

July, 1983

new breed

journal

Vol. 14, No. 7 \$3.50

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voice of saskatchewan's metis and non status indians

Commercial Fishing Poor in North



Sask Wild Rice Association



Reports on AMNSIS Assembly



Metis History

Ben Campbell's Logging Industry



Interviews: Rod Bishop, Jim Favel

Letters



ALASKA METIS ASSOCIATION

CBC PROGRAMS ON RIEL REBELLION

SASKATCHEWAN URANIUM MAKES BOMBS

Dear *New Breed Journal*:

We are the Alaska Metis Association who have recently organized ourselves in Alaska. Our group is located in Fairbanks, the aboriginal land of the Chena Athapascans. Our major purpose for organizing is for learning and education. We have chosen to use the word Metis because of its acceptable definition and widespread use in the sub-Arctic regions.

Historically we have been identified as Alaska Natives through the colonizer-controlled ethnic boundaries of the U.S. government and the State of Alaska. Since redefining our own identity as Metis, we have found that we are indigenous and are biased in support of Indians, Inuit-Yupik and Aleuts.

Colonialism is a very real and very powerful force in Alaska today. We struggle against this unequal relationship daily.

Several questions have arisen from our group discussions. We have considered what our relationship with Canadian Metis might be. Could you assist us in answering the following questions and requests?

- What is the possible international relationship between our groups?
- How might we be affiliated with your organization?
- Could you put us on your mailing list for your publications and newsletters?
- Personal contacts between our groups, addresses, phone numbers, etc.
- Contacts and addresses for other Metis organizations including Arctic and sub-Arctic groups.
- Background information on your organization.
- Reading material, cassettes, films, etc. on Metis organization, legal status, social relationships, etc.
- We're broke. I'm sure you know the reason why. Any possible funding sources for Metis historical research?
- Send us any books you possibly can.

We look forward to working with Metis people everywhere and await your response to this letter.

Respectfully, the Alaska Metis Association
Dorothy Qualls, Rob Mauring, Bob Gregory

POEMS ON FILE

Dear *New Breed Journal*:

In was splendid this morning I was so pleased to receive your letter. I would love you to keep my poems on file and use them accordingly.

I was so pleased I received a letter from an anthology editor in Quebec and several of my poems have been translated into French. So this has been my lucky week.

I was at the Saskatchewan Writer's Guild Conference last Friday and Saturday. I attended the Playwright's activities there and also a poetry panel. It was a most uplifting experience.

I have been working on my mystery story (book) this past week. So I keep very busy.

Very best wishes,
(Mrs.) C.M. Beckaway

CORRECTION

Dear *New Breed Journal*:

I'm writing in regards to your latest edition of *New Breed Journal* (June, Vol. 14 No. 6) I wish to correct, or rather I'd wish for you to correct, an error for me.

Since we're related to this Capt. Rod Lanning (I've enclosed the article) we'd like to tell you that the one you photographed with this young man is definitely not him. Rod is a blonde fella and you can see on this man's badge (I've circled) on the picture it is not him. So we would appreciate if you could correct that.

P.S. We would appreciate if you could send one magazine instead of two. Inflation you know.

Sincerely,
Mr. & Mrs. Ross Lanning
Tisdale, Saskatchewan

Dear *New Breed Journal*:

I have a proposal before CBC to do a series of programs in May, 1985 on the 100th anniversary of the Metis Rebellion. The focus would be on the causes, incidents, consequences of 1885 but I see the series expanding to include contemporary Metis concerns — political, social, artistic, spiritual. I would very much appreciate your drawing this project to the attention of Metis people and perhaps steering me if you can to existing resources. At this point I'm looking for taped interviews with people having first hand experience of the rebellion, or their descendants, and who have particular anecdotes, opinions about Riel or Dumont.

Many Thanks.

Sincerely
Wayne Schmitz
Radio Producer
CBC Radio

NATIVE PEOPLE'S YOUTH CAMP

Dear *New Breed Journal*:

During the June, 1983 Annual Assembly, employees of the Prince Albert Area AMNSIS office with members of the Native People's Youth Alliance of AMNSIS met to discuss an agenda for the upcoming Native People's Youth Camp, dated for August 21-26, 1983 at the Emma Lake recreation facility, which is located 45 miles north of Prince Albert.

During the discussions, it was decided to raise \$6,000.00 for the rental of the facility, which will accommodate 30 students. The cost per student is \$200.00 which includes accommodations in cabins, three meals a day for 6 days. Travelling would be at the students' expense.

The Native People's Youth camp will look at all issues pertaining to the Association of Metis and Non-Status Indians of Saskatchewan, issues such as the Constitution, Native Alcohol Council, Youth concerns, Communications, Economic and Social development, Metis history, and recreation.

This camp is open to any Metis or Non-Status Indian youths between the ages of 16 - 30 years of age who are interested in learning more about AMNSIS and its functions. For more information about this camp or sponsorship, contact the following people nearest you.

Roberta Kelly, Area Director
30-30th Street West
Prince Albert, Saskatchewan
S6V 0Y5

Phone: 764-9532

Kevin Daniels, Project co-ordinator
285-2505-11th Avenue
Regina, Saskatchewan
S4P 0K6
Phone: 525-0052

Community Reporters Wanted

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

Editor, *NewBreed Journal*
210 - 2505 11th Ave.
Regina, Sask. S4P 0K5

Dear *New Breed Journal*:

The Regina Group for a Non-Nuclear Society demands that the government of Saskatchewan immediately halt the mining, milling and sale of Saskatchewan uranium and provide safe, productive work for those affected by this action.

The nuclear industry often seems so huge and powerful as to be beyond our control. In fact it is made up of many smaller parts spread around the world. It is these smaller parts, such as uranium mining in our north, over which we are able to exercise local control. We in Saskatchewan must act with others working around the world to stop our contribution to nuclear madness.

Saskatchewan uranium is being sold around the world to military dictatorships such as South Korea and Argentina who are planning to build nuclear weapons and nuclear powers such as France and the U.S.A. who are expanding their nuclear arsenals.

The use of uranium to generate electricity is dangerous and unnecessary. The mining and milling of uranium and the operation of a nuclear reactor both produce large quantities of toxic radioactive waste. These wastes must be isolated from living things, virtually forever. Yet, no proven, acceptable method exists to do so.

That the people of Saskatchewan should be forced to endure increased cancers, birth defects and genetic disorders that are being caused by the nuclear industry in our north so that other nations can build nuclear weapons is totally unacceptable.

It is foolish and naive to put our faith in paper guarantees. To protect our health and the environment the mining of uranium must be stopped. To help halt the rush to nuclear holocaust our uranium - the raw material for the bombs - must be kept in the ground.

For further information call Dave Weir at 558-1947 or Ingrid Alekic at 525-4785.

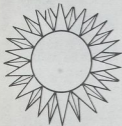
Regina Group for a Non-Nuclear Society (RG/NNSS)
2138 McIntyre Street
Regina, Saskatchewan
S4P 2H7

Wehtamatowin Radio
is now on
Keewin Kountry
CBC La Ronge
Friday 1:30 p.m.
also
CJUS Saskatoon
Saturday 1:30 p.m.

Hosts:
Rick Wagemisc
Rodger Ross
Robert Merasty

A production of Saskatchewan Native Communications (Wehtamatowin) Corporation

Contents



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

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Acimowins

by Joan Beatty

Our July issue of *New Breed* primarily deals with issues arising out of the AMNSIS annual assembly which was held on June 29 and 30th in Prince Albert. It was a well attended meeting with over 300 delegates coming from all over the province. It was nice to see many friends and meet more people. We want to thank all of those who came to talk to us at the display booth and also our press room. We hope many of you will come and talk to us during the Metis National Council meeting and Metis Heritage Days at Batoche.

The meeting itself was very productive as community leaders from all over stood up and spoke about problems facing them. **Vital Merin** and **Oscar Beatty** had a press conference where they explained about the difficult times facing northern people. Fish prices are not that great this year and fishermen are not catching that much. See story by **Robert Mistry**. For many, this is the only source of income and it does get difficult when you have to make your house payments and provide food for your family. In almost every area, discussions always seemed to boil down to the lack of employment all over, the lack of training available for Native people.

Much discussion also centered around the Metis and the Non-Status Indian issue. However, a majority of the people stressed the need for AMNSIS to remain united and to continue under the present leadership, representing both the Metis and the Non-Status Indians. There had been some talk about the possibility of splitting the organization to one Metis organization and another Non-Status Indian organization. A motion was passed to continue on as AMNSIS until

1985 when all positions will be up for elections.

Just before the annual assembly, I had the opportunity of sitting in on a meeting between the AMNSIS Board and the provincial cabinet. See stories on this. Anyway, in many ways, it was frustrating to listen and see the seemingly wide gap of understanding and communication that has to be narrowed between the two groups in relation to Native issues. But I guess that is part of a politician's job; to be patient.

One of the items discussed was NSIM funding for Native students. According to **Wayne McKennie**, this still has not been resolved although a follow-up meeting was held with the Minister of Education, **Gordon Corrie**. It seems that AMNSIS was asking for one thing and the provincial government have their own set of ideas. Somehow they have to come up with a compromise or some method of allocating funding to students. Anyway, **McKenzie** figures a solution will be reached within the next couple of weeks.

I had the opportunity of going home for the long weekend and did I ever have fun. Usually I go home, eat and gain weight and then come back and starve but this time I didn't do that. Local Recreation Director, **Bob Beyer** of Deschambault Lake of course had all kinds of activities planned for the July long weekend. This was done in conjunction with the Peter Bullenayee Indian Band; namely **Jack Coster**. Anyway, there were relay races, horseshoe tournaments, bingo, a marathon, and a softball tournament with visiting teams from Sandy Bay and Pelican Narrows. The relay race was interesting as it involved four people per team; one to swim, one to race, and two to row. Of course, it never



falls, there were a couple of canoes that capsized; I won't mention names except that I wasn't one of them! I also played horseshoes for the first time ever. I really had a lot of fun.

By the way, Pelican Narrows is supposed to have a marathon (26 miles) on the second weekend of July. We'll tell you who wins because I think it will be quite grueling. If anyone knows the Sandy Bay road from Pelican Narrows, you'll know what I mean. Lots of hills!

Our next issue will focus in on the Metis National Council Annual Assembly to be held prior to Metis Heritage Days which will be July 22, 23, 24. We'll see you there.

Happy Birthday greetings to George Nabis, Calvin Laliberte, Tina Bannin, and everyone else celebrating their birthdays.

Write to us and let us know what you think of our paper. Comments and suggestions are most welcome.

Kakwēcimin

by Larry Laliberte

At this year's Annual Assembly, a motion was passed that AMNSIS continue to represent both the Metis and Non-Status Indians until 1985. How do you feel about this?



Peter Bishop, Prince Albert (Metis): I think that one of the main reasons the three prairie Metis Associations pulled away from the Native Council of Canada (NCC) was because they wanted to establish a national Metis body which would represent just the Metis people. The NCC wished to continue representing Non-Status Indians. Therefore his position in the Metis National Council (MNC) could very well conflict with the motion that was passed at this year's annual assembly. Personally, I've always maintained through no fault of their own, the Non-Status Indians have been excluded from the Status Indian groups and have had nowhere to turn to but the Metis associations as their representatives. If the MNC is reluctant to reverse their position, then AMNSIS is going to have to seek another course of action to ensure they continue to represent the views of the Non-Status Indians, as well.



Rose Beyer, Saskatoon (Metis): I feel very strong and confident towards the presidency of this organization. Mr. Sinclair has worked for Metis people for the past number of years. He, himself, is Non-Status, and he has not once sold out the Metis people nor favoured the Non-Status. I don't think, for the best interest of all, that the government should interject or try to split up the way AMNSIS is now. If this should happen, this would put us back another hundred years to organize again. It took the Association a long time to get this far and to make our people aware of our rights as Native people. The Association is stable the way it is and should be left like that, until the membership decides who should lead us.



Edward Charlette, Sandy Bay (Non-Status): Well, I believe that Jim Sinclair should continue to represent both the Metis and Non-Status Indians until 1985, because the Metis are Metis but on the other hand the Non-Status Indians' identity is still up in the air. Maybe after 1985 the Non-Status Indians will have decided whether they want to be identified as Metis or elect to be enfranchised into an Indian band.



Larry Beatty, Deschambault Lake (Non-Status): Jim Sinclair should continue to lead the Metis and Non-Status Indians until his term is over in 1985. I feel this is necessary because we have supported him as our leader and recognized AMNSIS as the pressure organization to government regarding our needs, projects, therefore, until we are allowed into our proper identities by the federal government, we as Non-Status Indians, recognize him as our leader. Furthermore, I as a Non-Status Indian, would not like to jeopardize the Metis people in their progress but at the same time we would not want them to abandon us at this time.

Commentary

Animal Conservation

by Nap Johnson

In the early days on the North American continent there were millions of buffalo that roamed the prairie of present day United States and Canada. The Indians only took what they needed. They were using excellent conservation practices to save the Buffalo from extinction. Then the white man came to the prairie regions. In a few short years, the millions became thousands, the thousands became a few hundred. The buffalo were gone from the prairie forever!

In the northern area of the present day western provinces, the Indian people were looking after the beavers and fish in much the same way as the Indians on the prairie did with the buffalo. The northern Indians knew the life cycles of the animals they trapped. They knew that beaver are a community style animal. The young live with the parents. In fact perhaps you could find the old pair with some two year olds and one year old offspring in the same lodge. From experiences handed down from generation to generation, the northern Indians knew that as long as the family was left alone, you could trap males from the same lodge each year without harming the lodge itself. This is what present day farmers on the prairie do. They know the land. They summer fallow one year, then plant the next. You do not use all the land at once or your crops will not be plentiful after a few years. This is common sense conservation. The Indian people were experts at conservation. Their religio was concerned with the land and the animals and fish of the land.

Nowadays, the government is running their conservation programs from Regina. University trained people, that only know that they learn in books, without the experience handed down from one Indian generation to the next, are making decisions that are ruining the north. They do not have faith in suggestions given to them by Indian people who have lived all their lives fishing and trapping. If the Indian's suggestions are not "in the book" then it is no good. Indian people in the north know how to fish, trap, conserve the animals and fish, fight fires, etc. They do not have to be

told how to do these things by white people who only know what "the book says"!!

I was a game guardian for five years until an accident prevented me from working. I learned about the ways of the beaver and moose from old people who passed their skills on to me. The white people, who were the bosses of the resources, told me to tell the trappers to trap the old lodges, take all the beaver that were in them.

Does a farmer or rancher kill off their pigs and cattle before they are ready for market? Certainly not! This is what I tried to explain to those resource officers, but they got mad and told me that the university trained people knew more about beavers than Indians would ever know!

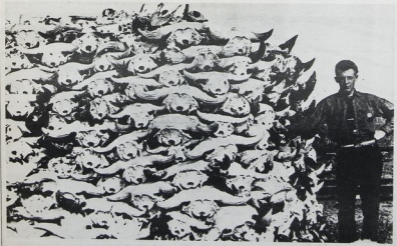
I used to patrol the rivers to see that fishing was taking place properly. Now I have been told that fishing patrols are very seldom done. This has lead to the depletion of our lakes and commercial fishing. At one time where all export fish, these lakes are now all cutler lakes as the whitefish have lots of parasites. This is due to the fact that proper patrols were not done in recent years. We have also been told that we cannot get free Moose permits anymore as the moose population has decreased, but we can pay \$20.00 to buy such a permit! The American tourists have no trouble getting moose permits. In this case for the tourist it is a sport, in our case it is food for our families!

The way forest fires are fought now is very different than when I was a foreman during such fires. In my day, fires were fought at night when the fire died down. The main group of us would start after 6:00 p.m. and fight the fire all night. There would be perhaps 4 men who would sleep during the night, then patrol the fire in the day to put out spot fires we had missed. Today the fires are fought during the day. The helicopter will come to the camp site, which will be far from the fire. They come around 10:00 a.m. in the morning and it takes about one hour to ferry the fire crew to the fire site. By 5:00 p.m. the helicopter is back to take us to camp as they have to go back to Ile-a-la-Croix or Buffalo Narrows for the night. This gives really no time to

fight the fire properly! The whole forest for Patauaik north is black and lifeless. The government in Regina does not seem to care, they say it is not commercial forest, but it is life of the trappers in this area. The only ones to make money on fires are the airline companies, their helicopters and other service aircraft are flying steady! If this is the way "the book" says to fight fires in the forest, then the book is wrong! I saw one case where we were at a fire and if we had a canoe we could have ferried all the men and equipment across the narrow lake and be fighting the fire before the helicopter came. When I asked one of the native fire bosses, I was told that the men in Regina made the decisions how to fight fires and would not even take good advice from their own native workers!

I am getting older now, I have seen lots of things in my life time. One thing that I do know is that if the government in Regina does not stop this damn "by the book" method of conservation up here in the north, then my children, grand-children and great grand-children will have no home land. It will be utterly destroyed by the white man like he utterly destroyed the buffalo on the prairie. There have been a few white people that worked for the resources that saw our point of view, but when they tried to use our methods, the big wheels in Regina either fired them or transferred them to other areas.

This is our own land, my ancestors were here before the white man even had boats to sail over the great waters from Europe. I have never understood how an English king, who never even saw this country, can claim it for England when it was occupied by our people. White man's laws are for whitemen, not for natives, they took our lands, killed our buffalo and now are trying to kill our north country. This must STOP, this is our land, we were put here by the great Manitou to preserve this land. We must be given back our rights in our own land. We are treated as low class people by the white people who do not know anything about our culture and heritage. We must have order restored to our native people to look after our lands. In this way the future of our race will be assured.



Constitutional Update

AMNSIS Board to Sit on Metis National Council

By April Boyd

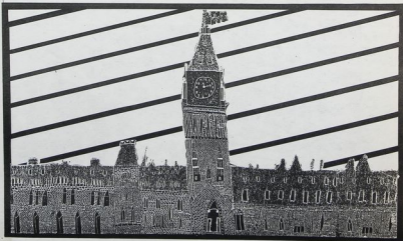
Prince Albert - The provincial delegates to the Association of Metis and Non-Status Indians of Saskatchewan's (AMNSIS) General Assembly voted that their elected Board members be the representatives on the Metis National Council (MNC). The motion was passed during debate over the issue of accepting *The Act to Govern the Metis National Council*.

The assembly delegates accepted the Act, but recommended that the MNC include all Board members from the three original Metis organizations who are members of the MNC. This means that each of the founding members may now have their Board represent them at the national level through the MNC Executive, if the recommendation is passed by the MNC. The motion is indicative of the concern felt by the Metis over the issue of adequate representation at the national level.

The motion assures that the MNC will not stray from its original mandate and become another Native Council of Canada (NCC), that there will actually be representation by population. Alberta has indicated that they will be looking into a democratic process of electing their Board, such as the one here in Saskatchewan. The AMNSIS Board members are voted in by provincially held elections using the one-vote, one-ballot system.

The MNC includes the Metis Association of Alberta (MAA), the Manitoba Metis Federation (MMF), and AMNSIS. British Columbia has made formal application to join. The French translation for the MNC is the "Rassemblement Nationale Des Metis". □

Clem Charrier and Jim Sinclair



\$100,000 is earmarked for work specifically addressing Aboriginal women's issues.



Metis National Council Receives Funding

by April Boyd

Regina - The Metis National Council (MNC) has received \$700,000 to carry on the political, lobbying, liaison and research activities for the Constitutional negotiations. The contract was signed July 4th between the federal government and MNC representatives. \$300,000 of that money is earmarked for work specifically addressing Aboriginal women's issues.

Ongoing bilateral negotiations have begun between the Office of Aboriginal Constitutional Affairs (OACA) and the MNC. OACA's mandate is to deal directly with Constitutional matters, and was set up after the First Ministers' Conference in March this year. The MNC has had five meetings with Mr. Pierre Gravel, head of OACA. Two meetings have also been held with Mr. Veilleux, Secretary to the Cabinet for Federal-Provincial Relations. Mr. Gerard Veilleux is directly responsible to Prime Minister Trudeau.

A trilateral process has also been set up. The MNC will be meeting with federal and provincial representatives. Agenda items for the next Constitutional Conference will be addressed, with MNC priorities being the identification and enumeration process for the Metis, land, and self-government. The meeting will be held later this fall between other Aboriginal organizations, the federal and provincial representatives to pursue their issues.

Four provinces have passed the Constitutional Accord, signed early this year at the First Ministers' Conference by Prime Minister Trudeau and all of the provinces except Quebec. Saskatchewan has introduced the Accord to the Legislature and will be addressing the matter this fall.

The MNC was formed in March just before the First Ministers' Conference. This was because the Native Council of Canada (NCC) was pursuing an Indian position

through both of their seats, one of which was Metis. The Metis felt that the NCC was not adequately addressing their concerns, so the Council was created over a seven day period, which also saw them taking the Prime Minister to court. Three days later the MNC was granted a seat at the table.

There are now two Metis seats which will be filled by MNC representatives in upcoming constitutional negotiations. According to Cless Charrier, Vice-President of AMNSIS, "The Metis, for the first time in almost 100 years, have finally become involved in a forum which could lead to the achievement of our legitimate and just rights."

The Assembly of First Nations (AFN) has received \$800,000 federal money, the Inuit have received approximately \$900,000, the NCC \$800,000.

The first MNC Assembly will be held July 21 and 22 at Batoche, Saskatchewan, hosted by AMNSIS. □

BATOCHÉ '83

A weekend of camping on the banks of the Saskatchewan river with square dancing, jigging, ball tournaments, entertainment for the children, and a contest to see who will win the titles of Mr. and Mrs. Batoche! Catch the Metis Spirit this summer at Batoche!



The Things I Did Last Summer



by Martin Shulman

Metis. My name is Bonnie Parenteau and I'm 10 years old. I live in Eastern Canada with my parents. My mom's a veterinarian and my dad's a teacher. My father's parents live in Duck Lake and my mom's parents live in St. Louis. These towns are both in Saskatchewan.

Last year my parents let me go and spend the summer with my grandparents. It was the best thing that ever happened to me because I learned things about myself that I never knew before. The most important thing I learned is that I am Metis.

I never knew that before. When grandma Lepine told me I didn't know what he meant. I thought it was his way of telling me that there was something he was upset about. He said, "Do you know that you are Metis?" I said, "No, I don't, but I'm sorry and if you explain it to me I won't do it again." He just laughed and told me that when he told that story to my grandparents in Duck Lake they would find it just as funny and sad as he did.

I still didn't know why he thought it was funny but I really wanted to know why he was sad. He said he was sad because I didn't know anything about my culture or my people, because that is what Metis mean. The Metis are a people with their own culture and ways of doing and thinking about things. I wanted to know more and started asking about where we came from. He said that we should go and visit my other grandparents before answering my questions.

That Sunday we drove to Duck Lake so I could spend a week with grandma and grandpa Parenteau. Grandma Lepine told them what had happened and they all started laughing.

I was a bit upset because I didn't think it was right to laugh at me just because I didn't know something. Then grandpa Parenteau said it was time I learned a thing or two about myself and my people. He said, "Let's go sit down and talk about the Metis and what it means to be Metis." I thought the time had finally arrived when I would get some answers to the hundreds of questions that were running through my brain.

I was wrong because just then my grandma Parenteau shouted NO. She said, "Don't tell her anything. Words are things that go through your mind and out of your head. She has to learn and so what it is to be Metis." My grandparents started nodding their heads and agreeing that this was true. Grandma Lepine said, "Next week we can show her what Metis means." I couldn't take it anymore. Everybody knew what was being said except me. So I shouted "WHAT ARE YOU TALKING ABOUT!!!!" They all laughed and after comforting me they said we would be off to Batouche on Friday for the annual Metis Heritage Day celebration. It sounded exciting but I never dreamed that I would soon see and learn so much about myself.

We arrived in Batouche on Friday at supper time. On the way to the campground we passed the old church and graveyard in Batouche. Grandma Parenteau said this was where the Metis, who had fought for their land and rights and had died in the final battle at Batouche, were buried. I asked them to explain what had happened and I learned the story of the Metis and Indian people who had defended themselves from those that wanted their land. I learned about Gabriel Dumont, Louis Riel, Big Bear, Poundmaker and other Metis and Indian leaders in 1885. I was also told about the battles at Duck Lake, Fish Creek and the final battle at Batouche. We even went over and saw the rifle pits where the Metis and Canadian soldiers had shot at each other. I was starting to feel like a Metis because I felt that my people and my country had once fought against each other.

We finally arrived at the campground and set up our tent. We had a supper of bannock, which is a bread cooked over an open fire. It has no yeast so it doesn't rise and it looks kind of lumpy, but it is ever good to eat. We also had burlap which are Metis moccasins. After supper we wandered around and talked to the other people. There were thousands of them there and, to my surprise, most of them were Metis. They came from all over the province of Saskatchewan and there were even Metis there from Alberta, Manitoba, and British Columbia and Ontario. I was surprised to learn

that so many people were Metis and that they lived in so many different places in Canada and throughout Saskatchewan.

My grandma Lepine introduced me to people and told them about my problem. I couldn't believe the stories I heard. I learned about my ancestors the Indian and European peoples who intermarried and made the Metis people. I was taught how the Indians lived and I learned all about the fur trade and the Hudson Bay and Northwest Companies. I also learned that there are more than one kind of Indian and that the Indian groups differ from each other in their customs and cultures. People then started talking about the buffalo hunting, pemican making, trapping and farming that were a part of the Metis way of life in the 17 and 18 hundreds in Ontario, Manitoba, Saskatchewan and Alberta.

Suddenly I heard a strange squeaking noise and the people around me started to yell and clap. "Let's jig, Rod River Jig, start fiddlin'..." I didn't know what the people were shouting about but I soon found out. It was entertainment time. I sat and listened to the fiddlers and watched people do a dance called the Red River Jig. It was amazing to watch the people because their feet were moving faster than lightning and every now and then somebody would do something different. When this happened everybody would shout their approval.

Grandma Parenteau came to me and said it was time I learned to jig. She taught me some of the basic 36 steps but made sure I knew it was alright to make up my own steps. She said the Red River Jig was a Metis tradition, as were the fiddlers. I was also amazed to learn that no two people ever did the jig the same because it's a creative dance, too. In no time at all I was jiggling with the other kids. We all got tired after about an hour and sat down to watch and listen to people sing, fiddle or play other instruments. I could hardly believe that so many people were able to entertain us. Grandma Lepine told me in the old days the jigging and entertaining would go on for days at a time. I fell asleep in her arms while the entertaining continued into the early hours of the morning.

The next two days were amazing. I watched the bannock baking contest and ate so much bannock I looked like a balloon. There were fiddling and talent contests for everybody. Kids my age and people older than my grandparents were involved. There were canoe races in memory of the old fur trade days. Baseball games, horse shoe competitions, bingo and other contests were held. There were contests for the kids that included all kinds of races. I even won a second place ribbon in the 3 legged race with my new friend, Maggie Merin of Ile a la Crosse. She told me that's in Northern Saskatchewan.

I spoke to people from all over the place. I didn't know that Metis people lived in so many places. They live in cities, on farms and in the forest, or built as they all. I met doctors, lawyers, teachers, plumbers, trappers and lots of other people. Most important, I learned all about the old days of the buffalo hunt, fur trade and the struggles of my people for their rights in Manitoba and at Batouche. I went to the memorial services on Sunday at the graveyard for the Metis who died in 1885 at the Battle of Batouche. I was even taken to the Metis government during the days when Louis Riel and Gabriel Dumont were the leaders of my people.

All during the rest of the summer I learned about my people and I got prouder and prouder of my culture. People told me about the Association of Metis and Non-Status Indians of Saskatchewan which is our political organization today. I found out about the Gabriel Dumont Institute which is our education organization.

Just before I left I got all my grandparents together in one room. I was wearing my moccasins with the beaded flowers made by grandma Lepine and my Metis sash woven by grandma Parenteau. I hugged, kissed and thanked them all for teaching me about myself and promised I would never forget that I was Metis. They hugged me back and asked me to teach my parents the same pride I had found in my culture. I said I would and it would be easy because there isn't any other culture that can be as much fun as being Metis.

On the airplane home I thought about how I would tell all of my friends about my people when school started. I would never forget that I was Metis. I could tell my teacher to get so that everybody could learn some of the things I did last summer.

NOTE: The Gabriel Dumont Institute has a Metis Teaching Kit for Grade Five that includes games, flipcharts, lessons and teaching suggestions.

No Firm Commitments From Government

by Joan Beatty

Regina - No firm commitments were given to the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) when they met with the provincial cabinet, June 22 in Regina.

One of the agenda items was the economic development foundation proposal submitted by AMNSIS over two years ago.

"If we can combine your ideas along with our own... ones that will lead to economic independence and survival for Native people, I have no trouble with the principals you outline," Premier Grant Devine told the delegation. The meeting was a first in a series of proposed meetings with the AMNSIS Board.

Wayne McKenzie, Executive Director told the cabinet that the Saskatchewan government is promoting an "open for business" approach; one that will lead to new jobs but one that structures out Native people because they don't have the training.

"We want to work with you jointly in getting Native people into training for future jobs," McKenzie said. "We are not asking for new money but for better spent money."

Two years ago, AMNSIS began developing plans for an economic development foundation. With funding from the provincial government (NDP), a group of representatives from AMNSIS and the two levels of government issued various successful economic development ventures by Aboriginal peoples in Canada and the United States. Top expertise was hired to develop a plan, in conjunction with the AMNSIS membership, for a comprehensive package which would emphasize training and co-ordination of funding earmarked for Native people. The package was written into proposed legislation, called Bill 397, which would include three proposed corporations. One for loans, one for capital, and one for training.

The proposal was submitted to the NDP government with little progress made as they were ousted out of office shortly after. It has since remained in the hands of the present government with no concrete feedback.

Gary Lane, Minister responsible for Indian and Native Affairs said the government is presently working on an economic development strategy as it

Devine says he wants AMNSIS involvement!



applies to Native people. He said the work should be completed by September. "Once we have a sound policy, then we will sit down to talk about it," he said.

AMNSIS President Joe Sinclair asked why the government has failed to develop their policy in consultation with Native people if they're sincere about not wanting to repeat past failures of other governments.

Devine said he wants AMNSIS involved with both long-term and short-term planning and said the process of consultation would begin right away. However, Lane reiterated the government's position that they were not going to make a long-term commitment without a proper study and without a

policy.

At the end of the meeting, McKenzie said it was a beginning but that much remained to be done to bring the two sides together in developing a sound economic, training, and employment strategy for Native people.

Sinclair said he was disappointed that there was no real commitments made by the government. "With the high unemployment amongst our people, this is the time to do training. This is the time to do some short-term projects to create employment. I have the thought of planning only a long-term strategy when we need the training and jobs right now." □

AMNSIS Tells Cabinet Jobs Needed Now

by Joan Beatty

Regina - Jim Sinclair, President of AMNSIS (Association of Metis and Non-Status Indians of Saskatchewan) told the provincial cabinet at a June 23rd meeting, that jobs for Native people are needed now.

"We are concerned about immediate jobs. The problem is getting very serious with the unemployment rate ranging between 90 to 100 percent in our communities. Our people cannot wait five years for the government to come up with long-term solutions. There has to be some short term solutions, some band aid programs."

Sinclair said the job situation is getting so bad that if a mass demonstration was held, he would have no choice but to support it. He urged the government to start working with Native people to come up with temporary solutions. He said AMNSIS is prepared to work with government.

Premier Grant Devine said there is no Progressive Conservative government, anywhere in the world, who would rather see people on welfare than working. However, he said he is not convinced that policies in the past ten years in Saskatchewan and in Canada have always been very successful. "We have more problems with the Native population, more people in jails, drug problems, the crime rate, and so

forth. So... the past has to be looked at very very carefully so the kinds of thing we do in the future are perhaps a little more productive."

Gary Lane, Minister responsible for Indian and Native Affairs, asked AMNSIS to come up with short-term solutions.

Sinclair reiterated the AMNSIS position, saying there are two factors to be considered: one to deal with long-term issues, the other, short-term issues.

Sinclair asked government for a commitment to build a much-needed detox centre in La Loche where the federal government has already agreed to fund a portion of the project if the province puts in its share. He asked the government to initiate discussion on reviving the Native housing construction companies, building homes for Native people, which had been the main source of employment.

Sinclair said anything done in the long run must be done in line with the constitutional process. "The programs we have now should start changing to more Native control and be in a transitional type of phase rather five years down the road. The federal and provincial governments say these are the Metis rights. Let's put them in force."

Lane said the provincial government is in the process of drafting an economic development policy targeted for Native people, to be ready by September 1983. Both groups agreed to work together in drafting up the policy. Ministers responsible for housing and education agreed to meet shortly to discuss, in detail, ideas AMNSIS has in creating short-term projects to ease the high unemployment amongst Native people. □

Gary Lane - Minister responsible for Indian and Native Affairs.

Identification Process For Metis and Non-Status Begins

by April Boyd

Prince Albert - The identification process for Metis and Non-Status Indians in Saskatchewan has begun. A motion to adopt a "Metis Identification" form was passed at the 11th Annual General Assembly of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). The form outlines the criteria to be used in identifying who is Metis, how many there are, and where they live. The process will be similar to a census taking.

AMNSIS and the Metis National Council (MNC), along with the federal and provincial governments, all have an interest in the process. Both Native organizations have adopted the form and will take it to both levels of government for their input.

"We say that we would like to have government input into the process but we would like to have control," said Frank Tompkins, Provincial Secretary to AMNSIS. "I think that Native people have a better idea of who their people are. If we were to have the government do it, they probably would list the same people they've had for other census takings. They certainly wouldn't know where to go, or who to see," he added.

According to Tompkins, the identification process originates from the First Ministers' Conference. "I recall during one of the pre-First Ministers' Conferences that one of the members of the Native Council of Canada (NCC) indicated there were probably 2 million Metis in western Canada. Immediately, one of the Attorney Generals present said, 'That's 2 million times 63 acres!' This question is in the minds of both federal and provincial governments... How many are there and what is it going to cost?"

Until now, only ball park figures have been used in discussions at the Constitutional table during negotiations for the rights of aboriginal peoples. Tompkins said that "We have to find out just numbers there are, where they are, and from there we can start to negotiate with the governments. It's going to be difficult to negotiate for any kind of land base unless the governments know what the cost may be."

The MNC represents Alberta, Saskatchewan and

Manitoba. British Columbia has made formal application to join the Council, as may other provinces. Once the form has been taken to the federal government for their input, the form may well become the national guideline.

The criteria in the form includes self-identification as well as community involvement:

- *A Metis is a person of aboriginal ancestry who:*
 - can provide proof of his/her ancestry,
 - declares him/herself a Metis,
 - meets one of the following tests:
 - a) is accepted as a Metis in the Metis community,
 - b) has traditionally held him/herself out to be a Metis,
 - c) has been recognized by the community at large as a Metis.

Negotiations are being held with the governments for their input, and a Commission has been set up to pursue the issue. "I would hope that within a year and a half we would have things well on their way," Tompkins said. "We're going into the Constitutional talks, and we have to know how many, because we can't just keep on registering people indefinitely and not come up with a figure that government would be willing to negotiate with."

"Understandably, there is going to be an enumeration process and also there may be some people questioned as to whether they are Metis or white. For example, one of the past presidents of the Alberta Metis Association (AMA), when he was asked how many Metis there were in Alberta said (but I believe he was probably guessing himself) 'Probably 75,000 ... but you show me that there's something to be given away and there'll be another 75,000 come out of the woodwork.' There's really no way of coming up with a ball park figure without a proper census being taken," Tompkins said.

The new Constitution Act recognizes the Inuit, Indian and Metis, but there has been no mention of the Non-Status people. "Years back, the Non-Status didn't have any representation at all so the respective Native



Frank Tompkins

organizations allowed Non-Status into their organizations to give them some representation. Unlike other provinces we actually changed our name to accommodate the Non-Status of Saskatchewan," explained Tompkins.

Most certainly every Native organization that is a member of the MNC have indicated they have Non-Status Indians within their organization, and they will continue to support those people. "I'm sure the MNC will make a stand that Non-Status should have representation at the Constitutional talks. At this point there are no seats." □

Batoche Commission '85

by April Boyd

Prince Albert - The Batoche Commission outlined its policy and plans for the Commemoration in 1985 during this year's General Assembly of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). The main priority of the Commission is to "keep a proper perspective of Metis aspirations" during the planning for the event, stated Clem Charrier, Vice-President of AMNSIS.

The Commission was formed to set in place a policy that could be followed. "We all know there was a war of resistance at Batoche against encroachment on the aboriginal peoples way of life; that encroachment was basically the British and Canadian army from the East, along with the North West Mounted Police," explained Charrier. "A lot of people gave up their lives in that struggle."

"We would like to ensure that 1985 doesn't become a year of celebrating a year of tourism. We don't want to see the general public take advantage of that year to boost themselves. We want to make sure that the Metis people keep a proper political perspective, and that we commemorate those people who died. We want to make that clear to everyone," stated Charrier. "It's always been said that the Metis Nation was crushed, that it was defeated at Batoche. It wasn't. It was a set back, but our people have come back. The past few years have seen a rise of Metis nationalism, and we want to keep the central focus on that."

The plans the Commission has for Batoche are long-range and courageous, in typical Metis style. The Commission has acquired several acres at the

Batoche site and wants to develop the "Metis perspective" there. Parks Canada is also planning development in respect to other national parks, but the Commission is looking at building a multi-million dollar building which would house offices, an assembly hall, an art gallery, a museum, and a cafeteria. They are planning to develop the rest of the grounds so that there will be a camping facility, an outdoor track, and sports fields.

"Basically we want to make it a seat of the Metis government," explained Charrier. "We want to incorporate other things. We can't afford, as a people, to have one site developed strictly for political purposes, and another for recreational purposes. We have to combine it all in one. We want to have a place where Metis, not only in Saskatchewan, but Metis everywhere, can identify with. We see Batoche as that key thing."

While plans are in process for the development of the physical site, other plans include cultural development. "We're not celebrating, but then again, we're not sounding a year of mourning," said Charrier. "We have survived and I think we are flourishing as a people, so we have different ceremonies that will commemorate the Metis culture. We want to get people involved not only at Batoche, but throughout the province. We're trying with the notion that we would carry out activities throughout the year as they unfolded 100 years ago. Say, in March, the skirmish at Duck Lake, which was successful, but saw the first 2 casualties. At that particular time an Indian, Asiwis, and a Metis, Isadore Dunce, were killed..." □

The Commission is presently operating on small grants. They have hired a part time consultant, Murray Dobbin, to travel to the locals and communities for their input. Dobbin is working on a funding proposal which the Commission will then take to the federal government as a package. The Commission hopes to negotiate for perhaps 2 or 3 million dollars to carry out its plans.

Other groups, as well, are working on plans for the 1985 Commemoration. The Batoche Commission is one that has set in place policy which is specifically geared to the aspirations of Native people.

"We want to make sure that any groups that have aspirations or that want to work with us in respect to Batoche '85 has to honour and respect that policy," said Charrier. "One that comes to mind is the Commemorative '85 of the City of Saskatoon. We are still dealing with them, but they are doing things that we don't necessarily agree with. One of the things that we vehemently oppose is asking for a pardon for Louis Riel. (See April issue of New Breed, page 8, METIS REJECT RIEL PARDON). If they pursue it, of course we'll have conflict. Closer to home, the Metis National Council (MNC) has formed a Batoche Committee. We'll be working closely with it, because Batoche doesn't only have significance to the Metis in Saskatchewan. It has national significance to all Metis. Within these two movements, we hope to get some concrete things done."

The five-member Commission, set up in January, 1983, include: Roberta Kelly, Rod Bishop and Clem Charrier of AMNSIS; Walter Fiddler represents the Elders' Society; and Ray Laliberte represents the Youth wing. □

Commercial Fishing Poor in Northern Saskatchewan

Wēhtum



By Robert Merano

Priser Albert - The commercial fishery in Northern Saskatchewan is probably at its worst and no one can really explain why this is happening.

Some fishermen such as Oscar Beatty of Deschambault Lake say there is poor fishing because of very

high water, colder weather and a lot of rains. "The water is approximately one foot higher than normal and the fish are not where they used to be," he said.

In Deschambault Lake there are about 40 commercial fishermen and according to Mr. Beatty only 50% of the fishermen are actually doing any commercial fishing, and the same goes for the Pelican Narrows area.

In other locations such as Ile-a-la-Croix, Montreal Lake and the far northern regions there is absolutely no commercial fishing at all. In fact in Pausanuk, where there is usually a whole community of fishermen, there are now only about five, and these fishermen have to transport their fish to Buffalo Narrows because the packing plant at Ile-a-la-Croix is shut down.

According to Gordon Denny of the Fresh Water Fish Marketing Corporation at La Ronge, "It's the late spring and they're not catching at all." He went on to say that only one lake in Saskatchewan did really well, and that was Dore Lake. The Dore Lake fishermen caught their limit of 150,000 pounds in two weeks.

In Casse Lake where the commercial fishermen normally get their limit of 100,000 pounds in two weeks, they have in the last two weeks finally reached 50,000 pounds.

In Buffalo Narrows, last year, Waite Fisheries hauled out one semi-load of fish for 15 consecutive days. This year he's only hauling two loads per week.

According to Waite, when commercial fishing started in the spring they had approximately 40 outfits fishing. During the month of June there were only six commercial fishing and three of the bigger fishermen such as Albert Hansen, Norman Tinker and Rene Rodzou were ready to pull out and stop commercial fishing. The Waite are not sure that they were going to open the processing plant in July, because this is the poorest fishing month of the year.

When I asked some of the fishermen in Buffalo Narrows and area about whether they would continue to fish or not, they just said, "The price of fish is too low and the costs are too high." Most of the commercial fishermen in the Buffalo Narrows area fished in the Late Peter Pond. When the limit was gone, they simply

pulled out and are now going to wait until the fall fishing season.

Alternatives

Is there an alternative for these fishermen in Northern Saskatchewan?

What's going to happen to the packing plants and the processing plants, such as the one in Buffalo Narrows, that depend on the incoming fish from the lakes that will soon be unfished?

These are the types of questions that the majority of the fishermen are wondering about.

Well, according to certain government officials there is an alternative; and that is tourism, but not all of the commercial fishermen can go into tourism or the wild rice industry which is another alternative. I have talked to many fishermen and some of them couldn't care less about tourism. They merely said commercial fishing was their livelihood and nothing else interests them. All they care about is a living.

Of course, some of the commercial fishermen will benefit from tourism. For instance the people of Deschambault Lake. They have long been interested in setting up an outfitting camp for anglers, sightseers and tourists, but there are problems.

Problems such as Indian Land Claims and a lack of funding. "We can't even get a piece of land," said Mr. Beatty of Deschambault Lake. "We like tourists, we have the guiding experience. We have a store and cabins, but we have to have a lot more before we can start," he said.

Another problem is civil servants, said Mr. Beatty. "We have such a hard time communicating with government officials, such as the minister of Northern Saskatchewan, George McLeod. We would like to meet him or talk to him and give him direct information about what we want, but he is never available."

In the meantime the commercial fishing in northern Saskatchewan is at a standstill. Most of the commercial fishermen will be looking for other means of employment, except for Deschambault, where they will continue to fish until July. □

Clive Charlier



Wēhtum

Saskatchewan Wild Rice Association Formed

by Robert Morasty

The newly formed Saskatchewan Wild Rice Association, held its first general meeting, June 16, 1983. They have approximately 57 members representing all the Saskatchewan groups presently involved in wild rice operations. "The main objective for the association is to effectively market wild rice. It's primary focus is to get everybody to work together... to sell rice together and to establish some good markets and reasonable prices," said Marcel L'Heureux, chairman of the Association. He said in the past most growers in the province were at the mercy of buyers who usually paid less than what the rice was actually worth.

L'Heureux said, "hopefully, once the Association has gotten fully established we'll even be able to make marketing agreements to last two or three years. That will tend to stabilize the prices over a long period of time and it will provide the same price to every grower."

In order to achieve their objectives the Wild Rice Association will apply for the Federal Advance Payments Program through the Agricultural Products Co-operative Marketing Act. This program is offered by Agriculture Canada. The money, which is a guaranteed loan to the producer group, will enable the Association to effectively market the wild rice in a co-operative fashion.

Initial payments of 60 to 70 percent of the expected final price will be paid to the growers upon delivery of rice. It will also cover the costs of the handling, processing and marketing.

The rice will then be pooled together and sold. After all the rice is sold, the money will be used to pay off the loan. The Association will then pay whatever is owing to every grower.

"It's very similar to the grain marketing system where a farmer gets an initial payment and then, a few months later, gets a final payment. We might get sophisticated enough so that not only will the individual grower get the first payment, but we might be able to set up so that he gets a monthly cheque



afterwards," said L'Heureux.

La Ronge Indian band Chief, Myles Verne, said, "I was very glad they formed this organization. No one will be left out from this Association. Everyone will be involved. I am also glad that there will only be one Association and not a lot of them."

"The Association's primary objective is marketing. We have to develop other markets in Europe, and at home here in Canada, but also maintain our existing market in the United States. This way we won't be dependent on one market only," commented one member.

There were 14 members elected to the board of directors: Marcel L'Heureux, La Ronge; Chairman (two years); Kar Parada, La Ronge; 1st Vice-Chairman (three years); Desig Horner, La Ronge; 2nd Vice-Chairman (two years); Pat Gering, La

Ronge; (secretary); Joe Roberts, La Ronge Indian Band, (two years); Joe Catter, Peter Ballantyne Indian Band, (three years); Percy Durocher, Meadow Lake District Chiefs, (three years); Ken Asklund, Mercer River Rice, (three years); Gary Kidd, La Ronge, (three years); Jack Bell, La Ronge (two years); Tom Hamilton, La Ronge (two years); Al Provenom, Candle Lake, (two years); Oscar Beatty, Kewatin Wild Rice Co-op (three years); Robert Marasty, Kewatin Wild Rice Co-op (two years); John Fossas, Big River (three years).

The board met after the general meeting and decided two of their priorities were setting up a marketing team and apply for the advance payments program. The next board meeting will be July 13, 1983 and the next general meeting will be June 27, 1984. □

AMNSIS Constitutional Amendments

The following AMNSIS constitutional amendments were passed unanimously at the June annual assembly in Prince Albert.

BY-LAW NO. 84a) (Existing)

At all meetings of the Board of Directors eight members shall constitute a quorum.

RE IT RESOLVED THAT:

"BY-LAW NO. 84) is repealed and replaced with the following:

84a) Notice of any meeting of the Board of Directors, or of a committee of directors, shall be given upon at least three days notice by any means of communication, including, but not limited to, sales, telegraph, telephone, or letter.

b) A director may, if two-thirds (10) of the Board of Directors consent, participate in any meeting of the Board of Directors, or of a committee of directors, by means of such telephone or other communications facilities as permit all persons participating in the meeting to hear each other, and a director participating in such a meeting by such means is deemed to be present at such meeting.

c) Notwithstanding By-Law 84a) (b), above, nothing shall prevent the Executive of the Association of Metis and Non-Status Indians of Saskatchewan from conducting a vote with the Board of Directors by means of telephone or other reasonable means of communication on any specific issue of importance as determined by the Executive.

d) Where any such vote is conducted under By-Law 84a) (c), two-thirds (10) of the Board must consent to participate in such a vote.

e) Any vote taken pursuant to By-Law 84a) (c)

shall be as valid as if it had been passed at a meeting of the Board of Directors.

f) A resolution in writing, signed by all the directors entitled to vote on that resolution at a meeting of the Board of Directors, or committee of directors, is as valid as if it had been passed at a meeting of the Board of Directors or committee of directors, providing that it has full discussion by the Board.

g) A copy of every resolution considered pursuant to By-Law 84a) (c), and (f) shall be kept with the minutes of the proceedings of the Board of Directors or committee of Directors.

h) At all meetings of the Board of Directors (two-thirds) ten members shall constitute a quorum."

MOVED BY MORLEY NORTON, SECONDED BY FRANK TOMKINS-CARRIED

BY-LAW NO. 85) (1) (a) (Existing)

It is the duty of every Area Director to set up an Area Board in his/her Area within six (6) months of the 1983 Annual Elections."

RE IT RESOLVED THAT:

"BY-LAW NO. 85) (1) (a) is repealed and replaced with the following:

85) (1) (a) Every Area Director must have an Area Board set up in his/her Area by December 30, 1982.

(b) Every Area Director elected in any By-Election must set up an Area Board within 90 days of his/her election.

(c) Nothing in these By-Laws shall prevent the Area Board from incorporating under The Non-Profit Corporation Act.

(d) Where any Area Board seeks to become incorporated the incorporating documents must clearly indicate that the Area Board shall not operate unless it receives the formal approval by a motion of the Board

of Directors of the Association of Metis & Non-Status Indians of Saskatchewan.

(e) The Area Director will be the President of any Area Board which is incorporated with the sanction of the Board of Directors of the Association of Metis & Non-Status Indians of Saskatchewan.

(f) The positions of Vice-President, Secretary, Treasurer, or Secretary-Treasurer will be filled by the Area Local Presidents, or persons designated by each Area Local, to sit on the Area Board.

(g) Nothing in these By-Laws shall prevent the Association of Metis & Non-Status Indians of Saskatchewan from decentralization of funds by written contract to duly incorporated Area Boards."

MOVED BY JIM DUROCHER, SECONDED BY ALVIN CAMPEAU — CARRIED

BY-LAW NO. 812) (Existing)

Every Area Director who fails to set up an Area Board in his Area within six (6) months after the 1983 Annual Elections shall be automatically removed from office with a By-Election to be called within 60 days by the AMNSIS Executive and Board of Directors in accordance with By-Law No. 5.

RE IT RESOLVED THAT:

"BY-LAW NO. 812) is repealed and replaced with the following:

812) Every Area Director who fails to set up an Area Board in his/her Area by December 30, 1982, shall be automatically removed from office with a By-Election to be called within 60 days by the AMNSIS Executive and Board of Directors in accordance with By-Law no. 5."

MOVED BY ALVIN CAMPEAU, SECONDED BY JIM DUROCHER — CARRIED

From Within

In the Spirit of our Ancestors

by Billy Brass

An elder once told me, "This white man, he is very smart — but he is not wise!" At that time he was referring to that famous trip to the moon, back a few years ago.

This same elder taught me many other things. And in my travels I've never forgotten them, and, I share as much as I can with anyone, anywhere. Because it is only by sharing that we learn.

Prison! Once again I have had a fall and ended up in here. Words of wisdom come upon me over and over again. All the "whys" and questions get smothered by the phrase, "Experience is the most wise teacher!" — I re-question that and ask myself, "When will it end?"

No matter how I put it, the elders, who shared with me, come to me now. I reflect and endeavour to re-organize. In doing so, I meet a lot of "back-lashes" and discriminative feed-back from people who "know better!"

Two years ago (June 18), I was handed my first pipe. It was right after I completed my own first sweat-lodge. My late uncle medicine man told me I must do four of my own "Sweats". From there I am to participate in four rain-dances. I danced in my first one up in Chagness Country. I am still small and weak — but my Creator, he has given me this ability to think, "proud and strong!"

Unity, respect and harmony come to mind. This is important for all of us as a people. We like to express them, yet we don't practise them!

I think this "Moonies" business has got us all in a ramol. Our political leaders advocated against that whole constitutional issue. Leave it as the B.N.A. Act they said: We lost that fight. Then, we asked the Canadian government to give us a place in the so-called "new" Canadian constitution. We lost that, too, already! If you look at this "Charter of Rights and Freedoms Act", you'll know what I mean.

But, down-to-earth-wise, it boils down to our lack of unity, respect and harmony.

We are a people. We have our Creator and he gave us a mind, body, heart and spirit (soul). Our minds can never be locked up inside a prison. Our minds can be unified through the teachings of elders. It is only then, that we will be able to stand stronger against the racism we all face.

I like education for our younger generations. It is a "tool" that must be learned in order to be utilized for equality in today's society.

In prison, I am an elected leader again. The struggle is still there. Only this time, it's the spirituality and patience which will prevail. I need this to re-inforce my objectives for my release.

Loneliness and suicide are bad enemies to have in prison. But these are merely moods, thoughts, self-pity or whatever.

You see, the Creator gave us lessons in nature, too. Like it's in the winds, the rains, the snow, the sunshine. Loneliness and suicidal thoughts are like the clouds. Sometimes they are dark and heavy. Sometimes they are light and not so strong. But they always pass along just like the clouds. That is the Creator's lesson too.

Loneliness is something in our culture — even a little stone. A simple little rock, miles from people, is never alone. For that little stone will always be touched by the sunshine or the rains or the snow and winds. It is never alone. We put our minds in that concept — then loneliness can be beaten. That, too, is the Creator's lesson. And there are many, many more lessons.

It is things like that which make the foundation of the Native Spiritual Brotherhood (NSB) here in the Regina Prison. By sharing and getting it on with unity, respect and harmony, we will be that much stronger for future endeavours and travels.

On June 1, 1983, the N.S.B. had its first sweat-lodge. It was a milestone for this prison. With that flame of mind, I encourage other Brotherhoods to keep with the struggle.

Emotionally, remember we had historical leaders who were imprisoned. I imagine prison conditions were worse yet some came out and left us lessons to be



learned. Try to remember them, too, on "National Justice Day".

The Native Spiritual Brotherhood is requesting donated Native newspapers, periodicals, posters, etc. We are re-organizing at present and we will try to keep you up-to-date.

The Native Spiritual Brotherhood was formed last summer (1982) in this prison after the Native Project

Society faded away.

At any rate, I know we will accomplish some of our goals and endeavours, all in the Spirit of our Ancestors!

Billy Brass, President
Native Spiritual Brotherhood
Box 617
Regina, Sask. S4P 3A6

Interview



Rod Bishop, AMNSIS Area Director for Western Region 1 was interviewed by *New Breed* Editor, Joan Beatty, June 30 during the Annual Assembly in Prince Albert.

JB How did you become involved with the Metis and Non-Status Indian movement?

RB My dad was a long time Metis leader. He was a Native activist; incidentally he passed away on April 16. He was 96. He became a leader not because he had an education but because he was concerned. He was a Metis nationalist. When he ventured out to other communities, he was immediately recognized as a leader and looked up to by many people because at that time it was rare to have Native people that could speak both Cree and English fluently.

While I was growing up, he talked of *Almighty Voice*. He knew him personally. He was just a young fellow at the time, of course. He also knew people on the other side, like the police.

I also had an uncle who was twelve years old at the time of the Red Rebellion, a man by the name of *badreer Ladman*. He was involved at the Rebellion as a child and he told me stories on how they were moved from one place to another with the mothers and the children.

So I became very nationalistic myself. At an early age, I started working and left home when I turned 17 with very little education and no experience.

JB Were you living in Green Lake then?

RB I was actually born and raised in Green Lake. But at age 17, I left home for Regina and worked on the rail road for approximately six months. That fall we worked in Edson, Alberta, in logging camps. From there, I spent the rest of my youth days in Dawson Creek, B.C.

JB Could you tell me a bit about the early days of organizing?

RB In most cases, the locals were fairly active because conditions were really bad at the time; poor housing conditions, the unemployment situation was really bad. If we did get jobs, it was only menial jobs. We worked for a mere three dollars a day if there were jobs available.

JB Was it easy to get people interested in the Association?

RB Yes, they were looking for a new direction. A lot of people identified with the Native organizations; the Metis Society of Saskatchewan at that time. So they went out and did their own fund raising anyway they possibly could. This is how a lot of people were able to go from place to place. In some cases, our people had to hitch hike, some people had gas money but no vehicle so they would ask someone with an old car to drive them. People used to have house meetings and this was very important. They talked about the oppressions and some of the pressures being exerted within the community. Of course, the oppressions always had ways, means of getting information from our house meetings. This is where the name Uncle Tomahawk comes from. They used people to create divisions amongst our ranks or within the community. Sometimes these divisions were very, very bad because they were not based on issues that Native people understood but they were based on real bad political propaganda.

JB And religion?

RB Of course, religion always played a very major part in the early years. The missionaries were of no help to us at all. As a matter of fact, they did everything they possibly could, many of them still do it today, to keep us divided. They were very reactionary, I suppose right wing within their own groups. We were called communists; a lot of undesirable took place; a lot of preaching took place in the background.

JB Did the local people believe what the missionaries told them or did they eventually come around and realize what the organization was trying to do?

RB I think some people wanted deliberately to take that route. However, I think many of them did not realize what was happening at the time. They became paranoid because of rumours going around that we were going to kick the priests out; kick out the nuns; we were making it bad for the communists and that they would not be able to get jobs as long as they identified with us. We were classified as trouble makers.

Today, some of our own people are no different from the White people themselves. I believe our people have to try to become independent, try to get their own businesses. Unfortunately, some of our people who have their own businesses and are successful, don't identify with their own people. They themselves now have taken the role of former oppressors. This can be categorized as neocolonialism. In the earlier years, it was one Whiteman who dominated and controlled the community.

JB In terms of the commitment of Native people today, going out and doing actual organizing, knocking door to door the way it used to be, do you think people have become apathetic? Everybody got expenses to cover to this meeting for instance. Do you think the commitment is the same?

RB Because of the accepting and receiving of government grants, there has been a set back in certain ways. It takes a lot of effort and a lot of time to convince governments that we want to become independent; we want to become self sufficient with meaningful economic development projects and meaningful employment. When they finally realize we are serious, it takes more time for us to do something about it. Then they only give us enough money to create visions for our people.

Also many people today, look at our leaders and say, they are making good money, which is true. We are making good money but no comparison to what the Members of Parliament, Members of the Legislative Assembly, or corporation executives make. They look at us and say, I'm going to try and get on that organization and make good money. I think this is where we are losing ground.

What Native people have to realize is there are different organizations across Canada, non-Native organizations like the unions. For example, when they were in Ottawa recently demonstrating, they won 70,000 strong. Of course, people that had jobs could afford to get into chartered buses and flex their muscles. I take a look at the National Farmers Union; when they go out and demonstrate, they go out there with their tractors,

their trucks with no less than 8,000 people. But I think it's coming back where people are starting to see it's through unity we're going to get the strength. I also think that Native people with positive leadership will keep on dominating the political roles in this province.

JB In the early years of organizing when you were primarily involved with just local issues, did you ever think that one day you would sit down with the prime minister and the premiers to negotiate for aboriginal rights and a land settlement?

KB It was kind of a long distance dream more than anything else. We never really visualized that we would sit down with the prime minister or the premiers. We did realize that if we got organized, our voices would be heard. The press and the media were starving for news and we utilized them to the maximum. We also understood that if we didn't get a favourable response to the problems we were facing, a demonstration was something we could use as a tactic. Through a demonstration, we could draw public attention and put pressure on government so that they would have to sit down and talk to us or reach a compromise.

Also, at that time, there was no television but there was radio. We used to hear about the Black struggles in the United States. We used to hear about the revolutions in other parts of the world. We used to wonder what they were. We found out later it was people like ourselves fighting for their rights, except they weren't being too successful. They had to use other means which meant revolting to try and change things for their people.

JB Do you think governments are sincere in dealing with the Native people and giving them a final aboriginal rights and land claim settlement?

KB It's not going to be easy. The governments right now are looking for a way of pacifying our people. People from all over the world are looking to Canada as to how the Canadian people and the government of Canada will deal with its Aboriginal people. Right now, there is a move to try and hoist our positive leadership, strong leadership, a Native leadership that's going to stick to the basic negotiating principles of a land base and self government for Native people. They would like us to rubber stamp the process more than anything else.

As you know, there is a lot of racism within Canada. Many of the political parties are dominated by very right wing and racist reactionary people. Organizations like that are very powerful because they are wealthy and they are rich. Organizations like Ducks Unlimited certainly have the cars of many people in government.

Leading to these constitutional conferences, we have to try and maintain our integrity, good leadership and unity, and keep putting forward our basic policy and position.

JB Do you want to comment on the Metis and the Non-Sixties Indian situation in Saskatchewan in relation to AMNSIS?

KB I think, our people in Saskatchewan basically make no distinction. When we walk down the street, we know we're looked upon as Indian people. It's an unfortunate thing there is a division between the Treaty and the non-Treaty as was established by Ottawa. If you take a look at the Native leaders, you can't tell who is Metis and who is Indian.

However, there has to be nationalisms, unification where we have a common cause and a com-

mon struggle. The Native leaders have been categorized by the Whitesman and referred to as the ones represented by the Inuit, Indian and Metis. I want to see us as a race of people, a people that were never really dealt with equally. I don't want the establishment to divide us on the basis of race. They seem to do a good enough job of dividing the Native people from the White people.

JB What do you hope for the future as far as Native people are concerned?

KB I would like to see a land base for Native people with the ability to practice self government within that land base. Once this becomes a reality, the identity issue and our culture will be strengthened because they derive from these basic fundamentals.

I would like to see our people become more active. I don't mean just in the political arena. I would like to see our people become more demanding on government in terms of jobs and meaningful training.

I also don't believe the only political arena we can enter is limited to our organizations. I think we have to go beyond that. Real decisions are made in this country in Ottawa, composed of Members of Parliament elected by the people. It's the same in the provincial legislature. I would like to see our people get involved in these particular political fields, not necessarily for a political party but fighting for Native rights.

I have had an opportunity to be exposed to certain political parties. I know that this country is lead by people who are wealthy. They are the ones who determine what party they are going to kick out next. So the political parties are dancing to the tune of the rich and not the working class people. □





Sir François Xavier Lemieux, Riv's co-counsel during his trial. Public Archives of Canada.



Colonel Hugh Richardson, judge at the trial of Louis Riv and Poundmaker. Archives of Sask.



Louis Riv's egg-cracker hanger, Jack Henderson, a sworn enemy who offered to perform the execution for free. Archives of Saskatchewan.

Thomas Scott, executed by the Provincial Government of the West.

Batoche

Soul of the Metis Nation

by Martin Shulman

In the early 1870s a number of Metis communities were born on the banks of the Saskatchewan River. Of all these communities the best known to the world at large and the one that is dearest in the hearts of the Metis people is the village of Batoche.

Mention Batoche and people start to think of Louis Riel, Gabriel Dumont, petitions, land rights, the Resistance of 1885 and the unique culture of the Metis. It was in 1885 the Metis were finally told that Canada did not want to deal with them. The Metis, petitioning for land and human rights, were answered in 1885 by bullets and battles. Batoche was the site of the final battle of the early Metis nation and the courage and sensitivity of the Metis was demonstrated through their ability to defend their families and their culture.

A mere handful of Metis farmers, along with their Indian allies and workers, fighting for the right to own the land they had originally settled, were able to hold off an army of thousands for over four days. They were not defeated by this army but, instead, fell victim to a lack of ammunition and food.

Today, Batoche is the site of the annual pilgrimage known as Metis Heritage Days. Metis and other Native people from all over Saskatchewan and Canada gather together for two days of fun, culture and renewal. The fun comes from the chance to meet old friends from different communities and the games played by adults and children. The



Louis Riel's trial.

culture comes from the chance to participate in traditional Metis heritage activities such as fiddling and jigging. The renewal comes from the children learning from their parents and elders about the Metis struggle for land and human rights being fought today and the struggles of the past. The petitions and Resistance of 1885 have been replaced by struggles in the area of land claims, constitutional talks, educational advancement, and resolving the unemployment cycle that is the legacy of 1885.

Batoche is the soul of the Metis nation, for it represents the struggles of the past and the hopes for the future. A people and culture grew in Batoche one hundred years ago and their descendants continue to live up to

the dreams of the past in spite of all the obstacles placed in their way.

1985 is the centenary of the Metis struggle of 1885 — one hundred years. The battleground has changed but the spirit of the people continues to grow. Every year they return to Batoche to regain and renew the soul that makes the Metis nation a culture and people that continues to grow and thrive in a country that still won't recognize their land and aboriginal rights. 1985, at Batoche, will be the biggest and most exciting commemoration of Metis culture ever seen in this country. The chance to relive the history of the Metis nation and to plan for the future will make this centennial a major event for the Metis nation.

Louis Riel's jury, 1885. L to R: Francis Cosgrove, William Merryfield, Edwin J. Brooks, M. Deane, Henry J. Poirer, Edward Everett.
Public Archives of Canada.



Metis History

Cuthbert Grant: Metis Leader or Company Servant?

by Ed Lucier

Introduction

A review of the Metis past will produce a lengthy list of names of men and women who "led" their people through political, military and economic educational ways-lands. Louis Riel, Gabriel Dumont, Marie Lapointe, Guillaume Sayer, Jim Brady, Jim Sinclair and Alexander Ibbiter were only a few such personalities. Many remain unknown. The role of women in this history has only begun to be re-assessed.

Guillaume Sayer was immortalized because he was charged with "theft" in 1849. Although charged with breaking Hudson's Bay Company (HBC) laws he was supported by Louis Riel Sr. and 500 armed Metis. "Theft" was defined by the HBC as illegal trade in furs (trading with anyone but the HBC). Together they achieved some respite from the Bay's harsh rule as a result of this altercation, which was whole heartedly supported by the whites in Red River. This political struggle was later aided by a Metis expatriate, William Ibbiter, who was in England lobbying for Metis rights in the 1850's. Ibbiter was a teacher and lawyer educated at the Universities of Edinburgh and London. He not only petitioned the British Government for Metis land and trading rights but was instrumental later in life with financing the fledgling University of Manitoba. Jim Brady was an organizer long before honorariums were given or travel costs reimbursed. The common denominator is that all of these individuals had at their heart the welfare of their people.

Cuthbert Grant has been the subject of several fairly recent texts. At a time when the Metis of Saskatchewan are preparing for the commemoration of the events of 1885, new curriculum material is welcomed. However, we should not accept all material only on the basis that there is an immense vacuum in the school curriculum to fill. The material we choose to teach our children and all children, should be correct, the hard-fact truth. The history of the Metis has been undeniably filled with confrontation and conflict. We lived on the edge of the frontier between the Indian civilizations and colonial expansion. Those who came to control the economy on this frontier (the Europeans) also controlled the political power. Those who worked for or around these various entrepreneurs, fur companies and government officials held little political or economic power. These were the Indians and the Metis. Because of the expansion of the fur trade, and settlement, there was conflict between these two groups. If we cannot understand this conflict, we avoid the truth. If we lose the opportunity to develop a curriculum that accurately reflects our past, what will our children learn in the future, about us?

Before the Battle of Seven Oaks

Cuthbert Grant was born in Fort Tremblaine in 1793 to what is now Saskatchewan. His father, also Cuthbert Grant, was a clerk in the North West Company (NWC) who aspired to become one of the NWC "bourgeois" (principal directors). He was one of five children, two boys and three girls. The girls married and became Mrs. John Wills, Miss. Francois Martin and Mrs. Pierre Falcon. These marriages were important as they provided Grant with direct association with two of the most respected Metis in the North-West. His father died in 1798 after having risen to the level of bourgeois. The NWC, it is reported by Macdonald in Grant and Grantstone, took Grant in Montreal after his father's death and he was baptized and educated, either in Montreal or Scotland, although the evidence for this is circumstantial.

The Fur Trade War

The Hudson's Bay Company (HBC) and the North-West Company (NWC) were at odds before the establishment of the Red River colony by Lord Selkirk. The NWC used some Metis as their soldiers in the Red River during their conflict. It is reported by Governor Pelly of the Red River colony in a petition to the Prince Regent (the King) that the NWC had gathered together a cer-



Cuthbert Grant

tain group of Metis who they had, "through threats, as well as allurances..." induced to attack the settlement. These Metis were also led to having been told that "in all their measures against the Colony, they were acting under the immediate authority of His Majesty's Government". It may well be that the Metis did actually believe this lie because the NWC had been the first and the strongest force in the area. The Metis were also urged on with their ideas that this land was theirs (nationalist) and Cuthbert Grant and other Metis employed by the NWC accepted their employers' exhortations. Led by Grant the Metis harassed the settlers under NWC arguings. This agitation culminated in the Battle of Seven Oaks in which Grant and forty other Metis slaughtered Governor Semple and a contingent of settlers outside of Fort Grant in 1816.

Grant was eventually taken to Montreal and charged with "no less than thirteen bills (charges) against him, two of which were murder". Admitted to bail on a small recognizance, he fled to Indian Territories and never returned. A similar method of escape was provided for a number of other prisoners... involved at Red River. The NWC had faced over forty charges against them after the fight in Red River. These charges were put forward by Lord Selkirk, but were eventually dropped possibly because the NWC financiers in Montreal applied pressure in the closely-knit society of that city. Grant was free but he was excluded from employment with the HBC and Governor George Simpson of the HBC revoked his worth.

The HBC had managed its service and thrown many of its previous employees out of work. Many of these people, including engages, "servants and wives and children whose husband and parent had deserted them" were sent to Red River. Alexander Ross states that

Lord Selkirk never intended to rear an extensive colony of civilized men in Red River, but rather to form a society of the Natives and the half-breeds. The white settlers he did bring along with him were to "diffuse a spirit of industry and agricultural knowledge" to the Metis and Half-breeds.

Grant was given a position as apprentice clerk in the HBC and sent to the wilderness. This position was the lowest class of clerk in the Company, of which there were four classes. Grant left the prairie and returned to the Red River settlement after a short time. A.S. Marmor states that the Red River settlement was changing:

As the farmers were now beginning to offer a supply of both flour and meat, Simpson feared that the half-breeds would be robbed of their means of livelihood, and in their distress become a menace to the colony and to the Company's monopoly of the fur trade. Quick to meet future danger by remedies applied in the present, Simpson determined to win Cuthbert Grant to the cause of law and order. He made Grant's grievances against McGillivray's his own, and secured payments of money due him from his father's estate in the charge of the firm.

Grant also received a grant of land at White Horse Plains where he was to set up a "storehouse" (Grant Town) be the noble and the Metis, apparently, the serfs.

Simpson's apprehension over the North-West situation is cited in Pratchers' book, *The Hudson's Bay Company Land Tenure*:

The freemen and half-breed population is now growing very formidable in point of numbers and lives entirely by the chase; the produce of their hands, Buffalo meat, has hitherto met a ready sale in the colony, but in the course of another year or two that market will be shut up, or the stocks of domestic cattle will render the inhabitants perfectly independent of the plains; these people will then I apprehend be the greater danger the colony has to fear; they are fond of dress, show and liquor, which they cannot procure, they are accustomed to an erratic life, and cannot immediately be brought to agricultural pursuits, they possess all the savage ferocity of the Indians with the cunning and knowledge of the whites, so that unless early means are taken to bring them around to industrious habits and withdraw them from the plains, I do most seriously apprehend that they will in due time be the destruction of the colony. Simpson was a calculating individual and his opinion of Cuthbert Grant was presented in his Character Book.

A sensible clear headed man of good conduct except in the unfortunate habits of intemperance he has fallen into. Entirely under the influence of the Catholic Mission and quite a Bigot. The American traders have made several liberal offers to him, but he has rejected them all being a staunch H.B. Man and we allow him a Salary of 200 pounds Per Annum as "Warden of the Plains", which is a Sincere affront him, entirely from

political motives and not from any feeling of liberality or partiality. The appointment prerogative lies from interfering with the Trade on his own account, which he would do in all probability, it more-over affords us the benefit of his great influence over the half-breeds and the Indians of the neighbourhood which is convenient inasmuch as it exempts us from many difficulties with them. He resides at White Horse plains about 16 miles up the Assiniboine River where he has a farm and visits the Establishment (T. Garry) on business or by invitation; but is always ready to obey our command, and is very effective when employed as a constable among the half-breeds or Indians — is perfectly satisfied with what has been done for him which is quite sufficient and has no prospect for advancement.

What was the "Warden of the Plains"?

Some accounts of Grant's leadership of the Metis must be questioned in light of this information. Grant did play a substantial role in leading a disaffected band of Metis in Seven Oaks. He did establish Grant Town. But those things he did under the authority and design of the Hudson's Bay Company. Grantown was established to draw the Metis away from the settlement of Pembina where there had been a Metis presence for years. Pembina was the natural centre of Metis trading and settlement and the Company had long sought to control free trade across the border. The ability of the Metis to move to the highest bidder was discouraged by various laws passed by the Bay. It was Grant's duty to carry out these laws, which were unpopular with everyone, whites and natives. As a Magistrate, Sheriff and member of the Council of Assiniboia, Grant served two purposes. He provided the Company, his employer, with token legitimacy for its supposedly representative Council and allowed the Company to use his influence with the Metis for their own purposes.

Resistance to the Company rule was led by such men as Reverend G.A. Belknap, James Sinclair and Louis Riel senior. These men were working amongst or trading with the Metis on the plains. It was after a council with Belknap that the Metis of Red River protested at the Sayer trial in 1844. From 1844 to 1849 numerous petitions signed by Red River Metis were sent to English governing officials requesting leave to establish themselves within the United States as citizens. The reason for wanting to leave Red River was the oppressive measures used by the Company and the police force that Grant commanded. Pritchard says,

A new step was its (HBC's) adoption of a more rigorous system of espionage, which fell as heavily upon the innocent as it did upon the guilty. On the slightest suspicion of provocation a search would be made for contraband goods.

Constables stopped travellers on the open plains, bringing in and searching trunks and carts. In the colony constables with musket and bayonet ransacked the houses of the settlers. . . . Out on the prairies Cathbert Grant, warden of the plains, and his emissaries, conducted similar arbitrary expeditions. . . . offending parties were either arrested and thrown in jail to wait trial or 'made to suffer the pains and penalties on the spot.'

Grant in Decline

Toward the end of his life, Grant's career with the Company faded. The Metis had won the unconquered right to trade with the highest bidder and had broken the Company's monopoly. There was no need for a Warden of the Plains if the traders would not obey him. Grant had chosen the Company over his people and eventually even the Company turned away from him. All segments of the Red River population not employed directly by the HBC rebelled against the Company laws and sought representative government. The Company was the creator, police and judiciary of all laws in the North-West at this time, through the Council of Assiniboia. Although the Metis made up the greater part of the population of Red River, they, and the other settlers, were existing in a near feudal state, being ruled by a small group of men (HBC) whose chief purpose was profit. The Company was able to change quickly from fur trading to freighting, outfitting and real estate. In 1869, it received 125 million acres of prime property in every established settlement in the North-West. The fur trade, and Cathbert Grant, eventually became secondary to the Company.

In a letter to George Simpson in 1853 Grant addressed



Alexander Ishbiter

peeled for "a little capital" from Simpson, stating that he "could promote the Company's best interests by trading again under its sanction". He figured he could prevent competition from American traders even though at this time the Company was at the first stages of shedding its role as governmental authority. The Company would profit immensely from the influx of settlers into Red River and eventually into the whole North-West. Its methods and its role were being questioned in England by Alexander Ishbiter and it was criticized by the Church Missionary Society for neglecting and oppressing the Indians. Its Charter was being seriously studied, again, for its legality. Simpson did not answer Grant's letter for thirteen months. When he did answer, he stated

I am not prepared to give you an immediate reply to the points you have brought under my notice in reference to your salary as Warden of the Plains. The arrangement to which you refer to was made thirty years ago, and although I have a recollection of the terms, it is necessary to refer to documents not in my possession. . . . I shall look into the matter after my return to Canada. Simpson had written as Grant lay dying as a result of

injuries suffered when he fell from a horse, "while drunk".

Conclusion

Grant's life was inter-twined with the fur trade. His father had been a "bourgeois" of the North-West Company. At various times Grant did arouse strong emotional and nationalistic feelings among the Metis. He led the Metis, however, where the fur companies wanted them to be led. The HBC used his influence to control the Metis, especially after many unemployed Metis were moved to Red River after the union of the two major fur Companies. The role of Warden of the Plains was unpopular with the Metis as well as the white settlers. As a Company servant Grant was willing to carry out the Company policy of restricting free trade. It is also doubtful that Grant supported Ishbiter, Riel and Belknap in their fight for Metis land rights and representation because to do so would jeopardize his position with the Company. In his last letter to Simpson it is obvious that Grant was still a "company man".

D. Bruce Sealy has written that Grant "began to realize that the Company (HBC after Seven Oaks) had used him for its own purposes. In future Grant's loyalties would lie with the Metis people and not with a fur company." (The Metis: Canada's Forgotten People, p. 42) Sealy's statement that Grant "stands at the beginning of the New Nation, as Louis Riel stands at the end" emphasizes a past and present danger for the Metis; the New Nation. Historians, and so, teachers, tend to dwell on personalities. The argument over Louis Riel's religious and political intentions is carried on to this day! What is lost but not obscured are the issues that fostered our pride and great leaders. Land rights and representation (the Constitution) are still sought after. If we are to insure our history faithfully to our children we must be critical and acute, we have many leaders to choose from, enough to fill any vacuum in curriculum.

The recent booklet by D. Bruce Sealy, Cathbert Grant of the Metis, and Margaret MacLeod's book Cathbert Grant of Grantown, tend to ignore Grant's role as Warden of the Plains. The role of "Warden of the Plains" must be analyzed in terms of what it meant to the Metis free-traders, Indians and settlers at that time (1821-1860). Grant, in light of such an analysis, may be refused the honour of being a "Metis hero".

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Hudson's Bay Trading Post



AMNSIS News

Martin Shulman and Barry McKay

Board of Education Says No to Native Education Advisory Committee

by Larry Laliberte

Regina - The Regina Board of Education has reinforced their paternalistic attitude towards Native people by voting against the establishment of a Native Education Advisory Committee, says Barry McKay of Regina, one of the persons who made the recommendation for such a committee. At a meeting on July 4th, over 40 Native people walked out in protest when the public school trustees voted to set up a committee that consists of themselves. "It's a joke. They never listened to us," McKay said.

The vote was 4-3 against the committee consisting primarily of Native people. During the past month and a half, McKay and Martin Shulman had met and submitted recommendations to the Board of Education on how to deal with the high dropout rate of Native students in Regina. Shulman said one of the reasons for the Board not approving the committee was that they wanted to take a slow, cautious approach to getting advice from the Native community.

"I think a 55 per cent dropout rate [for Native students] makes caution a bit ridiculous," he said. "What would anybody do to damage the system? How could you screw it up any more?"

A petition is now being circulated which is asking for the formation of a Native Advisory Committee, much the same as the original recommendation. The committee would be made up of Native people, chosen by Native people and would meet with any member of the public wishing to have input into recommendations to be submitted to the Board of Education. The petition also expresses dissatisfaction with the latest move by the Regina Board.

This proposed Native Education Advisory Committee stems from a study revealing 90% of the city's Native school students do not complete their schooling. The study, which was released in May (81), was done by the Department of Education. The Inner-City Dropout Study examined and compared the Native students in this province's two larger cities, Saskatoon and Regina. In each city, the findings were similar. Following is a list of the more common reasons Native students fail to complete their high school education; lack of confidence in the school system, and in some cases, a complete dislike for the school system, the school curriculum was not relevant to them, desire to go out and work, and in some instances, the students were forced to work because their family was in financial difficulties, problems with teaching staff, problems at home. One of the biggest factors to the high dropout rate was the student couldn't culturally relate to the school system, because the education system does not provide and meet the cultural needs of the native student.

The study shows the overall Native dropout rate in these inner-city schools, is the cause of delinquency rather than the consequence. More than 40% of Status Indians and 50% of Metis students were two or three years behind their studies when they dropped out. For non-Native students it is 23%. Negative school experi-

ence was a major factor in the early school withdrawal of 65% of Native students compared to 49% of non-Native students. Native students experienced 84% higher mobility rate (changing of schools) compared to 55% for non-Native students. Almost 50% of Native students who left school had no immediate employment or educational destination compared to 9% for non-Native students. For those that did find work, the majority found unskilled jobs.

Upon the release of the study, McKay, Co-ordinator for the Non-Status Indian and Metis programs, and Shulman, Curriculum/Research Officer for the Gabriel Dumont Institute, immediately proposed the establishment of a committee which would help evaluate the problem. They approached the Regina Board of Education with a proposal to create a Native Education Advisory Committee.

The proposal's primary purpose was to create a communication link between the Regina Native community and the Regina education system, in hopes that solutions to the inner-city Native education problem would be achieved. The committee was to have been composed of six people representing the Native community, Native organizations, the Board of Education, and the Department of Education. The committee proposed representation from the following organizations: Saskatchewan Indian Federated College (1); Gabriel Dumont Institute (1); Saskatchewan Native Women Association (1); Native parents (4); the Regina Board of Education (2); and the Saskatchewan Department of Education (1). Each group would have been responsible for choosing their own representative(s) with the exception of the Native parents. It had been suggested a committee of Native parents from the community schools and the Regina Indian/Native parent council select representatives based on interest in serving on the committee. All except non-Native representatives would have had voting privileges.



The proposed Native Education Advisory Committee's mandate was to hold public and private meetings with students and parents from the Native community, education system personnel and other concerned individuals and agencies from the community at large. They were to identify the strengths and weaknesses within the education system, examine and review existing and proposed educational resources and make recommendations for establishing new programs and curriculum, meet with outside agencies that might be able to provide needed support services for Native students, meet with university and other agencies to help establish and develop cross-cultural in-services programs for school personnel, and identify areas where race relations programs might be implemented to alleviate racial problems in the future. With this mandate, the Native Education Advisory committee was going to report on a regular basis to the Board of Education as to what they had learnt, what they were recommending, and do follow up on their recommendations.

McKay and Shulman feel confident this type of committee would minimize the Native dropout rate. McKay said, "I think it imperative to establish a communication link with the Native community and that means going out to the Native community and getting their input. As a Native parent, I'm really concerned that the recent study shows that my child has less than a 30% chance of completing high school. If the children of the majority Canadian ethnic group had only a 10% chance of completing school, you'd be doing something would be done about it," Shulman added. "If you want to know what Native people were done in the schools, you have to go out and ask them at the grass root level. This is what the Native Education Advisory Committee intended to do."

Petitions are available at Saskatchewan Native Women Association, 1102 Angus Street, Regina, phone 327-1648. Any support is of greatest importance. □

Drops of Brandy Metis Dancers

Our music and dances have developed from the folk music and dances of the French, Irish and Scottish fur traders, spiced with the pow-wow flourish and beat of the Indian people with whom they intermarried. This is an aspect of Native peoples' culture which we believe has not received the recognition it deserves as a valid, visible and genuine Canadian cultural entity. Hence our participation in multi-cultural events.

From the time of the Red River settlement in the early 18th century, the music and dances of the Metis people have been a prominent part of their activities at gatherings such as weddings, New Year's celebrations



or just for the fun of it.

Since the Native Friendship Centres' movement began in the early 1960s, one of the highlights of the year at the Edmonton Centre has been the annual Alberta Native Festival. Groups such as Drops of Brandy compete for trophies in square dancing, Reed of Eight, Reed of Four, Drops of Brandy, Duck Dance and Red River Jig.

Our group was started five years ago by Joe Relevoir, who still instructs and encourages our dancers and who is the leader of our group. Over the years, among other things, we have spent our Sunday afternoons teaching the clients at Pineshadow's Lodge, later the youngsters at the Youth Development Centre, and what is to us one of our most interesting experiences - being involved in the opening ceremonies of the Commonwealth Games in Edmonton, in August 1978. □

Kewewin Wild Rice Gets Funding



Oscar Beatty and Newton Stacey signing agreement for rice funding.

by Robert Marzetti

The Kewewin Wild Rice Independent Co-operative Enterprise Limited (KWRIEEL) has finally received its funding totalling \$25,000 from the Department of Northern Saskatchewan (DNS). The money, which was to have come from the Indian and Native Secretariat (INS), will be used to buy 16 Class A shares worth \$1,500 each. The shares will be purchased from La Ronge Wild Rice Corporation, the Corporation, which the Co-op will be part of, will construct a Wild Rice Processing Plant in La Ronge, Saskatchewan.

owned from the bank. \$300,000 is the estimated cost of the processing plant.

Building

The building will be a steel structured Axtel Fire-farm from Moose Jaw, Sask. It will measure 40 feet by 38 feet.

Equipment

The equipment, now being manufactured in Grand Rapids, Minnesota, will be delivered in four separate shipments. The first will arrive in La Ronge July 1, 1981. The last shipment is expected on August 10, 1983. "The big day will be August 24, 1983, when we will have our official opening," said Parada.

Land

"The only interruption that we're having now is obtaining the land from the town," commented Kaz Parada, manager of the La Ronge Wild Rice Corporation. "On the other hand, we have been told we are going to be getting the land, which is just a little over five acres, therefore, we are going ahead with the clearing," he said.

The land on which the processing plant will be constructed is situated off Highway 20, approximately three kilometres north of La Ronge.

"Eventually the corporation will get title to the land; but that will take about six months," said Parada.

Marketing

Perhaps the most critical part of the whole wild rice process is the marketing end of it. None of the above will suffice unless an excellent market is found and there is a good return for the growers. In the early part of May, an association called *The Saskatchewan Wild Rice Association* was formed. The organization's objectives are to promote and market Saskatchewan's wild rice in an orderly fashion.

May 26, this association had a meeting asking for support from all other wild rice organization involved. The meeting was quite successful.

Some of the functions of the Saskatchewan Wild Rice Association will be: to administer an agricultural Canada advance payments program; to collectively market Saskatchewan's wild rice production; to elect a board of directors; and to set up a marketing team of well-qualified people in the field.

This new association will be comprised of people already associated with the existing organizations such as the Co-operative, the La Ronge Wild Rice Corporation and the Saskatchewan Wild Rice Association.

On June 16, the Saskatchewan wild rice growers involved met again. This special meeting called for the alliance of all the organizations and for these organizations to fully commit themselves to one organization with a common interest. A board was also elected at the meeting. □

NAC Strives for Community Involvement

by Larry LaBriere

Regina - The recently incorporated Saskatchewan Native Alcohol Council Corporation (SNACC) is striving to establish community co-operation within Native communities associated with the Association of Métis and Non-Status Indians of Saskatchewan (AMNSIS). The SNACC is confident of a working relationship is established with the various services within the Native communities, their priority in combatting alcohol and drug abuse will become more feasible. The SNACC will also be informing Native people at the local level, the problems associated with alcohol and drug abuse, so they too, can contribute to eliminating alcoholism. By educating the people and achieving community co-operation, SNACC is certain AMNSIS's efforts in this area will be more successful.

According to Ken Sinclair, Assistant Director of SNACC, the alcohol problem is only about 10-15% of the social problem that exists in Native communities. However it is the alcohol problem that contributes to the other problems, such as housing, unemployment, family break-ups, etc. Sinclair says the people must be educated so they understand the poor economic and social conditions that exist in their communities, stem from alcoholism. SNACC will take positive steps to overcome the lack of knowledge of alcohol and drug abuse and its effects, at the community level.

Alcoholism Field Educators will acquire and maintain community service contacts that will serve as communication links amongst all Native communities served by SNACC, as well as correspond with Native leaders and government officials. Besides concentrating their efforts in communications, the Alcoholism Field Educators will work in the areas of: prevention, detection and referrals, follow-ups, and education.

The SNACC will be implementing an alcoholism education program throughout the province. The program will provide information on the negative effects of drug and alcohol abuse. The program will place emphasis on Native people in respect to their community at large. It will examine and determine why alcoholism prevails in their communities. This program will be delivered by the Alcoholism Field Educators, utilizing community and social institutions. Wherever possible, the program will be delivered in the more active community institutions such as schools, churches and community halls. This will ensure maximum participation. The content and manner of how the program will be delivered will differ depending on the age group being addressed. SNACC realizes that different age groups have different attitudes toward alcohol and drug abuse. Various community programs such as recreation will be explored to determine whether they can also be developed to include the education aspect of alcohol and drug abuse.

Ken Sinclair, Assistant Director of SNACC

History

The Kewewin Wild Rice Association (now the Co-op) has been trying to obtain funding for the purpose of building a processing plant in Northern Saskatchewan since 1960.

A feasibility study, done by DNS on Wild Rice and a processing plant, was completed March, 1981. This study, requested by the Kewewin Wild Rice Co-operative, recommended a processing plant be built in La Ronge and material required to construct the plant be made available by certain government organizations. These government organizations include the Saskatchewan Economic Development Corporation and Special ARDA. The two companies would not finance the project.

Since then, the Co-operative has tried many different alternatives to obtain the funding. They applied to the Indian and Native Secretariat.

On March 28, 1983, Newton Stacey of INS met with Oscar Beatty, President of KWRIEEL at La Ronge. An agreement was signed by both Stacey and Beatty. This agreement specified \$25,000 would be released to the co-operative, so that shares could be purchased. According to INS officials, "Cabinet would not release the funds because of certain technicalities, and that the Co-operative membership, which is largely composed of the Métis and Non-Status Indians, does not fall under their financing guidelines". Therefore, INS could not put up the money. Meanwhile, Stacey had already agreed to fund the Co-operative. Therefore, the Department of Northern Saskatchewan was forced to provide the \$25,000.

Present Activities

The La Ronge Wild Rice Corporation, recently formed by Kaz Parada, now consists of four major organizations:

- 1) The La Ronge Indian Band
- 2) The Peter Ballantyne Indian Band
- 3) The Meadow Lake District Chief's Investment Company Ltd.
- 4) The Kewewin Wild Rice Co-operative

These four organizations have contributed a total of \$105,000, while independent shareholders have purchased shares amounting to \$22,000 — a total of \$127,000 raised for grower equity.

The Department of Northern Saskatchewan will fund the corporation 60.00% at 10 percent, payable within three years or as the Special ARDA funding comes through. The rest of the funding is to be bor-



SNACC will attempt to improve the overall social patterns of Native people because without community improvement, there cannot be any significant change in alcohol abuse. Native people on the local level will be encouraged to pursue any possible avenue toward community improvement. SNACC will conduct discussions on problems leading to inadequate housing, inadequate employment opportunities, lack of cultural and leisure opportunities, then discuss how improvements can be made in every area. SNACC will provide an opportunity for Native people to pool their energies and ideas toward community and individual improvement.

Since it is easier to treat alcoholism in the early stages, SNACC will educate the members of a Native community to become aware of the warning signs and signals of a potential problem drinker. Efforts will be made to change the social attitude toward alcohol abuse, so people will be more at ease and open in respect to alcoholism. The alcohol victim won't feel so guilty about his problem and be more apt to seek help. Changing the negative attitude about alcohol and drug abuse will contribute to the success of the treatment of alcoholism.

Since the SNACC became incorporated in March 81, they have intensified their follow-up procedure. This was in response to increasing failures in the Native alcohol treatment method. Many victims of alcohol would return back to their communities and continue drinking where they left off, after they'd completed the treatment program. The SNACC will now concentrate in several areas in the follow-up service, since it is one of the more important areas in alcohol treatment. Firstly, SNACC will prepare the family and community for the arena of the alcoholic because moral support is of utmost importance. Furthermore, SNACC will assist the reformed alcoholic in seeking employment or training needs, also aid in constructing appropriate recreational time. In this aspect of the treatment, SNACC will seek community involvement and assistance.

SNACC was called Native Alcohol Council before becoming incorporated. Their global funding is from the Saskatchewan Alcohol Commission. However, with the phasing out of the Department of Northern Saskatchewan (DNS), who used to provide the alcohol prevention services in the north, they will now be administered by SNACC. One of the bigger changes is that funding for the Native Alcohol Centres will now be channelled through SNACC, whereas DNS used to provide funding on a per diem basis. SNACC will be conducting more workshops in the north regarding drug and alcohol abuse. In addition SNACC will focus a lot of their energy on the youth. They are going to upgrade the training and counselling applications of all staff. The youth will be given consideration for future positions within SNACC. This is in response to the drug problems that exist in Native communities where over the years, drugs have become the major problem amongst young people.

The SNACC main office is in Regina, however it is administered by a commission with the members stationed throughout the province. It consists of Max Lucier, Prince Albert, Marcel Gerard, Prince Albert, Max Morris, Ile-a-la-Croix, Jan Sinclair, Regina, Fred Schoenhal, Regina, Arnold Garwin, Regina, Ken Sinclair, Regina, Bertha Ouellette, Saskatchewan, Alycia Carapene, Carriagana, Jim Fard, Ile-a-la-Croix, Cyril Roy, Cumberland House, and Alfred Stewart, Sandy Bay.

Family Crisis Centre Grass Roots Family Service Agency Successfully in Prince Albert

by Joan Beatty

Prince Albert - About five years ago, concerned individuals from the Native Women's Association, the Friendship Center, and two Locals from Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) got together and formed the Native Co-ordinating Council. They saw a need for combining their efforts in developing programs that support Native culture and provide services to Native people. Their efforts were not in vain as programing continues to be developed and implemented successfully by Native people themselves. One such program is the Family Service Project, consisting of seven family workers, a bookkeeper, and a supervisor.

According to Alma Newman, supervisor of the program, most of the work it does in the home, trying to get the families to help themselves. "We provide transportation if they need to get to doctor's appointments. We help people find housing. We are also involved with a number of other community agencies doing community development. We have some group programs going on right now. We offer parenting classes and we have been doing some classes in marriage and budgeting. Basically, we are here to help the families help themselves," Newman said.

The family counsellors say it is difficult to pin down one major problem that is experienced by Native families or anyone else who asks for assistance. "We work a lot with single parents who are having problems coping with the welfare of a number of children. Many of the people we work with are on a very tight budget. There is never enough money," says Newman. "We also find that a lot of people have trouble finding decent housing. People often don't know that there are ways of getting your house fixed. Many times people just give up and leave and try to find a new place instead of trying to get their landlord to do something about it."

The workers say most of their efforts are concentrated on trying to improve the family's general living conditions. There are many other things the workers do. "We help people do their shopping," Newman said. "All our staff are experts at all the second hand stores. They know where to get good deals on clothing. We try to show our clients how to get the best mileage out of their money."

There is continuous staff training that takes place at the Family Service Project. When a person starts working, there is a six week orientation that they have to participate in, learning all about the agency in Prince Albert and surrounding areas. "We spend a

lot of time talking about how to help people, learning counselling skills, and interpersonal skills," Newman said. Workshops in those areas are also held for all the staff from time to time. After the six weeks, the worker starts building her own case load of clients which forces her into a training-on-the-job situation. "They learn as they go along. I try to help and the other staff help," Newman said. Everyone is learning all the time because the problem areas are so diversified, but through team effort the work gets done. The main government agencies the workers deal with are the Department of Social Services, Indian Affairs, the Community Services Centre and the police. "We have a very co-operative working relationship with these agencies," Newman said. "Sometimes they refer clients to us when they think we can help. They know very well what we do. We have mutual respect for what we do."

The services provided through the Family Service Project are available to anyone who requires assistance, whether they are of Native ancestry or not. The workers report most of the case loads tend to be Native families, although they have had requests from Non-Native people.

The office is situated at 302 - 1004-1st Avenue West in Prince Albert. The phone number 764-1652. The atmosphere in the office is very friendly. The workers say anyone who wants help gets it right away. You don't have to wait around for an appointment. An individual gets more personal attention. That is why much of the work is done right in the home.



Mae Henderson at work.

Front row L to R: Ellen Henry, Brenda Fisher, Mae Henderson. Back row L to R: Karen Kowlek, Mae Smith, Alma Newman, Mary Weyers, Richard Johnson, Darlene Johnson.



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Gabriel Dumont Institute Reports Productive Year

by Larry Laliberte

Prince Albert - At this year's Annual Assembly of the Association of Métis and Non-Status Indians of Saskatchewan (AMNSIS), the Gabriel Dumont Institute of Native Studies and Applied Research informed the delegates of the success in their on going core programs and the beginning of new ones. The Institute has just completed its second year of operations and has been able to expand and further develop programming in the curriculum development department, research and development unit, library services, and the Saskatchewan Urban Native Teachers Education Program (SUNTEP). The Gabriel Dumont Management board also announced that funds have been released for the Saskatchewan Training for Employment Program (STEP). Various training programs were requested for the 11 AMNSIS Areas, however, the government only approved \$699,000, enough for three training programs. The programs approved under STEP are: the Huron Recreational Development Program, to be delivered in Lloydminster and He-a-la-Croix. This program was designed by the Institute and will prepare Native people for careers in administration, counselling, and adult education. A Recreational Technology Program will be delivered in Regina, a comprehensive course which will cover every aspect of recreation. All programs are accredited courses.

Despite the low level of funding received for the STEP package, the Management Board feels it's a start and that it will at least get off the ground. The executive members of the Gabriel Dumont Management Board are Dona Desmarais, Chairperson, Alvin Caspauw, Vice Chairperson, Dave Ross, Secretary, and Don Ross, Treasurer.

The Institute has hired three additional staff to work in the area of community and adult education. They will be concentrating their efforts on upgrading the roles of the Area Education Coordinators (AECs). The AECs were formed to serve as a type of school board for all training programs delivered through the Institute. These voluntary committees have been established in seven southern AMNSIS Areas, to assess and determine educational and employment needs in these Areas.

A training package for members of AEC was developed and prepared for funding by the Institute, to ensure proper administration and operations of the AEC were carried out accordingly. Five AEC have taken the program called Training For Effective Committees (TRECOCOM), all AECs will be required to take the program. The Institute also developed a second program for the AECs called NSIM System II, which helps the AEC members in recruiting Native people for the various programs delivered through the Institute and AMNSIS. This coming year, the Gabriel Dumont Institute will be focusing a lot of time organizing the AECs. They anticipate they will have AECs in all of AMNSIS' 11 Areas before the year is over.

Canada Employment Immigration Commission is going to fund a one-year Native Studies Intestigators program to be delivered through the Institute. The CEIC allotted \$198,000 for this pilot project. With all these new programs commencing in the fall, the Institute will have a record 200 plus students, including those enrolled in SUNTEP.

The Institute Research Unit has been quite successful in accumulating documents relating to the social, political and economic history of the Métis and Non-Status people of the Northwest. All material is filed or will be filed in the library and can be utilized by anyone. Lots of this material is used for AMNSIS's aboriginal rights and land claims program in their negotiations with the federal government.

The Library now has a fine collection in their photographic, slide, newspapering, oral history and transcripts file, rare books and pamphlets. The book collection is estimated to be over 5,000 in the libraries located in Regina, Saskatoon and Prince Albert.

One of the Institute's major projects is the writing of a book to be published in 1984. According to Dr. Ken Whyte, Executive Director of the Gabriel Dumont Institute, this book will reveal documented evidence about the 1885 Rebellion of the Métis and how it was definitely not a Rebellion as such, but a well executed plan



Alvin Caspauw, Dona Desmarais, Chris Lefontaine, Ken Whyte, Don Ross.

on the government's part. All history books regarding the 1885 rebellion do not reveal the whole story whereas in this book given documented evidence of the plan of the government. Most of the evidence was obtained through the RCMP archives, which were never accessible to the public before.

Other projects requiring comprehensive research being undertaken by the Institute include: a Native Studies program offered through SUNTEP, a Field Workers training program, Aboriginal rights indexing and organization, economic and educational development proposals for northern Saskatchewan, and the development of an intense oral history program. In addition, the Institute's Curriculum Unit is constantly accumulating historical, cultural and social material which is prepared so schools can utilize the material. A great deal of the Institute's resources is used by other educational in-

stitutions, and various agencies. Since it began its operations, the Institute has established themselves as a very credible educational institution.

Another major accomplishment is the affiliation with the University of Regina. The Gabriel Dumont Institute can now expand training in many areas and all training would be accredited. The Institute is also presently working in conjunction with the University of Saskatchewan in developing new courses in the Native Studies program.

The Gabriel Dumont Institute of Native Studies and Applied Research reported a year with many accomplishments, with commitments to do more. The coming year will see the start of many new training programs that will be delivered throughout the province. This Native oriented educational institute is the first of its nature and has proven to be an advancement in the education system for Native people. □

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Profiles

Interview With Jim Favel

Background:

Jim Favel was born in Ile a la Crosse, Saskatchewan in 1938 and has lived there all of his life. He was elected Area Director of Western Region II in 1975 and has been their Area Director ever since. Jim has four sons and three daughters.

What were your interests when you were growing up?

My interests when I was growing up in Northern Saskatchewan were mainly fishing and trapping. I finished school at a pretty low grade - maybe grade six. I left school because the educational system in northern Saskatchewan wasn't very good, at that time. We had to go back to fishing and trapping. Now, the system has changed somewhat. It's a bit better than it was before, but it could be better yet.

What kinds of changes have you seen in the educational system over the years?

Well, people go to higher grades now. Before, we mostly dropped out at grade four or five. Now, the lowest grade would probably be nine or ten.

Is there more local control of the educational system, today?

Yes. It all started back in the '70s when Ile a la Crosse took over control of their own educational system. From then, the educational programs got better because for one thing, we hired Native instructors. That's where NORTEP came from - out of Ile a la Crosse, when they took over local control.

What does local control mean in your community?

Local control means we get to make decisions as to who we hire and what we teach. We're involved in teaching a lot of Métis history in the Ile a la Crosse school. Even some of the books we use are different. We are doing our own research and also have people doing research for us. There are teachers that write books for the students. We don't go with Dick and Jane. We teach materials that the Native kids in Northern Saskatchewan can relate to.

Has local control been successful in Ile a la Crosse?

Yes, it's been extremely successful. With local control we've substantially reduced our drop-out rate. Ile a la Crosse was the very first community to get control of their education system. It was a long, hard fight, but it was worth it. We've significantly reduced the drop-out rate and turned out many high school graduates, some going on to colleges and universities.

What are your interests now...your involvements and hobbies?

Right now, my interests are in politics. I have some interests in sports, as well. I do a lot of jogging. I do a lot of skiing. But right now the most important thing, in my mind, is the Constitution. The Constitution relates back to land settlements, education and training. Everything stems from there. The most important issue, right now, is the land issue in northern Saskatchewan.

How long have you been involved with AMNSIS?

I've been with AMNSIS for about eleven years. I started as a field worker for the alcoholism program under the Leap Program. From there I became Area Director when my late brother, James, passed away. And I've been the Area Director ever since.

Why did you get involved with AMNSIS?

I felt there are a lot of issues facing people in Northern Saskatchewan - not only Northern Saskatchewan - the whole province. There are a lot of Native issues I felt I could help with - to get things going...like the Constitution, education and training. These are the things we have to have now in Northern Saskatchewan because the old way of life is gone. Fishing and trapping is not there for the younger people as it was there for us when we were growing up. Education and training go hand in hand. These issues are very important to me at this time - for our people today and for the future generations in Northern Saskatchewan.

Do you think the old way is gone, totally?

I don't think the old way is gone, totally. Maybe some older people will still keep the old way. But I



don't think most of the younger people will ever go back to the old ways of trapping and fishing. Maybe some will, but not many. Besides, there are too many people to trap. You'll trap out your area in no time at all. When I was growing up there weren't really that many people. The game was plentiful. But today there's not really that much because, for one thing, there's more access to Northern Saskatchewan, now. When I was growing up there was no road or anything. There's a big difference today.

What's the employment situation like in your area?

The employment situation is pretty bad. La Loche, Ile a la Crosse...it's maybe 90 percent, 95 percent in places...in places maybe 100 percent. There is some employment, now that the food program has been brought in. People work at minimum wage for six months so they can then qualify for unemployment insurance benefits when the job is finished.

What kinds of changes have you seen over the years in your community?

The biggest change I've seen is people becoming more politically aware in Northern Saskatchewan. A few years, back when I was growing up, the white people used to tell us everything - we'd sign anything - we'd never ask questions. I don't think that happens now. People are politically aware. They ask questions. They are far more aware of things that are happening around them.

Why do you think people are becoming more politically aware in Northern Saskatchewan?

The Métis Association has done a great deal in terms of politicizing the people in Northern Saskatchewan making them more aware, assisting people in struggles for their rights, for education and training, housing, recreation...representing them regarding the Constitution, land and aboriginal rights, etc. People now stand up and fight for their rights.

What do you think is going to happen with the Métis and Non-Status issue?

I don't really know what's going to happen. I guess we'll just have to wait and see. I feel that we're all Indian people and we're all struggling for the same thing. People want land and they want their rights and I think that if we stick together we'll be stronger. If we start fighting amongst ourselves, we're only going to kill our cause. The Métis are in the Constitution now. That's a step forward for the Métis people. The thing is, we all face the same common issues. It doesn't matter whether you're Treaty, Métis or Non-Status, the issues are the same for all of us.

Do you think the Métis and Non-Status people will eventually get what they're after in terms of land and aboriginal rights? Are you optimistic?

I feel optimistic at times - sometimes I don't. Sometimes I feel like we're running up against a brick wall. But I think that eventually we'll get something. I don't know what we're going to get, but I think we'll get something. Maybe we'll be like Alberta and get Colomien. I don't know.

What would you like to see the Métis and Non-Status people get in terms of their rights?

The constitution is very important and the land issue in Northern Saskatchewan is very important, at this time. We can talk about self-government...we can talk about many different things...but we have to have land in order to govern things. If we don't have any land, we aren't ever going to have anything and we'll never have any say. So, land, to me, is a very important issue, at this time. Everything stems from the Constitution; everything will flow from there. Without a land base you don't really have anything. That's the last stronghold for Native people in Northern Saskatchewan...it's going to be a hard fight. □

Ben Campbell is Determined to Make It in the Pulp and Logging Industry

by R. Moran

Ben Campbell is originally from Sled Lake, Saskatchewan, although he was born in Big River. He spent most of his childhood days with his father, Dan Campbell, in some of the most remote areas of Northern Saskatchewan, trapping. The trapline is situated in the Charles Lake area, just north east of Big River.

Ben's life was not an easy one, and as his sister, Dorothy, describes it, "Times were pretty tough, but we still managed to get a laugh or two out of some funny situations."

When trapping could no longer support the Campbells, because of the scarcity of animals and the low fur prices, they decided to find another way of making a living. At this time, one of the best alternatives was cutting pulp wood and logging. In the late Fifties, after he had gained a lot of experience in the logging industry, Ben decided to move on. He spent seven years in British Columbia, logging as well as cutting pulp wood.

In 1967, when the pulp mill was built in Prince Albert, he returned to the province and commenced work for the mill. He was one of the very first people to get hired on with the Prince Albert Pulp Company.

While he was in British Columbia, Ben noticed a few differences in the type of work that had to be done. "In British Columbia, the terrain is very mountainous, steep and the trees are huge, whereas in Saskatchewan it's very flat and the timber is not so big." He also said that the equipment used in B.C. was different than that used here in Saskatchewan. "If you were to use that equipment here in Saskatchewan, you could probably cut one hundred trees in one hour," he said.

After he had been in almost every corner of the northern part of Saskatchewan, cutting pulp and logging, he decided to go on his own. In 1977, Campbell began his very own pulp and logging operations.

"I was always an independent person. I didn't like to take orders from anybody. I knew I was capable of doing the work and when I heard that the Department of Northern Saskatchewan (DONS) was going to be leasing out machinery such as skidders, I jumped at the idea. I hired some men and we did it."

Things went quite well with Campbell and Co. The lumber and pulp prices were excellent. The only problem the Campbells had to deal with was the bookkeeping. So Virginia, Ben's wife, took on another task and that was to learn how to do the books for the pulp and logging operations. Besides doing the cooking for the men and looking after her three children, she fin-

ished the bookkeeping course in two years.

Another problem area was finding a mechanic to service the heavy duty machinery that needed fixing whenever it was required. Today that may also be solved because wherever parts of the machinery are broken, Ben and his son learned how to fix the part when the mechanic was there to work on the machinery.

For a number of years, the operation went very smoothly but according to Campbell, when the depression hit, the pulp and lumber markets were also on the decline. The industry in Canada was 75 percent less and it has been on a down hill trend ever since.

"I had to find an alternative. I had a lot of men, equipment and bills to pay. We just couldn't stop there and wait for better times. That was when we thought of going into the post cutting operations," he said. Campbell still expects the pulp and logging operations to start again one day.

To date Ben has had a steady crew of eight men, but he has others doing piece work, so there are anywhere from 12 to 20 men working in the bush. All of them cut posts or cabin logs when Ben gets lucky and finds a contract to cut them. "In this camp we don't have any basic hours. We all work as the job requires. For example the piece workers set their own days, the truck drivers have to start early in the morning in case they have to make a trip to the south with a load of posts," said Campbell.

One of the things that worries Ben the most about the post cutting is it's a seasonal operation. You can't cut posts in the winter because of the trees' smallness and the deep snow makes it even more difficult. Then there is also the market to worry about, "it's very competitive. The last time, I had heard there were about 75 trucks working out of this country selling posts and that is not counting the Saskatchewan Forests Products. It's something which I think is very difficult, but I'm going to try and break it because I don't have any other alternative," he said.

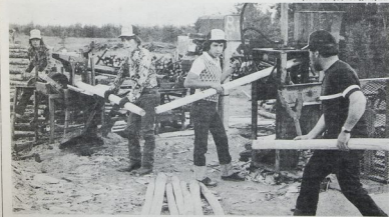
In the meantime, Ben and his family have to move from their present location which is just 20 miles south of La Ronge. In 1980, part of the forest was caught by fire, much of the timber which didn't burn to the ground is still excellent for posts, but because of the second growth, Renewable Resources has stopped all cutting in that particular area.

Ben is still pretty optimistic that the pulp and logging industry will eventually come back. □



Virginia and Ben Campbell with 2 of their sons, Trevor and Ben.

Campbell and Company making fence posts.





From the Shelves of Dumont Library Brochures on Metis History

The following historical brochures are available from the Gabriel Dumont Institute at no cost:

- *Role of Women — Indian Women and the Hudson's Bay Company*
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- *Lord Selkirk and the Selkirk Settlers*
- *Louis Riel*
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The brochures are produced by, and available from,

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- * A new series of pamphlets produced by the Field Program will be ready for distribution in September, 1983. These pamphlets will cover the following topics:
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Pemmican Publications presents

IN SEARCH OF APRIL RAINTREE

by Beatrice Culleton

Distributed by Pemmican Publications Inc. \$3.95

Reviewed by Coleen Morrisseau

After reading this story by Beatrice Culleton, I realized that she had succeeded in maintaining my emotional involvement throughout this novel. This story is about two Metis foster children and their struggles in the search for identity.

In summary, the story traces the lives of two sisters of Metis origin that were placed in separate foster homes early in their lives. Both characters' lives are followed through in their emotional struggles primarily as a result of their being stripped of family ties and culture. It tells vividly of internal battles, the development of two opposing characters with conflicting attitudes, and their reactions and feelings toward their family, life, culture and ultimately, themselves.

Each incident leaves a lasting emotional scar on one or both characters. It reveals the mental traumas experienced when one re-enters her own culture and heritage after being away for so many years. It emphasizes the lasting effects that never really leave one's memories — even when the agonizing search appears to be coming to an end.

Another outstanding feature of this novel, which I found to be well worth reading, was the apparent easy transition between fiction and the reality of today. I found that the author adeptly blended the reality and fictional aspects together, sometimes in one sentence, paragraph, and even in one thought.

The biographies of each character, the development of their personalities and their views, opinions and attitudes towards life and their cultural heritage were eminently easy to relate to in the book. I found myself, as a Native former foster child, relating to the various aspects in each of the characters.

The author had made it easy to find their pain, anger, frustrations, fears, shame, hopes and dreams. She had succeeded in making me feel as one with her story. Being born and raised in Winnipeg, I also found it very easy to relate to the familiar names, places and street scenes mentioned in the book. What came across as an important highlight of the book was the fact that it concerned a contemporary Native issue which is the placement of Native and Metis children in non-Native homes. This aspect brought it even closer to reality for me.

"In Search of April Raintree" is recommended as

good reading material for all those looking for good, well-written stories. I found it well worth reading as it immediately captured my interest. I experienced an empathy for the true-to-life characters. I found it impossible to put the book down for any length of time until I had finished the last chapter. The strong message that I received through Beatrice Culleton's "In Search of April Raintree" is clearly that this story of the conventional inner battle and struggle for one's identity, the acceptance of one's culture, and the search for freedom of spirit and peace of mind is relevant in that it relates a common struggle of experience within us all, more so for the Native people left bereft of identity and pride through unfortunate circumstance. □



AN INTRODUCTION TO METIS SOCIAL HISTORY

by
Murray Dobbin and Ron Bourgeault



An Introduction to Metis Social History

by Murray Dobbin and Ron Bourgeault

This pamphlet is free and available from:

The Gabriel Dumont Institute
2505 11th Avenue
Regina, Sask. S4P 0K6

Sports

by Larry Laliberte

Riel Native Recreation

Riel Native Recreation will be hosting a 1st Annual All Native Men's Football Tournament on August 6 and 7. A first ever for the Association of Metis and Non-Status Indians of Saskatchewan (AMNISIS) Local 33, and organizers Doug Lafontaine, and Doug Sinclair anticipate this will attract many of the finest Native baseball teams. Entry fee is \$200, per team to be included with the application prior to August 5th. All games will be held at Regina's Kaplan Field, rain or shine. The tournament is a 32 team limit, modified double knockout. Prize money is set at: A side, \$1,000 for first, \$500 for second, \$250 for third and fourth. B side, \$600 for first, \$250 for second, \$100 for third and \$75 for fourth.

The Riel Native Recreation also has activities scheduled almost every night of the week. Sundays it's swimming at Lawson pool for the whole family — no charge. Tuesdays it's baseball at Sacred Heart school; Boys 12 and under, 4:00 - 9:00 p.m., Wednesday it's raglan ball and weight-lifting at the Friendship Centre, men and women ages 35 and over, no charge. Thursdays it's baseball at Sacred Heart school; Girls 12 and under 4:00 - 9:00 p.m., Fridays it's baseball at Thom Collegiate; Boys 13 to 15 years of age.

Youth Unlimited

Youth Unlimited of Regina is once again providing various camping excursions for Regina area youth. These camping experiences are aimed at Regina youth who lack the means or opportunity of leaving the city during the summer months. Below is a list of dates, and general information regarding the summer camps.

The Stewwekers Fishing Camp — For boys between the ages of 10-14. Will be held during the week of July 26-30. All fishing gear, meals, accommodation and transportation will be provided by the Stewwekers Union. The camp is located at Beaver Lake, approximately 30 kilometers north of Ft. Flon, Manitoba.

Camp Taw-wa-si — The YMCA camp offers canoeing, swimming, hiking, archery, crafts and overnight camping. Camp Taw-wa-si is located on Echo Lake, approximately 85 kilometers from Regina. For child-

ren 6-7, to be held during the weeks of July 27-30 and July 30-August 2. For children ages 8-14, separate camps will be held during the following weeks: July 2-9, 9-16, 16-23, July 30-August 6, and August 6-13.

Seskair — An adventure type camp operated by Youth Unlimited where kids do their own cooking and participate in group projects. Activities include swimming, canoeing, hiking, horseback riding and winter sports. Each group of campers will also participate in a work project to help beautify the surroundings. The camp is located near Carlyle, which is about 200 kilometers south of Regina. Schedule dates of camps are: July 8-16, July 18-22, and August 1-5. This camp is for boys and girls ages 8-16. The transportation for this camp is yet to be announced.

Clothing and equipment for all camps should include normal summer clothes (jeans, shorts, t-shirts, etc.), warm sweater or jacket, swim wear and towels, and a sleeping bag. If you require any additional information regarding any of the camps contact: Youth Unlimited of Regina, 1100 Batafleck St., Regina, Sask. S4T 2B5, or phone 522-9939.

Golf

The Association of Metis and Non-Status Indians of Saskatchewan (AMNISIS) held an All Native Provincial Golf Tournament on June 24 and 25 at Wadena. At 18 holes per day, winners were: Championship Flight 1st, Jim Sinclair; 2nd, Bill Cameron; 3rd, Ken Sinclair; 4th Flight 1st, Ed Cote; 2nd, Fred Saskatchewan; 3rd, Alvin Caspova; 2nd Flight 1st, Duane Gaudry; 2nd, Jake Sanderson; 3rd, Keith Gaudry; 2nd Flight 1st, John Thomas; 2nd, Don Ross; 3rd Danny Johnson.

The golf tournament was enjoyed by all and according to Ken Sinclair the scores were very impressive. Apparently a golf tournament was also held the previous weekend prior to the AMNISIS one and a attracted top notch golfers from Canada and the United States. The supposedly good golfers from the states were beaten by the AMNISIS golfers. Other upcoming Native golf tournaments are:

July 21 and 24

Lost Oak
Brookview, Sask.

July 21 and 24

Cool Golf Course
Prince Albert, Sask.

August 6 and 7

Holiday Park
Saskatoon, Sask.

September 19

Katcher's Golf Course
Prince Albert, Sask.

September 17 and 18

Lusty Oak
Brookview, Sask.

September 24 and 25

Murray Golf Course
Regina, Sask.

If any further information is needed contact Claude Petit or Ken Sinclair, Native Recreation Corporation, 1170 8th Avenue, Regina, Sask. S4R 1C9, or phone 523-6721.

Bingos

Martensville and district Lions Club will be having an outdoor \$10,000 bingo on August 5 at Martensville reading grounds. Admission is \$10.00 which includes five cash. Additional cards are available three for \$2.00. Door prizes include: two portable stereos, one 5" black and white T.V., one radio cassette combo, one 14" color T.V., one 20" color remote control T.V., and one microwave oven.

For the enthusiastic bingo player, the Prince Albert Indian and Metis Friendship Centre has GRANT and regular bingo every Friday. Doors open 5:30 p.m. Funds to be used toward Prince Albert Centennial Days, on July 15, 16 and 17. The P.A. Indian and Metis Friendship Centre in conjunction with the P.A. Exhibition Association, will host a Pow-wow. Rations and traditional giveaways will be given daily. Camping facilities are available on site.

If you or your organization want something printed in the sports column including results of recent events (pictures accepted) contact Larry Laliberte at Saskatchewan Native Communications Corp. 219-2303 - 11th Ave. Regina, Saskatchewan. S4P 0K6 ph 525-9501

Johnny Cash Show Draws a Large Northern Audience

by Robert Murray

La Ronge — "Hello, I'm Johnny Cash" was his first words when Johnny Cash appeared on stage at La Ronge, Saskatchewan, where he was doing a benefit show for the community.

Around the cheers and applause from approximately 4,000 people who attended, Johnny Cash sang some of his most famous tunes such as: "I walk the line", "The Ring of Fire", and "Ghost Riders".

People from all over Saskatchewan came to see the Cash perform, and it was some performance. After Johnny Cash did a few of his favourite numbers, June Carter Cash joined her husband and they both sang songs such as, "If I was a Carpenter" and other well liked songs.

Later on, June Carter Cash sang some of her old family favourites, "the Carter Family" and then she had everyone in the audience laughing at some of her good humour and antics.

Half way through the show, presentations were made to the Cash by some of the people of La Ronge. The La Ronge Mayor, Mel Hyslop, gave the Cash a lifetime membership to The Fish and Game League. The Chief of the La Ronge Indian Band, Myles Veeve, presented them a painting of Chief Dan George. Joe Ciolek of the triples gave them a carving of Johnny Cash. The Mackays, the people who were able to persuade the Cash to do the performance, gave them a bouquet of flowers.

All the proceeds will go toward the completion of the Lac La Ronge airport. □

June Carter Cash and Johnny Cash.



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News Briefs

Minister Says Inquiry Not Necessary

Regina - Social Services Minister Pat Smith recently stated she will not be establishing a commission of inquiry to investigate child welfare services in the province.

The request for the commission was made to the minister about a month ago by a Regina-based group called the Peyakowak Committee.

"While I acknowledge their concerns, particularly in relation to Native children, I do not believe yet another inquiry will benefit either the children or their families," Smith said.

The minister said the concerns raised by the Peyakowak Committee have been identified by others including staff in the department.

"In fact, the current review of the Family Services Act is largely in response to the very issues which concern this committee," Smith said.

In addition, a provincial child care committee was established by the previous government in 1978 to investigate child care concerns. The committee presented a joint report to the ministers of health and social services. The recommendations and issues identified in that report are being considered in the current review of the Family Services Act.

"There is general agreement on the problems and inadequacies of the present child welfare system. It is time to concentrate our attention and energy on ways to correct these inadequacies."

A departmental review of family services legislation in the past year has produced a discussion paper on possible revisions to the act. This paper will be considered by the health and social services committee over the summer months.

"Once consensus committee input has been obtained, there will be broader public consultation. I have invited the Peyakowak Committee to participate in that process and to take full advantage of the opportunity to address the issues policy issues involved."

Smith said she has also directed her department to look at ways to increase Native involvement at the regional level in decisions affecting the care and lives of Native children.

"Our efforts in this area need to be stepped up. Native participation in decisions of this kind is absolutely essential if our child welfare system is to meet the needs of Native children and their families," Smith said.

Rice Plant Behind Schedule

La Ronge - A little behind schedule, the La Ronge Wild Rice Corporation's processing plant anticipates to be operating by the middle of August, says Kaz Parada of the corporation. This delay, in the beginning of construction, is due to ground wetness.

Parada says the equipment used to process the rice will all be stored in a single building on the five-acre site. The estimated cost of \$155,000 for the whole complex is now climbing towards \$330,000. The cost of the rice processing equipment alone will cost in the neighborhood \$140,000. To reduce cost, the members of the corporation will be doing most of the construction.

Out of the estimated 1,000,000 pounds of wild rice the Saskatchewan Wild Rice Association will produce this year, the corporation is hoping to process about 70 percent of it. However, the plant will have a estimated capacity of processing two million pounds per year.

Parada says the rice will go through four processing stages after being cured. After leaving it to sit for awhile to cure, it will be put through several drying phases at different temperatures and with varying degrees of moisture.

Parada says the rice is then prepared for de-husking, which consists of two rollers moving at various speeds, stripping the husk from the rice. The aspirator in the third stage where the rice is separated from the husks. In the last stage, the rice is graded according to kernel length, width, and weight.

Shareholders of the La Ronge Wild Rice Corporation include: La Ronge Indian Band, Peter Ballantyne Band, Kewaswin Wild Rice Co-op, Kitikotit Wild Rice, and Meadow Lake Bands.

Provincial Cabinet Undergoes Major Changes

Regina - Premier Grant Devine introduced nine additional provincial cabinet ministers to the officially sworn in Friday July 15, 1983. This will bring the total number in cabinet to a record 25. Furthermore a major cabinet shift was announced, the first cabinet rearrangement since the Conservative have been in power. Nine existing ministers were reassigned to new responsibilities.

The new cabinet selections include: Gordon Dirks, Social Services; Louis Demerut, Rural Development; Sid Darybak, Native and Indian Affairs; Secretariat/Seik, Housing Corporation; Tim Embury, Urban Affairs; Rick Folk, Culture and Recreation; Lorne Hepworth, Agriculture; Jack Klein, Tourism and Small Business; Colin Maxwell, Advanced Education/Manpower; and Gerald Meirhead, Saskatchewan Crop Insurance Corporation.

Reassignments are as follows: Eric Bersten from Agriculture to Economic Development and Trade and Provincial Secretary; Paul Rousseau from Economic Development to Revenue and Financial Services; Joan Duncan from Supply and Services and Revenue and Financial Services to Consumer and Commercial Affairs; George McLeod from Tourism and Small Business to Supply and Services (he retains the Northern Saskatchewan Minister's responsibility); Pat Smith from Social Services to Education; Bob Pickering from Rural Development to Parks and Renewable Resources; Gordon Currie from Education and Advanced Education and Manpower to Telephones and Communications Secretariat (Currie will also be setting up a new Department of Science and Technology); Jack Sandberg from Consumer and Commercial Affairs to Co-operation and Co-operative Development; Paul Schoenhals from Urban Affairs and Culture and Recreation to Energy and Mines.

In addition, several other appointments were announced by Premier Devine. Harry Baker will fill the Caucus Chairman and Vice position. Harold Martens will be the new Deputy Whip.

During the official announcement, the Premier was asked why there was so many changes. He was quoted as saying, "This will allow the ministers to stay in touch with the public and constituency as well as possible."

Plans Announced for Uranium City

Uranium City - Northern Saskatchewan Minister, George McLeod, recently announced details of a plan which will consolidate Uranium City. This announcement came after the completion of a regional service centre study for the Athabasca region. The study was undertaken by Underwood McLellan Limited.

The first phase of this cost shared federal/provincial government project was completed in February - 1983. At that time the study recommended that Uranium City continue to serve as a service centre for the Athabasca Region. The second phase, recently made public, suggested consolidation of Uranium City's residential and commercial areas. Changes are recommended for in and around the community's downtown core area.

The plan will re-structure the community's core area, which is arranged to serve 3,000 people, to one that will more efficiently support an estimated 250 people. Some residents may have to relocate the street modifications to the existing municipal services.

"Our concern for the remaining residents will be balanced with the need to develop and maintain efficient sewer and water and other services for the sharply reduced population" said McLeod.

Since Eldorado Nuclear Limited announced the closure of its mine at Uranium City on December 3, 1981, the population dropped from approximately 3,000 residents to 600. By this fall it is anticipated 250 people will remain to permanently reside in Uranium City.

Family Services Needed in Northern Saskatchewan

Regina - The Conservatives should move at once to restore the badly needed family services in northern Saskatchewan which it has cut, NDP MLA Fred Thompson said recently.

The Tory Government's policies have produced terrible economic and social results for northern residents. In the last year, for example, there has been a 37% increase in unemployment, and a 40% increase in social assistance in the north," Thompson said.

"It is these conditions which are causing tragically high levels of family breakdown and child abuse."

"It is therefore particularly shocking that the Tory Government has chosen this time to cancel the planned family crisis centre in La Loche, and the Interval House for Women in La Ronge," Thompson said.

"Although the Minister of Social Services had assured me that she would support the full development of the La Loche Crisis Centre, she and her Cabinet have obviously decided to abandon this badly needed service program," Thompson said.

"These are just the latest examples of how the Tories' 'double standard' policies are having dangerous consequences for Northern people," Thompson concluded.

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From Outside the Province

Who Will Define What Indian Self-Government Is?

Fredericton - The Parliamentary Special Committee on Indian Self-Government began the main phase of its Canadian tour April 25, in Fredericton, meeting with New Brunswick Native groups. The Committee met with the New Brunswick Metis and Non-Status Indians Association, the New Brunswick Native Women's Council, and the Tobique Reserve Women's Group.

The Committee consists of members from Canada's three major non-racial political parties: the Progressive Conservative (PC's), the Liberals, and the New Democratic Party (NDP). Native representation from the Assembly of First Nations (AFN), and Native Women's Association of Canada (NWAC), and the Native Council of Canada served in an ex-officio and liaison capacity.

Gary Gould, President of the New Brunswick Metis and Non-Status Indians Association, told the Committee that the concept of Indian self-government is nothing new. He explained that Indian civilization in the pre-colonial phase allowed for clan, tribal, and territorial levels of government, adding that interference from European colonial governments eroded the system. Gould said that the federal government has compounded the problem through its attempts to define Native people, and by placing white concepts of government upon Indian nations.

Gould also noted the terms of reference that the Committee was to examine "only band forms of government." This apparent restriction "is a deliberate attempt to confine the denial of non-status people," Gould said. He added that the restriction seemed to imply that the only alternative for Metis and Non-Status Indians was to "participate in discussions of self-government for bands which if reinstatement (of status) occurs, shall govern them."

Committee member, Keith Penner, Liberal MP for Cochrane-Superior, denied the implications of the restriction saying that the Committee looked at its widest terms of reference, not the narrowest.

Gould told the federal delegation that their goal should be to allow Native people to choose their own type of government, be it band, non-registered, Metis or Special Parliamentary seats. In this way, Native people would be able to maintain their unique cultural identity and yet survive in the mainstream of Canadian society. "The answer lies in the freedom of the Indian to choose," he said.

Recommendations of the New Brunswick Native groups included:

- that the Committee request the Supreme Court of Canada for an advisory position on the definition of an Indian under the Constitution Act;
- that the Committee pressure the federal government for action on the recommendations of the sub-committee on Indian Women and the Indian Act, which calls for reinstatement of women and children who have lost status through marriage;
- that the Committee recommend that the Department of Indian Affairs begin working with the bands to develop a plan for the devolution of Departmental authority leading to dissolution and the creation of an Aboriginal Protection Office.

Tom Three Persons to be Inducted into Calgary Stampede Hall of Fame

Calgary - On Monday July 11, 1983, one of the many rodeo cowboys that have come and gone throughout the years, one name that has not received fair recognition will officially be inducted into Calgary Stampede's Hall of Fame.

Born in the late 1800's, Tom Three Persons was a Blood Indian cowboy noted for his historic ride at the first ever Calgary Stampede in 1912. Three Persons rode what was believed to be an undesirable wild bronco by the name of Cyclone. Successfully riding Cyclone, Three Persons was the first Canadian Indian to win the prestigious title of World Bronco Riding Champion.

Accepting the honor on behalf of the family, is Wilson Frank, stepson of Tom Three Persons.

Assembly Told to Demand Resource Revenue Sharing

Alexander Reserve - With Native Affairs Minister, Miles Pahl in attendance, Dr. David Ahenakew, President of the Assembly of First Nations (AFN) told the 40th assembly of the Indian Association of Alberta (IAA) that it was time for them to demand a share of resource revenues. Ahenakew told the IAA members, "The objective of every Indian nation" was to fight for what was rightfully theirs. "We have to fight for what others take for granted," Ahenakew said.

The AFN President added, "We must reap the benefits of the resources of the country, receive educational training and must receive on, or off reserve health care." The next three weeks are very crucial when we negotiate for funds from a budget that even if double would still keep Indians poor. Ahenakew said the strongest voice as an Indian government is the AFN. "We can only be taken serious if we act like a government." He told the people Indian self-government would mean more responsibilities, "because you are more accountable to the people."

Ahenakew said with optimism, "I believe in the intrinsic good and the willingness of Canadians to make things right with the Indian." He strongly feels Canadians would understand that Indians would need resource revenue as a base for self-government. "Indian self-government is an idea that will not die, no matter how much the government tries to strike it down." This self-government would have no legal ties to the government, it would be set and administered by Indians.

Ahenakew said money given to them is legally theirs and not an act of benevolence. "Money given to resources rich bands in Alberta is only a small amount, that will have to change and will change." Ahenakew told the Alberta delegates. He informed the delegates that the next constitutional sitting the AFN will have to push the government into realizing "Indians were special people, even more special than other aboriginal groups."

The conference will have to focus on Indian rights and on the need for revenue sharing of resources of Canada. Ahenakew told delegates. He stressed on the importance of unity among the Native groups, to ensure maximum results. He called upon the IAA delegates to come out of their assembly united and stronger than ever.

More Funds for Indian Housing

Winnipeg - Indian Affairs Minister, John C. Munro, recently announced funds for the building of 800 new housing units on Indian reserves across the country, that would not have been held otherwise. Money was also allocated for improvement of the delivery of housing. This announcement was made at the Assembly of First Nations recently held in Winnipeg.

This additional funding is broken down as follows: \$22.3 million for continued on-reserve housing, \$40 million for special recovery funds. The basic departmental budget supports the construction of 2,400 new units and 3,000 renovations, while the 40 million supports the extra 800 units.

"This will give us a good start at relieving severe housing shortages, especially in remote or northern communities," said Munro. "It will also provide the means to alleviate health problems caused by inadequate water and sewage facilities."

With this increase in housing funding, the new national \$3.94 on-reserve housing budget is \$139 million. Part will be used to upgrade or provide necessary services such as water and sewer, roads and hookups for electricity.

In the Throne's most recent speech, it was stated that greatest support for housing would be provided to Canadians most in need. Indians living on reserves face Canada's most severe housing problems as described in the 1981 Indian Condition Report.

NCC Constitutional Negotiations to be More Aggressive

Ottawa - The Native Council of Canada is developing a more aggressive set of tactics and strategy for the First Ministers' conference on Aboriginal Rights in 1984.

"By this time next year, Canadians are going to know who we are," NCC president Louis Cosenky Bruyere said, "and they are going to know the difference between our people and Status Indian people. Too many Canadians have the idea that Indian Act Indians are the only players at these constitutional conferences, and our first priority is to change that idea."

Mr. Bruyere explained that the press, and even members in the House of Commons are always talking about the Indian Act and reserves, and based self-government as if they were the main issues related to Aboriginal rights in Canada. He said that Non-Status Indian people and Metis people outnumbered Status Indians by at least three to one, and that the constitution recognizes them, along with the Inuit, as Aboriginal people.

"There are hundreds, if not thousands of Non-Status Indians who are looking for a whole new beginning in Canada," he said, "who don't really want any part of the reserve system or of band governments. Most of our Metis membership have developed a lifestyle of their own, and as distinct Aboriginal people, they are entitled to develop their own land base and self-government. We can no longer tolerate the bias of press and governments toward a minority of Aboriginal people who are labelled as Status Indians because they have a government bureaucracy devoted to their particular needs."

In a letter to Prime Minister Trudeau, and in an appearance Tuesday, June 28th, before the Parliamentary Standing Committee on Indian Affairs, Bruyere pointed out that the words "Non-Status" Indian had not even been mentioned in the passage of the Accord Bill, and that the word "Metis" was mentioned a few times, it began to appear that Parliament was trying to avoid the subject. He promised a long and hard fight to force both members of Parliament and officials in DAND to take both Metis issues and Non-Status issues into serious account.

The Constitutional Committee of NCC, chaired by Duke Redford of the Ontario Metis and Non-Status Association, has urged the board of the Native Council of Canada to begin an immediate "sensitization" program to make Canadians more aware both of Metis and of Non-Status Indian participation in the conference process and of the distinct issues each group brings to the forum. "Most people have the mistaken idea that the Metis developed in the Western Prairie Provinces," Committee member Gary Gould, President of the New Brunswick Association, said. "They don't realize there has been an late de Metis in the Maritimes since the mid-1800's. We are definitely going to have to do a lot of educating for a lot of Canadians before we get to the next conference."

NCC staff, advisors and executive have been involved in two meetings with the newly created Office of Aboriginal Constitutional Affairs (OACA) since May. Both meetings were designed to prepare the groundwork for the next series of officials and ministers meetings prior to the next First Ministers Conference in March 1984. Participants at the meeting discussed the possibility of submitting four or five priority items from the accord agenda for the next First Ministers Conference and to agree to a preliminary meeting sometime in September.

The Native Council of Canada is planning a series of board meetings to establish the specific priorities of their Metis and their Non-Status Indian constituencies. Much of the summer will be spent at various member-association assemblies developing the positions that will be presented to NCC's own assembly at the end of August.

Priority agenda items being suggested to date include: a re-wording of the equality clause to match the original accord agreement; the removal of the word "existing" from Section 35(1) of the Canada Act; a charter of rights; the development of mechanisms to implement rights; self-government for both Metis people and Non-Status Indian people; and adequate funding for the process of rights implementation.

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