

June, 1983

new breed

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voice of saskatchewan's metis and non status indians

Northern villages seek larger corporate boundaries

Schneider responds to allegations of tokenism

Axworthy approves STEP funding

Forced migration of Guatemalans

How to tan a moosehide

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Metis History



AMNSIS News



Letters

NEW BREED COMMUNITY REPORTER

Dear *NewBreed* Journal:

Thank you for your letter. It was very reassuring to hear that you liked my articles. I am very interested in doing community reports as I enjoy writing.

At the present, we are busy on our Kam Canada work. Since our events will not be over until May 22, perhaps I can write a report after that date, covering our whole week's activities. I will also have dates for our upcoming tournaments and events by then.

Thank you again for your request for more reports. I hope the reports will continue to be satisfactory in the future. You will be hearing from me again next week.

Yours truly
Saskia Nelson
Weyakowin, Saskatchewan

BOOKSTORE TO CARRY NEW BREED

Dear Friends:

We would like to carry *NewBreed* in our bookstore on a regular basis. Could you begin a standing order of 5 copies of each issue? We normally operate on a 30% or 40% discount, i.e. — you charge as 60% or 70% of the retail price and we can return unsold copies for credit. O.K.? Your participation was suggested to us by Ron Bourgeois. I look forward to hearing from you.

Dave McWhirter
Octopus Books
Ottawa, Ontario

ENJOYS NEW BREED

Dear *NewBreed* Journal:

We have just received our April issue of the *NewBreed Journal* and as usual have enjoyed it tremendously.

For your future reference our organization has changed name and mailing address. Formerly called HMBD, we have now changed our name to read Native Brotherhood Society and our new mailing address is P.O. Box 181, Headingley, Manitoba, R0L 0R0.

Continue the good work with the *NewBreed Journal* as it is most enjoyable and informative.

Gavin Sealey, Liaison Committee
Headingley, Manitoba

FAST ENDS

Dear *NewBreed* Journal:

The Spiritual Fast at Kent Institution in Agassiz, B.C. ended on May 2, 1983. After 34 days, the fathers, Stuart Stonechild, Bob Mohr, Chuck Jackson, Gary Butler and Dino Butler, broke their fast feeling secure in their decision.

More statements will be coming from the men.

We give thanks for the People's prayers, strength and support that was sent to this northern direction.

We ask that you please send us copies of any correspondence in support of Religious Freedom you may have sent, and any response you may have received.

Gary Butler has been moved now to Millhaven Institution in Ontario. His address is: Gary Butler, P.O. W. #8641, P.O. Box 280, Bath, Ontario K0M 1C0. Thank you once again...updates will be coming soon.

Society of the People Struggling to be Free
P.O. Box 49902, Sns. K
Vancouver, B.C.

TO: NATIVE COMMUNICATIONS STAFF AND VOLUNTEERS

Dear Sir or Madam:

On behalf of the Riel Local #33 Executive, staff and membership, I would like to express our sincere thanks and appreciation for your involvement and continued support in the Riel Native Pavilion.

I have received many positive comments in regards to the tremendous time and effort you and your group displayed during the three days.

I hope to see you in the near future to personally thank you for making this year's pavilion a success and memorable experience.

Douglas J. Lafontaine
Vice President, Riel Local #33
AMNSIS

ADVERTISING REQUEST

Dear *NewBreed* Journal:

The Native People's Resource Centre was established as a non-profit charitable organization in 1972. It acts as a clearing house for relevant information about Native and non-Native programs, projects and institutions.

This Centre has a collection of books, is inch video-recordings, movies, slide tape shows, audio-cassettes, and records. All the material is available for the public to borrow.

In the future we hope to advertise in all the Native newspapers and newsletters to inform the public. Could you please forward your advertising cost list.

As we are a non-profitable organization we have a limited amount of operating funds; we are requesting if there are any special rates we could receive.

Thanking you in advance, I remain, and hope to hear from you soon.

Yours in Friendship
Pam J. Whitney, Project Researcher
Native People's Resource Centre
London, Ontario

METIS HISTORY VALUABLE

Dear *NewBreed* Journal:

We are currently revising the *One Sky Information* as a Native People for reprinting in the next month or so. We were very impressed with the series of articles on Metis History by Ron Bourgeois that has been printed in *NewBreed Journal*. We would like to request permission to reprint the sections of this series that appeared in the April, May, September and October, 1982 issues of *NewBreed Journal*. We would also like permission to reprint these articles in a supplement of new added materials that will be made available to original kit holders.

I have enclosed a *One Sky* audio-visual catalogue and a brochure that describes *One Sky* for your information. We have recently acquired the film *Some-where Between* that examines the bias in the Indian Act against Indian women and also describes our oppressive colonialist history. We have reorganized and expanded our resources on Native people in Canada and internationally. I hope you will have the chance to come and take a look through our resource centre.

In solidarity
Bill Robb
One Sky Cross Cultural Centre
Saskatoon, Saskatchewan

DEVELOPING RESOURCE CENTRE/LIBRARY

Dear *NewBreed*:

I recently came across the name of your newsletter in a resource reading list compiled by the Canadian Association in Support of the Native Peoples. We are interested in developing a Resource Centre and Library to help service our Community here in Mooseonee. A sample copy of your newsletter would be greatly appreciated to aid us with this endeavor. With this in mind a subscription order may follow.

Again we are looking forward to your cooperation. Mengwech.

Yours sincerely
Donald Benzinger, Community Worker
The Mooseonee Native Friendship Centre
Mooseonee, Ontario

IT'S GOOD SOMEONE CARES

Dear *NewBreed* Journal:

I am looking for a friend in Regina, Saskatchewan. Her name is Florence Gale Imbess. This only needs to be written in "Letters".

I am always grateful for the *NewBreed*. It is so informative. It holds so much more than talking to telecommunicationists; ways of life to government affairs in Ottawa; work play to theatre; self-help to organized help; our stories to worldwide stories of other cultures; helping each other through long distances to personal counselling. The sharing and caring makes a person feel "somewhere, somehow, a somebody accepted" among the great mass membo jambo of humanity. It gives one roots, goals, knowledge that everything has a



place in life and all has a meaning when put together plus "equality, acceptance and a sure hope" to cling to.

Keep up the good work. It's good someone cares. For the staff who does so much hard work for so little, we cheer you on one hundred percent. May we be like you when our turn comes.

Paul Alexander Ahenequo
Rath, Ontario

PEOPLE OF THE EARTH

Dear *NewBreed* Journal:

The People of the Earth (POE) project began in response to the genocide of indigenous peoples and the failure of the rest of the world to recognize their rights and struggles. Our purpose is to produce a global directory of support groups working to strengthen the sovereignty, self-reliance and rights of Native people.

The People of the Earth Directory will provide an opportunity to learn about other groups and resources in this field. It will also inform the general public of what is being done to confront the issues facing Native people, and of how they can join with your group and lend assistance.

We greatly appreciate the work that you are doing, and we are interested in how we might best support that work. If you have any ideas, please include them. Feel free to announce the People of the Earth Directory in your organization's publications.

Thank you for taking the time to complete and return the directory questionnaire. We appreciate your prompt response. Feel free to contact us with any questions you might have regarding the project, and please keep us informed of any changes.

Randall L. Hayes, Project Director
People of the Earth
1045 Sansome Street
San Francisco, CA 94111

ABORIGINAL CHILD WELFARE

Dear *NewBreed* Journal:

The Canadian Indian Lawyers Association has acquired funding to carry out a four month project on Aboriginal Child Welfare in Canada. The project, called AWASIS (Cree for "child"), is intended to further inform interested individuals and organizations on the issue of Aboriginal Child Welfare, existing legislation, recent developments and proposed changes to existing service delivery structures. This will be accomplished by the publication, by Awasis, of a compilation of works on the issue from as many Canadian sources as possible.

To this end, we hereby invite contributions from anyone with an interest in any particular aspect of Aboriginal Child Welfare. Articles written from a national or local perspective, from a legalistic or humanistic perspective, will be accepted. The deadline for submission of articles is July 15, 1983. On publication, the journal will receive a wide circulation throughout Canada.

Prepared articles, abstracts, or raw materials may be sent to:

Awasis Project
118 Middleton Crescent
Saskatoon, Saskatchewan
S7J 2W4

More information may be obtained by calling (306) 955-1881. We look forward to a good response from concerned people and organizations. Thank you.

Sincerely,
Claudia Aggreyntay, Editor
Awasis Project
Saskatoon, Sask.

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

Editor, *NewBreed Journal*
210 - 2555 116 Ave.
Regina, Sask. S4P 0K8

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

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Acimowins

Joan Beatty

by Joan Beatty

A couple of weeks ago, several representatives from Northern Saskatchewan came to Regina to try and make southerners more aware of the problems and concerns facing northern people. **Mia Blackman**, Chairman of the Saskatchewan Association of Northern Local Governments came, along with **Mia Morita** of the la Croix and **George Smith** and **Nap Sanderson** of Pine House. About 75 people came to listen to the group at the Regina Indian Metis Friendship Centre on what was called a north-south dialogue. Many of the people that came were involved with the anti-nuclear movement, however, a major part of the presentation dealt with the new Northern Municipalities Act. Blackman said northern local councils are very concerned about the boundary question around their communities. Under this new Act, communities have jurisdiction over a half mile radius. Northern people want some say over developments around their communities which may affect their trapping, fishing and rice harvesting.

George Smith gave a detailed presentation accompanied by maps to show the kinds of developmental activities around his community, **Miss Island Mines Ltd.** is planning to put an open pit limestone mine eight miles from the community. Local people are afraid the habitat of fish, fur bearing animals and big game species — which the community still has a heavy dependency upon — will be endangered. Smith also discussed the **Prince Albert Pulp Company's** 15-20 year cutting plan for the west side of Pine House. The plan calls for a bridge to be built over the **Maximagan**

River this summer in preparation for more clear cutting. This will destroy the spawning grounds of fish and the animal habitat. The community is doing extensive studies to determine the exact effects of the proposed developments and to what extent the community people still live off the land. *NewBreed Journal* will be doing more stories on this community.

In this issue of *NewBreed*, **Vye Beavler** has a feature regarding the economic history of Northern Saskatchewan and the concerns northern people have about the Northern Municipalities Act.

Also in this issue is a letter **Wayne McKenzie**, Executive Director for AMNSIS, wrote to the Mayor of Regina saying the Task Force Report on Indian and Metis Initiatives needs of tokenism and avoids the real problems facing Native people. Read the letter and then see how the Mayor responded. McKenzie also provides an update on the past few months' activities of AMNSIS.

Just a reminder that the AMNSIS annual assembly will be held on June 29 and 30 in **Prince Albert**. It will be at the Elks Hall.

I have just returned from a National Communications Societies meeting in Ottawa, along with Communications Board member, **Chris LaFontaine**. The Secretary of State, which provides some of our funding, is doing a comprehensive review of the Native Communications Program. After the review is finished, a new set of policies and guidelines will be established. **Charles (Chuck) Frazer** is heading the review. You may recall he initiated the study for the new broadcasting



policy which was recently announced by the federal government.

There were 13 communications societies at that meeting from all across Canada. It was interesting to observe the different stages each society was at. I think we are somewhere in the middle.

It was nice to see **Geoff Bear**, a former employee of ours, who is now working the AMNSIS in Alberta. I also got to meet a genuine Dene wind surfer coach. I thought all they had in the Territories was snow and ice! By the way, I was very impressed with the extent to which the Inuit and the Dene had established their broadcasting and television networks. We certainly could learn a lot from them.

Just a reminder that we're looking for freelancers and especially community reporters. We want to hear from the communities. We want to encourage everyone to write in and tell us what they would like to see in *NewBreed* (or even do articles for us).

Happy Birthday to **Larry Laliberte**, **John Beatty** (brother), **Jim Sinclair**, **Robert Lalontaine** and everyone else who is celebrating their birthday. If you want to send a greeting through the paper, let us know and we'll print it for you. □

Kakwēcimin

by Larry Laliberte

For years the Metis Association has been negotiating for a recreation complex in Regina, to be used and administered by Native people. How do you feel about a Native recreation complex?



KEVIN DANIELS: I feel it is time the city and the provincial government made positive efforts towards the reality of a Native sports complex. I get very angry when the city and provincial government have money to house cows at the Exhibition grounds and then say they don't have monies for a Native recreation facility. What's more important, housing cows or rectifying a social problem?



ROBERTA FOHR: I think there is a great necessity for a Native controlled Recreation Complex in Regina. There is obviously a need for such a facility; it's so evident. While working in the area of recreation, I've noticed that the Native people have a great deal of interest as well as potential in sports. I'm very confident if this type of complex was available to Regina's Native community, it would be used to its fullest extent. Furthermore, such a building would help solve a lot of social and cultural problems, which in turn would benefit the residents of this city. Unfortunately after years of negotiating, it's still being negotiated.



DEAN SPARVIER: Personally I feel the Native people should be entitled to a Recreation Complex of their own. It seems like white society always pushes aside the Native people's needs, when it comes to issues such as the long-debated Native Recreation Complex. We pay just as much tax money into the city as any other minority group, if not more. Yet Native people do not have any social facility of their own. The fact is Native people have always received the short end of the stick. Enough is enough. □

Editorial

NORTHERN SASKATCHEWAN: Economic, Employment and Political Issues

by Ann Davies

Economy

The northern economy is not something separate from the economies of this province, Canada or the rest of the world.

Until recently, the resources of Northern Saskatchewan were considered unimportant by many people. This was, and still is, not quite the case for the companies who came in to mine the metals, the forests, the furs and the fish. Northern Saskatchewan has been, and continues to be, a colony of the industrialized south, which, in turn, is controlled by "big money interests".

Because of its abundant resources, both renewable and non-renewable, and a lack of manufacturing or processing industry, the North is caught in the same situation of many Third World countries. We are a source of raw materials. Very little or no compensation is awarded to us for the great wealth extracted from the land we live on. We are not only expected to accept an adverse environment — physically, economically and socially — but we are also excluded from participating in the major decisions affecting development in the northern economy.

The exploitation of natural wealth in the North is centered on two major resources: lumber and uranium.

The forest industry has traditionally employed a fair number of local people in logging (clearing, felling, stripping, bucking, post-cutting, sawmill operations) and to a lesser extent, transportation, reforestation, log skidding and house construction. The economic downturn has severely affected these lumbering activities. Most small logging and post-cutting operations have ceased. There are presently only three sawmills in operation.

But the uranium industry, although it has felt a price slump over the past few years, has continued to expand. Plans for expansion at the Cliff Lake and Rabbit Lake mines have recently been given the "go-ahead" by the provincial government. The Key Lake project is completing its construction phase and will be starting its operational phase sometime this summer or early fall.

Fishing and trapping continues to play an integral role in the northern economy but the financial returns of these economic activities remain minimal. Northern economic development initiatives by the former government were focused on the small business service sector which was clearly linked to government and mining services. Many of the northern small businesses and contractors depended on government grants and favourable contract conditions stipulating the use of northern services and labour. The change in government brought about changes in the focus of northern economic development. The government, as an exponent of "free enterprise" and "risk capital" investment, is now seeking a voluntary input from the private sector for the economic development of the north.

Employment

Several years ago, major employment prospects in the North lay with the ability of the government to provide human services and to develop a northern infrastructure. In these government-funded projects, some northerners were able to get jobs and to develop the skills that they needed. However, most of the jobs continued to be filled by non-northerners.

As northerners, because we lacked the advanced skills for better jobs, the government undertook the task of training us. We trained as heavy equipment operators, water and sewer installers, carpenters, labourers, teachers, health workers, recreation workers, resource officers, secretaries, clerks, nurses, small motor repairers, electricians, sociologists, social



Ann Davies

workers and administrators. At one point, we were probably the most-trained people in the entire world. And when we finished our courses — if we finished — we found that we were trained but jobless. Training had been a bridge between unemployment and welfare.

Not once during this period did we graduate a northern Native radiation specialist, agronomist, silviculturist, fish biologist, architect, ecologist or physician. We graduated one lawyer.

The mining and service sectors in the North provided some jobs. These included jobs such as prospecting, line-cutting, manual labour, heavy equipment operation, sales, repair service, maintenance and transportation. Most of these jobs were temporary, set up during project construction phases. When mines are put into production, the bulk of these jobs disappear and are replaced by jobs requiring advanced technical skills.

Our unemployment rate was about 60 percent during the best years when government projects provided most of the job opportunities for northerners. But policies of government project delivery have changed recently and, because of this and the general economic malaise that is being felt everywhere, our unemployment rate has steadily risen to well over 80 percent in some communities and almost 100 percent in others.

Social and Economic Costs

"Not to Work" means welfare, with its social stigma, intensive regulations and non-productive economic costs.

"Not to Work" means an increase in family tensions, child and woman abuse, internal losses and alcohol and drug abuse.

"Not to Work" means an increase in anti-social and violent behaviour, suicide, violent deaths and incarcerations. It means poor food, poor clothing, and restricted recreation opportunities. It means fewer educational and training opportunities that lead to meaningful jobs and work experience. It means an increase in sexism and racism and a growing gap in understanding between working people as we fight for the few jobs that are left. This leads the accent to jobs by some groups and causes an isolation between groups who need to work together to deal with these problems. But, most of all, "Not to Work" means no jobs, and no jobs means poverty.

These are some of the social costs we face. In terms of economic costs, we face the problem of fewer people who are working to pay the mounting bill for social programs for the growing number of people without jobs.

The real income of working people declines because of direct and indirect taxation to support these programs. This causes a feeling of negativity towards

the unemployed. It then becomes very easy for governments to cut back needed social programs because public sympathy is on the side of fiscal restraint and self-preservation — each person for him or herself.

At a time that we need it most, we lack a sense of social responsibility. We are raised to believe that if we look after ourselves, we will make it. It handicaps us when we consider that we just might be "our brother's or sister's keeper". It costs huge sums of money to support a non-productive, work force through welfare, Unemployment Insurance and other social programs. It costs money to provide treatment for alcohol and drug abuse, child and woman abuse, mental and physical health problems. It costs a lot to operate jobs and reformatories. If we are put to work, many of these problems will disappear.

The most basic of all economic problems is the loss of spending dollars because of high unemployment, high prices and a loss of confidence in our governments and economies. We're not working because they're not working.

Conclusion

We know that people in the south face the same problems we face. But maybe these problems are not as obvious or as critical as they are in Northern Saskatchewan. Right now people, as a whole, are inactive. They are waiting for the good days to be just around the corner, just as they did at the start of the 1930s. But there are two significant differences in the depression of the 1980s.

Number one — We cannot look at the possibility of having a war to end our social and economic problems. A war now will not end our problems. It will end us.

Number two — We are in the middle of a technological revolution. Whereas the Industrial Revolution in Europe delocated a vast number of human beings, the Technological Revolution of the 1980s will delocate human beings and physical resources (such as large scale industries, manufacturing, offices and schools).

"The money required to provide adequate food, water, education, health and housing for everyone in the world has been estimated at \$17 billion dollars a year. It is a huge sum of money...about as much as the world spends on arms every two weeks."

This is an old figure I quote. Arms budgets have grown to be even more than that now. President Reagan intends to spend over three trillion dollars on arms over the next few years. Trudeau, likewise, continues to spend our money on the military and NATO. And because of this — not in spite of this — we see a steadily growing population of unemployed people.

So what do we do about this depressing state of affairs?

We could accept this as our lot in life. We could live with high unemployment, poverty, escalating nuclear arms, illiteracy, racial strife, isolation from other human beings and a lack of control over our own lives. Or we could say enough. We have had enough — and now is the time to do something about it.

A speaking tour and a support committee helps this process. But the real work lies in the politicization and unity of all people in the struggle for economic and social justice and world peace. It means working together for the right to live in peace and the right to decent jobs for everyone. □

Editor's Note:

Ann Davies, Director of NORSASK Native Out-Reach in La Ronge, is part of a committee to promote north-south dialogue on political, economic and social issues.



Constitutional Update

Guiboche says National Presence Important

by Joan Beatty

Saskatoon — Ferdinand Guiboche, a representative from the Manitoba Metis Federation, says he is pleased that a decision was made to set up a Metis National Council (MNC) office in the prairies. Guiboche was in Saskatoon attending a MNC meeting on May 7 and 8, along with provincial MNC board representatives from the prairie provinces. "We are pleased that we were able to set up an interim office in Saskatoon with the same future date, hopefully by 1985," Guiboche said. The Council also plans to establish a political liaison office in Ottawa. Guiboche said the office will be put in place once funding from the federal government comes through.

The three prairie provincial presidents recently met with Mark MacGuigan, Minister of Justice, in Saskatoon, and were assured funding from the MNC would be forthcoming. Representatives from the MNC, including Clem Charrier, Vice-President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), have also recently returned from Ottawa after meeting with Serge Joyal, Secretary of State Minister, and other government officials. Funding for the ongoing constitutional process and for core operations of the MNC will be coming from the two departments.

The MNC was formed a year ago after the removal of the three prairie presidents from the constitutional committee of the Native Council of Canada (NCC) at a meeting in Vancouver. This denied the Metis a voice at the national level. According to Guiboche, over 80 percent of the Metis live in the prairies. The NCC had earlier agreed to give them one seat at the First Minister's conference, but withdrew their offer one week

before it took place. The three prairie provinces got together and formed the MNC. The Council was finally given recognition at the conference and allowed one seat after bringing a court injunction against the Prime Minister.

Guiboche said the NCC position at the constitutional negotiations was based on aboriginal title and aboriginal ownership. "The position of the Metis National Council was that we were already included in the constitution to begin with. What we wanted to do was to start the process to get a political settlement for the Metis relating to self-government and a land base. That was the difference between the two positions," he said.

"We ended up with one seat, but for future conferences we will be looking at getting two seats. We want full participation such as being provided to the Indian and the Inuit. As it states in the constitution, the Metis should be represented," Guiboche said.

Commenting as to the future of the NCC, Guiboche said he wished them well, particularly the Metis groups that still belong to the organization. "I guess we're also satisfied that the Non-Status Indians have a voice through the Native Council of Canada to try and attain the position that they want. That's their decision and their choice to make. We have stated to the federal government that the NCC deserves funds and deserves participation," he said.

The MNC plans to have their first annual assembly in Batoche on July 23 and 24. The MNC executive will also be attending the annual assemblies of the member organizations to give local people a chance to find out what the MNC is doing and to have the opportunity to ask questions. □



Ferdinand Guiboche



Policy Development Workshop for MNC Successful

by Joan Beatty

Saskatoon — The Metis National Council (MNC) recently held a policy workshop in Saskatoon with the three boards from the Manitoba Metis Federation, the Metis Association of Alberta and the Association of Metis and Non-Status Indians of Saskatchewan. According to national representative, Glen Charter, the primary purpose of the workshop was to look at policy development as it related to a number of issues that are facing the MNC. Wide ranging discussions were held on issues such as MNC political direction and headquarters, the Canadian constitution and First Minister's conferences, the issue of Non-Status Indian members of the three associations, the parliamentary committee on Indian self-government and the Basoch constituency. Charter said Metis child welfare and a Metis census were also discussed.

"There is a need for the Metis people to take control again over all aspects of the Metis nation and one of the most important ones is Metis children," he said.

With respect to Metis generally, we have to have a census of our people done so that we know how many Metis are living in the prairies and in Canada," Charter said the MNC estimates that they currently represent up to 40 percent of the Metis people in Canada. "The prairie provinces are the heartland of the Metis nation," Charter said. That is why the MNC was given a seat at the constitutional conference to represent the Metis people, he said.

Sam Sinclair, President of the Alberta Metis Association, said the MNC is very concerned over delays of economic development funds, in particular the \$345 million dollar Native Economic Development Fund, announced by the federal government almost three years ago. "We want some representation from the three provinces to be able to sit on a committee that will decide where that money goes. We want to ensure that the Metis get a fair share of the \$345 million being talked about," Sinclair said. Although the three prairie provinces may have their individual differences, the priority is to ensure the Metis are included in the decision as to where and how the money is distributed, he added.

Ferdinand Gubcho, speaking on behalf of the Manitoba Metis Federation, said he was very pleased to see the positive developments that have been taking place for the Metis people in recent years. "It's been a long-standing dream of the Metis in Manitoba to establish a strong national Metis presence in the prairies. We are particularly pleased with the establishment of an interim office here in Saskatoon, and eventually a Metis parliament in Batoche and a lobbying office in Ottawa."

Outlining the structure of the Council, Charter said the MNC is composed of the three prairie Metis organizations. Each has four seats on the executive of the MNC and can appoint national representatives from

amongst themselves. "There is presently one national representative, but that will change," he said.

"We have now and will not move in the direction of election of officers in the foreseeable future. The Metis National Council will operate on the basis of consensus with all provinces involved in the discussions both at the executive level and the Metis National Council assembly level," he said.

With what Charter called a Metis parliament consisting of six representatives from the three prairie groups) the MNC will be meeting in July at Batoche. One such assembly was already held in Ottawa prior to the First Minister's conference.

Charter said the MNC is not a closed society and that there is room for other Metis, outside of the prairies, to join the Metis nation. "We will no longer have the situation where 80 percent of the Metis are controlled by 20 percent of other aboriginal people," Charter said, referring to the current system of representation by population.

Replying to a question regarding Non-Status Indians in the MNC, Ferdinand Gubcho said the Non-Status Indians themselves will determine their place and what they want. "We do have Non-Status representation on all our provincial organizations. It's our view they will decide where they wish to belong."

Charter said it's peculiar to AMNSIS that they are the Association of Metis and Non-Status Indians of Saskatchewan. "It's a political association substantially entered into by Non-Status Indians and Metis." He said the AMNSIS board has discussed when doing the census that people "self identify". "They will identify either as Metis or as Non-Status Indians. It's a very difficult issue," he said.

Charter mentioned that Jim Sinclair, President of AMNSIS, had announced during the first day of the meeting that he will be organizing the Non-Status Indians to gain their rights. "There will be a time frame but it's difficult to say what that will be. But if people like Jim Sinclair are going to be going in that direction, it will have to be done at their own pace, at their own time, and we will have to respect the aspirations of the Non-Status Indians."

Charter also said the issue was discussed at the last day of the meeting and the MNC is not in the position to say, "here is what is right for the Non-Status Indians", but rather, "Non-Status Indians will decide what they want." "The Metis National Council can support their initiatives," Charter said.

Sam Sinclair said his organization was open to Non-Status Indians becoming Metis if they chose to and that they would continue to support their aspirations whatever they may be.

The group expressed satisfaction in having come away with a solid direction for the MNC. □

Ferdinand Gubcho, Glen Charter and Sam Sinclair at MNC press conference



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. Batoché! Catch the Metis Spirit this summer at Batoché!



Wēhtum

North — South Native Rights Conference



Neil Sanderson, Mike Blackmon, Max Merrin and George Smith at press conference.

In Via Barbour

Saskatoon - Five Northern Saskatchewan Native representatives gave their version of the political situation in Northern Saskatchewan at a North-South Native rights conference in Saskatoon on May 7.

Mike Blackmon, chairman of the Saskatchewan Association of Northern Local Governments (SANLGL), talked about the association's attempt to process, from the provincial government, a reasonable corporate boundary. Blackmon also talked about the universal problem of unemployment. "We are not asking for the moon, only the right to talk about jobs," he said. The NEED program, said Blackmon, pays minimum wage and this is grossly inadequate when a person with four to six children has to travel 100 miles one way to shop and when 25 percent of one's income goes to a house mortgage.

"Land is the biggest issue for Native people in Northern Saskatchewan," said Jim Favel, area director for an Association of Metis and Non-Status Indians of Saskatchewan (AMNISIS) local in Northern Saskatchewan. Favel used the Miss-Island mine incident as an example. He said, "We don't want everything in

Northern Saskatchewan. We just want to survive. Education is an important issue in Northern Saskatchewan. We need a post-secondary training institution in the north."

George Smith, overseer of the Pinchoke Local Community Authority (LCA), told of their proposed twenty-five mile corporate boundary that is being infringed upon by Miss-Island Mines and the Prince Albert Pulp Company. "In Northern Saskatchewan," said Smith, "the government is helping themselves to everything, even where we trap, grow wild rice, and fish. They help themselves to everything without having a meeting with us." A planning study that Smith and community workers are doing, will show that 60 percent of the community's food comes from the bush, and 40 percent comes from the store. The effect of the extraction of resources by big companies is felt by workers when they have to walk through five to ten miles of clear-cut area to get to their trapping area.

"The northern economy is not separate from the rest of the province, Canada or the world," said Aerie Dorion, Executive Director of Northern Native Outreach. Dorion commented that Northern Saskatke-



The Women's Workshop, one of the five County Workshops of the North-South Native Rights Conference in Saskatoon.

wan is a source of raw materials. There is little or no compensation to the people of the area for the extraction of resources. Northern Saskatchewan Native people are excluded from decision making regarding the economy. The two major resources at this time are lumber and uranium. The unemployment situation in Northern Saskatchewan is grave with 80 percent unemployed in some villages and almost 100 percent in others.

"Twenty years ago," said Max Merrin, Councillor for the Et-a-la-Croix Local Community Authority, "Native people were self-sufficient." Now there are regulations that forbid people to build a house where you make a living. You are restricted to tiny lots on surveyed land. Merrin commented that "the established system was there to control people."

Strategy workshops were held in the afternoon and a Northern Rights Committee was formed consisting of northern and southern people. A lot had to be said in a few hours. Smith summarized it with his remark, "If we can't have land, we have nothing." Dorion summed it up with her comment, "We lack control of our own lives." □

\$699,000 approved for STEP

By Joan Beatty

Regina - Employment and Immigration Minister Lloyd Axworthy recently announced approval of the first four Skills Growth Fund projects in Saskatchewan, including \$699,000 to the Saskatchewan Training for Employment (STEP). Even though it was less than was requested by the Association of Metis and Non-Status Indians of Saskatchewan (AMNISIS) through the Gabriel Dumont Institute, representatives said it was a beginning.

At the time of the announcement on May 16th, Jim Sinclair, President of AMNISIS, said he was pleased with the recognition that the federal government has given to the Dumont Institute. "I think the biggest gain we received today is not so much the funding but the fact that the federal government now recognizes Dumont Institute. Even though the funding is not what we asked for, we can go after additional monies for training to be delivered to our people."

Ken Whyte, Director of Dumont, was less enthusiastic about the announcement made by the Minister, expressing his disappointment in the amount of funding received. Whyte may have been right in his apprehension as the Institute has recently found out the \$699,000 approved was for a two-year and not a one-year period as originally believed by the Association.

AMNISIS had initially asked for 9 million dollars to deliver 13 training projects throughout the province. CEIC approved funding for three projects including a recreational technology course to be delivered out of Regina and two human resource development programs to be delivered out of Et-a-la-Croix and either Lloydminster or North Battleford. All programs are two-year accredited courses.

Sinclair and Whyte have just left for Ottawa (in New Ireland goes to print) to meet with government officials. They hope to persuade the Manpower Minister to release additional monies for the three projects as the funding already approved is only adequate for one year delivery of the training programs.

According to Dumont staff, it is anticipated the start up of the training programs will be in September and October and will be open to Native applicants throughout the province. There will be a total of 60 training positions.

STEP was developed by the Metis Association in response to the \$1 billion program, the National Training Act, announced by the federal minister of Manpower and Immigration a year ago. Axworthy said the funds were to be used to establish or expand training facilities, develop training courses and cover initial operating expenses. The training is to be done for priority occupations for special interest groups such as women and Native people.

During his press conference in Regina, Axworthy said a total of \$6.4 million had been approved for Saskatchewan, creating 360 new training places. The projects approved include the Prince Albert Technical Institute, the Thunderchild OII Training Institute, the Saskatchewan Indian Community College, and the Gabriel Dumont Institute of Native Studies and Applied Research.

"This funding is important in developing the human resource potential of Saskatchewan. These projects will increase the number of courses in the resource and electronic sectors and those delivered specifically to occupations relevant to Indian and Native needs and to the labour market generally," Axworthy said. □



Cole Bay — A Day of Protest

by Yves Bourcier

Cole Bay — In the village of Cole Bay, on May 3, about two hundred people demonstrated against the proposed testing of the cruise missile.

The people involved in the march were from Cole Bay and the nearby villages of Jamn Bay and the Canoe Lake Reserve. A few people from other surrounding villages supported the protest.

These three villages are close to the eastern border of the Cold Lake Air Weapons Range (CLAWK) where the cruise missile is to be tested. Cole Bay is only two miles from the border. Ironically, just before the march, some houses could be heard in the village.

There were shouts of "No Cruise!" and "Able not Bomb!" during the march. Elderly trappers and fishermen marched to protest the loss of their livelihoods. Let it crash in the USA was the slogan on one sign.

The march ended in the community hall where speeches were heard. Elderly fishermen and trappers spoke in Cree, in support of the protest and told of their experience in the history of the bombing stage. Tom, an Oblate brother, read a prayer by Chief Dan George. Other speakers included Louis Opitkiew, Chief of the Canoe Lake Reserve, Mike Blackmon, chairman of the SANLC, Norman Opitkiew, Canoe Lake Band Councillor, and Clem Chartier, Vice-President of the Association of Métis and Non-Status Indians of Saskatchewan (AMNSIS).

Norman Opitkiew said that since 1984 the weapons range has been used for purposes against the native people's right to hunt, fish, trap and have burial grounds. At the time of the signing of an agreement about the weapons range between the government and the trappers and fishermen, the men who were required to sign the so-called "agreement" were illiterate, did not speak English, and did not understand that accepting the small cash settlement meant the loss of their traditional lands.

Chartier said that the government subsidizes weapons production, although in some areas like Northern Saskatchewan, unemployment is 85 to 95 percent. Chartier wanted the land returned to the Métis and Treaty Indians. He expressed the wish that the Métis and Treaty Indian should work together.

In an interview after the speeches, Doug Anguish, MP for Battleford-Meadow Lake, explained the stage that the cruise missile talks are at. An "umbrella agreement" was signed early this year. This agreement allowed the Americans to do testing of weaponry in Canada. This agreement also enables the Canadian military to deal directly with the US military with regard to testing of weapons in Canada, instead of going through the usual route of the External Affairs department. A further agreement, to test weapons like the cruise missile, was signed this spring. There is one more stage — that of the American request to Canada to test the cruise missile. Once the request is made, cabinet has to decide whether or not to allow the testing.

A small group of people have a peace camp on the parliament grounds. The camp intends to remain there until there is debate in the House of Commons about the testing of the cruise.

I asked Anguish if protests and letters have had an effect on the delayed signing of this agreement. Anguish believes that these activities have stalled the testing of the cruise missile. They've also put enough pressure on the government to seriously think about not testing the cruise at all. □



Delores Blackmon of Jamn Bay and her children take a stand.

Protesters against the cruise march in the village of Cole Bay — two miles from the border of the Cold Lake Air Weapons Range.



Outreach Projects Approved

by Jean Beatty

Regina — Employment and Immigration Minister Lloyd Axworthy recently announced a 1983-84 budget of \$1.623 million for Outreach projects in Saskatchewan and an extension of the contract period from one to two years.

A total of 11 Outreach projects in Saskatchewan have been renewed. They include: NoSask Native Outreach in La Ronge; the Native Employment Centre in Regina; Saskatchewan Native Outreach; Parkland Education and Employment Co-ordinating Committee in Yorkton; Battleford's Native Outreach Program; Parkland Area AMNSIS Outreach in Yorkton; Meadow Lake Native Outreach; Disabled Persons Employment Service, Regina; Working for Women in Saskatoon, and the Prairie Employment Program in North Battleford.

"Increased program funds and a longer contract period are ways of recognizing the important role Outreach plays in meeting the employment needs of certain client groups," Axworthy said. "These resources will allow Outreach to continue to provide specialized services complementing the work of Canada Employment Centres."

Agreements with Outreach sponsors had previously been limited to a maximum of 12 months. The new contract arrangements are retroactive to April 1, 1983.

A total of 158 Outreach projects have been renewed across Canada. Projects are located in Newfoundland, Prince Edward Island, Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, Saskatchewan and the Northwest Territories.

The announcement was made after a review of the projects had been done by Dr. Blair Williams, under contract with the federal government. Williams said the Outreach programs fulfill a service not currently being met by regular manpower centres. Outreach is a program that extends employment-related services to people who have traditionally experienced difficulty in

utilizing the services of Canada Employment Centres. Outreach projects serve a number of groups including Native people, women, disabled persons, inmates and ex-inmates, and people in remote communities.

Diane Zoell, Acting Director of the Native Employment Centre in Regina, says it's good news for Outreach staff and clientele. "It means we can have longer term planning and staff morale will greatly improve because it means more of a future for them." Zoell said the Outreach projects will be able to recruit better staff and be able to keep them. She said the projects will be able to plan and budget for longer term and more effective programs to better service their clientele.

The Centre operates with a \$191,277 yearly budget and will be receiving a 6 percent increase. It has a staff of seven, including the director, four counsellors, one placement officer, and an office manager.

Between the period of May 1980 to December 31, 1982, there was a total of 2,380 registered clients, 75 permanent placements, 18,355 temporary placements and 323 training placements. □

Wēhtum

Erasmus Says He Won't Run

Yellowknife, N.W.T. - George Erasmus recently announced he does not plan to run for re-election to the position of president of the Dene Nation at the Dene National Assembly scheduled for July of this year.

Erasmus said the reasons for his decision not to seek another term as Dene Nation president were "mainly personal".

"I had originally entered this kind of work just for a few years, I thought, and they kept getting longer and longer because I wanted to see some of the issues resolved. I've come to the conclusion that most of the issues might be around for awhile yet and that there's not much need any more for me to be serving as president to continue those issues," Erasmus said.

Erasmus said one of the reasons he wanted to step down was the fact that he was being "caught in the middle".

"I'm identified by more and more people as the Dene Nation and the whole concept of Dene and everything is revolving around me as an individual. And I would like the Dene Nation concept to be owned by the general public."

Erasmus said the notion that some people have that he has the power to persuade the chiefs to his point of view and thereby control them was "laughable".

"If there was ever a lot of independent thought and strong-willed leaders, it's amongst the Dene," he said.

Erasmus said the highlights of his career as president included the name change from Indian Brotherhood to the Dene Nation, the expansion of the membership from just treaty to any descendant of the Dene, the fighting of the Mackenzie Valley gas pipeline, the Dene Nation intervention in the Norman Wells project, his work on the Canadian constitution and the setting up of an international support system for the cause of Dene self-determination.

Erasmus also cited what he called "the change in attitude between the territorial government and the native organization" so that on many issues the interests of both are seen to be the same.

"I think we now have a political and constitutional alliance that is going to see some major changes in its lifetime."

One of the major disappointments of his career, Erasmus said, was never being able to "get over the hump" of the unity question between the Dene Nation and the Métis Association.

"I had hoped a long, long time ago that we would be able to create a single organization for all descendants of the Dene. I still believe that if the descendants of the Dene could get over the slight differences that



keep us apart...we would create a new kind of future for our people here."

Another major disappointment, said Erasmus, "is that we haven't had as much progress in the negotiations for rights as we could have." The Dene Nation president said he would not be leaving a lot of major decision making right after he does the office.

"I'm going to spend a lot of time trying to develop a personal life which since I've become an adult I've never really had a lot of time to really do. In the last 13 years I've travelled so much I'm not even sure I'm part of the Yellowknife community anymore."

Erasmus said he wanted to do some reflecting on the kind of work he has been involved in, something he has not been able to do before because of his busy schedule. He said he also plans to finish the work on the house he is building in Yellowknife.

The possibility of doing some creative work such as writing or attending university also appealed to him, Erasmus said.

Erasmus did not rule out the possibility of running for a seat in the Legislative Assembly but said he wasn't interested in seeking an elected position as

early as the fall election for the territorial legislature. "I would not say never, but not this time around."

Erasmus admitted that there was an active lobby of people trying to get him involved in national native politics but he didn't have an interest there now.

"I'd have to do a lot of deep thought and have some major goals I would like to achieve before I would do that. I would not be interested in political office for the sake of political office."

Erasmus said he did not know if anyone else had declared their intentions to seek his job and had not thought about giving his endorsement to anyone running for election as president. He said the elections for president would probably be held in July unless there was a decision to have general elections in which case the organization's constitution would have to be amended and elections might not take place until August.

Erasmus, 34, was first elected to the presidency in 1978, after serving as the Dene Nation's director of community development.

Reprinted from Native Press.

Native Development Fund Given Approval

From Regina Leader Post

Ottawa (CP) - Cabinet has approved a \$345-million economic development fund for Indian, Inuit, and Métis people, Indian Affairs Minister John Munro told a Commons committee Tuesday, June 7.

The fund, which will include Native people on its board of directors, will be the responsibility of Small Business Minister William Rompkey, Munro told the Indian Affairs committee.

Details of the fund, and the amount to be spent this fiscal year, will be announced by Rompkey after a Native advisory board is formed.

"It's gone through cabinet," Munro said. "It is a reality."

The fund was first proposed in the November 13, 1981 federal budget and Native groups have been anxiously waiting since then for any of the promised money.

Munro refused to provide further details on the type of projects expected to be financed by the fund, saying Rompkey would announce details shortly.

Progressive Conservative MP Frank Oberke, from the B.C. riding of Prince George - Peace River, told the committee that sources within the Indian Affairs Department have told him the fund will be administered from Winnipeg and will focus on Native entrepreneur-



ial projects, an opposed to housing or social development programs.

Oberke said later he believes the fund has been modified only slightly since a cabinet document on the project was leaked to the media last month.

That document, signed by Industry Minister Ed Lunney, recommended a Crown corporation with a Native board of directors be formed to distribute the money over five years.

It said the money should be spent on programs that have the potential to become "winners" and that would demonstrate to other Natives that the jump to an "urban entrepreneurial class can in fact be made."

It also included a recommendation by the Native Liberal caucus — a group of Native members of the Liberal Party — that the fund should be administered by "Native people who are Liberals, experienced in business and not representatives of Native political organizations."

Munro denied Tuesday that the board would be stacked with Liberal Native people.

He said he has been asked by Rompkey to consult with national Inuit and Indian associations, those groups under his portfolio, and to suggest a list of possible Native directors for the fund.

"If they give me a name that's a Liberal, I'm not going to say you're disqualified, that's for sure," Munro said. □

Editor's Note: AMNSIS officials are currently in Ottawa meeting with government representatives regarding the economic development fund.

From the Shelves of Dumont Library



Newly Acquired Books

Hoffman, Hy. *ARE Staff Training*. AEA Handbook, 1971.

Vandine, John R. *Adult Teaching Adult Learning Concepts*. 1971. 0-89384-615-7.

Loeberfeld, Michael. *Barnett: Strategies for Personal and Organizational Life Learning Concepts*. 1982. 0-89384-081-7.

Sue, David Wing. *Counseling the Culturally Different: Theory and Practice*. Wiley, 1981. 0-471-96218-8.

Goulet, Denis. *Cred Chebers, A New Concept in the Theory of Development*. Athabasca, 1971. 0-689-70340-4.

Curriculum Planning for the Classroom. CESE, 1980.

Bowl, David. *Developing Student Autonomy in Learning*. Nichols Publishing, 1981. 0-89397-102-2.

Rogers, E.M. *Diffusion of Innovations*. Free Press, 1982.

Wagshull, Raymond C. *The Effects of a Primary-Grade Level Interethnic Curriculum on Racial Prejudice*. R. & E. Research Associates, 1977. 0-88247-428-6.

Galpi, Etore. *A Future for Lifelong Education*. *Lifelong Education - Work and Education Vol. 2*. University of Manchester.

LeBarrie, Weston. *Ghost Dance: The Origins of Religion*. Dell Publishing Co., Inc., 1972. 0-448-52842-9.

Raddick, Ralph. *Identities: Five Exploratory Lectures*. University of Manchester.

Language Arts for Native Indian Students. Ministry of Education, (B.C.), 1982.

McIntyre, Jack. *Last Gamble on Education*. AEA Publications, 1975.

Special Committee on Education. *Learning, Tradition & Change in the Northwest Territories*. N.W.T. Legislative Assembly, 1982.

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Brass, Eleanor. *Medicine Boy and Other Cree Tales*. Groebow, 1979. 0-919234-04-0.

Steeles, Ron. *Narrative, Literary & Fair in Interethnic Communications*. Athabasca Publishing, 1981. 0-89391-076-7.

Johnson, Patrick. *Native Children and the Child Welfare System*. James Lorimer & Co., 1983. 0-88962-648-1.

McMahon, Ernest. *Noods - Of People and Their Communities - And the Adult Educator*. AEA Publications.

Smolin, Tim. *Non-Formal Education and Development*. University of Manchester.

From ONE SKY

A new film release

Somewhere Between

16 mm film, b/w & colour, 50 min.

Hy Perspectives Media Group, Vancouver, 1982
\$25.75

Somewhere Between looks at the history of Canadian government legislation affecting Indian women, and their traditional role in Indian society. A film about separation. *Somewhere Between* reveals the alienation experienced by Indian women when they are forced to live apart from their communities due to change in their legal status as Indians.

The controversy surrounding laws which discriminate against Indian women unfolds against the background of the personal experiences of five Indian women.

For more information or booking, contact:

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Commentary

Food for Thought?

by April Boyd



Victoria Day weekend, a short weekend for those who have to work for a living, but then long too, for those who were too broke to do too much. I sat in front of the television Saturday night and watched two movies. The plots were similar, man versus nature, but more specifically, man versus man. In both cases man versus man became white man versus Native. Both movies were overrun with phrasal like "pagan savages", "murdering savage", "you filthy Indian square", and "those Indians make happy slaves". It's 1983, people.

To Native people in Saskatchewan, 1983 has a special significance. The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) is presently working to promote *Metis Heritage Days 1983* and is shooting for long-term preparations for *Rock to Batoche 1985*. 1985 marks the Centennial of the last stand taken by Canadian Native people against the armed take over of the west.

To quote Larry Krutz in his book *Indian Politics*, "If you believe the Regina Real Estate Association, there are no Indians in Regina. In 1977 the Real Estate Association distributed publicity about its city.... Among the information in the brochure was an ethnic description of Regina that broke the population down proportionately by ethnic group. It listed the Bretons,

the Germans, the Ukrainians, the French and so on. At no point did the list mention people of Native ancestry. This was in spite of the fact that the commonly used estimates of Native people in Regina runs between fifteen and twenty-five percent of the city's population."

Ken Svenson did a study for *Indian Affairs on Indian and Metis issues in Saskatchewan to 2000*. In the introduction he states, "Given the present attitudes and policy orientations of non-Indians and judging from past experiences in Indian-non-Indian relationships, the next 25 years could be of racial turmoil in Saskatchewan.... Major problems are likely to come to the surface first in Saskatchewan because of the relative size of the Indian ancestry population as compared to the total population and the rapidly with which the urbanization of the Indian ancestry population is occurring."

Cultural anthropologist, Clement Blakeley, says that when a minority group becomes twenty percent or more of a city's population, trouble is at hand. According to his theory, a city can assimilate 10 percent of a minority group, but when that group becomes 20 percent or more, it may suffer from indignation.

Studies now indicate that the demographic growth of Native people is reaching its peak. During the 1980s, These studies also show that this growth is occurring in

the cities rather than in the rural areas. Svenson's study not only shows the seeds of "racial turmoil" have matured, but that new challenges must be faced — those of an economic and social nature. If these challenges are not faced, the pressures placed on the entire population of the city, Native and non-Native, may be with alarming consequence.

Earlier this century, Native people couldn't travel, drink, slaughter cattle, or sell anything without the approval of the Indian agent. We have been isolated, counted and recounted. Our right to equal education is still rationed. We were issued scrip and turned into road allowance people if we were considered non-Treaty. And yet our culture is unique and we have survived.

Plans are being made for the "celebrations" at Batoche by Native and non-Native groups, including the re-enactment of the armed march of the troops to Batoche in 1985. Given the staggering amount of paperwork done on Native people, government policy for Natives is still vague, ill-defined and government-controlled. Communications are not well between man versus man in 1983. Perhaps this is why we still have slang stereotypes typifying Native people broadcast over television. □

McKenzie Challenges Task Force Recommendations

ASSOCIATION OF METIS & NON-STATUS INDIANS OF SASKATCHEWAN



Editor's Note: The following letter, dated April 8, was forwarded to Mayor Larry Schneider of Regina on behalf of AMNIS regarding the city's Task Force on Native Issues.

Dear Mayor Schneider:

There are several issues which I wish to clarify and, as well, I wish to outline in some detail the Association's position on the Report's recommendations. It has been implied by yourself, and in the press editorials, that since there were Native representatives on the Task Force and therefore, Native input into Task Force meetings, that the Consultants' recommendations reflect the views and wishes of Native People. It is true that our organization, as spokesperson for Metis and Non-Status Indians, agreed to serve on the Task Force. They, however, served in an advisory capacity and expressed an individual point of view, which reflects their status as middle-class government bureaucrats.

It is true that there are some middle-class Native persons in Regina who see assimilation into mainstream society and institutions as a desirable goal for themselves. We agree that Native persons should be able to make this choice in a free democratic society. However, these people and their views represent a minority Native position. They do not speak for, or express, the aspirations of a majority of the Native people, many of whom are poor, unemployed and who, with other Native people, strive for the recognition that they are a distinct national and cultural group, within Canada, who want to be responsible to resolve their own problems and deal with their own needs through their own national structures and institutions. The Report and its recommendations cannot, in any way, claim to reflect this Native input or the input of AMNIS.

In my presentation to the Task Force I stressed the following goals and aspirations of Native people:

- the desire of Native people for a homeland within Canada;
- to derive for a much greater degree of self-determination on the part of Native people which would involve some form of self-government;
- the objective of the development of Native institutions under the umbrella of self-government, which would allow our people to take our own responsibility for the operation of its own programs and services, where this is important to the maintenance and development of their culture and to their survival as a unique people.

Part of my presentation included a review of a number of position papers on these varied issues, which have been drafted by our organizations. These do not represent the views of the Status Indian groups and organizations. However, we are aware that these groups and organizations have similar positions and aspirations in the form of operating institutions and programs. It must also be mentioned, again, that these are positions which the Native people are pursuing as goals for Constitutional Reform which will affect their future.

I am aware that the Mayor's Task Force had a rather weak mandate. However, the mandate was broad enough so that the Report could have got forward recommendations which reflected the goals and aspirations of Native people. Instead, the recommendations indicate that the Task Force Members and the Consultants completely misunderstood the needs and aspirations of our people. The Report's recommendations are highly paternalistic and highly assimilationist. They reflect the traditional Canadian approach to attempting to deal with Native people as another ethnic group to be assimilated into the "Canadian mosaic". Native people are not ethnic immigrants; they are distinct national and cultural groups, which originated in what is now Canada. They believe they have a right to their own homeland, to be Native, and to direct and control their own lives.

The Task Force directs itself to how the City can do things for and to Native people, rather than dealing with the most important issue of how the City, in partnership with the two senior levels of government, can assist Native people to provide for their own recreational needs and services. The concept of a Native sports, recreation and cultural complex, which has been discussed for some years, and for which the City at one time set aside land, has been completely ignored.

Also ignored are initiatives by other organizations such as Native Women and the Friendship Centre to provide facilities and programs, including recreation programs, to deal with the needs of some Native groups in a more comprehensive way. Aboriginal people are taxpayers and contribute in various ways to the City tax and economic base. Surely we are entitled to some consideration that that recommended by the Consultants.

Instead of some real control over our lives in the form of Native-controlled and operated recreation programs, the whole emphasis is on how the City can deal with the problems of access by and the use of Native people of the existing programs and facilities. We have the Consultants recommending the following:

- the City be responsible for our recreation needs;
- the City construct and operate a major facility in the Core;
- the City employ a Native recreation consultant;
- the City provide our people with leadership training;
- the City operate a cultural centre for people of Indian ancestry, etc.

After we are paternalized to death, our people are insulted by being lumped together with all of the other poor people and are offered "freebies". These recommendations show a total lack of understanding of why Native people in Regina are poor and offer a solution which will only create more problems. For example, it will further re-enforce unhealthy dependency among Native people. It will, as well, segregate low-income Native people from those with better jobs, education and incomes and isolate the larger Native community from those Native people with the greatest leadership skills and power. The whole approach will serve to further break down Native culture in ways which will enhance the pride of Native people in their ancestry and which will enable them to build a positive image of themselves as people capable of being independent, self-reliant and able to contribute, in positive ways, to the development of the community.

The Report is mechanical in its approach to problems and overlooks all of the issues important to Native development. It is true that the City government is limited in what it can do to help us achieve the goals I set out earlier in this letter. However, it could, at least, support and encourage us to take control of our lives in areas where it has jurisdiction, such as recreation. It could also support us in our goal for greater political, social and economic independence in the larger Canadian context by taking positions, passing resolutions to be forwarded to senior governments and in, in other ways, use its influence to pressure senior governments to respond more positively to our desire for greater independence.

It is my hope that it is not too late for these comments to influence the recommendations to be included in Volume C of the Task Force Report. If we get more of the same type of paternalism and proposed initiatives designed to assimilate our people, you will have done a major disservice to Native people. As well, your initiatives are certain to be a failure because they do not respond to Native problems, needs or aspirations in a way which will help Native people achieve their objectives.

Sincerely,
Wayne McKenzie
Executive Director AMNIS

The Task Force directs itself to how the City can do things for and to Native people, rather than dealing with the more important issue of how the City, in partnership with the two senior levels of government, can assist Native people to provide for their own recreational needs and services.



After we are paternalized to death, our people are insulted by being lumped together with all the other poor people and are offered "freebies".

Mayor Responds to AMNSIS' Allegation of Tokenism on Task Force

by Joan Bonty

Regina — The Mayor of Regina, Larry Schneider, recently met with the *NewBreed Journal* and discussed Wayne McKenzie's letter regarding the Mayor's Task Force Report on Indian and Metis Initiatives. McKenzie, Executive Director of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), sent Schneider a letter saying the report showed a lack of understanding of Native peoples' problems in Regina and only offered token and short-term solutions. (See letter)

"What is wrong with getting the opinion of a middle class Native bureaucrat?" Schneider asked, referring to McKenzie's statement of lack of proper Native representation. The Mayor said the task force wanted individuals who would act and express their own individual points of view based on their experience and knowledge of the problems Native people encounter in the city of Regina. "I would question why Wayne McKenzie considers himself to be other than a middle class government bureaucrat."

The Task Force consists of the Mayor, two Aldermen (Harry Van Mulligan and Jerry Kleisinger)

Mayor Larry Schneider



and three Regina Native people (Ray Hamilton, Tony Cote, and Ila Wassenaar). The purpose of the Task Force is to conduct a review of the programs and services provided by the city of Regina to residents of Indian ancestry. Their objective is to come up with solutions that will:

1. Increase the participation by residents of Indian ancestry in city programs.
2. Increase the availability of city programs and services to residents of Indian ancestry.
3. Respond to certain unique requirements of residents of Indian ancestry.

An Advisory Committee with representatives from the Regina Public School Board, the Regina Separate School Board, the Provincial Government, the Federal Government, AMNSIS, and the Federation of Saskatchewan Indian Nations was also established to provide research and recommendations to the Task Force. The Mayor said the two groups have ended up meeting together and not working separately. However, he said, there are problems with getting people to the meetings, including the Aldermen.

"There was a time when I thought assimilation of the Native involvement in our society was a word I should shy away from. I'm not afraid to say that this was a wrong assumption. Assimilation means different things to different people. I don't believe assimilation should be our desired goal...so totally absorb any Native culture that is desired by the Native community." Schneider said assimilation is not harmful if there is an opportunity to retain one's own culture.

Speaking from the municipal point of view, Schneider said one of their responsibilities is in the area of recreation. "How do we get the Native kids playing with the non-Native kids? When they grow up, we expect Native people to work with non-Native people." The Mayor said assimilation has to occur unless society expects to have separate systems, a Native city there, a non-Native city there.

The Mayor said he was aware as to why McKenzie was against assimilation into the main stream of society. "If a Native person has the opportunity to become a middle class government bureaucrat, fine. That is assimilation into the work place, into a civil ser-

vice control over."

Commenting on AMNSIS' desire for a Native recreation facility, the Mayor questioned whether such a facility would fill the void of recreational programming for Native people in the city of Regina. He said lack of transportation and access to sports wear and equipment has been one of the biggest obstacles preventing Native children from participating in recreational activities.

"Some Native people, because of their lack of ability to obtain meaningful employment, have special recreational needs. But I think Native people, from a Canadian perspective, don't have special recreational requirements."

"We don't have land we can turn over to any group nor do we have the responsibility either, to allow them an economic base. If Metis people are to be recognized federally...let that be a decision that has to be arrived at between the Metis people and the government of Canada, secondarily, the respective provinces." The Mayor said this is not a matter to be addressed at the municipal level.

But I think Native people, from a Canadian perspective, don't have special recreational requirements.

vice bureaucracy. I don't think a Native person should be encouraged to wear a head dress to their place of employment every day. I don't think that's what the average Native person wants."

Regarding McKenzie's reference to the goal Native people have for a homeland and self-determination, Schneider said, you're at the wrong meeting. "We deal with the City of Regina, transit, garbage pick up, police services, fire department, all of those kinds of services. We're not involved in assisting, nor can we be a part of, one individual group or cause, striving for national recognition."

The Mayor said there is no blockade against having a Native person running for City Council and being part of the decision-making process. Although it is a numbers game, he said, it's part of Canadian democracy.

Schneider said the Task Force has recommended time be blocked out for Native people in recreational facilities to be administered by Native people. "Now that, to me, addresses the issue of self-determination in the area of recreation...in the area a municipality has

in reference to the Task Force having a weak mandate, the Mayor was upset with the statement. "That makes my blood boil. The mandate was as broad as it could be. We, as a municipality, were expected, through the Task Force, through the Advisory Committee, to bring to Council's attention, problems that were perceived, not by AMNSIS, not by FSI, but by the Advisory Committee." Priorities were determined by the Advisory Committee.

Areas of review recommended by the Advisory Committee include Recreation and Leisure, Health, Employment and Training, Police and Police Relations, Economic Development, Housing, Transportation, Community Planning, Culture, Communications and Education.

The Committee and Task Force were established about a year ago and have to date dealt with the issue of recreation and leisure activities for Native people. Once recommendations are made, they are presented to the Council for approval, change, or rejection. □

The Land



Northern Saskatchewan Metis Villages Seek Larger Corporate Boundaries

By Far Bawler

A legal "Battle of Batoche" will be fought by the Metis at the constitutional hearings during the next four years. In the interim, encroachment on Metis and Indian aboriginal lands continues in Northern Saskatchewan. The area runs along the northern boundary of the Meadow Lake Provincial Park to the Saskatchewan-Manitoba border just south of Cumberland House and is inhabited predominantly by Native people who still make a livelihood off the land.

The government has a long history of selling Northern Saskatchewan reserves to outside interests. To understand the present Metis political movement to obtain and protect aboriginal lands it is necessary to start with the provincial government's most recent move to hinder attempts to obtain a land base for the Metis.

"Waves of immigration" didn't end in the nineteenth century. The Native people of La Ronge saw one such wave of non-Native government workers during the decade after the formation of the Department of Northern Saskatchewan (DNS) in 1972. In 1971 the population of La Ronge was 906, in 1976 it went to 1,714. In the 1981 census it was 2,579. La Ronge is now the largest centre in Northern Saskatchewan and has the largest concentration of non-Native people, mainly government workers.

As well as populating aboriginal land, the formation of DNS also established a base in La Ronge for southern investment interests. The biggest transaction was the 1978 surface lease agreement with AMOK Ltd. The establishment of DNS facilitated negotiations between this French uranium corporation and the provincial government. Talks were held between white government officials and AMOK Ltd., and excluded northern Saskatchewan Native people. In the winter of 1977, the Bards Iniquity was held in Northern Saskatchewan villages, although road building to the mine site had already begun.

DNS (under the NDP government) made proposals in 1980 for converting the northern half of the province into municipalities. The proposal was a list of options called "Options North". The options did not include the control of land (by aboriginal right), but dealt mainly with the kind of bureaucracy that would administer the maintenance of public utilities.

SANLG has become a uniting force for northern communities.

Three towns in Northern Saskatchewan have been part of the Saskatchewan Association for Northern Communities (SANLC) since 1976. The predominant population in these towns is non-Native. Crighton, a town of 1,591, has a Native population of 45. In La Ronge, 765 out of 2,579 people are Native. Uranium City has lost most of its non-Native population since the 1981 census. The Native population remains at 476. Buffalo Narrows was predominantly Native, but because of its government offices, now has the largest non-Native population in Northern Saskatchewan.

SANLC is not interested in joining forces with SANLG. Instead they're considering joining the southern-based Saskatchewan Urban Municipalities Association (SUMA) which has formed a new district encompassing all of Northern Saskatchewan.

SANLC represented four communities; SANLG represents 30. SANLG is a Native-controlled organization representing mainly the 9,000 Metis and Non-Status Indian people of northern Saskatchewan. In its March 1983 brief to the House of Commons Subcommittee on Indian Self-government, SANLG stated its support for the position taken by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) at the constitutional hearings and stated that SANLG is not working in isolation of this constitutional process.

SANLG feels Bill 61 does not meet some important requirements of the Northern Saskatchewan Metis people and feels it does not provide for adequate corporate boundaries. SANLG rejects the restriction of local council powers to the lots and parcels of the communities because the people in the villages rely on the lands around the communities for their livelihood, through fishing, hunting, trapping, and growing wild rice. The communities of Northern Saskatchewan need larger corporate boundaries than southern municipalities in order to protect the people's livelihood. This appeal for a land base is the most powerful demand made by SANLG and offers a solution to other local government issues.

In 1982 the Progressive Conservative government came up with Bill 61: "An Act respecting Local Government in Northern Saskatchewan". Again, the "powers" of the local bureaucracies were to maintain public utilities. In response to this bill, the "local Community Authorities" (LCA) or Local Advisory Councils (LAC) formed the Saskatchewan Association of Northern Local Governments (SANLG) in August, 1982.

In a March 1983 open letter to Grant Devine, SANLG brought up other concerns: unemployment, economic and industrial development (including agriculture), local government, health services, housing, northern land issues, northern hiring classes, training, water and sewage needs, other community infrastructure, roads. The letter also expressed concern over the government's lack of interest in communicating with SANLG and in consulting with Native people. The letter expressed despair that the government was bent on exploiting Northern Saskatchewan "for the purposes of making this province Number One in the field of tourism".

At a March 25 meeting in Prince Albert, George McLeod, minister of DNS, told SANLG that one does not demand a meeting with the government. He gave the Native people the alternative of choosing either economic development or grandpa's trapline. He came up with the rebellious expression, "you've

Government bent on exploiting Northern Saskatchewan "for the purposes of making this province Number One in the field of tourism.

got to square things off". He also said there would be no 25 mile corporate boundaries; there would be the urban municipality type of corporate boundaries that end at the back of lots surveyed at the outer edges of villages. This would mean local council jurisdiction over a mere 3 mile radius. McLeod suggested that by inviting southern industry into Northern Saskatchewan it would improve the economy. Mike Blackson, president of SANLG, said the members were shocked at McLeod's attitude but despite McLeod's anger, SANLG is going to persist in negotiating for larger corporate boundaries.

On December 10, 1982, George Smith, the overseer of the Pinehouse LCA, asked why Vern Stader was flagging sites. He was informed the flagging sites were where drilling would take place. Smith told Stader he didn't want the drillers coming in and the corporate boundaries had been settled through Bill

The flagged site is eight miles from Pinehouse. SANLG is asking for a 25-mile corporate boundary. The boundaries to be negotiated later this spring. Laverne Hogg, President of Fim Flom and Missisquoi Mines, said, "The local people have no authority...the least given as the right".

These similar incidents reveal a plan to occupy as much of the north as possible before the four year constitutional hearings are over.

Clen Chartier, Vice-President of AMNSIS, said, "If the provincial government is serious about pursuing constitutional talks with the Metis, they should be willing to hold off on legislation in conflict with Metis political aspirations. The government should also provide incentives and resources to the local Metis communities to develop an economic base rather than to open up the north to outside entrepreneurs and corporate interests. This, at least, should be government policy until after the constitutional talks have been completed and firm policies established between the Metis and the federal and provincial governments."

Although SANLG operates on a small budget

provided by its member communities, it has done a lot of research in the past year. There is no attempt to centralize authority. Proposals to the government have been made by each community. A housing study has been done and submitted to the Canada Mortgage and Housing Corporation. Communities have asked for royalty sharing with the provincial government and the ability to "levy taxes on all appropriate revenue and profit generating institutions within its jurisdiction." The Pinehouse LCA, in their proposal on *How the North is Governed*, state, "The profits and royalties on northern resources over the years have been massive. Welfare payments to unemployed northerners have been our return on the investment by the province."

Another quote from the Pinehouse proposal sums up the feelings of the people for the land. "What government and industry do not realize is that, although welfare payments are important, the main reason that people can still live in Pinehouse despite a 91 per cent adult unemployment rate is because we still use the land to feed ourselves. It has always been the land and renewable resources that provide the base for our economic system. Giving the choice of pinning our future and the future of our children on

the renewable resource sector or on a couple of mines, it is easy to see why the 30,000 northern people choose the renewable resource sector. Our renewable resource base has generally had a history of dependability. A mine, with its life span of 10 or 15 years and its less than 800 jobs, many of which are not available to us due to skill certification and unemployed southern union members, offers little promise. The history of benefits from such projects for northerners speaks for itself."

SANLG has made concrete proposals to serve the interests of the people in its member communities. It is a de-centralized organization which has the potential to truly voice the aspirations of each individual it claims to represent. SANLG has evolved from an organization formed in self-defense to become a network of Native northern communities.

The convictions of the Metis of Northern Saskatchewan are those that were held by our ancestors, the Red River Metis when government rule attempted to take over our land. As the Pinehouse paper puts it, "The conviction that we must control our lives, our lands and our lakes for our benefit, in the first instance, and secondly for the benefit of the province, is a conviction we have never held more firmly." □

Expanding of Cumberland Mines from a photo taken in 1884.



BATOUCHE '85

July 23rd and 24th,
Why not come to Batoche for Me
Heritage days?
A time to commemorate our heroes
1885,
A time to celebrate our Metis Heritage.
A time to recapture our Metis Spirit.
Batoche,
this summer, on the banks of the Sas-
atchewan River!



Upper Left: Lauree Trosclair instructs a class in moosehide preparation in La Loche.

Lower Left: Vicky Park Cardinal of La Loche relaxes from scraping the hair off the moosehide she is sitting on.

Upper Right: Vicky Park Cardinal and Service Park, students in the moosehide preparation class in La Loche.

Lower Right: Veronique Sanderson doing beadwork on slippers in her home in Pinawa, one of the many uses of tanned moosehide.

Upper Left: Lauree Trosclair instructs a class in moosehide preparation in La Loche.

Lower Left: Vicky Park Cardinal of La Loche relaxes from scraping the hair off the moosehide she is sitting on.

Upper Right: Vicky Park Cardinal and Service Park, students in a moosehide preparation class in La Loche.

Lower Right: Veronique Sanderson doing beadwork on slippers in her home in Pinawa, one of the many uses of tanned moosehide.



Step One: Get a few poplar poles or willow. Secure the frame to the hide to the frame around. Then flesh the hide, removing the scraper. Let it dry.

Step Two: When using a metallic scraper, use a brush like the bristle. Soak like velvet.

Step Three: Take the frame. Get a solution of sunlight soap (or moose brains) and place the solution.

Step Four: Make a solution. Stretch the hide on the frame. For the smudge, use a brush.

Step Five: Put it in a solution of soap (one part detergent). Get it throughout for about 24 hours.

Step Six: Wring the hide. Pull it and stretch it in two ways to do this. Work in opposite directions. A muscular person pull away from a tree.

Step Seven: Scrape the hide with a metal scraper to smooth it.

Step Eight: Make a frame. Stretch the hide together in the frame and hang it over the frame, from the frame.

After this treatment, the hide is ready to be used in clothing.



Step One: Get a frame made of poplar poles or whatever is around. Secure the frame to a tree. Tie the hide to the frame, lacing it all around. Then flesh the skin side of the hide, removing fat with a bone scraper. Let it dry for a day.

Step Two: When it is dry, with a metallic scraper, remove the hair and the bristle. Scrape it until it is like velvet.

Step Three: Take the hide off the frame. Get a solution of: water, $\frac{1}{2}$ bar of sunlight soap, $\frac{1}{2}$ lb. of lard (or moose brains). This is for one moosehide. Place the hide in this solution.

Step Four: Make a teepee frame. Stretch the hide over it to smoke it. For the smudge, use rotten spruce.

Step Five: Put it back in water for a bit of soap. (one tablespoon of detergent). Get it soaked throughout for about half an hour.

Step Six: Wring the water out of it. Pull it and stretch it. There are two ways to do this. With two muscular people pulling at the hide in opposite directions or with one muscular person pulling the hide away from a tree to which it is tied.

Step Seven: Scrape it again with the metal scraper to soften it.

Step Eight: Make a smudge under the teepee frame. Sew the hide together in the form of a cylinder and hang it over the smudge, inside the frame, from the middle of the frame.

After this treatment the hide is ready to be used in the making of clothing.



Step by Step Moosehide



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Step by Step Method of Preparing a Moosehide

Interview and translation by Bernice Clark
Photos by Vye Bouvier



Metis History



by Ron Bourque

In the April '83 *NewBreed Journal* we looked at the situation between the Slave Woman and the Dene (Chipewyan) people, in which the coming European capitalism used the Slave Woman to gain control of that society and its labour. Because of the democracy of the existing Indian communalistic society, women and men held mutual power and influence. The European traders exploited the Slave Woman for their own gain.

Once they got control they began altering the internal relationships between women and men. Differences were created between Indian men and Indian women. The resulting oppression of Indian women occurred under a situation of colonialism. Colonialism was also creating exploitive and oppressive relationships between Indian women and European men.

It took less than 10 years for the changes to occur within the Dene, who were brought to Fort Prince of Wales to trade. It was a process that was already ongoing among the Cree people to the south around York Factory, Albany and Moose Factory. As soon as fur was produced for trade or exchange (as opposed to internal use) it became the private property of those who produced it. They could then trade it for other goods — from the European — such as the gun, soap, etc. Once this was begun, the society began to change.

The capitalist required the individual family — and not the communal family — be the basic unit of production. The destruction of the communal family and the democratic relations between women and men and their work was the beginning of the oppression and exploitation of Indian women.

The destruction of the communal family occurred in two ways. First, by establishing the idea of private property — producing things for the individual and not for the society as a whole. Also by dealing only with men as producers, for because the private property of men. Men assumed power over the society and within each family unit of production and women started to lose their democratic power and relationships within the communal society. Second, by arranging that the individual families become dependent upon each fur trade post for their subsistence, the destruction of the communal family continued. Once accomplished, the families could interrelate with each other in herd organizations, but the independence of communal society was ended, and class society and class exploitation began.

The fur trade post displaced the communal society by arranging for the dependent care of women and children when the men went off to trap or hunt food. Women were slowly undermined and lost their power

when they no longer had any influence over what was being produced, where it went and how it was to be used. Women's work became support work to men's work. With the dependency upon the fur trade post, women's work became exploitive in the support of each fur trade post.

In 1724 we can see how conditions were slowly changing around Fort Prince of Wales.

'The Indian which came here ye 22^d of last month went away with his wife in order to look for some deer, he leaving _____ children by reason they would be a hindrance if he had taken them with him, he having been employed all this fall a making things necessary for our Men which Lay abroad this Winter. So I think to Entertain him by having a Small family for to hunt

The destruction of the communal family and the democratic relations between women and men and their work was the beginning of the oppression and exploitation of Indian women.

for as this Winter, also to visit Snow Shoes & Making Indian Shoes & other things is wanting for ye Men in ye Winter time & it being Usual to Entertain an Indian for ye same purpose....'

The basic oppression of women came into being with the creation of commodity production and the creation of individual family units headed by men. It is within this structure and the creation of a class society that women lost their autonomy and power over production.

The link between women's reduced status, on the one hand, and the growth of private property and economic classes, on the other, was...the emergence of the individual family as an independent economic unit. Taking shape within and subverting the former collective economy, the family as an economic unit transformed women's work from public production to private household service. The critical development that triggered the change was the specialization of labor that increasingly replaced the production of commodities for exchange and set up economic relations that lay beyond the control of the producers.'

The basic oppression of women came into being with the creation of commodity production and the creation of individual family units headed by men.

Both men and women were conquered and exploited within this colonial situation. For women, though, it was a special situation. They lost their egalitarian position and were forced to come under the domination of men.

The Fur trade seemed to re-create the feudal organization of labour around each post. The role of Indian women within the Fur trade was that of serf or peasant woman within feudalism. All the Indian labour functioned as serfs around their respective feudal lords.

Indian women did the support work such as making moccasins, snowshoes for the servants, preparing and drying meat and fish, etc. By the 1820s Indian women were doing much the same support work as they had been forced into one hundred years earlier. The first example is from Fort Chipewyan Post Journal in 1820 and the second is from York Post Journal in 1821.

'...Received 206 fish today, the women all employed in splitting & drying them....'

and

'...Two Indian women so'd furnished with 4 canoe sails they were making for some provisions....'

Colonialism created a relationship between Indian women and European men different than the one between Indian women and Indian men. At no time throughout the history of the Fur trade, up until confederation, were European women allowed into Fur trade territory. European women were seen as having no exploitable skills. Also, the presence of European families and the growth of European labour around the posts was seen as being unproductive and a burden upon the trade — they would all have to be supported. Basically, the mercantilists did not want a 'free' source of wage labour reproducing itself through European family settlement. All wage labour was to be imported. Any reproduction of wage labour — children being born and growing up to be wage workers — was seen as being destructive to the Fur trade and to its feudalism. In short European colonialization settlements were absolutely not desired.

The establishing of trade relations and the maintaining of the labour source separate but dependent as serfs, together with a shortage of European women, made Indian women a valuable exploited commodity to the European male. Indian women came to be sexually exploited by the officers as a means of developing and continuing trade relations. It was also seen as a class privilege that separated them from the servant or working class. This class privilege was carried out in much the same manner as feudal lords were able to sexually exploit European serf women. The women were seen as being their property.

No European women were allowed to be brought to Hudson's Bay, and no person is allowed to have any correspondence with the natives without the Chief's orders, nor even to go into an Indian tent. And the natives are not permitted to come within the Forts but when their business requires, and then they are conducted to the Chief's house or trading room where all business with them is transacted. However, the Factors for the most part at proper times allow an Officer to take in an Indian lady to his apartment, but by no means or on any account whatever to harbour her within the Fort at night. However, the Factors keeps a bedchamber within the Fort at all times, and have carried several of their children home as before observed.'

[* Chief Officer of the post]

All the Indian labour functioned as serfs around their respective feudal lords.

Parents that the happiness resulting from Education & Religion should be imparted without distinction to the children of both Sexes & that the female youth in particular should experience that delicacy & attention to their person their peculiar situation requires Native Women as Attendants or those young persons seem improper their Society would keep alive the Indian language & with it its native superstitions which ought to be obliterated from the mind with all possible care. It is therefore, humbly suggested that a female from England of suitable ability & good moral character accompany the School master, would obviate the necessity of employing such attendants & the cleanliness of the children & domestic Economy of the Seminary under the superintendance of a respectable woman would no have no doubt be equal to the wishes of your Honors & promise to be the undersating that Success which could not be expected from a more limited regulation.

...The Residence of the Children & their Instructors would be most convenient at a short distance from the Factory...Many places of this kind are to be found in the vicinity of York & such retired situation would not only estrange the Children from their Indian acquaintance but present other advantages friendly to progress of Education, Morality & Good Order.¹²

One can see the emphasis upon women in order to make the cultural break with the influence of the Indian peasantry.

To some economists it was the creation of the labour market in Europe that was responsible for the destruction of feudalism and the birth of capitalism. For capitalism to be born, it needed the existence of a labour market (the buying and selling of labour) which was not allowed under feudalism. In order for wage labour to form it was necessary that the peasantry under feudalism be destroyed and turned into wage labourers. In the mercantilism of the Fur trade, in which feudalism was created by destroying the primitive communism of the indigenous population, the feudal peasantry was the back bone of the system. To create a labour market (capitalist) out of the peasantry would lead to the destruction of the feudalism and hence the Fur trade. It was, therefore, important that the labour market (half-breed) exist and be formed separate from the peasantry (Indian), or else the system as a whole would collapse. Hence the need for controlled inter-

marriage.

With the conquering of colonial egalitarian society came the destruction of Indian women's egalitarian and mutual relationship with men. In its place was created a class society and the exploitation of women's and men's labour. Within that class society Indian women, unlike men, came to be exploited in different ways. Their labour came to be exploited, in support work either in relationship with Indian men or with European men. As well, women were caused to be exploited sexually by European men. This sexual exploitation occurred with women being used by the Europeans to develop trade contacts with the overall Indian population, and in the early stages of the Fur trade as casual country partners.

The creation of the labour market radically changed the role of women into exploitable reproducers of labour.

In the late 1700s and early 1800s the colonial relations that developed created class and racial differences within Indian women (Indian and half-breed).

Colonialism found it necessary to create a national elite loyal to British interests. For the men, they gave a colonial education in Britain and powerless positions within the Fur trade. For women, the creation of a petty bourgeois or middle class colonial elite meant they would become dependent 'marriageable' partners for the middle class European colonizer. For the mass of women, they were forced into the dependent exploitable labour force of the peasantry and small working class. The creation of the labour market radically changed the role of women into exploitable reproducers of labour.

Very clearly the capitalism and colonialism of the Fur trade created class and racial divisions within the Native population and particularly with women, together with the development of exploitable sexual divisions.

In the next article some of the events we will examine are:

- the merger of the two Fur trade companies — the Hudson's Bay Company and North West Company
- how class, racial and sex divisions were created throughout the 1700s and further developed in the 1800s
- the rise of the Metis as a distinct group of people with the further development of the labour market
- the beginning of class and national struggle against British colonialism. □

Footnotes:

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3. HBCA B19/a/16, f. 19 5 Sept., 1820 *Fort Chipewyan Post Journal*.
4. HBCA B236/a/130, f. 22-28 20 Dec., 1821 *York Post Journal*.
5. Williams, Glyndwr, ed. Andrew Grahams Observations on Hudson's Bay 1767-91. Hudson's Bay Record Society, pp. 248.
6. HBCA B115/a/14, f. 63-65 4 March, 1740 *Moose Fort Post Journal*.
7. HBCA B236/a/50, f. 3-7 22 Sept., 1762 *York Post Journal*.
8. HBCA B121/a/4, f. 48-50 31 March, 1790 *Manchester House Post Journal*.
9. HBCA B239/b/79, f. 39 Sept. 1802 *York Council to Governor and Committee, Hudson's Bay House, London*.
10. HBCA A11/4, f. 208 Sept., 1783 *Edward Jarvis, Fort Albany to Governor and Committee, Hudson's Bay House, London*.
11. HBCA A11/115, f. 342 26 Aug., 1772 *Andrew Grahams, York Fort to Governor and Committee, Hudson's Bay House, London*.
12. HBCA A11/4, f. 208 28 Sept., 1783 *Edward Jarvis, Fort Albany to Governor and Committee, Hudson's Bay House, London*.
13. HBCA A11/118, f. 2 28 Sept., 1807 *General Letter, York Factory to Governor and Committee, Hudson's Bay House, London*.



BATOCHÉ '83

*Clear blue skies,
Smiling faces,
Children's laughter,
Dancing,
Singing,
A time to visit friends and relatives,
A time to remember the people who
fought and died in 1885,
Catch the Metis Spirit this summer.*

A Report On The Forced Migration of Mayan Peoples:



Kanjobal Refugees in Southern Florida

"We were just happy, with our trees, our crops. Then, some strange men came to our mountains. Then, the army came, and they started killing people, they made massacres in the villages... We decided to go."

From the testimony of a sixteen year old Kanjobal woman, at the Krome Animal Processing Center, Miami, Florida.

reprinted from *Akwesasne Notes*/Spring 1983

Editors Note: The following is an excerpt from two interviews with Mayan people from Guatemala who fled to the U.S. NewBreed Journal will be doing future articles on Central America.

In Southern Florida, there are, at present, approximately 250 Kanjobal Indians from Guatemala. They represent several inter-related families from the San Miguel Acatan area of the Department of Huehuetenango and are people who migrated from their homelands as a result of the all-pervasive state of violence and war which dominates the region.

These 250 people are part of a larger pattern of migration involving hundreds of thousands of internal and external refugees from the Guatemalan highlands where the majority of the population is Mayan Indians. They represent particularly large numbers from the Kanjobal, Mam, Ixil, and Quiche, K'ach'iq' and Kek'chi Nations of the Guatemalan countryside.

Many of the Guatemalan Indians have settled in refugee camps on the Mexican side of the Guatemala-Mexican border, an 800 mile long frontier. Others, having lost their villages to the torch and endured massacres, torture and death threats, have settled in more or less permanent camps around the larger cities of Guatemala, particularly around the capital, Guatemala City. It is estimated that just from the Kanjobal nation, with a total population of 30,000 people, some 3,000 refugees have made their way to United States jurisdiction.

The approximately 250 Kanjobals in Southern Florida are presently working and residing at or near agricultural migrant labor camps, having been incorporated into the North American migrant stream along with United States-Mexico border. One group of some 50 people are residing and working in the vicinity of Indian town, Florida. The rest are to be found in one of three camps in the area of the towns of Inverness and Fort Myers.

United States Immigration and Naturalization Service (INS) officials have made two raids against the Kanjobal group at the Indian town site, resulting in the detention of seven people (six men, one woman) on January 25th and one man on March 9th, 1983. Four women and eight children were also held briefly and released during the second INS raid.

The eight detainees are currently going through deportation proceedings, and are scheduled for a deportation hearing within the month.

There is good reason to believe that these eight Kanjobal people will face torture and execution, if deported back to Guatemala. In their case, as in many others, deportation very realistically equals death.

Resolutions of support by North American Indian peoples, organizations, groups and law officers would be most appreciated.

There is a most pressing need to let the United States State Department know of the Native peoples' concern for our southern relatives, of their right to seek asylum and sanctuary from repression and death, and of North American Native peoples' right to

call for, and extend, such sanctuary. Many people of the world come to North America seeking sanctuary from violent conflict. In many cases, they are extended political asylum and/or extended voluntary deportation status by the United States and Canada. Will these same governments now be allowed to close their arms and refuse a people native to this continent the right to seek shelter from genocide?

In early March, 1983, the IPN documentation team interviewed several of the Kanjobal people at the Krome Detention Center in Southern Florida. The interviews, conducted in Kanjobal and translated into English, reflect the history and trajectory of this one Mayan group's flight from Northern Guatemala. To a person, the interviewees were eyewitnesses to, or had personal knowledge of, numerous cases of violence perpetrated against the Native population of Huehuetenango. In most of these incidents, according to their statements, the perpetrators of the violence were Guatemalan army patrols. However, the interviewees also detailed several executions which they say were carried out by the guerrilla forces.

As the war between the army and the guerrillas intensified, the Indian villagers came under increasing pressure to support one or the other Antonio Juan Francisco, one of the detainees, describes their situation this way:

During 1981 the violence against the Indians by both the guerrillas and the soldiers became much more common. We heard about the -numbers of the Indians at Koya. Persons would just disappear or would be found the next day murdered.

In July, 1981 when my father had been working in a field by himself, he didn't come home. We found him with both his arms broken and many wounds. We are not sure who killed him, the army or the guerrillas.

As the year passed, we heard more and more stories and guerrillas came into our village. The guerrillas came demanding to know whether we were rich or poor. We told them we were poor because we were afraid they would do something to us if they thought we were against them. I also grew afraid that the Army would come into my village, burn my house and kill my family.

There were an increasing number of guerrillas in my village, and I thought that the army would attack, just as it had done in Koya. It became difficult to do much of anything in San Carlos.

When we took our coffee to market, we did not go down the highway. Instead, we traveled through the jungle. We did this after being stopped on the highway time after time by the guerrillas and the army. Many times they forced us to give them part or all of the food we had grown.

Sometimes the guerrillas would put flags along the highway in the night time to prove that they controlled the highways. When they did this, we had to leave the road. If the army came along, they would order the Indians to remove the flags. If you removed the flags, the guerrillas would come along at night and retaliate against you for collaborating with the army.

This happened to families I knew in San Carlos. Houses were burned and people were killed because they helped the government. On the other hand, if you did not remove the flags, the government would think you were with the guerrillas and they would come after you.

I took two or three times as long to carry coffee through the jungle to the market than over the highway.

The interviewees detailed many incidents of violent deaths, rape and torture. Much of the violence appeared to be conducted randomly, almost

whinnically, by the government troops. Also, very often, people were killed without any explanation whatsoever and thus the fear and apprehension of further violence was augmented.

According to the interviewees, the situation became such that almost daily they would hear of or actually witness some violent incident. There was an atmosphere of terror being generated. An eyewitness account follows:

Alonso Francisco: In 1981 there was a massacre of 47 people in my area. One of my sons came to warn me about the killings that were going on and to tell me to hide out. I did that, even though I had no clothing, not even a shirt. And I went to hide. I only had on a pull-over shirt and I went to hide in the bush.

While I was hiding in the bush I was witness to the killing of eleven people near my home about 10 carteras from my house. This happened at the village of Lo Chahu.



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The way the people were killed was — some were run through with sharp sticks, others were clubbed to death and still others were shot to death. Others had bits of cloth stuffed in their mouths to quiet them and possibly choke them to death.

The way the army came into our village was they separated people. First they placed them at the school, and from there they separated the men out to be killed, bringing them out to be killed. Among the people they killed in the village were Lopez Francisco, Francisco Lopez and Rafael Pascual. They were my neighbors, the ones I took care of burying. The men I am talking about also came from the village Cananab. This is in the municipality of San Miguel/Independencia, in Huehuetenango. This actually occurred on the 27th of October, 1981. These deaths of my neighbors made me very sad and also very scared.

Letters and Resolutions of Support and Inquiry
Should be Addressed to:
Indian Law Resource Center
601 E. 98 S.E.
Washington, DC 20003

AMNSIS News

Executive Director's Report



by Wayne McKenzie

In March of 1982 I reported to you in the *NewBreed* on the major accomplishments during the previous year. This is again an attempt to bring you up-to-date on the past year's activities and accomplishments. In doing so, I begin by pointing out that the year has, in some respects, been a difficult one due to a change in the provincial government. It took us 11 years to educate the previous government to the problems, needs and issues important to Aboriginal People. We had just reached the point where we were beginning to make some progress in key areas such as educational programming, economic development and the development of support for our position on constitutional reform. With the change in government, we were literally faced with the problem of starting over with a new group of politicians and bureaucrats who did not seem to have an Aboriginal policy and who were largely uninformed on Aboriginal issues.

We agreed to give the government a year to get its policies together and during that year to work with the government in this developmental process. This brought many initiatives previously undertaken to a standstill and we just appear to be getting on track again.

The major issues we have worked on over the past year include the following:

- the Board adopted a Constitutional position which means a Metis land base and Metis self-government are the key issues for Constitutional Reform. We also pressed to protect the rights of the Non-Status Indians. We worked with other Aboriginal organizations to develop

our input into the Constitutional Conference. This included a series of position papers, the content of which is included in the Metis Calendar, plan a Statement of Principles and a Charter of Rights;

- the Association, along with the two other Metis Associations, withdrew from the Native Council of Canada and established a new Metis organization, the Metis National Council. We were given official status at the Constitutional table as the spokespersons for the Metis People. We also played a key role in negotiating the Constitutional Accord and proposed amendments to the Constitution, which provide for a four-year ongoing process during which details of the rights of Aboriginal People will be identified and defined;

- we made major progress in putting together our research into a comprehensive report which outlines the historical basis of Metis rights and our claims to continuing land and self-government rights. This document will be used for education information and as the basis for negotiations on Constitutional Reform, as well as for legal action in the courts, if necessary;

- we held discussions with provincial politicians and bureaucrats on the issues of Metis lands and Metis self-government. The government indicated that they are prepared to explore the issues with us and consider implementation processes and implications. To assist in the process, we agreed that we must develop criteria to identify who is a Metis and carry out a process for registering all our people. We have proposed such criteria to the Province, as well as suggested a mechanism for carrying out the registration process. We are awaiting a response from the government on this matter;

- in anticipation of self-government becoming a future reality and the possibility of a Metis land base being secured, we must begin to prepare the institutions, structures and programs required to make such self-government meaningful. To this end, we have been working on the following:

- completing our plan for Aboriginal economic development. The foundations we are proposing would provide much of the capital required to develop an economic base. Self-government cannot function effectively unless we have an economic base of our own which will provide some of the income we need to operate our institutions and programs. We cannot continue to depend on governments for all our resources, since these resources always come with some strings attached. This implies control and continued dependence of an unhealthy nature;

- through the Economic Development Foundation we can also provide alternate job and career opportunities and possibilities for our people, so that they are not always dependent on the governments and the existing job market for employment opportunities;

- also, through this Foundation we can seek out the resources we need to develop training programs specific to the economic development initiatives. Additionally,

we can seek the resources we need to put in place the infrastructure we require for self-government. This includes office buildings, housing, training centres, recreation centres, equipment, furnishings, etc. We are currently waiting for the government to respond to our latest proposal;

- a series of Economic Development Workshops were held throughout the province in December and January to explain the program;

- we have had some problems with NSIM Program funds being frozen, but we are negotiating a new arrangement which may give us almost complete control over the administration and delivery of the program. We should have a detailed proposal put before the Board next month;

- part of our STEP Proposal put forward to Canada Manpower and Immigration Commission has been approved. An amount of \$700,000 has been earmarked for three comprehensive training programs. This is not the complete programming we asked for, but it is a start-up of which we can build for the future;

- we are also working on a plan to decentralize some aspects of program delivery and program administration to our Areas. Some aspects of this plan could be implemented this year with more being implemented next year. We should have some proposals ready to put forward to the Board within the next month, for consideration and finalization;

- we have taken a number of steps to further develop our Communications programming. In addition to the *NewBreed* publication, we now have a regular radio program. We are also working on the details of a television program to begin this Fall. The Communications Department did a 1983 calendar which featured our Constitutional positions. In addition to being sold to our members, it has been sold to public schools, Provincial Government departments and to some federal departments;

- other activities have included work on the upcoming Biatche Centennial Celebration, appraisal of the Keel Diary, input into the Regina City Council Recreation Task Force, plus our ongoing involvement with LEAP and Special ARDA.

If we are to be successful in achieving our goal of a Metis land base and Metis self-government, we must strive for a greater degree of unity of purpose and action. We must not lose sight of our goals. Our goals can only be achieved if we work together on issues and for initiatives which are good for all our people. Individually we are weak and the government can pick us off one at a time, as they have done in the past. United we can be strong and from this strength we can become an independent people who can determine our own destiny. Only in this way can benefits and rights be secured for our people as a group, and within the group we will then have ample opportunities to pursue our own self-interest. □

Interview with George Smith

By Vye Bouvier

NewBreed: What is the Pinchose Planning Study? Smith: It is a study in which we'd like to show the government that we use the land a lot more than the 3 percent they seem to think we use it. We use the land for about 60 percent of our economic needs.

We are making maps of areas used by traditional resources users. We are taking photos and we are doing household surveys to find out how people use the land.

From our household survey we already know 30 percent of our food comes from the bush. People know they can depend on the land although they won't talk about it that much until you take it away from them. They take it for granted. They figure it's always been there.

NewBreed: While you are trying to obtain recog-

nition of the need for larger corporate boundaries for Northern Saskatchewan villages, what interference are you encountering?

Smith: The Prince Albert Pulp Company (PAFPC) can just go ahead and get a permit from the government without our being consulted. This has got to change. It is our lives they're fooling around with when they start cutting our area.

PAFPC has government permission to build a bridge on the Missinibagan River. We don't want the pulp company to build that bridge. That river is our prime hunting area and it is a spawning site for pickerel. We don't want clear cutting along the river. The pulp company says the trees are old and diseased. The trees provide shade for the river.

The pulp company may say that because we don't make much money from the land, it's better to raise the land. A trapper gets enjoyment from the land. If he was sitting in a clear cut area, even though he had money, he wouldn't be enjoying life.

Unless the PA Pulp or Miami-Indan Mine comes to Pinchose to deal with the people of Pinchose, they won't go anywhere. The public meeting told us which direction to go. We've got the community behind us.



NewBreed: How do you see Native Northern Saskatchewan people making a living in the future?

Smith: We have to find long-term employment for people. A fish processing plant should be started up. We should have a sawmill to provide our own materials for housing. We should make clothing out of our furs. We should have control of a wild rice processing plant. I don't think mines on our land will make us any richer.

Pinehouse in Self-Defense

by Vye Bourcier

A mandate was given to the Pinehouse Local Community Authority (LCA) to deal with two companies which have infringed on a twenty-five mile boundary around the village. Voting at a May 2 general meeting gave the council the mandate.

Missi-Island Mines Ltd. is considering the possibility of putting an open pit limestone mine eight miles from Pinehouse. The Prince Albert Pulp Company (PAPCO) has a classified 50-20 year cutting plan for the west side of Pinehouse Lake.

Both these plans undermine the village's efforts, through the Saskatchewan Association of Northern Local Governments (SANLG), to discuss new corporate boundaries with the provincial government. As well, both these plans are destructive to the environment and to the livelihood of the community.

Voting determined the direction that the LCA would take in dealing with these two companies. Three alternatives were discussed regarding the plans of Missi-Island Mines: 1) to negotiate the best deal with the mining company (i.e. compensation for trappers, jobs and training, "comminster" for limestone, protected environment, etc.); 2) no mine at all; 3) let the mine go ahead (with no negotiations). Unanimous approval was given to number one. Voting was also carried out to determine what action should be taken with the pulp company. The three alternatives voted on were: 1) negotiate the best deal with the pulp company; 2) no construction of a bridge being planned; 3) let the bridge and pulp carrying go ahead. No bridge construction was the priority proposed.

Never before has a Northern Saskatchewan village taken a stand against the plans of companies which are destructive to the people of the village. An incident in Pinehouse in early December 1982 was blown up by the media to be a sensational Smith "accused and threatened drillers". (Midwest Lake Program, April 12, 1982). In a letter to myself, Smith explained that when he encountered Vern Stader flagging spots for a drilling company, 8 miles from Pinehouse, he told Stader that he was welcome to finish his work. What he did tell Stader was that he was against any drilling team coming into this area until two preconditions had been met. He mentioned to Stader that the people of Pinehouse were tired of being the last to know about industries' plans for the area and the least the mining company could do would be to talk to the LCA about it. Smith also explained that the LCA is presently trying to obtain provincial government recognition of the need for larger corporate boundaries. Surface leases would jeopardize the chances of the decision being in the community's favour.



The village of Pinehouse sits on Pinehouse Lake — Northern Saskatchewan communities depend on the lakes and land around the village for a livelihood.

The Pinehouse LCA has invited Lavorn Hogg, President of Fils Ekin and Missi-Island Mines, to Pinehouse to meet with the people. Mike Macrodi, Director of Manpower Secretariat in the Department of Northern Saskatchewan (DMS), wrote to the council in February suggesting that Hogg perform a neutral meeting place.

A letter dated February 4, 1983 from Larry Kyle, a solicitor working for Missi-Island Mines, states that, "the writer has discussed this matter with the Minister of Northern Saskatchewan, George McLeod, and he has assured us that in no present or contemplated situation does your authority extend to this area and he has advised us that the RCMP should be called in if any further attempt is made to disavow or obstruct exploration crews in this area." It is interesting that on March 8, 1983, McLeod said in the legislature that he hadn't been informed of the "problem". McLeod has also denied, in front of SANLG members, that he advised Kyle that the RCMP should be called in if Kyle's client was stopped. Kyle and McLeod can't both be telling the truth.

Pinehouse supports the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) in the struggle for self-determination, which includes a land base. Apart from supporting the AMNSIS fight, Pinehouse is working on a planning study. The strategy of the Pinehouse planning study is to convince the provincial government that the village has the right and the capabilities to do much of the planning for the 2,500 square miles that is economically used. Pinehouse LCA, through SANLG, is requesting from the government implementation of existing legislation (Planning and Development Act)

which makes provisions for the Minister to grant considerable planning powers over crown lands. Powers and provisions under the Act are commonly in place in the South.

Part of the study is to map out the areas used by trappers, fishermen, rice growers, and other users of the land. The council will be able to accurately define the geographic extent of the village's economic dependence on the bush by combining these maps and producing a composite. A household survey will also be conducted to determine the relative importance of the bush compared to wage jobs and transfer payments.

The Pinehouse Planning Study is a step toward independence for northern villages to define their own concept of economic development; a concept they hope will have more lasting benefits for Native people. The government's response to this study will determine the fate of other northern Saskatchewan villages.

In a submission of the Pinehouse LCA to the House of Commons Sub-Committee on Indian Self-Government, the council complained of never being consulted by outside economic interests about resource extraction in the area. Pinehouse is tired of having companies walk all over its rights to resources. The governments of whatever political party, do not have a good record of considering the Native peoples' well-being in negotiating with companies. This village is setting a precedent in forcing the government to look at the needs of its people before giving mining or forestry companies free run over the land.

News from Weyakwin

Scrap Team Wins Weyakwin Tournament

by Sandra Nelson

Weyakwin — On Sunday, May 29th the school sponsored a Street vs. Street slow-pitch tournament in Weyakwin, Saskatchewan. The teams were Nelson Street, Beatty Street, Ross Street and a scrap team. The teams consisted of four girls/women and six men/boys. There were six games of six innings in all. The games went as follows: Nelson Street proved by screening to beat it could be hard throughout the village.

Each street had two or more games and after losing, they would receive a ribbon. The novelty trophies went only to the winning team.

The winning team surprised us all with their home runs and great field catches; they were the scrap team. This team consisted of nine young teenagers and one adult. They took the trophies after beating A-side champions in two games.

It was a great community tournament with an active center, good weather and lots of fans. ☐



Run Canada Week

by Sandra Nelson

Weyakwin — Run Canada Week was celebrated during May 16 to 23. The Saskatchewan Track & Field Association organized this week to promote running throughout Canada.

Each evening, runners would gather and run two to three miles. The Runners would receive a certificate made available through the Run Canada organizers in Saskatoon. Each night would be a different theme so we would have a variety of runners. For example:

- Monday — Beginning Runners
- Tuesday — Young Runners (5 to 19 years)
- Wednesday — Women Runners
- Thursday — Runners in the Workplace
- Friday — Master Runners (over 40 years)
- Saturday — Adult Runners (20 to 40 years)
- Sunday — Family Runners

Also held on Sunday were fun runs (three-legged, etc). Winners and participants were awarded medals and ribbons.

On Monday, to end Run Canada Week, a community picnic was held. ☐

AMNSIS News

Riel Native Pavilion at Mosaic '83 a Success

by Rick Wagamese

Regina - There was a time during Mosaic '83 when Doug Lafontaine was worried. As Vice-President and chief organizer of the AMNSIS Riel Local 33 Native pavilion the first evening's entertainment card was beginning to give him a slight bit of trouble. The Seven Arrow's Singers walked out of the pavilion upon learning that their demands for five hundred dollars, free food and free beer would not be met. Following some quiet negotiations with the help of MCs Roger Ross and Rick Wagamese, a back-up drum and singers were found and the pavilion's entertainment went ahead as planned.

This small setback was the only actual problem during this year's Mosaic, which is designed to give every ethnic community the chance to display their culture and traditions to visitors sometimes numbering thousands. The Riel Native pavilion attracted approximately six thousand guests this year and Lafontaine was more than pleased with the reaction to both the displays and entertainment.

"We've had a lot of good reaction from people," he said. "We always seemed to have something happening on the stage, which was not the case at a lot of the pavilions. Everyone seemed pleased with our display again this year."

plans again this year."

The Gordon's Residential School Dancers provided three nightly traditional dancing backed eventually by the Crow Travelers. Three hoop dancers gratefully swayed the crowd and the youngsters from Gordon's performed admirably through every performance. Following the traditional dances Arnold Gervais and the Country Lads provided the music for the flying heels of the young Riel Cresautis square dancers who drew rave reviews for their performance.

"Everyone was thrilled by the Riel Dancers," Lafontaine said. "These young kids can really dance."

In the display area the pavilion provided access to handicrafts, art, guns and artifacts as well as information on a variety of services such as Saskatchewan Native Communications, Gabriel Dumont Institute and Native Employment. As always, the food area was an off-voiced locale with buffalo burgers, whitefish, bannock and bullet soup headlining the menu.

The organizers and participants of the pavilion all seemed to feel that the three nights of Mosaic were a success and plans are already underway for expansion next year.

"We had a lot of help from volunteers in setting up and maintaining the pavilion and as a result we did great," Lafontaine added. "As for next year, well, we're more than happy with this year and next can't help but be better if we continue to get the support from people in the local."

Roger Ross of Saskatchewan Radio talking to Mayor Schneider during Mosaic '83.



P.A. Friendship Centre Holds Annual Meeting

by Melva Passer

Prince Albert - The Prince Albert Friendship Centre held its Annual Meeting on May 16, 1983.

Rod Durocher, President of the 1982-83 Board of Directors, introduced the meeting, commenting on the changes in administration the past year.

The audited financial statements arrived at the Centre shortly before 5:00 p.m., which is really "earing it close" but after reviewing them, we're happy to know, Deloitte, Haskins and Sells did not have any gloomy remarks about our accounting of funds. For this we can thank our bookkeeper, Olga Chaschuk and the accountants for their advice this past year.

The question of whether or not to go ahead with the

planned Pow-Wow for July was brought to the membership for discussion and decision. There was hesitation after receiving word that our recreational program funding is being completely cut after June, 1983. Shirley Shobczyk, Social Development Officer from Secretary of State was in attendance and they had \$6,000 that had been allocated for either the Pow-Wow or youth activities for our Centre. This, plus the \$7,500 from the city and an expected \$6,000 from revenue raised was enough to persuade the members to request a go ahead with the planned Pow-Wow.

Shelley complimented the members on having one of the best centres in Saskatchewan and said our reputation for raising funds is well known.

Al Patey, Standards Consultant from Community Services, Dept. of Social Services spoke to the members, explaining the reasons behind the severe cutback in programming. He said the Department of Social Services is looking at only providing essential social needs and does not consider recreation to be an essential service. He suggested applying to the Department of Culture and Youth for further recreational funding. Al said he saw further expansion in the family worker area as a possibility; however, it would have to be a proven necessity. He indicated it was for economic reasons and that cuts were made in consultation with Native Affairs Secretariat and other members of government.

Continuance prevailed in the Board of Directors' election for one year terms. Incumbents were: Rod Durocher, President; Wayne Kemp, Vice-President; Victor Carriere, Treasurer; Ron Burns, Secretary. Also elected were incumbents Max Lester, Marcel Girard, Jerry Durocher, and Connie Basanala. We welcome to the Board, An Foorstar, Sassy Deschambeau, Dave MacKay and Elmie Stasse.

Thank you to everyone who came. Your interest and participation in your local centre is very much appreciated.

Riel Cresautis Elders Society Form Square Dancing Group



by Larry Laliberte

Regina - When the Regina Riel Cresautis Elders Society formed their square dancing sessions last December they certainly didn't anticipate that the younger Native generation would be participating. Today, twice a week, these square dancing sessions attract a good crowd of young and old alike. When the majority of today's Native youth seem to be only interested in music that's loud and fast it's refreshing to see them participating in and thoroughly enjoying these dancing sessions.

Jean Pelletier, Project Manager for the Riel Local No. 33, Operation Metis Awareness Program, has been the driving force behind this project. The square dancing sessions were originally organized as a form of recreation and nightly entertainment for the members of the Riel Cresautis Elders Society. As one of these dances the idea dawned on Pelletier that it would be an ideal time to get younger people involved. That idea proved to be the birth of the Cresautis Dancers.

Square dancing for Pelletier has always been in her family. "When I was young, as far back as I can remember, we used to go from house to house during the weekend, square dancing. It was our way of getting together, our recreation and entertainment. Everybody used to do it."

As time went by that aspect of the Metis culture has been slowly becoming a thing of the past. Luckily, people like Pelletier understand the importance of keeping this tradition alive.

Pelletier, with the initial help of John Flannood (a rather well-known square dancer in these parts) was determined to revive this aspect of Metis culture. Through word of mouth and a little twisting of arms they began recruiting young Native people.

It was a slow start because the majority of the young soon-to-be dancers were not at all familiar with the steps. Pelletier had to begin teaching right from scratch. Her determination, patience and love for the dance was her driving force. "For sure it was a slow start. I spent a lot of time talking on a one-to-one basis, but they were great. It was long before they started to pick up the steps. Of course, some of them had problems picking up the odd step here and there. In those cases you just spend more time with them."

"It started as a relatively small group, but you should see how many young people come out to our dances now," Pelletier said. Apparently the young dancers now look forward to the next time they'll be "swinging around their partners."

The support the group received soon paid off. Pelletier decided to form a formal square dancing group which "actually I had no intention of doing" initially. Forming a dancing group required costumes, operating money and continuous practices.

Presently they're raising money through cabarets, basket social, bake sale, and donations. Gladys Durbak and Cecile Pelletier volunteered to make the costumes.

To date the Cresautis Dancers have performed at Crooked Lake and at the Riel Pavilion during Mosaic in Regina. They hope to dance at Metis Heritage Days this July, as well.

From (top) Melvin: (left to right) Wayne Kemp, Connie Basanala, Max Lester, Marcel Girard, Sassy Deschambeau, Jerry Durocher, Ron Burns, and Rod Durocher.



Regina Native Women's Girls' Centre

by Larry Laliberte

Regina — Native women helping Native women is what the Regina Native Women's Girls' Centre (RNWGC) is all about. They've come a long way and had their share of ups and downs, however, their efforts are well rewarded says Sue Donanger, Director of RNWGC. "It's pretty hard to measure success, but if you reach a few of the girls you've done a lot."

What started as a Streetworkers Program grew into the now established RNWGC. The Streetworkers Program was a service provided through the Regina Native Women's Association (RNWA) in 1972. The Streetworkers Program was initiated to provide counselling and referral service for Native women in crisis situations. This project was by no means a formal counselling system for assistance, however their achievements were definitely professional.

The employees of the Streetworkers Program did just that. They went out on the streets and offered assistance to Native women in need, regardless of where they were. It meant going inside bars, homes, courtyards, police stations and basically just offering assistance to Native women in any crisis situation.

Funds for the Streetworkers Program came from the Wheatridge Foundation (Lutheran Church), which at the time had monies available for projects of this nature. The RNWA knew there was a need for a service that would improve the social, economic and cultural



Sue Donanger

status of Native women caught in crisis situations. After numerous proposals, the Streetworkers Program became a reality. Funds ran out three years later. However, during their course of providing this service, statistics revealed that a more developed service would better meet the needs of Native women. After more proposals, a Residential Resource Centre was funded by the Social Service Department in 1977. Clients for this centre included mothers with their children, single women and teenage girls, women on probation and single pregnant women. The length of accommodation was on a short term basis, due to a heavy caseload. The counselling and therapeutic methods used at the Resource Centre were recognized by various social agencies as being very effective.

The initial intentions of the Resource Centre was to take in a balanced age clientele. However, younger adolescent girls and women without children became the majority of the centre's clientele. The RNWA decided that these girls would be better accommodated in

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a residence of their own. In addition, overcrowdedness and concerns from the neighbourhood presented problems.

A request was granted for a larger facility. This service was doing extremely well until financial constraints caused operational difficulties.

It wasn't until the 1979 Saskatchewan Government Employees strike that the referrals of clientele into the Centre picked up. During the strike many existing governmental treatment centres for girls were effected by the strike. To compensate for lack of staff in these centres, the Social Service Child Care Department referred to the Native Girls Resource Centre on an emergency basis. In fact so many referrals were made, the Resource Centre again became overcrowded.

Once the strike was over, some of the emergency placed girls received permanent placement by the Social Service Department. In January, 1980 the Centre was converted into a receiving home for the Social Service Department. Referrals by other community resources were no longer accepted. This transfer of admitting policies was against the best interests of the Resource Centre. In addition to the added implications with the change in admitting policies, the Social Service Department also made staff cutbacks.

A conflict followed, which received substantial media attention, promoting further negotiations. At that time the Youth Service Agency wanted to establish treatment cottages for juvenile girls. The Youth Service Agency approached the RNWA for their consideration in a consortium agreement to establish a new girls' centre. After an agreement was negotiated, program procedures and policies were developed. Once established the original Resource Centre changed its name to the Regina Native Women's Girls' Centre. □



Capt. Rod Lanning of Canadian Forces receiving Salikation with Chaplain Morris of St-A-La-Croix

Chaplain Morris of St-A-La-Croix



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First Native Handicapped Conference Held in Prince Albert

by Joan Beatty

Prince Albert — The first ever Native Handicapped Conference, held recently in Prince Albert, drew over a hundred people to the three-day event. According to Linden Pinay, co-ordinator, the main objective was to get an awareness of needs and capabilities of disabled Native people across Saskatchewan. Pinay, also co-ordinator of the Prince Albert Native Handicapped Program, said there are many activities and programs available to disabled people which the Native communities are not aware of. Therefore, many disabled Native people don't participate in these events.

The meeting, attended by community health workers, various government representatives and individuals, consisted of speakers, films, audio visual presentations, and workshops. Pinay was very pleased with the turn out by Native people.

One of the workshops centred around the lack of awareness of types of help available for handicapped and disabled people. In smaller Native communities, a handicapped person is almost ignored in terms of getting him involved in recreational and other forms of activity. The family, of course, tends to his immediate physical and personal needs. However, he is unable to participate in any group activity. A handicapped individual, left alone most of the time, coupled with a lack of awareness as to programs available, adds to the problem. In northern Saskatchewan, the problem becomes even more acute because of distance problems and lack of information links.

"I think being ignored is not because of lack of love. I believe, strongly, the Native people in communities

have more love and extended families. I believe the problem facing disabled Native people in their communities is lack of information and access to proper and useful information. What is mental retardation? What happens to a person which forces him to use a wheelchair? What can you do if you lose an arm or leg? What do you do if you become paralyzed? People don't understand physical disabilities. I believe we can work in a more positive manner by taking back the information we have received here and having more conferences such as this," Pinay said.

A number of concerns and recommendations were dealt with at the conference. Pinay said this information will be documented and distributed to various government agencies and groups involved with the disabled to inform them of problems facing Native disabled people. "We have to let them know disabled Native people want to also become involved with the non-Native community, with the non-disabled part of the community."

Pinay said greater efforts will be made to ensure information gets to all Native communities, letting them know what is available and how they can get their disabled residents involved in more recreational and social activities.

The Native Handicapped program, situated in Prince Albert and headed by Pinay, is funded through a Canada Community Services Project through Canada Employment and Immigration. It employs five Native people and is sponsored by the Prince Albert Association of Metis and Non-Status Indians.

"The Native Handicapped program is here to assist Native people who have fallen between the cracks and services in Prince Albert and other communities, to assist Native people to identify goals and to help them achieve them. Just because they are disabled people doesn't mean they aren't capable people. They can participate in events, look for jobs, go to school just as well as any other Native person."

Pinay said the need for a program for Native handicapped people has been identified and has to be



met by Native people. "The Native handicapped person's problem is uniquely compounded by a cultural handicap. They see him as disabled. They also see him as Native. In a non-Native community, his problem becomes compounded."

Another problem identified by Pinay and his group is the often conflicting array of government bureaucracy in determining which government is responsible for who. The federal government is usually responsible for the Status Indians and the provincial government for the non-Status Indian persons. "Services become difficult to identify because many times a disabled Native person does not fall into the same category as a non-disabled Native person," Pinay said.

ASSOCIATION OF METIS & NON-STATUS INDIANS OF SASKATCHEWAN

Co-ordinators and Faculty Positions Available



The Gabriel Dumont Institute of Native Studies and Applied Research is an independent educational institute serving the educational needs of the Metis and Non-Status Indians of Saskatchewan. At present, we have a staff of 46 people. We operate Teacher Education programs in three urban centres; we also have a Library/Resource Centre, Curriculum/Research Unit, Community/Adult Education Unit, and Field Services.

The Gabriel Dumont Institute has developed a two year post-secondary education program in Adult Education, Counselling, and Administration/Management, which is presently planned to be delivered in September, 1983 in Ile-a-la-Croix and the North Battleford/Lloydminster areas. In addition, we plan to deliver a two year Recreational Technology program in Regina and a training program for Native Studies Instructors in Saskatoon.

We have openings for people who will serve as co-ordinators and faculty in the centres where these programs will be operating and who have:

- supervisory/administrative/teaching/counselling experience in: Native adult education;
- ability and qualifications to teach English/Communication skills and Mathematics skills;
- ability or qualifications to teach Native Studies or subjects in the program areas noted above at a university or technical level; and,
- the desire and commitment to be part of a unique and innovative educational endeavour.

Positions Available: Pending budgetary approval, we anticipate openings for four (4) Co-ordinators and four (4) Faculty members.

Starting Date: August 1, 1983

Closing Date: When positions are filled

Salaries: Co-ordinator — \$20,000-\$40,600 (1192-03 scale)

Faculty — \$21,775-\$37,250 (1192-03 scale)

Submit Resumes To:

Dr. Kern Whyte
Executive Director
Gabriel Dumont Institute of
Native Studies & Applied Research
300-2606 11th Avenue
Regina, Sask. S4P 0K6

or

Dr. Timothy Pynch
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Recipes

Here are a few northern dishes for you to cook up for your friends and family.

Making Bannock:

First put flour in a bowl, then put baking powder in it. Stir it, then pour lukewarm water over it. Pour melted grease into it and stir until it's soft and floury. Put it in a frying pan and put it in the oven. After a while, check the bannock to see if it is brown. If it is, turn it over and let the other side get brown.

by Mrs. Elmore Sandger

Blueberry Muffins:

2 cups flour
1/2 cup sugar
4 tsp. baking powder
1/2 tsp. salt
1/2 cup shortening, creamed
1 egg
1 cup milk
1 cup of blueberries

Cream shortening, sugar and beaten egg, add sifted dry ingredients, then add milk and stir until blended. Fold in the blueberries lightly. Fill greased muffin tins 2/3 full, bake 20 to 25 minutes at 350 degrees.

"This poem, I wrote for my father with whom I have never shared my poetry. Here is my chance to say what I have not been able to say otherwise; that I care about him, think of him and respect him, for he is my father."

Dad,

On the shady side of the house, you sit there staring intently at the grass as it gets blown about by a breeze that seems to be saying something to you.

You sit there as it sweeps and tries to bend over further to hide from the wack of the wind and sun, just like you. I round the corner watching you as your jaw tremors in thought and dark eyes stare through your glasses, seeing what only you can see. It's almost fall, not only for the grass but for your life too. When I think of that I know what might be going through your mind, as you sit there on the shady side of the house, watching the grass turn brown.

Al Hunter Jr.
© 1982



Pocapines (Meatballs)

1 1/2 lb. ground Moose or Caribou
1 small onion
1 egg (Matsusaka fresh)
1/2 cup bread or cracker crumbs
1/2 cup of uncooked rice
salt and pepper

Mix thoroughly and form into balls. Put into ground casserole and pour on one can tomato soup or tomato juice with white powder added. Bake uncovered in moderate oven 1 1/2 hours.

by Maad Palmer

German Meatballs

2 cups ground raw potato
2 lb. ground Moose
1/2 lb. ground pork (if you have it)
2 tbs. grated onion
2 eggs
2 tbs. lemon juice
2 1/2 tsp. salt
dash of pepper

Mix all ingredients, form into balls, roll in flour, poach in stock (soured cream, beeflean cubes dissolved in water, or liquor from cooked moose) for 30 minutes; drain and keep warm while you make sauce, as follows:

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

by Anonymous



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Sports

by Larry Laliberte

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 Stewworkers Fishing Camp — For boys between the ages of 10-14. Will be held during the week of July 24-30. All fishing gear, meals, accommodation and transportation will be provided by the Stewworkers Union. The camp is located at Beaver Lake, approximately 50 kilometres north of Flin Flon, Manitoba.

Camp Ta-wa-wi — The YMCA camp offers canoeing, swimming, hiking, archery, crafts and overnight camping. Camp Ta-wa-wi is located on Echo Lake, approximately 85 kilometres from Regina. For children ages 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.

Saskiire — An adventure type camp operated by Youth Unlimited where kids do their own cooking and participate in group projects. Activities include swimming, canoeing, hiking, horsetack riding and water rafts. 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 kilometres south of Regina. Schedule dates of camps are: July 8-16, July 18-22, July 25-28, 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 gear and towels, and a sleeping bag. If you require any additional information regarding any of the camps contact: Youth Unlimited of Regina, 1300 Rossack St., Regina, Sask. S4T 1H3 or phone 322-9539.

Golfing

With the success of the golfing tournaments during the World Assembly of First Nations (WAFN) held in Regina last July, it was decided to form a Native golfing association. Thus, the birth of the Saskatchewan Native Golfing Corporation, with ten elected board members.

The board has two representatives from the following organizations: Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), Native Women's Association, Federation of Saskatchewan Indians, Friendship Centres and Community Centres. An annual assembly is scheduled for this September where elections will be held for new board members. The corporation was formed so all Native golfing tournaments will be scheduled accordingly, thus avoiding contradictions amongst the various Native organizations active in golfing. Following is a list of dates, and locations of upcoming golfing tournaments:

June 24 and 25
Waskesiu, Sask.

Men's Open
June 25 and 26

Last Out (Broadview, Sask.)

July 1 and 2

Holiday Park
Saskatoon, Sask.

July 23 and 24

Last Out
Broadview, Sask.

July 23 and 24

Cook Golf Course
Prince Albert, Sask.

August 6 and 7

Holiday Park
Saskatoon, Sask.

August 13 and 14

Cook Golf Course
Prince Albert, Sask.

August 20 and 21

Murray Golf Course
Regina, Sask.

September 7 and 8

Last Out
Broadview, Sask.

September 10

Katner's Golf Course
Prince Albert, Sask.

September 17 and 18

Last Out
Broadview, Sask.

September 24 and 25

Murray Golf Course
Regina, Sask.

October 1 and 2

Last Out
Broadview, Sask.

October 8 and 9

Last Out
Broadview, Sask.

October 15 and 16

Last Out
Broadview, Sask.

October 22 and 23

Last Out
Broadview, Sask.

October 29 and 30

Last Out
Broadview, Sask.

November 5 and 6

Last Out
Broadview, Sask.

November 12 and 13

Last Out
Broadview, Sask.

November 19 and 20

Last Out
Broadview, Sask.

November 26 and 27

Last Out
Broadview, Sask.

December 3 and 4

Last Out
Broadview, Sask.

December 10 and 11

Last Out
Broadview, Sask.

December 17 and 18

Last Out
Broadview, Sask.

December 24 and 25

Last Out
Broadview, Sask.

December 31 and 1983

Last Out
Broadview, Sask.

1984 and 1985

Last Out
Broadview, Sask.

1986 and 1987

Last Out
Broadview, Sask.

1988 and 1989

Last Out
Broadview, Sask.

1990 and 1991

Last Out
Broadview, Sask.

1992 and 1993

Last Out
Broadview, Sask.

1994 and 1995

Last Out
Broadview, Sask.

1996 and 1997

Last Out
Broadview, Sask.

soccer tournament. The tournament will accept eight senior teams and four junior teams. Entry fee is \$150 per team for seniors (17 and over), and \$100 per team for juniors (16 and under). The entry fee must be in by Monday July 18, 1983.

As always, there will be a fastball and horseshoe tournament. For the fastball tournament, there is a limit of 16 teams for the men at \$100 per team. A limit of 8 teams for the ladies at \$100 per team. There will be a "A" and "B" side in both the men's and women's tournaments. All entry fees have to be in the AMNSIS main office by July 18, 1983. The horseshoe tournament will be open, with a women's and men's side. Entries will be taken at the Control Tent in Batocche commencing on July 22. Cost is \$5 per participant.

This year's Tag of War competition will include 8 men's teams and 4 women's teams, consisting of 9 players per team. The entry fee is \$50/team.

To ensure that proper rules and regulations are abided by, the meetings will be held in the Assembly tent on the grounds prior to the start of any event. There should be representatives from each team at these meetings.

Bingos

For the enthusiastic bingo player, the Prince Albert Indian and Metis Friendship Centre has GIANT and regular bingos every Friday. Doors open 5:30 p.m.. In addition, the Indian and Metis Friendship Centre Pow-wow committee has bingos every Sunday. Doors open at 12:30 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.

Recreation for Kids Incorporated

Recreation for Kids Incorporated recently had a water roast at Boggy Creek Park. Approximately 40 people were in attendance and an enjoyable time was had by all. Recreation for Kids Incorporated would like to thank Fahmaste Meats (once again Paul Richardson has been good enough to donate his products), Pic-A-Pop Store, and Martin Shulman, for their generous donations. □

Notice

The Honorable Grant Devine, Premier of Saskatchewan, has announced that the government will issue special commemorative certificates of recognition to citizens of the province who have reached the age of 100 years.

If you know someone who is 100 years old or over, please advise the Premier's office in writing. Include the first and last names of the potential recipient, and a complete address.

Send nominations to:
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INVITATION TO TENDER

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for Metis Heritage Days
July 22-24, 1983

Tender will be received by the Co-ordinator of Metis Heritage Days, 1170 - 8th Avenue, Regina, Saskatchewan S4R 1C9 until noon July 8, 1983.

The work will consist of providing ambulance and medical services, on site, at Batocche, Saskatchewan, from 12 o'clock noon Friday, July 22, 1983, to 6:00 a.m. Sunday, July 24, 1983, inclusive (54 hours). Tenders must include proof of qualification of personnel, a description of equipment to be made available, and an accurate basis of rates to be charged for the services.

The Association reserves the right to accept any or all Tenders.

The Community Based Native Research Project of Western Region III of the Association of Metis and Non-Status Indians of Saskatchewan would like to know if anyone has or knows of any information pertaining to the Metis Farms in Southwestern Saskatchewan. The Communities are: Willow Bunch, Morkloch, Wood Mountain and Culbark, Saskatchewan.

If you are living on these Metis Farms or if you know someone who has, please phone 625-0052 or write to:

Kevin Daniels
205 - 2505 11th Avenue
Regina, Saskatchewan S4P 0P6

Lifestyles

Happy 50th Birthday
to
JIM SINCLAIR
from
the Native Peoples'
Youth Alliance
and
staff and members of
AMNSIS



PHOTO COURTESY OF AMNSIS, JIM SINCLAIR



"As Jim grew older, Jim's parents decided they must do something to make sure their son got a good education, and a good job to support his caring habits. One day his dad decided to test him by placing a one dollar bill, a Bible and a bottle of wine on the table. Jim's parents then hid and figured if he took the dollar he would be a financier; if he took the Bible he would become a preacher; and if he took the wine he would become a bum. Jim comes home, checks around in the kitchen and sees the articles on the table. Immediately he grabs the one dollar bill and puts it in his pocket, grabs the Bible, figuring he could sell it later, drink the wine and away he went. Surprised, his father jumps up and says, "Good God, he's gonna be a politician!"

by Jim Dorschner

Congratulations and Farewell



Friends and co-workers recently gathered at the home of Annette Aerts to say good-bye and good luck to Jan Hill who is returning to her home in Ontario to have her baby. Jan has worked with Saskatchewan Native Communications for two years and will be missed by all her friends and co-workers.

Good Luck and Best Wishes Jan.



News Briefs

Unemployment Insurance Benefits for Fishermen

Regina — Employment and Immigration Minister Lloyd Axworthy announced that Unemployment Insurance benefits will be opened up to thousands of inland fishermen following Royal Assent in Ottawa of Unemployment Insurance changes in Bill C-136.

"We are moving immediately to give inland fishermen in Saskatchewan and other provinces the same right to UI benefits as other fishermen," said Mr. Axworthy. "This means we're helping to stabilize the freshwater fishing industry by providing about \$5 million yearly in UI benefits to inland fishermen."

The changes to the UI Act include the following, effective immediately:

- statutory provisions to maintain the authority of the Canada Employment and Immigration Commission to make specific regulations on UI fishing benefits, to recent Supreme Court decision in the case of Vicky Silk cast doubt on the Commission's authority to make these regulations;

- extension of the current 10- to 14-week Variable Entitlement Requirement (VER) until June 1985. (Otherwise, the VER would have lapsed and become a uniform, 14-week requirement, a potential loss of about \$300 million annually in benefits to claimants.)

- confirmation of the Commission's statutory authority to prevent payment of UI benefits to people in certain jobs while they are under a yearly contract of service but not actually working.

- Also in the Bill, but effective January 1, 1984:
 - up to 15 weeks of UI benefits may be paid to either parent or an adopted child, and
 - UI maternity benefits are simplified and provide more equity in the treatment of women under the UI Act. □

Bernton Announces New Opportunities for Crown Land Lessees

Regina — Crown lessees will now be able to buy the land they farm with an 18% to 15% per cent down and interest rates as low as 10% per cent for the first 10 years of the 15-year term.

Agriculture Minister Eric Bernton made the announcement as he unveiled a number of initiatives aimed at easing restrictions governing Crown land lease sales and lease transfers.

The agriculture minister said many Crown land lessees had asked the government to make it easier for them to buy the land they now lease.

Bernton pointed out that a 10% per cent mortgage rate for 10 years is comparable to the Farm Purchase Program rate of eight per cent for the first five years and 12 per cent for the next five years. Crown land lessees who qualify for Farm Purchase Program provisions will be able to buy the land they lease under that program if they want.

The agriculture minister also said that the five-year waiting period before a Crown land lessee can own apply to buy the land is abolished.

There will be restrictions on the sale of some Crown land. Crown land that is deemed critical to wildlife habitat, environmentally sensitive, contains sand or gravel or is otherwise deemed essential to the public good will not be sold.

Sales of all land will be at fair market value.

There will be no penalty for mortgage prepayment.

To ensure that the benefits of the policy change go to family farmers and not those seeking a quick speculative turnover if the Crown land is resold within the first year after purchase any capital gain will be retained by the provincial government. If the land is resold within the second year after purchase then 50 per cent of any capital gain will be retained by the government.

The provincial government is also abolishing restrictions on lease transfers between family members.

Another major — and much requested — change involves transfers or reassignment of Crown land leases to non-family members. Under the new policy change, when a farmer sells his leased land to a new purchaser the new purchaser, whether he or she be a family member or not, can now have the leased land transferred more or less automatically.

New restrictions on lease transfers limits the size of the new farm to 500 cows or the equivalent if the farm is to be owned by one person, 750 cows or less if

the farm is owned by two persons, and 1,000 cows or less if the farm is owned by three or more persons.

Sol Sanderson, Chief of the Federation of Saskatchewan Indian Nations, warned farmers to be prepared for resistance from Indian Bands as many of them are in the middle of land settlement negotiations.

Bernton said the process shouldn't be affected and that there shouldn't be any concern on the part of the Bands. □

Metis Student Graduates With Distinction

Saskatoon — Shirley Ann Woods (nee Honenichlager), a Metis student from Neudorf, Saskatchewan, was one of 93 nursing graduates at the University of Saskatchewan's 72nd annual spring Convocation.

She received the bachelor of science degree in nursing with distinction following completion of the four-year baccalaureate program. She is the first student of Native ancestry to graduate from the U of S with distinction in nursing. Mrs. Woods entered the College of Nursing in 1979 after graduating from the Clarion Comprehensive High School in Prince Albert.

She is working at the University Hospital, but plans later this year to begin public health nursing in Creighton, Saskatchewan. □

Forest Fires Caused by Human Carelessness

Prince Albert — Forest Fires are a major cause for concern throughout the forested areas of northern Saskatchewan, according to Gus MacAulay, director of forest fire control.

"Of the 86 forest fires recorded as of midnight May 30, 1983, 82 have been caused by human carelessness," MacAulay said.

Human activities such as hunting, trapping, camping, refuse burning and spring burning of grass around settled areas are the main sources of ignition for all of these fires.

The four fires not caused by humans were started by lightning and occurred in remote areas of northern Saskatchewan.

The Atmospheric Environment Service is predicting continued dry and warm conditions after June 4. This means that fire hazards will continue to climb, increasing the threat of forest fires.

The public is urged to be extremely careful with campfires, trash burning and all other fires. To reduce the risk of accidentally starting a forest fire the public is urged to refrain from all burning that is not absolutely necessary. People are reminded that even the smallest spark can ignite a potentially life-threatening and property-damaging forest fire, MacAulay said. □

Treatment of Clark shows Central Canada Controls Conservative Party

Regina — The shabby way in which the Conservative Party dumped yet another western Canadian leader should make all westerners think twice about whose interests the Conservative Party really represents, NDP Leader Allan Rockney said recently.

"In the 1960s, the Conservative Party power brokers from Central Canada did in John Diefenbaker; they joined hands once again to do in Joe Clark," Rockney said.

"In both cases, these Conservative Leaders were former Prime Ministers. In both cases, they were forced from the leadership post. In both cases, they came from the West."

"The people of western Canada must ask themselves now if the Conservative Party represents any alternative to the Trudeau Liberals," Rockney said.

"Everyone in Canada, myself included, wants to rid this country of Pierre Trudeau as Prime Minister, but are the Conservatives under Brian Mulroney a true alternative," Rockney asked.

"If western Canadians vote Conservative to get rid of Trudeau, what will they have done? They will have replaced a millionaire Montreal lawyer with a millionaire Montreal lawyer-businessman. Some change! Some alternative!" □

New Northern Municipalities Act

La Ronge — A new Northern Municipalities Act will come into effect this fall said Gerry Stinson of the Municipal Services Branch, Department of Northern Saskatchewan (DNS). The Act reclassifies northern communities areas for distribution of government funding which will seriously affect smaller communities.

Local advisory associations will have to decide if they want to become "hamlets", and if not, community areas will be labelled "northern settlements". 180 days after the Act comes into force. A northern settlement will not be considered a municipal corporation and would be served by a local advisory committee.

Other changes include every northern community area will become a village; the Northern Administration Act will be repealed; and the Northern Municipal Council will not exist six months after the Act comes into force.

George McLeod, Minister of Northern Saskatchewan, said the Act is an attempt to deal with the unique needs of the north.

Community reaction is mixed, with the main concern being money. Gordon Steeg, Air Ronge LCA, feels that the Act is not sensitive enough to actual northern needs such as upgrading water and sewage systems, and other high cost projects.

According to Stinson, 1.5 million dollars has been set aside for capital projects in the north. This funding is not as high as the previous administration's allotment. He said that northern communities have to realize that they can't undertake a lot of capital projects at once.

He also said that the revenue-sharing grant is a generous grant of \$250 per capita, an amount to the \$100 in the south.

Ernie Ray of the Sandy Bay LCA expressed fear that some communities will have a hard time handling capital projects. Ray also feels that not enough money has been set aside for large scale projects. □

Programs and Services for Handicapped Funded

Regina — Patricia Smith, Saskatchewan Social Services Minister, recently announced that a total of \$5.7 million will be allocated to fund organizations that provide service to handicapped people under the Department's Core Services Program this year.

These services include early childhood intervention projects, residential and family relief programs, specialized employment programs and activity centre services. Agencies involved in advocacy, prevention, diagnostic services and research will also receive financial support.

Twelve early childhood intervention programs which provide in-home support and skills training for about 250 handicapped children under the age of five and their families, and ten agencies providing Supportive Living Programs for 86 adults, will also receive funding.

Saskatchewan's activity centres and shelter workshops will receive \$3.7 million. These agencies help more than 2,000 handicapped individuals.

The Regina Residential Resource Centre and the Elmwood Residences in Saskatoon will be able to continue their residential programs, family relief services and group home administration. The Watrous-Davidson area's Interlake Human Resources will also be able to continue its specialized employment programs through this funding.

The University of Saskatchewan's Albin Buckwold Centre and the Saskatchewan Institute on the Prevention of Handicapped Conditions will receive support to continue research and prevention-oriented activities.

Funding will also be provided for the Saskatchewan Association for the Mentally Retarded, the Voice of the Handicapped, the Services for Hearing Impaired Persons Organization, the Canadian National Institute for the Blind and the Canadian Paraplegic Association.

"...These programs provide the broad range of preventative and support services needed to ensure that people with handicaps are provided with opportunities to be part of the mainstream of community life," the Social Services Minister said. □

From Outside the Province

New Brunswick Native Women Voice Concerns

Fredrickson - Two New Brunswick Native Women's groups voiced concerns during the recently held Parliamentary Special Committee Hearings on Indian Self-Governance. The New Brunswick Native Women's Council (NBNWC) and the Tobique Reserve Women's Group (TRWG) called for: the abolition of Section 121(b) of the Indian Act; for the immediate reinstatement of non-status women and first generation children; and for input from women in any self-government process for Native women.

Section 121(b) of the Indian Act grants Indian status to non-Indian women who marry Indian men while stripping status from Indian women who marry non-Indians.

The NBNWC criticized the current elective system, citing problems ranging from: the use of hard funds to secure votes for the Band Council; no opposition party to monitor elected band representatives; Chiefs and Band Councils operating in conflict of interest in taking jobs; the lack of accountability of the Band Council to Band members; and the use of the reserve as a welfare state.

Caroline Egan, of the TRWG, refused to discuss the issues of Band power and lack of accountability of Council to Band members for "fear of reprisals by Band members against non-status Indians living precariously on the reserve."

"The New Brunswick Native Women's Council does agree that the Indian Act must be revised and that Native women must be directly involved in the process to ensure that their rights and needs are met," said Alma Brooks, of the NBNWC and the N.B. Non-Status Council, "and to ensure that discrimination such as we have suffered in the past does not continue into the future." Brooks also told the Committee that traditionally each family had input into the decision-making process, and although it took a while, decisions were reached only when everyone was in agreement.

Roberta Jamieson, ex-officio member of the Committee representing the Assembly of First Nations, agreed with the Native women's groups that there must be some kind of appeal board for Band members. □

Layton Announces Candidacy for MAA Presidency

Alberta - Randy Layton, Metis activist, has announced his intention to seek the presidency of the Metis Association of Alberta (MAA). Elections are to be held at the MAA annual assembly in August this year.

"These are critical times for the people of Canada," Layton said, "and I feel I have a responsibility to take my concerns and solutions to the people so they can make real choices about their future."

Layton, 40, has a master's degree in political science from McMaster University and has been active in the civil rights movement in the United States. His work with Native people of Canada and their struggles has always been at the grassroots level. His campaign for presidency and his leadership, if elected, will be a continuation of that grassroots attitude, with the benefit of his education and experience. Layton recognizes important key issues such as the Canadian constitution. The main thrust of his campaign will be in these areas: local development, accountability and communication, and reorganization.

Layton says his concern regarding local development is to see that Metis people and their locals have the support they need to become strong and self-sufficient and individuals have the opportunity to fulfill their potential. On accountability and communication, Layton would like to see the activities of the MAA open to members and to ensure good communication between the MAA and its members.

Layton plans to reorganize the MAA to reflect the present economic and political situation. "We must change with the times if we are to be effective."

As the campaign progresses, Layton plans to reveal his concerns and suggestions on a regular basis. Randy Layton welcomes calls from Metis people at 488-8872.

Sikyea's Fashions

Edmonton - Tim Sikyea's fashions presented an impressive show held at the Terrace Inn, Edmonton, during a women's conference, April 17 and 18.

This fashion show was a change — not that Sikyea changed his style or design at all. Instead, fashion watchers were treated to "vintage showpieces" modeled by Vogue and Casablanca. One observer said his style hasn't changed, but tonight he's showing a bit more lincoln. The success of this show won't be known for a while.

Sikyea's interest in fashion began as a young boy watching his mother sewing, doing moosehair tuffing and marketing Native crafts. He started designing in Yellowknife after studying in the east and traveling in Europe and has been in Edmonton for the last few years struggling to survive in the tough fashion market.

"Sikyea said he will continue developing and working until his produce is a household name. There was talk of leaving Edmonton but after the show Sikyea said, "I'll be around for a while yet."

Native Communicators Receive Awards

Minneapolis, Minn. - Indian Communication Awards, recognizing those outstanding individuals in Print, Radio and TV/Film, were presented at the recent 1983 National Indian Communications Conference (NICC) held May 15 - 18 in Minneapolis, Minnesota.

The Awards are for individuals who, through their efforts, have been instrumental in furthering the development, awareness, and progress in any and all fields of Indian media.

Loren Tapach, publisher of the *Newspic News*, received the Outstanding Achievement in Print Award; with Debra Smith, producer of "First Person Radio" for MIGZI Communications, awarded the outstanding Achievement in Radio Award. Chris Spotted Eagle, independent producer for Spotted Eagle Productions, received the Outstanding Achievement in TV/Film Award for his film, *The Great Spirit Within The Hole*.

Long-term Job Creation Urged

Ottawa - The Canadian Council on Social Development has urged the federal government to take immediate action to foster rapid development of the employment potential of Canada's voluntary and human service organizations. Executive Director, Terrence Hanley, suggested that "this sector has the richest potential for assisted growth which could provide jobs and training opportunities for thousands of Canadians." A recent Statistics Canada study indicates that 40,000 registered charitable organizations in Canada employ 175,000 people and contribute over five billion dollars annually to the GNP, as well as making great contributions to our social well-being and quality of life.

CCSD recommends that:

* The government assist the voluntary sector in doubling its work-force in the next two years and tripling it in the next four to five years.

* There is a need for long-term integrated job creation and training initiatives in the public sector as well as in local communities. These must provide access to opportunities for disadvantaged members of the labour force, including youth, Native people, women and the disabled, to refer people to training or job creation opportunities after four months of unemployment.

* Given the evidence that massive unemployment will continue throughout much of the decade even with an economic recovery, governments should immediately begin to incorporate both social and economic criteria in policy decisions and in the evaluation of all initiatives.

"The cost of unemployment," Hanley said, "would undermine Canada's major investment in the development of human capital, therefore the integration and co-ordination of social and economic policy must become a major government priority."

The Canadian Council on Social Development is a national, non-partisan, registered Charitable Organization which formulates and promotes social policies based on the principle of social justice. □

Lack of Funding Stalls Joint Assembly

Yellowknife, N.W.T. - Territorial board members of the Metis Association of the North West Territory (NWT), attended an Annual General Assembly recently in Yellowknife, N.W.T., where they rejected a motion stating that the Dease Nation and Metis Association form a joint working group to conduct public meetings in the communities. This joint working group would discuss all aspects of forming a single organization to come up with a constitution.

One of the major problems for the group was to locate funding to travel to communities in which they would begin to talk about forming this organization. Bob Simonson, President of the Metis Association, said, "We were never able to come up with a detailed funding agreement with the Dease Nation, not only the amount, but where to get the money."

The Metis Association members agreed that they should not take funds out of other fund sources such as the land claims account. It was moved by the board that the idea of forming a joint working group be put aside.

The board also ratified the installed eligibility agreement, which includes Metis and descendants who "reside in or used and occupied the Mackenzie Basin on or before January 1, 1922. After a few changes, the agreement will be brought to the annual assembly for final ratification by the members and people in the communities.

Approximately a year ago, the Dease Nation obtained about \$400,000 without consent from the Metis Association. They had both been involved in funding through a community through a Norman Wells Project. President George Erasmus suggested they secure funds from the land account. However, the board felt this would cause friction between the land councils and the locals. A motion was passed that the executive secure the funds for the Metis in the communities.

The board also decided to go back to the old system of electing the executive at the annual assemblies because of the high cost and difficulty in organizing community voting.

In other business, lifetime membership cards will be recommended to the assembly that will be held in Hay River, N.W.T. July 8, 9, and 10, 1983. □

Native Activists Become TV Stars?

Edmonton - Well-known Metis activists, Mike Woodward and Harry Daniels, are the stars of a Native Cuisine TV production. Lights, cameras, and the smell of cooking were the order of the day as the first Rocky Woodward production got off to a tasteless start.

Woodward and Daniels traded their briefcases for chef's aprons as they exchanged recipes and cooking secrets in the kitchen. The half-hour show was the first of what producer/director Rocky Woodward hopes will be a six-part television series.

For Mike Woodward and Harry Daniels, it was a chance to show off their culinary art, as well as trade tips and tips. The two men made a full course meal combining traditional Metis food with a touch of the modern.

Woodward prepared a delicious clam chowder, along with a delishious of pickled cherries and pickled fillets in a beer batter. Daniels prepared bannock "an Old Metis recipe from Scotland" and rabbit with oranges in a flambe.

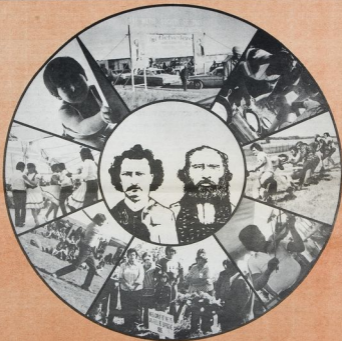
Indian Arts and Crafts Show

Ottawa - As part of the 1983 Canada Week Celebrations, the National Indian Arts and Crafts Corporation will sponsor the Third Annual Festival of Canadian Indian Arts and Crafts to be held June 23th to July 4th, 1983, on Victoria Island, Ottawa. This festival will be held in conjunction with the National Capital Commission's Canada Case Festival. In 1980, the Canada Case Festival attracted three thousand visitors. With the introduction of the Festival of Canadian Indian Arts and Crafts in 1981, attendance figures rose to 22,000, and in 1982, attendance figures were estimated at 45,000. Today, the festival is looked forward to by thousands of visitors to Ottawa.

Metis Heritage Days 1983

July 23 - 24

Remember — Batoche Centennial 1985



- Memorial Service
- Top Native Performers
- Concerts
- Dances
- All-Native Ball Tournaments

- Tug-O-War
- Cross-Country Relay
- Talent Shows
- Bannock Baking
- Mr. & Ms. Batoche

- Fiddling
- Jigging
- Trappers Events
- Children's Entertainment
- Historical & Cultural Displays

presented by
The Association of Metis and Non-Status Indians of Saskatchewan

Batoche: 36 miles north of Saskatoon and 12 miles east of Rosthern, Saskatchewan

For further information phone: 525-6721