for an end to our dependency on short-run resource exploitation that leave us empty pits and ghost towns. They call for an industrial strategy: an overall approach to what jobs are being created and what will be needed in the future.

Most important, the report recommends that labour—that is, people—rather than maximized profits be the number one priority.

Response to the report has been widespread but criticism has been harsh, too. The Conservative finance critic, Michael Wilson, said they were "barking up the wrong tree", arguing that high profits would eventually create jobs. He also didn't like the idea of more taxes for excess profits (which, of course, helps to explain why Tony MPs voted with the Liberals to reduce income tax on the rich by 10 percent).

Prime minister Trudeau responded to the bishops' report flippantly. But when he realized the report was receiving public support, he took time out from his trip in the sunshine of Thailand to say the bishops were not very good economists.

To contrast the prime minister's statement, the Canadian Centre for Policy Alternatives, an Ottawa-based group of economists and sociologists, supports the bishops by saying their statement "cuts through the heart of the economic crisis."

## Eldor Mines Given Approval for Mine-mill Project

from the Northland News

According to a government press release, Saskatchewan Environment Minister Neil Hardy has given approval to Eldor Mines Ltd. to construct and operate a uranium mine-mill project at Collins Bay on Wollaston Lake in northern Saskatchewan.

Eldor Mines, a federal Crown corporation, acquired the Collins Bay Mine and the Rabbit Lake uranium mill earlier this year from Gulf Minerals. The uranium ore-body will be extracted by open pit method and will be processed at the Rabbit Lake mill. It is expected that the first ore to be removed from Collins Bay Mine will be in 1984.

Since Rabbit Lake mine and mill are already operating in the area, the Collins Bay B-zone development can be viewed as an extension of an already existing activity. As the Rabbit Lake mine is depleted by the end of 1983, the B-zone will provide the ore to allow the Rabbit Lake mill to continue operating until 1991. Eldor Mines Ltd. will make a direct expenditure of approximately \$400 million, including capital and operating expenditures, a significant amount of which will be spent in the province over the life of the project, with related royalties and taxes accruing to the government of Saskatchewan.

The project operating at Rabbit Lake employs more than 300 people. Development of Collins Bay B-zone will ensure the continued employment of these people instead of job termination by 1985. In addition, about 60 new jobs will be created by the B-zone development bringing total employment to approximately 400, Hardy said. The schedule of the present employees on a seven days in, seven days out basis, will continue at the new mine and therefore will eliminate problems associated with abandoning communities.

Eldor Mines will be required to meet the mitigative measures outlined in the environmental impact statement and the three addenda that have been prepared on the project. The addenda addressed the major issues of feasibility of tailings disposal in the old Rabbit Lake mine site, and modifications to the mine pit design at Collins Bay to ensure stability of the mine walls that will extend into Wollaston Lake.

"A comprehensive public involvement program was undertaken by Saskatchewan Environment to ensure an informed public review of the proposed project. Five information meetings were held throughout the north. Northern interest groups and communities were provided funding by Saskatchewan Environment for assistance in reviewing the environmental impact study and in participating in the meetings," Hardy said.

"I feel that the concerns associated with this project have been adequately addressed in the environmental studies. I feel confident that the proposed mitigative measures based on key department and public concerns related to the mine, the dike extending into Collins Bay and the final disposal of the tailings, will ensure an environmentally sound project."

## Northern Municipalities Act Introduced

taken from the Northland News

Northern Saskatchewan Minister George McLeod says the introduction of the Northern Municipalities Act in the Legislature on Dec. 16 marked the culmination of extensive public consultation on the future of northern local government.

"The major consultative process recently completed has enabled the provincial government to bring forward a progressive piece of legislation which provides for increased autonomy and responsibility for local governments in northern Saskatchewan," McLeod said.

"The legislation provides northern local governments with municipal powers and responsibilities which compare favourably with those enjoyed by their counterparts in the southern part of the province."

Under the proposed legislation the three incorporated centres of La Ronge, Crowsnest and Uranium City would continue as towns, while the nine communities currently administered by local community authorities would become northern villages. As well, the legislation offers most of the 24 communities with local advisory councils the opportunity to become northern hamlets.

The Northern Municipalities Act also provides for the creation of a northern revenue-sharing program.

"A revenue-sharing fund would be established to provide enriched operational and capital grants for the northern communities," McLeod said. "This would give the local governments a stronger financial base and offer them greater decision making powers and enhanced resources to deliver their own programs and services."

"This act will receive second and third readings in the spring session of the Legislature. Any necessary revisions can be made before that time and I am optimistic that this important legislation will be implemented on or about April 1, 1983," the minister said.

## Potato Lake Probation Hostel Closes

The probation hostel six miles south of La Ronge has been closed. The last residents left at the beginning of December and the staff has all been transferred or let go.

Terry Ferguson, director of Northern corrections, said the closure was a "logical" decision made in Regina. "The building was condemned," said Ferguson. "And in a sense we'd run out of clients."

The probation hostel was a voluntary program. Young people on probation were given the option of spending their time at the hostel, rather than on the street. Each volunteer would enter into a contract with the host, stipulating the responsibilities and obligations of hostel and client. Life at the hostel was tied in with work and study programs.

The provincial budget introduced in November provided some funds for improving the hostel to meet fire regulations. That work will not be done now. "However, it doesn't fire up a lot of cash," said Ferguson.

According to Ferguson, despite offering a good program the hostel has only had 40 per cent utilization recently. "During the last interval, we only had four guys at the hostel," said Ferguson. "In any given month we'd have 200 people on probation in the north."

As a result of the closure, La Ronge is losing five jobs. The four permanent corrections staff have been transferred to other facilities in the province. The one temporary employee has been laid off.

The closure is the final chapter in a history of fits and starts. The hostel was opened in 1973. The original log and stone building built by local craftsmen was destroyed by fire in 1979, and closed temporarily. A trailer complex was moved to the site and the hostel re-opened in September of 1979. In 1982, compulsory sentencing to the hostel ceased, and it began to operate on a voluntary basis.

# BATOUCHE centennial 1985

Now in the Planning Stages

We Need Your Ideas



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

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

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

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

Tim Lowe or Claude Pettit  
AMNSIS  
1170 8th Ave.  
Regina, Sask

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

## WEHTAMATOWIN TELEVISION

is pleased to announce our first half-hour documentary:

## BATOUCHE '82

For more information contact:

Jan Hill  
Public Relations &  
Marketing Co-ordinator  
Sask Native Communications  
210-2505 11th Avenue  
Regina, Sask. S4P 0K6  
(306) 525-9501

**the  
Saskatchewan Native  
Communications  
Corporation**

**Is Pleased To Announce,  
The Initial Broadcast Of**

**NEWS**

**MUSIC**

**WEHTAMATOWIN  
RADIO**

**AIRING**

**March 5, 1983 1:30 pm**

**CJUS—FM STEREO 89.7  
University of Saskatchewan**

**Every Saturday 1:30 pm**

**INTERVIEWS  
SOCIAL EVENTS SPORTS HISTORICAL VIGNETTE**