

May, 1983.

new breed

vol. 14, no. 5, \$5.50

# journal

voice of saskatchewan's metis and non status indians

**Amnsis Angered By Government  
Use Of Police Dogs Questioned  
Interview With Education Minister  
Metis History**



The Legacy Collection  
Fish & Uranium  
Amnsis News  
Cree News

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# Letters



## ABORIGINAL RIGHTS OF INDIANS

### Dear NewBreed Journal:

I would like you to send me some information on Aboriginal Rights of Indians. If you cannot send me any, could you please send me a phone number and address of a place where I could get some information. I need the information for a speech I am writing at school in the middle of April. So I need the information as soon as possible. Thank you for your time.

Sincerely yours,  
Colleen Kohler,  
Bismell, Sask.

*Editors Note: Our organization deals with Métis and Non-Métis issues. The Federation of Saskatchewan Indians are responsible for Indians. They have offices in Regina, Saskatoon and Prince Albert.*

## TASK FORCE ON USE OF POLICE DOGS

### NOT ENOUGH

### Dear NewBreed Journal:

An easy way to circumvent a problem is to appoint a task force, or so it would seem, regarding long standing grievances of Saskatchewan Native peoples. I wouldn't be at all surprised if they have actually become victims of the task force rather than it coming up with meaningful answers to the multifarious problems of Native peoples.

The latest task force on the indiscriminate use of police dogs against them has now been released. As one might expect, it is an innocuous document which only tries to cover the nose despite the complaints and evidence presented by the victims of the attacks.

By the way, the problems of police harassment, racism, poor housing, alcoholism and poverty that afflict Natives are not of their creation. History can certainly testify to that.

However, I do not believe simply bringing more Native recruits into the police force will ameliorate their condition. The last thing they would want is to end up in prisons. There are far too many of them already behind bars.

Perhaps it will serve a more useful purpose if we examine our own attitudes and prejudices against peoples of Native ancestry and correct our perspectives of them, and all minorities, for that matter. These problems that trouble us today are rooted in the social system and, therefore, we should collectively work towards long-term changes in the structure of our society.

Task forces, conferences and seminars may raise the hopes of the Native peoples but will not eradicate them from the scum and degradation in which society has allowed them to languish over the generations.

Yours sincerely,  
L.V. Naidoo,  
Regina, Sask.

## NATIVE PEOPLE NEED SUPPORT FROM ALL

### Dear NewBreed Journal:

I have absolutely no political ambitions and don't pretend to know much about the inner workings of the political mind. Like most men, I try to make my political decisions on the weight of my own experience and the lessons of greater men than I.

It is well documented that one of the greatest political mediators in recent history has been our own Gabriel Dumont. History credits him, especially with preventing the major incidents of Native bloodbaths that were so evident in the States, from occurring on the Prairies. He travelled extensively throughout the prairies concerning himself with all the struggling people, aligning himself against the insensitive government on behalf of these peoples' very real concerns. He spoke for Métis and Indian as well as white people. He recognized the advantage of developing alliances with all the down-trodden, abused and struggling people of the Prairies. His enemy was not cultural difference but rather government indifference.

Perhaps it would seem naive of me to suggest that we still have much to learn from the example of this great man. His experience, struggles and methods have been repeated by others as misunderstood as himself. I am thinking of such men as Martin Luther King and Lech Walesa. Men who, while defying and fighting for the recognition of rights for their own people, speak for all people mistreated, abused and ignored by self-serving governments.

Today, we see the same government who has refused us personhood since their selfish concept of this otherwise great country began, doing so another of our Prairie brothers what they have done to us for so many years. Breaking their word and refusing to acknowledge legal contracts made in good faith.

The death of the Crow Rate is but another example of governments' lack of honour as a people, as an organization and as men.

Would Gabriel speak out against this injustice? I leave that question to our competent and honourable leaders to answer.

Paul Claude,  
Regina, Sask.

## SENECA SATELLITE SERVICES

### Dear NewBreed Journal:

Seneca Satellite Services Inc. was established in October 1981. The primary goal of our Company is to provide communication systems and production services for Native Canadians. These systems include Satellite Earth Stations, equipment for Radio, Television, Electronic Mail services, Low Power Radio and TV Stations as well as Educational Audio Visual equipment.

In an effort to keep track of various Native organizations and their contribution to the Native Communities, we would like to subscribe to your publication or be added to your mailing list.

We look forward to hearing from you as soon as possible and remain,

Seneca Satellite Services Inc.,  
Montreal, Quebec.

## A POEM FOR YOUR PAPER

### Dear NewBreed Journal:

I've read some of the articles in your paper and really enjoyed them. I found some of them very interesting. There were also some very good poems and recipes.

The main reason I'm writing is to ask if you'd print a poem I wrote. I like it and figured others would too. I'd really appreciate it if you'd print it. Thank you.

Donna Moosawagawa  
Prince Albert, Saskatchewan

*Editor's Note: See poem page 20.*

## NATIVE MAGAZINES WANTED

### Dear NewBreed Journal:

I saw your advertisement in the Ontario Indian magazine last year, and being originally from the White Bear reserve in Saskatchewan, I was wondering if your magazine or paper was still in print? If so, could you please send me an order form so I may subscribe to your magazine or paper. For two or three years now I've asked my relatives to send an order form to any Native magazine or paper, but none came. I guess they didn't realize it's important to me to keep up on the news at home.

I would greatly appreciate it if you took the time to send an order form. And I certainly hope your paper is still in print. Enclosed is a stamped envelope, so there is no great inconvenience on your part. Thank you very much.

Sincerely yours,  
Keith F. Kakaway,  
Lusack, Ontario.

## WANTS SUBSCRIPTION

### Dear NewBreed Journal:

I am, at this time, very interested in subscribing to your magazine, *NewBreed Journal*. Could you please forward your latest issue to me. If there are subscription fees, please inform me of the exact amount and a cheque will follow issued to yourself or the magazine.

Thank you for your co-operation in this matter.

Sincerely,  
Caroline Chartrand,  
Education Advisor,  
Winnipeg, Manitoba.

## KEEPS READER INFORMED

### Dear NewBreed Journal:

I would like to renew my subscription to the *NewBreed Journal*. I enjoy reading the *NewBreed* as it keeps me informed on subjects which I am interested in.

Enclosed you will find a cheque for \$12.00. If this is not sufficient please advise and I will forward the rest at a later date. Thank you.

Yours truly,  
J.A. Blah,  
Saskatoon, Saskatchewan.

## COMMENT ON CONSTITUTIONAL MEETING

### Dear NewBreed Journal:

It's been some time since I've addressed my comments to your paper and feel this might be an appropriate time to do so.

I listened, with great interest, to the presentations that were made by the Native representatives at last week's Aboriginal Peoples Conference in Ottawa.

Although I haven't always been in total agreement with Jim Sinclair's philosophy, I'll have to admit that his overture was, to say the least, the most impressive in my opinion.

Knowing Jim as never one to mince words, he presented himself with his usual straight-from-the-hip style that drew a very attentive audience.

Some of the other presentations (Native) left a lot to be desired and although I don't want to sound cynical I detected a bit of grandstanding in some instances.

Not taking away too much from one Leslie (Snook) Bryure I'm only too pleased that such an articulate and vocal Native advocate such as Jim Sinclair was able to convince the authorities that he was more than capable of acting on our behalf. I'm sure our brothers and sisters from Manitoba and Alberta will agree with this premise.

To sum it up, I'm sure, with Jim Sinclair at our helm, we should be able to arrive at an acceptable median with the governments respecting our aboriginal rights and I want to emphasize this point.

In the meantime let's not forget "est modus in rebus".

Sincerely,  
Peter Bishop,  
Prince Albert, Sask.

## NEEDS HELP

### Dear NewBreed Journal:

I am Paul Ahnauk and I need help with our Society here in Bath, Ontario. Someone from Saskatchewan has to come down in person; phone calls are not sufficient. I desperately need our people's help. Could you print this in the *NewBreed Journal*. Do Come!

In Brotherhood,  
Paul Ahnauk,  
Box 280,  
Bath, Ontario.

## 1983 CALENDAR

### Dear NewBreed Journal:

Enclosed find payment for the two lovely calendars you sent us.

Thank you very much for sending them to us.

Yours truly,  
Judy Haisanen,  
Satellite Friendship Centre,  
Grand Centre, Alberta.

### Dear NewBreed Journal:

Thanks for the 1983 Calendar. I have received a lot of inquiries about it—it's really good!

Melissa Lazore,  
National Association of  
Friendship Centres,  
Ottawa, Ontario.

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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

*Jean Beatty*

by Jean Beatty

In this issue of *NewBreed* we talk to the Minister of Education, Gordon Currie. To be honest with you, of all the Ministers I have talked to in the new government, he appeared the most positive in terms of Native people, although we still haven't got the NSIM funds released. Hopefully, that will be worked out in the next few days.

Larry Laliberte has done articles on the police dog issue which is of interest to many people. Dr. Walter Currie says it's not the dogs that are the problem, it's the relationship between the police and Native people.

We also had a little bit of excitement at the Legislative Buildings. We went there thinking it was going to be a regular everyday meeting with Neal Harby, the Minister of Saskatchewan Housing. But he didn't show up! That got some people's feathers ruffled and it ended up with the bureaucrats being asked to leave and the press called in. In the meantime, housing applications are being gathered in the communities but we still don't know who is going to build them, or if we'll get them. It looks like the government is leaning towards private contractors; but where does that leave employment for local Native people? I have been told there is a stipulation of a 150 hour-class, per house, if an outsider builds or completes existing units which adds up to one person for one month or five people for one week.

I was talking to Clem Charlier who has just returned from Ottawa where he met with Serge

Joyal, Minister responsible for Secretary of State, and officials from other government departments. He says the Metis National Council is definitely going to get some core funding; how much is the question. There are no new monies; so the money that went to the Native Council of Canada will have to be divided up between the two groups.

Clem also reports that he met with government officials regarding the International Year for the Youth in 1985. Clem is hoping to organize an International Indigenous conference for the youth during the 1985 Metis Heritage Days at Batoche. They will be called Back to Batoche Days and plans are already underway to commemorate the 100th year of the Riel Rebellion. We will keep you posted on these plans.

Henry Laqan and Clayton Ward from the Yorkton Local dropped into our offices recently and told me they are starting to make plans for the exhibition in Yorkton this summer. The Local has been asked to actively participate in the 100th year celebrations. They will be part of the grandstand and will have their own village set up inside the grounds. They hope to have all kinds of displays, depicting Metis life. They are asking everyone to help make this a success by donating artifacts. Clayton said they are specifically looking for a red river cart, old style canvas tent, old cast iron cooking pots, etc. If you can help, you can contact either Henry or Clayton at 783-4141.

I had my television set on the other day and hap-



pened to see live proceedings of the Legislature in session. Lawrence Yew, Legislative Member for the Cumberland Constituency was speaking. He was asking questions for over two hours pertaining to the whole north, not just his constituency. I'll bet issues about the north were never that thoroughly brought to the attention of the government, than that night. At one point, George McLeod told him he was doing a disservice to the northern people by sounding like it's all doom and gloom in the North. Lawrence replied that he wasn't purposely trying to sound like it's all doom and gloom but that he was dealing with facts and northern people's concerns.

That's about it for this issue, but remember your comments and opinions are most welcome. What do you think of *NewBreed* in general? What are your opinions on specific articles? What else would you like to see in the *NewBreed Journal*? Most of all, we would like more of the Locals and other interested people to submit articles to us or let us know what is happening in their communities.

Happy Birthday to Bonita, Ken, Angie, Clara, and everyone else celebrating birthdays. ☐

# Kakwēcimin

by Larry Laliberte



**PENNY NORTON:** It's been about ten years now since moving into Regina from Buffalo Narrows. I was 14 years old at the time. One of the bigger problems that my brother and I had was getting along with the kids at school. We are Metis. The White kids use to call us "Indians" and the Indian use to call us "Hookies". We were constantly getting into fights. And teachers didn't like us that much. They used to give us a strap for just about every little thing. By giving us the strap all the time they figured they would make us feel inferior to them; but it just made us hate the system all the more. When I was done with school, jobs were very hard to find. I had to go to Calgary to find a job. The police passed another big problem. It seems that if you're a Native person, they'll hassle you for no reason at all. The way they've treated me over the years I've no reason to respect the law anymore.

*Have you encountered any problems since moving into the city?*



**PHILLIS PERREAULT:** The problem I had coming to the city was housing. When I first came to Regina I had to live with my uncle and aunt, in a one-bedroom suite. I trained to become a hairdresser and finding a job in that field was very hard—too much competition. I had to move out of the city into a smaller town. It was the only way I could get a job. Now that I've been in the city a long time, one thing that all Native people run into all the time is "racism". It's everywhere in the city. If you're Native, regardless of what you do for a living, you'll run into racism, daily. That alone presents a big problem for Native people, because one just can't ignore it. It really makes a person feel bad.



**ERNESTA STILL:** I moved into the city six months ago because my youngest daughter needs constant medical care. The first month I had trouble with Indian Affairs. They said they couldn't help me out until I get a referral from my reserve. So for the first couple months I really had a hard time. With no money, I had to live off relatives. I finally found a house and I paid about \$600 for the first month. I couldn't even stay there for the entire month because of its gross condition. It was condemned and I didn't know that when I moved in. Now I'm in the process of taking the landlord to court, because he won't give me my money back, not even my damage deposit. That house was not even fit for a human being to live in. Since moving into the city I've had a lot of problems, especially with housing, welfare, and all the racism that exists in the city. I thought it would be easier living in the city, but I found out that it certainly isn't easy at all. I would much rather live in a small town.

# Constitutional Update



Clem Chartier, Vice President of the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS)

## Metis National Council Meets in Winnipeg

by Joan Beatty

**Regina**—The Metis National Council (MNC), organized just prior to the constitutional meetings in March, recently met in Winnipeg to formulate their plans for the coming year. According to Clem Chartier, Vice President of the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS), who is also a member of the MNC, the bylaws of the prairie Metis group were discussed along with the preparation of a budget to be submitted to the federal government for core funding.

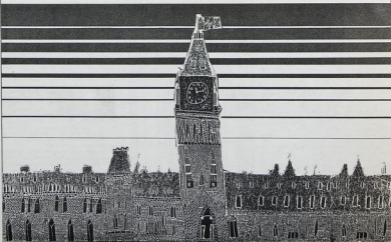
"The provinces of Manitoba and Alberta were represented at the meeting. We made several recommendations including setting up a lobbying office in Ottawa and a secretariate in Saskatoon." Chartier also said the three provincial presidents are to be part of the MNC.

The lobbying office in Ottawa will be responsible for working at the national level, researching and monitoring what is happening in Parliament regarding the constitutional negotiations, and keeping in liaison with other indigenous groups.

The Secretariate, to be headed by Chartier, will ensure an information flow to all prairie provinces and carry out necessary paper work as directed by the constitutional committee which consists of the three presidents.

During the third week in April, representatives from the MNC will be in Ottawa meeting with Mark MacGaugan, Minister of Justice and Serge Joyal, Minister responsible for the Secretary of State. They will request core funding and funding for the ongoing constitutional process.

At a Saskatoon meeting in early April with the three prairie presidents, MacGaugan indicated his support for MNC funding. The next MNC meeting, where the recommendations will be approved, is in Saskatoon, May 7 and 8. All three prairie boards are expected to attend. The annual assembly of the MNC is also planned for July 21 & 22 at Batoche, Saskatchewan, just prior to Metis Heritage Days. □





Group deciding their next move.

## AMNSIS Threatens Government With Mass Demonstration

by Joan Beatty

What was expected to be a quiet, orderly meeting turned out to be the time when the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) could no longer contain their frustration and impatience with the provincial government. About twenty-five people, including AMNSIS Board of Directors, and local housing groups, some of whom had travelled several hundred miles for the meeting, sat down to what they thought would be a meeting with the Minister of the Saskatchewan Housing Corporation (SHC), Noel Hardy. Surprise, no Minister!

The proposed meeting on April 22 had been organized by Chris LaFontaine, Director of Provincial Metis Housing (PMSHA), and had been confirmed, the day before, by the Minister's office. However, no notification of the cancellation was made until everyone had sat down to the meeting. Government officials said they were sorry but that the Minister had a pressing problem to deal with in Hudson Bay. However, it was stated later by government staff that the Minister had expected to meet the

AMNSIS Board only and had been upset with the arrival of several local housing group representatives. Agenda items were to have included discussions on the use of Native contractors for the construction of housing units, urban Native housing, role of the PMSHA, and allocation and selection procedures of Native housing under Section 40.

The government officials were asked to leave the meeting to allow the AMNSIS delegation to decide their next move. Rod Bishop, Area Director, told the civil servants that this was a real slap in the face to the Native leadership who had set up the meetings in good faith and had expected some concrete answers from the Minister. "We've been talking to you government bureaucrats for the past year and we still don't know what direction that government is going in regards to housing. We wanted to talk to the Minister. It's no use talking to you people again because we won't get anything done."

The civil servants left, saying today they would have provided some answers to the concerns raised by the Native people, which left everyone chuckling. After an in-camera session, the group decided to

call in the press. Jim Sinclair, President of AMNSIS said Native people have been very patient with this new government. "We've waited a year for them to work with us but instead they continue to undermine us. We're tired of meeting with government bureaucrats and we're tired of getting piece meal programs. I think we've been fair but something has to be done because our people are fed up." He told the group a letter requesting a meeting between Premier Grant Devine and his cabinet would be drafted up right away, giving the government three weeks to respond. "I think that's ample time and if we don't get the meeting, then we'll have to organize a massive demonstration both in the North and South. If we have to do that, we will need time to organize ourselves properly, he said. "We're not threatening the government, we're telling them ahead of time."

It was question period in the Legislature when AMNSIS decided to have the press conference but it wasn't long before television and radio crews found their way down to where the AMNSIS group was meeting. (See other articles on this meeting.) □

AMNSIS group in press conference.



# Wentum

## AMNSIS Should Not Get Funding

by Joan Beatty

**Regina**—A letter from northern Saskatchewan to Premier Grant Devine, dated April 14, says the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS) shouldn't receive core funding. Philip Gauthier, President of the Athabasca P.C. Party and Vice-President of the National Metis Alliance of Saskatchewan expressed disappointment in the funding of an organization which continues to not support the P.C. party. "In fact, they presently appear to be showing more concern for the well being of defeated socialist candidates and fired backs and hangers on," the letter states.

Gauthier says AMNSIS is continuing to advocate socialism philosophy, in much the same style as the previous NDP government. "In the same way you and your people were able to break down this despicable organization (NDP), it is becoming increasingly evident that the AMNSIS organization must meet the same fate." He further reiterates the point by referring to the P.A.-Duck Lake by-election. "You will recall that the Prime Albert AMNSIS Area Director and staff promised unconditional support for Sid and then turned around and not only voted, but also openly campaigned for Hammett."

Gauthier also says, in the letter, that AMNSIS politicians have used government funding to get

themselves re-elected, year after year.

Gauthier accuses AMNSIS of favoritism in their administration, "showing favoritism here - firing there." Gauthier refers to the suspension of Edwin Pelletier's membership in AMNSIS because of his involvement with the National Metis Alliance of Saskatchewan. "The probable reason for this was his association with Mr. Bruce Flamont who is a known P.C. organizer and a founder of the National Metis Alliance of Saskatchewan."

He suggests that funding presently received by AMNSIS should go to another organization. "In this regard, we will be approaching the provincial government with a proposal for the establishment of an alternative organization that is more concerned with economic development and betterment of quality of life for Metis people." The funds would be channelled through Metis development corporations.

AMNSIS politicians' only response was that the letter just further proves the P.C.'s involvement in the undermining of AMNSIS. Clem Chartier, vice-president of AMNSIS, said it's quite obvious the National Metis Alliance wants funding. Jim Sinclair, AMNSIS president, said the National Metis Alliance is always saying they've done all their organizing on a volunteer basis, but look who was a paid P.C. organizer and who belongs to the National Metis Alliance of Saskatchewan. □

## Metis Organization Wins Ear of Provincial Gov't

A new Metis organization that has emerged in Saskatchewan has managed to win the ear of the provincial government, but federal government officials say they will not get into any kind of dialogue with the new group.

The National Metis Alliance of Saskatchewan (NMAAS), formed in January as an alternative to the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS), says it wants to unite with Canada and incorporate the Metis nation into the Canadian Constitution.

Newton Stracy, associate deputy minister of the provincial Indian and Native Secretariat, said he has spoken with NMAAS president Bruce Flamont recently.

"We're open to all citizens and groups in Saskatchewan but there is no formal arrangement yet with NMAAS and the provincial government has not given it any money," Stracy said.

Flamont said his group wants to encourage some recognition—in the form of land rights and economic development—of the economic injustice shown to the Metis from 1885 to the present.

"But we don't define nationality with land only," he said. "Metis nationality includes the distinct Metis culture, language and way of thinking."

He said the idea and organization of NMAAS started in 1979 and it was officially formed in January, 1983, with a board of directors and an executive.

Until recently, the federal government didn't know which Metis group to recognize for the pre-constitutional talks but last fall it narrowed its definition to include the contemporary Metis of Manitoba, Saskatchewan and Alberta, he said.

Flamont said he disagrees with AMNSIS' definition of a Metis. AMNSIS defines a Metis as anyone who declares himself to be one, is accepted by the Metis community as Metis and who has lived in a Metis community for a long time, he said.

"But these standards are too loose. Having a membership card doesn't necessarily make you a Metis. A Metis is a Metis by virtue of his or her birth. NMAAS doesn't want to hand out membership cards to people proclaiming them to be Metis."

When contacted last week for a statement on NMAAS, AMNSIS president Jim Sinclair said he didn't want to comment on the group "until I find out what it is."

Flamont said NMAAS doesn't recognize AMNSIS because it was created and developed to deliver government service programs.

"AMNSIS doesn't represent the political sympathies of the majority of the Metis, who are supporters of the free enterprise system. The leadership of AMNSIS holds strong left-wing views and that's putting it mildly."

Flamont also said that since the membership of AMNSIS is made up of non-status Indians and Dene as well as Metis, by virtue of their right to vote on AMNSIS issues, that the ideas and direction of AMNSIS are, therefore, not Metis.

In an open letter to the province, Flamont said NMAAS is not out to get anyone.

"These issues go beyond personalities," the letter said. "Also, we are not out to get anyone's money. We are voluntary people and to far all the work that was accomplished was done on a voluntary basis."

Flamont said he was executive director of AMNSIS for the first 10 years of that organization, resigning to run as an elected official representing Regina and the outlying areas within AMNSIS.

"When I ran against the Jim Sinclair regime on the principle of Metis (Metis nationality) and won the position of area director for the Regina region," he said. "A year later, I resigned from this position."

Flamont said there are six large Metis settlements in Saskatchewan—Regina, Yorkton, Prince Albert and the areas around Meadow Lake, Cumberland House and Ile-a-la-Croix.

Flamont said about 85 percent of the Metis living in southern Saskatchewan are in urban areas.

He said NMAAS has organized all these areas and set up an infra-structure and communications network that allows for collective decision making processes, especially regarding the constitution and the status of the Metis nation. □

reprinted from Regina Leader Post

## AMNSIS Angered by Government

by Joan Beatty

**Regina**—The Association of Metis and Non Status Indians of Saskatchewan (AMNSIS) says they are very disappointed with the provincial government for continuing to undermine AMNSIS as the political spokesman for the Metis and Non Status Indians of Saskatchewan. Replying to questions on the provincial government's meetings with the National Metis Alliance of Saskatchewan (NMAAS), Jim Sinclair, President of AMNSIS said the government had people working out in the field to organize against AMNSIS.

He said he doesn't know what NMAAS is all about or who elected them, but holds the government directly responsible for fostering the group. "There is no doubt" that the recently formed Metis Alliance was founded on the knowledge and support of the government. Sinclair said there are over 50 MLA's in cabinet who don't have the jaw to openly attack the organization but see a Native person instead to do the work for them and then fired him.

Bruce Flamont, president of NMAAS, worked until January, under contract with Gary Lane, Attorney General of Saskatchewan and Minister responsible for the Indian and Native Affairs Secretariate. Lane said Flamont's contract was cancelled so that "the impression wasn't left that the government was involved."

Sinclair claims the new group was put in place with the help of government to undermine AMNSIS constitutional demands for a Metis land base. "They are trying to do it by forming a new organization that talks about individual rights, rather than collective rights. That isn't in the spirit of the constitutional process, as the Metis have clearly been recognized as a group. The province is trying to foster splinter groups so they can say we, as Metis, don't know what we want. But that won't work because our position is clearly defined in wanting a land base for the Metis and a form of self government."

Ross Thatcher [former Saskatchewan Premier] said this province was sitting on a powder keg in 1967. I hate to think what we're sitting on today," Sinclair said. If the government doesn't stop playing games and meet with AMNSIS to clearly outline it's policies relating to the Metis and Non Status Indians, then the organization will have no choice but to stage a massive demonstration. "People are fed up," Sinclair said.

Premier Grant Devine, in responding to the press conference held by AMNSIS on April 22 and their request for a meeting said he hadn't been approached by AMNSIS and didn't know what they wanted the meeting for.

On April 26, Wayne McKenzie, Executive Director of AMNSIS, hand delivered a copy of a letter, dated April 8, to the Premier's office requesting a meeting and outlining specific agenda items. They included the on-going constitutional process, education and training initiatives, and matters relating to the political operation of AMNSIS and the issue of decentralization. This is the second time it was forwarded to the premier's office. □

## Northern Local Governments Vow to Remain United

by Bonita Beatty

**Prince Albert**—The Saskatchewan Association of Northern Local Governments (SANLG) met in Prince Albert on March 25, 1983. The Chairman, Mike Blackman said the representation includes twenty northern communities which is about 8,000 people.

The morning session dealt with the internal organizational matters ranging from financing, membership and job creation, to the political direction of the group. There was emphasis on the organization remaining financially independent, unincorporated and oriented to a supportive structure for the local governments.

Concerns voiced on the boundary jurisdictions of the local governments. Members pointed out that a three-mile radius restricts the potential economic base and a surrounding land-control mechanism was needed in order to protect the fishing and trapping industries.

Pinhouse overtook, George Smith, summed up the concern in his land-study presentation. "We need the land around the community since we don't have an agricultural base."

The Central Mortgage and Housing Corporation Director-General, Peter Anderson, addressed housing concerns later in the afternoon. Inquiries were made regarding the future of local housing groups as delivery mechanisms in the North. He commented that the major problems encountered by the groups arose from lack of technical and managerial skills. "Local Housing Groups could become committees where the local governments



Bonita Beatty attended meeting on behalf of Drumbois Lake L.A.E.

would become part of the planning process." His conclusion was the "northern employment with northern participants is needed and supported."

The minister of Northern Saskatchewan, George McLeod and the MLA for the Cumberland Constituency, Lawrence Yew, attended the latter part of the meeting. McLeod's answer to the corporate boundaries question was that corporate boundaries could be expanded according to its needs. He said the regional concept, to the local government structure, was dropped to allow the local governments autonomy and responsibility. He added, that there were funds available for private enterprise which could help the economic development problem.

A controversial debate on the political tactics used by SANLG was discussed arising from a strong open letter sent to the minister of Northern Saskatchewan. McLeod clearly expressed his disgust to the letter. "The Association is use of many in Northern Saskatchewan. The confrontation system is not going to work every time there is going to be pressure. Confrontation won't bring anyone to meetings."

Yew, in his closing comments, advised the group to organize and unite. "They don't understand or recognize the issues of northern people. We want to be active participants to development. There is no economic development policy right now."

The theme to unite and remain steadfast in the quest to improve the depressive conditions in the communities was reiterated in the final internal meeting attended by the local government representatives. □

## Wild Rice Processing Plant to be Built in Northern Saskatchewan

by Vye Bowler

**Prince Albert**—Three Indian bands have received funding from the provincial government for the purchase of equity to build a wild rice processing plant in Northern Saskatchewan. The Kewatin Wild Rice Co-op received a letter of offer in late March but has not yet received its funding.

The La Ronge Band and the Peter Ballantyne Band each received \$25,000. The Meadow Lake District Chiefs received \$30,000. The Co-op is to receive \$25,000.

The La Ronge Wild Rice Corporation will be building the plant. Voting in the company is determined by shares and as the corporation puts it, "the more shares you buy, the more say you have in the company."

The La Ronge Wild Rice Corporation was founded by Kai Parada. It originally consisted of La Ronge Industries, Parada's private company and the La Ronge Indian Band's Wild Rice Corporation. Parada is now the acting manager of the La Ronge Wild Rice Corporation.

The cost of investment is presently estimated at \$315,000. The sale of shares will raise \$90,000 for grower equity. A grant of \$60,000 was given to the Corporation by Special ARDA. An interim loan of \$60,000 has been given by the Department of Northern Saskatchewan (DNS) Economic Development Branch to be repaid in three years as the ARDA installments are received. The rest of the funding is to be obtained through a bank loan.

The Corporation hopes to install the plant before fall to be used at harvest time. Building materials for the plant and equipment has been ordered and construction is to start when the ground thaws. The freeze on Crown land, to be used for a processing plant, has not been lifted, however the provincial government has assured the Corporation that it will be lifted soon.

The purchase of shares in this project is open to all Saskatchewan growers. There is a restriction of fifty shareholders because it is a private company. Shares are being sold for \$1,500 each and a shareholder can purchase more than one. Each share entitles the holder to one vote.

Funding has been held up in cabinet. The Kewatin Wild Rice Co-op membership is the Metis



Harvesting wild rice in northern Saskatchewan.

and Non-Status Indian people of Northern Saskatchewan. There are 8,835 Metis and Non-Status Indians and 7,777 Treaty Indian people in Northern Saskatchewan. The granting of funds are obviously distributed unevenly when one looks at the census figures and the amount granted to the Metis and Indian organizations. The bands get \$75,000, while the Metis receive \$25,000. The three Indian Bands receiving the grant do not include all the Indian Bands in Northern Saskatchewan, whereas all Metis who are not one of the few shareholders in the company will be represented by the Co-op in making decisions about the plant.

Government sources indicate the reason for the discrepancy between the Bands and the Co-op is because "the Bands got organized quicker." □

## PMSHA Field Workers Laid Off

by Joan Beatty

**Regina**—The Provincial Metis Society Housing Association (PMSHA) has been forced to lay off eleven area field workers because the provincial government and the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) have not come to terms as to the role PMSHA should play in the Rural Native Housing (RNH) program under Section 40.

Canada Mortgage and Housing Corporation (CMHC), which has funded PMSHA, is providing operational funding until August 31, 1983, to provide time for PMSHA and the Saskatchewan Housing Corporation (SHC) to come to some kind of an agreement. CMHC has also stated they will only fund PMSHA on a fee-for-service basis from now on.

The job of the PMSHA field workers was to gather housing applications from the communities to be submitted to RNH program and to ensure the clients knew the responsibility of purchasing homes under the program. The field workers were also responsible for gathering applications for the Emergency Repair Program (ERP).

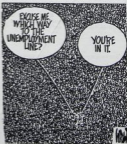
Negotiations are continuing with CMHC for four field workers to be responsible for the ERP program. PMSHA expects to receive \$300,000 from CMHC and staff will be required to go out in the field to determine the repair needs.

According to Chris LaFontaine, Director of PMSHA, a skeleton crew of three has been kept on while the negotiations continue with SHC. He said the process is very slow and it's further complicated by the question of Local Housing Groups in northern Saskatchewan who were forced to shut down over a year ago because of over runs. "The over runs have

still not been dealt with," he said.

LaFontaine said AMNSIS, through PMSHA, wants to continue being involved in the delivery of the RNH program and, if anything, their role should increase, not decrease.

The role of PMSHA was to have been one of the agenda items for the meeting with SHC Minister, Neal Hardy, on April 22 but the Minister failed to show up at the last minute due to an out of town appointment. □





## Native Prisoners on Hunger Strike in Struggle to Practice Religious Rites

by Larry Laliberte

Vancouver—On March 30, 1983, two Native prisoners, Gary and Darrell (Dino) Butler, started a hunger strike as a final attempt in their struggle to win the right to practise traditional Native religious rites, while incarcerated. The wives of the strikers have made public statements saying they are convinced their husbands will fast to death if the prison authorities do not consent to their demands. The two prisoners are serving four year sentences at the Kent Maximum Security Prison east of Vancouver, for their part in a shoot-out with Vancouver police.

Gary 23, and his cousin Darrell 38, both from Salem, Oregon, have evoked support from other inmates and concerned Native groups throughout Canada and the United States. In Regina, inmates at the Correctional Centre staged a two-day fast in support of the British Columbia strikers. There have been reported cases of other Native and non-Native inmates throughout Canada and the U.S., going on hunger strikes in support of the Butlers.

A walk from Victoria, B.C. to Regina will begin May 1, in support of the strikers. The walk is referred to as the Red People's Long Walk.

Despite the fact that Canadian jails have always been highly populated by Native inmates, federally



and provincially, most prisons deny Native inmates the right to practise their traditional religious beliefs. After months of asking for the right to hold sacred pipe ceremonies and practise the sweat lodge praying tradition and being turned down, the Butlers resorted to a spiritual fast. The Kent prison authorities assume the request is a front to smuggle something into the institution through the pipe bundle, even though they have been told repeatedly the pipe in Native culture is equivalent to the Bible in Christian religions.

The sweat lodge is equivalent to a church—a place for meditation and praying. It looks like a small hut, constructed in teepee fashion, using branches covered with cloth, skin or anything nature provides. Rocks are heated and taken inside the sweat lodge when praying is to begin. An elder or someone considered very spiritual, begins the ceremony by sprinkling water on the rocks. This creates a sauna effect, and one feels cleansed, spiritually and mentally. For Native people the sweat lodge has been a religious tradition from time immemorial.

Most other religions have guaranteed rights behind bars. However, Kent Institute authorities are saying the Native religious practices are too much of a security risk. Denying prisoners their religious rites is seen by many as an act of racism, bigotry and spiritual persecution on the part of the prison administration. As the *New Breed Journal* goes to press, the Butlers continue into their 25th day of fasting.

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

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

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

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

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

## Task Force On Native Issues Moving Slowly

by Larry Laliberté

Regina—It's been almost two years since the Regina city council established a Mayor's Task Force to determine and improve the availability of services for Native people in Regina. The Task Force identified four specific areas of concern—employment and training, economic development, recreation and leisure, and health. To date, the task force has only begun to address the recreation issue.

It's estimated 30 percent of Regina's population is of Native ancestry. This city's urban structure, like most Canadian cities, does not consider the many social and economic problems that exist in the Native community.

The Mayor's Task Force was created after city council hosted a seminar entitled *Initiatives Respecting the Native Population*. At that seminar it was determined a serious problem existed in the availability of services to Native people.

The Mayor's Task Force is to conduct a review of programs and services provided by the city for Native residents to identify why problems exist, and suggest alternative methods to increase Native participation. The task force is also to recommend the establishment of more programs and services, where necessary, to meet the special needs and requirements of residents of Indian and Metis ancestry.

Their first step was to find out what, and why, problems exist. Through various studies and discussions they found that lack of participation by Native people in city programs and services were occasionally related. This increased negative attitudes on the part of both Native and non-Native people.

Racism, by both Native and non-Native people, is a big problem in Regina. The task force is attempting to develop ways both sides can have a mutual trust and understanding towards each other. Once a more positive attitude is achieved, the members of the task force are confident it will result in better conditions for all concerned.

Feeling uncomfortable using city facilities was identified as a problem. Racism being what it is in Regina, Native people tend to avoid atmospheres where they are in the minority. To combat this problem, the Mayor's Task Force has tentative plans to develop services to ease race relations and promote better communications. A more welcome approach and encouragement by non-Native people was suggested. Methods will be developed as to how this can be done.

Lack of finances and the accessibility of facilities also present a problem. The task force discussed the possibility of lowering costs to allow more of the Native public to participate. The task force also

discussed the possibility of constructing a new facility to house numerous services for the Native people.

Presently, the Mayor's Task Force is concentrating on recreation in conjunction with the city's Parks and Recreation Department. They recommended the city of Regina initiate two Native sporting events, organized by Native people with assistance from Parks and Recreation. These events could be on a national or continental basis. Baseball and hockey were suggested since Native people are very familiar with these sports.

It was suggested two people be hired—a Native facilitator to assist in organizing the events, and a resource person to assist in co-ordinating the activities. They would serve as a link between the city and the various Native organizations. Communication between the city's service clubs, Native organizations, and various agencies would be encouraged to support the sports events.

The areas of economic development, employment, and training and health still have to be dealt with. When the Task Force first began, they anticipated the project would be over in June of 1983, however, they've only begun to look into the area of recreation. There hasn't been any official announcement which they will extend the length of the project.

The members of the Task Force include Larry P. Schneider, Mayor of Regina; G.J. Kleininger, Alderman; Van Mulligan, Alderman; Tony Cotic, Ray Hamilton; Catherine Lane; R.J. Tomarino; Myron Popp; Eugene Larocque; Dona Desmarais from the Association of Metis and Non Status Indians of Saskatchewan; Roland Crowe, second Vice-President to the Federation of Saskatchewan Indians.

Responses to the task force recommendations have been varied. AMNSIS says they are not getting to the root of the problems and have written a letter to the mayor.

The Friendship Centre says they do not really like the idea of building a sports complex just for Native people; they feel they would be segregated from the urbanization structure.

The Saskatchewan Native Women's Association says the task force was supposed to finish in June 1983, and they feel it can't accomplish anything concrete in such a short period of time. They would like to see a representative from their organization sit on the task force. They've made the request, but to date not received a reply. The Native Women's Association likes the idea and purpose of the task force. They feel at least something is being done to address Native issues. □

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## Buffy Ste. Marie

*Editor's Note: The following letter was sent to Frank Fliegel, News Director for CKCK-TV. Mr. Ewenin was not happy with the lack of recognition and media coverage Buffy Ste. Marie received in her winning an Oscar for Best Original Song. Ewenin asked to have the letter printed in NewBreed Journal.*

Dear Sir:

This letter is being sent in regards to your omission of Buffy Ste. Marie's Academy Award presentation for Best Original Song *Up Where We Belong* in the movie *An Officer and A Gentleman*.

I phoned in Tuesday, April 12, to find out why she didn't receive coverage on the local TV station - CKCK. I was informed that they weren't aware of Buffy's winning, because they failed to watch the presentation on Monday. As well, they aired only the information that they received from Les Angeles. But now that it was brought to light, they said they'd try to make room on the Wednesday, April 13, 6 o'clock news.

I called again on Thursday when it failed to appear on Wednesday. I spoke to Ken Neufeld and he said he'd call me back.

He didn't return my call so I called again; this time speaking to David Kirchner. Though he had watched the awards Buffy's winning had somehow "slipped by him". He also informed me that Buffy's winning was old news (by 4 days) and "old news isn't noteworthy."

I went on to explain that the Academy Awards are the highest award a performer can receive, and she is from Piapot Reserve, 30 miles outside of Regina. The Oscar presentation is somewhat of an international event. He explained the news that goes out is not up to him but up to Frank Fliegel, the news director. I asked to speak to Frank Fliegel but he put me on hold, and after a brief wait he explained Buffy winning an Oscar is old news and "it's not noteworthy now!" He also explained that CKCK only deals with local news. I then pointed out that Buffy is a local performer. He agreed to that, but it's old news and "it's not noteworthy now."

We went on to discuss how relations between Native and non-Native people isn't too good here.

I also told him that a lot of Native people felt the award given coverage locally because she is an Indian from Piapot Reserve. I told him that by omitting the coverage of Buffy's award it certainly didn't help the race situation here. He agreed. But there was nothing that could be done about it now because "it's old news and it's not noteworthy now."

On Tuesday I also called the *Leader Post* and told them of Buffy's winning. They didn't



know if either because they hadn't watched the Academy Awards. They thanked me for informing them and said they'd print a story on Buffy's presentation. As of Thursday they were still waiting for photos from Associated Press. Once they are received they said they'd print the story.

I am writing this to let you know the situation I had encountered in bringing this forward. Also to inform you of Native peoples' sentiment on this issue.

I have this thought in the back of my mind. What if Joni Mitchell had won? What kind of coverage would she have received? Buffy Ste.

Marie has made several appearances and concerts in Regina, is a local performer from Piapot 28 km outside of Regina, and has just won international recognition for her work. But somehow that fact seems to have "slipped by" CKCK Regina!

I am also sending a copy of this letter to the *Regina Leader Post*, Association of Metis And Non-Status Indians newspaper *New Breed* and all of your sponsors.

Thank you  
Darlene Ewenin  
Regina, Saskatchewan

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or call (604) 853-7441, local 294.



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Gerrid Foster



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# Justice

## Currie Says Problem is Not With Dogs

by Larry Laliberte

Regina—Dr. Walter Currie, one of the people involved in a review on the excessive use of police dogs in the apprehension of Native people, recently told *Newfoundland Journal* that the problem is not the dogs but the relationship between Native people and the police. "The Canine Unit itself is not the case in question, because through talking to people, they might begin discussing the Canine Core, then would slide over to other aspects, specifically, relationship between Native people and the police department." However, Currie did mention cases where the police dog handler was at fault.

In three separate instances last year, dogs were used in apprehending juveniles with no charges being laid. In the Canine Unit training policy, it clearly states that dogs are not to be used, under any circumstances, in the apprehension of juveniles.

According to Currie, there is evidence, in several cases, that excessive force was used by the dogs and dog handlers. In dealing with this aspect of the review, Currie said they approached it in a way that the officer was not at fault. But why was nothing done about it by a superior? The review recommends a superior be assigned to the Canine Unit. "If there was a superior in the Canine Unit s/he could talk to the officer in question and find out why this kind of force is being used and, in essence, slap his wrist," Currie said.

Currie said it is now up to the police department and police commission to draw the line as to when dogs are to be used. "We are not condemning the



Dr. Walter Currie

police force. We are saying it's up to the police department to police itself and its officers. They're a professional body, accountable to the public."

Currie hopes different agencies that have read the review will get back to the police commission with their reactions. This can serve as a stimulus or a guide as to what the police commission will or could do. Currie said it will be up to the police commission to move as rapidly as they feel wise to move.

Currie said dogs have not been used the way they are supposed to be used. "I would recommend that we use dogs on the basis of what our elders recommend to us—you use a dog according to the gifts which the dog has given to it. The fundamental gift a dog has, which certainly no human being has, is the power of identification through its sense of smell. Dogs have this inherent basic capability, a thousand times greater than anything that a human has—the incredible sense of smell. Let us use dogs with its native characteristics. To use a dog as a means of force means we take a dog and we train it to be aggressive on command. This is contrary, in essence, to the makeup of the dog. Certainly a dog will be aggressive in defending its territory; but we take a dog and we train it to do something which is not fundamentally in its makeup. It's not right. As our elders tell us quite clearly, a dog, according to our story, is a friend of man. To use a dog for detecting purposes is fine. To use a dog other than that is an act of aggression, which is contrary to the way a dog was built and given to us." □

## NOW AVAILABLE 1983 CALENDAR



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The following letter is from Bill Rafuse, Chairman of the Regina Legal Services Society, asking for support in the implementation of the Review on police dogs.

As you may know, the Regina Board of Police Commissioners has released the Farris-Currie Report on the Review of the Regina Police Services Canine Unit. Copies of this Report are available at the City Clerk's office.

Implementation of this Report would hopefully stop the indiscriminate use of police dogs. We believe Regina Legal Aid successfully documented numerous cases where dogs were used contrary to their own training manual and Commission policy. Too many injuries were sustained; and mostly by Native youths.

By way of comparison, the Farris-Currie Report gives the following comparative data:

	Regina	Edmonton	Detroit
Dog arrests	250	280	242
Injuries	64	8	7
Number of dog handlers	4	8	19

These statistics alone should alarm all Reginites. We have now gained a national reputation for misuse of dogs.

Farris/Currie offer a number of solutions to this problem. For example, they recommend that the Police Commission determine if dogs should be used as a means of force. They recommend improved reporting procedures in cases of injury. They strengthen the complaint mechanism for persons who feel grieved. They recommend an affirmative action program for the Police Departments.

I am writing to ask you for your support in getting the recommendations of this Report implemented. Preliminary indications are that there will be considerable opposition to doing this. Regina Legal Aid cannot fight this battle alone; indeed, we must gradually withdraw to renege to what we do best, defend our clients.

What can you do? Any or all of the following:

1. Write a letter to the Mayor as Chairman of the Police Commission.
2. Write a letter to your Alderman.
3. Write a letter to the Editor.
4. Write a letter to me.

We will be compiling these letters for presentation to the Police Commission. Your opposition to the use of police dogs will strengthen our hand in resolving this matter.

## Changes in Police Dog Use Recommended

by Larry Libbert

**Regina**—An intensive study into the use of police dogs has recently been released, stating the Regina Board of Police Commissioners be liable for policies and actions of the police department's use of dogs.

The study, conducted by Dr. Don Farris and Dr. Walter Currie stemmed from allegations by various groups and concerned citizens that the Regina Police Department Canine Unit was responsible for unnecessary dog injuries.

Last year the Regina Board of Police Commissioners received complaints from the public and various groups, about the misuse of police dogs. In most cases, Native people were the victims. Some serious injuries were sustained. Because of public pressure a hearing, open to the citizens of Regina, was held in November, 1982. At this hearing, Farris and Currie heard individual and concerned party submissions, some confidential and others open.

The study took Farris and Currie to a number of Canadian and American cities, doing comparisons of the various police dog methods used in different cities. Vancouver, Calgary, Edmonton, Saskatoon,

Prince Albert, Winnipeg, Toronto, Minneapolis and Detroit were visited. In the course of their visits, they did not limit themselves to studying the police departments. Discussions were also held with Native groups, complaint bureaus and various civil liberty organizations.

They undertook the review trying to determine: "Is the use of police service dogs a legitimate law enforcement tool?" They took this approach because of submissions received at the public hearing and from personal interviews. The majority of opinions were that police dogs should not be used in today's civilized society, even for tracking purposes.

However, it was learned that Canadian and American Police Commissions have long decided police dogs are an adequate police tool in two different ways. The more accepted use is for the detection of lost people, drugs, and explosives. The dogs are also to be used for apprehending suspects, and may be used as a means of force, depending on the seriousness of the offence committed or being committed. In their study, they revealed how various

countries, including England and the United States, use dogs as an enforcement tool.

The report recommends when dogs are used for apprehension, the least amount of force be used. The only contact that should be made between the dog and suspect is when there is no alternative. The report also recommends that monthly activity reports on the dog uses be provided by the Canine Unit and submitted to the Chief of Police and Police Commission. This form of monitoring could be studied and improvements made, wherever possible, the report says.

The Farris/Currie report also requests all members of the Canine Unit be psychologically tested because of constant stress involved in police work, especially in the Canine Unit. To assist with the continuous training needs required to maintain an adequate Canine Unit, the report recommends a Corporal be hired within the unit.

The report clearly reveals an extensive use of police dogs. It leaves it up to the Regina Board of Police Commissioners to decide if police dogs will continue being used as a law enforcement tool. If they decide to continue using dogs, the report recommends the citizens of Regina be made aware of how the dogs are to be used. They suggest the Regina Police Department publicize policies which would define the dogs' primary functions. In addition, the citizens of Regina should be aware of how a police dog is trained.

In dealing with the accusation of racism, the report proposed that people of Native ancestry and women be given high priority for future positions in the unit. In addition, they recommend a program be developed to improve race relations between Native and non-Native people.

In cases of injuries, a report accompanied by a photo of the injury should be distributed to the Duty Inspector, the Chief of Police, and the Board of Police Commissioners. The Farris/Currie report asks that this be made a compulsory policy in the Canine Unit.

One of the major problems identified by the report was the complaint system. It strongly suggests the development of such a system, and once a complaint bureau is created, the public should be made well aware of how one can use the system.

It is necessary, the report placed emphasis on ending racism, improving a complaint mechanism, and various ways of preventing unnecessary serious dog injuries. The effectiveness of this report is yet to be determined, depending on how closely the Board of Police Commissioners and the Police Department adhere to the report. □

Report, the police dog



Report, the police dog



*To train a dog to be aggressive on command is contrary to the makeup of a dog...It's not right. As our elders tell us — a dog, according to our story, is a friend of man. To use a dog for detecting purposes is fine. To use a dog other than that is an act of aggression, which is contrary to the way a dog was built and given to us.*

Tom Hunt, co-ordinator, Legacy Collection



Welcome Dance, Haida Dancer, Reg Davidson



The Hunt Family, main singer Henry Hunt

The Echo Mask uses its face for the ability to change



Reg Davidson, Haida Dancer



## The Legacy

article & photos by

On the evening of April 15 in Victoria, the Legacy Collection opened breathing new life into the present condition of Native culture in Canada. The Collection is a mixture of West Coast Indian art and spirituality represented by the works of West Coast artists. Sponsored by the Ethnology Division of the British Columbia Museum, the opening marked Native dance, language, music, art and history into a living, breathing, touchable experience.

Two dance groups began the evening. The first group performed various dances following their tradition. Kwakwaka'wakw song, language and dress dominated the theatre for an hour. Throughout the performance, the importance of the hand-carved, inlaid masks became evident. The Raven's Transformation Dance, pictured here, showed the transformation of Raven into a man. Raven is similar to someone in our own culture, Wuskeheeb, The Trickster/Creator, who can change into many life-forms. Another striking dance was the Echo Spirit's Dance; many masks were used in this dance, as an echo-also has the ability to change.

The second group, officiated by Robert Davidson, followed the Haida tradition. Again, masks were a powerful force in portraying the stories told in the dances. According to Davidson, Haida carver/artist/painter/singer/dancer, the ancient Potlatch ceremony has given his brother Reg and himself strength and creativity for the dances they performed.

Both dance groups performed Welcome Dances, which are simi-



Archie's Dance, Kwakwaka'wakw



Laugh-Spire Dance, Nooks Dancer, Big Bend

## y Collection

by April Boyd

lar to our Grass Dances here on the prairies. A note to the traveller who is thinking of visiting the West Coast people: Don't refuse to dance when you have been invited to dance, as it may be considered an insult. Should families?

The Legacy Collection not only premiered Native performance, but also an art show. Tradition and culture were further fulfilled through the masks, paintings, and various tools on display, most of which were created by present day artists. The power of the Collection lay in the fact that these proud West Coast artists believe that Native culture is a living, visible part of our everyday lives, not something to be hidden in a dusty corner of some archives. The beauty lay in the diversity of Native culture, and yet this prairie reporter could relate to the songs and dances, even though they were performed in another language, through some similarities in our Native values.

After the performance, a wine and cheese luncheon was held for the guests. This prairie reporter had a heck of a time trying to get classy while attempting to grab the last fresh crab leg from a plate before someone else did!

Saskatchewan Native Communications sends a warm shunka to British Columbia Native Communications people, especially Joanne Kinn; and to Joe Pierre of the B.C. Provincial Museum, Ethnology Division, for inviting us to the Legacy Collection opening, and for treating us so fine. □



A Kwakwaka'wakw Dance

Brown's Transformation Mask Dance-the mask opens



Brown's Transformation Dance  
Brown becomes a man





First in a three part series on the Constitution.

By Ron Bourgeault

Most of us have either participated directly in, or observed, the constitutional negotiations that took place in Ottawa March 15 and 16, regarding the question of Native or Aboriginal rights being entrenched within the Constitution.

Was what happened in Ottawa a question of democracy and the democratic process today? Or, was something else happening that will alter people's lives in a way we never thought of?

If there is a political process going on that may alter people's lives, some historical information on the question of the Constitution and constitutions in general might be beneficial.

In Canada we live in a capitalist society. The Constitution (a code of rules and regulations by which the country is governed) is a reflection of this society and its political and economic system. To view it in any other way would be misleading. All too often the constitutional question concerning Native people's aboriginal rights has been clouded in conventional historical-legal arguments. These arguments are, for the most part, misleading and do not get to the root cause of what is happening now or what has happened in the past.

It is important to keep two things in mind. First, just previous to the conference Trudeau said: "Just because there has been historical legal precedents established in the past does not mean that we are going to use or rely upon the same process in the future." Second, during the proceedings on the question of Aboriginal title, all Native organizations rejected a court decision as being too restrictive. The process established was that political negotiations were to be done over a period of time, beyond recognizing past existing Aboriginal rights - a part of the present political process - the historical legal claim is not existent.

The question of the Indian Act and Indian rights for Indian women was also discussed. The federal and provincial governments blatantly manipulated the situation to appear as if they were the champions of Indian women. They made it appear as if Indian men had been responsible for the oppression of Indian women over the past two centuries.

Is this political move an indication that Aboriginal Rights negotiations are going to be dealt with in the same manner? Will the people be given some form of "self-determination" but will the real economic oppression of the people not be altered? If this is the case perhaps what we are seeing is the creation of neo-colonialism by the ruling governing authorities in this country. The people might be manipulated into the position of administering their own poverty.

In a letter to the editor of the Ottawa Citizen on March 31, 1983, Ernest McGregor of the Maniwaki Indian Reserve attacked the political manipulations of the Indian Act when he said "The Indian Act is a misnomer and must be recognized as such, before anyone can understand why Indians are so bitter over this document. The Indian Act was drawn up by white men, and was meant to assist in the subjugation of a free people.... The fact is that we, as Indians, wasted the Indian Act not only changed, but abolished. However.... we want it on our terms...."

#### HISTORY OF WESTERN CONSTITUTIONS

All societies or countries within the world, and in particular the western world, have constitutions that function as a basic framework on which the country is to operate. Constitutions have not developed and do not exist in an abstract vacuum. Rather, they are a reflection of the political and economic interests of the ruling classes that are in power.

Some countries may be considered more democratic than others because political and economic conditions have allowed for certain concessions to be made by the ruling interests to the lower classes. If these conditions became weakened, however, there is usually a withdrawing of democratic rights under the constitution, or even a reorganization of the constitution itself.

The Constitution of the United States in the late 18th century (i.e., 1776) was born of the American

# Metis History



capitalist revolution against British colonialism and their mercantile system. In France the situation was completely different. The French revolution of 1789 was a victory of French capitalism and the class who wanted to rule, over feudalism and the French monarchy. It was the English, however, who were the first to bring in the capitalist world. In the late 1600s the English engaged in a series of anti-feudal wars that overthrew the feudal system and started capitalism within the world. In each country a coalition was created to meet the needs of the new capitalist structure that was forming.

In each revolution the capitalist class that was struggling to overthrow what it considered to be an oppressive system had to gain support from the other lower classes. They had to make it appear as if their interests were the interests of all the people. A common means of doing this was by defining common democratic rights that would exist for both classes. However, they were, for the most part, the rights that would exist for the new capitalist class.

There were other issues put forth in an attempt to create a common basis. Throughout the 18th and 19th centuries, revolutions were occurring throughout Europe, United States and Central and South America, in which the capitalist classes, as we know them today, were coming to power. In Central and South America and the United States these revolutions were also anti-colonial. They were concerned with the "kicking out" of Spain, Portugal, France and England from colonial rule.

To establish colonial rule over the Indian and French population, the Proclamation did two things. First, it defined the Indian people as having Aboriginal title and rights within their territory. By defining the people as having rights, it allowed the colonizers to politically deal with them in a systematic manner. Second, it established a colonial government with an appointed Governor and appointed Advisory Council. Both the people and the colonial government were directly ruled from London. There were to be no representative institutions to allow a democratic voice to the Indian and French people. The British considered them as loyal "subjects" over whom they ruled and they were granted no democratic rights.

With the establishment of colonial government, the Indian population became directly ruled by the Governor and Council. The Proclamation was created by the British Board of Trade and Plantations - the main political and economic force behind Britain's colonial policy. The Board of Trade designed colonial policy whenever British mercantilism was being applied, i.e. British interests in India, slavery in the Caribbean, and their varied interests in North America.

The Proclamation reserved a large tract of land within the interior of North America for Indian people to use as a temporary measure to allow for the westward expansion of British colonies.

In 1775, London created a colonial administration of Indian affairs under the appointed governor. This was the beginning of a structured organization made up of superintendents, deputies, interpreters, missionaries and agents for each tribe. This formed the first colonial plan for the administration of Indian people with absolutely no democratic relationship with the colonial government.

In a parallel manner, the British developed a colonial administration over the French in Quebec. The only difference was the French feudal aristocracy and the seigneurs (large land owners) that remained after the fall of Quebec, were given influential positions within the council. Of course, the colonial administration satisfied their political and economic interests and vice versa. It was the emergence of a "new" French elite that formed the internal ruling class on behalf of the British colonial masters.

What was happening to the Indian people, under the rule of the Hudson's Bay Company, was entirely different from the colonial rule in the eastern colonies.

#### THE CONSTITUTIONAL ACT OF 1791

With the American revolution in 1776 (the anti-colonial revolution that allowed for the development of American capitalism) there was the resulting movement of United Empire Loyalists into Upper and Lower Canada. As settlers, they constituted a

loyal population to the British interests in North America. Those merchants of the Loyalists organized themselves to become the new dominant ruling class within British North America (the Canadians). As the new economic capitalist class they became the new ruling class over the Indian and French population on behalf of British interests. To satisfy their developing class interests, the Loyalists demanded representative institutions like they had developed in the American 13 colonies. This demand resulted in the British creating the Constitutional Act of 1791.

The Constitutional Act continued to recognize Indian people as having Aboriginal title and rights to the land. However, its main purpose was to create a new form of colonial government to allow the capitalist class a voice in the running of their own affairs. At the same time it allowed them to maintain their loyalty to England. In order for this class to grow they needed labour to be placed upon the land to work and produce wealth. The first waves of settlers caused the Indian people to be displaced from their lands, their rights existed only in so far as the land could be taken from them.

With the Constitutional Act of 1791 the British colony of Canada was divided into Upper and Lower Canada. Each had an elected assembly and an appointed Governor and Council of advisors. It was a representative but not responsible form of government. It was representative in the sense that the property owning population (mostly developing capitalists) could elect representatives to the assembly. Decisions making, though, was made by the appointed Governor and Council who were not responsible to the population. All the major political decisions were still made by the Governor and colonial authorities in London.

The ruling circles in Upper and Lower Canada were made up of the Catholic and Protestant Church and mercantile trading companies such as the North West Company. These companies were involved in furs, lumber, fish and other products. In Upper Canada (Ontario) they were known as the Family Compact. In Lower Canada (Quebec) they were known as the Chateau Clique.

With the development of capitalism and settlement of labour upon the land, increasing demands were made upon Indian lands. The Indian affairs administration continued to displace Indian people from their lands. Although these activities were ongoing, democratic or responsible institutions between the Indian people and the colonial authorities were never developed. In order to increase settlement, the Indian Department was developed further and placed under the authority of the Lieutenant-Governor who also controlled the Assembly, all of this was done as by the Colonial authorities in London. The development of colonial administration through the Indian Department, and the creation of a semi-democratic government only for the European population, began to create racial divisions between European and Indian people.

## THE MACKENZIE-PAPINEAU REBELLION OF 1837

During the early 1800s in both Upper and Lower Canada, a new European middle class emerged opposed to the ruling mercantile elite (the Family Compact and Chateau Clique) and the aristocracy. Made up of professional, small business merchants and even large capitalist interests, they developed ideas demanding the separation of Church from government.

In the course of developing their ideology and political program they made a common alliance with the workers-tradesmen and peasantry-farmers. This radical middle class and elements of the bourgeoisie wanted to break the control of the mercantile clique and their masters in Britain. They demanded a free economy, the full development of a modern capitalist economy. Within Lower Canada they also demanded full independence from British colonialism.

There continued to be more settlement of Europeans upon the land. As an alternative to the Indian population being totally displaced, the colonial authorities created the reserve system. Indian labour, forced out of traditional productivity and for the most part not needed by the European capitalists, was left destitute and unproductive. Indian people were forced to depend upon the governing authorities for survival. To cover the costs of administration, Indian lands were sold off by the colonial authorities and opened up to settlement.

Between 1828 and 1830 the Indian Department was further developed for the 'protection' of the Indian population. It was designed to become more efficient in its administration and placed firmly under the authority of the different Lieutenant-Governors in the Canadas. The people were further subjected to colonial rule through the Indian Department, and had no access to any democratic institutions, whatsoever. As settlement and colonial rule continued to develop, more racial divisions between the Indian population and European settlers were created.

The necessary reforms from Britain were not forthcoming, which ultimately led to a rebellion in 1837, known as the Mackenzie-Papineau Rebellion. It can be considered the Bourgeois Democratic Revolution, in much the same way as the American Revolution in 1776 and the French in 1789. Although not successful, it was an attempt to overthrow colonialism and establish a full and independent capitalist society.

In much the same way, the Riel Rebellion of 1869-70 is considered a Bourgeois Democratic revolution. Although the political movement in Upper and Lower Canada co-operated to force the rebellion, there is little to suggest that there was any alliance between the Indian population and the 'White' democratic movement. Perhaps because the racial divisions created by British colonial policy were much too deep. British colonialism throughout the world was notorious for its success in "divide and rule" policies.

There were, however, some Native people from outside the Canadas influenced by political affairs at this time. Middle class halfbreeds from the Red River, residing in Upper Canada, returned the following year forming the Indian Liberation Army in an attempt to drive out the British from Ruperts Land. As well, Louis Riel Sr, was in Quebec and returned to the Red River the following year.

## ACT OF UNION 1841

The British response to the rebellion was to end or hang the most radical leaders. They cultivated the more conservative leaders and used them to implement reforms necessary to maintain loyalty and political peace. Elected assemblies were granted more power and responsibility. The British government passed the Act of Union in 1841 in which Upper and Lower Canada were united with one elected assembly.

It was also a renewed attempt to assimilate the French Canadians. Upper and Lower Canada were to have equal representation rather than representation by population. Therefore, the more numerous French were kept from getting control of the assembly. Between 1840 and 1850 the British used its moderate element of the rebellion, developed their capitalist class interests, and slowly implemented more responsible government, with them in control.

Again, the Indian people were kept segregated from the development. There was no recognition of the collective rights of a people. Instead, the Indian population was subject to the colonialism of the Indian Department, which Britain was slowly turning over to the administration of the Canadas. Colonial rule continued to be developed, less directly under London, but slowly under the colonial government of the Canadas. The colonial relationship that began to develop was between the Indian people and the developing 'Canadian' state or government.

Large tracts of Indian reserve lands continued to be sold off allowing for more European settlement and to pay for the administration of the Indian Department. Indian labour was continually made unproductive and a forced dependency upon the developing Canadian colonial government was created.

Missionaries and the Indian Department made

repeated attempts, through various economic schemes, to assimilate the Indian population. But what was being developed was further racial divisions between the Indian and European people and deeper colonial oppression by the developing Canadian state. The Indian population was forbidden from 'democratically' and 'autonomously' participating in the development of responsible government.

## THE BUILDUP TO CONFEDERATION

By the 1860s, the Anglo-Canadian capitalist class were seeking to expand into other parts of British North America, such as the territories of the Hudson's Bay Company. But, the differences in administration between the various colonies of British North America made it difficult for them to function and prosper. As well, the United States of America was expanding its interests to its west and engulfing or annexing Indian lands. Britain realized it would be in her best interests to form one nation. To the Anglo-Canadian capitalist class they would now have a nation state in which to operate.

The strongest and most loyal elements of the Anglo-Canadian capitalists (directly linked to the railroads and banks and backed by British capital) were united to form the country. Within Quebec, the economic and political elements most loyal to the Anglo-Canadian and British colonial interests were used to bring Quebec into confederation. The mass of European people and Indian people had no say in the forming of the country or what their interests would be within it.

There was opposition to confederation from the English, French, and Native people within the different colonies. In Upper Canada, George Brown, editor of the Globe newspaper in Toronto, was in the centre of the opposition forces. Small businessmen, professionals and some large industrial capitalists opposed the big business interests of the railroads and banks behind confederation. James Ross, a Halfblood from the Red River, aligned himself with this element in his opposition to the Hudson's Bay Company rule and his opposition to Riel.

Within Quebec, there were the Rouges, who were the most advanced liberal group of the day. Their position was that confederation was a scheme of big capitalist interests in Montreal and London, and they, as a people would be threatened. It was the Rouges that Riel was opposed by while in Quebec. The only opposition from Native people was by Riel; but that was a struggle for democracy from within another British colony and form of colonialism. It was not directly related to the Indian situation within the Canadas.

Confederation of all the eastern British colonies was accomplished by the issuing of the British North America Act of 1867.

The Indian people had absolutely no say in the B.N.A. Act and the creation of Confederation. The Act was a creation of British parliament and an expression of British imperialist interests within North America. All previous responsibility for Indian affairs and Indian lands was then given to the new Canadian federal government. The oppressive relationship that was developed under the British was then transferred to the new Canadian government.

In 1867 responsibility for Indian affairs and Indian lands was delegated to the Department of State for the provinces. The Secretary of State became Superintendent-General of Indian Affairs. In 1875 Indian Affairs became part of the Department of the Interior—the department that was responsible for the settling of the West. In 1876 the Indian Act was passed, consolidating all previous colonial legislation dealing with Indian people within the British colonies.

Next we will look at the struggle for democracy and anti-colonialism under the Hudson's Bay Company, followed by a discussion of the Canadian state and the constitution established after 1867 and what is behind the reconstitution today.

## HISTORIC CLASS FORMATIONS IN CANADA

**Capitalist Class:** All those who own or control the economic production of the country; the owners of manufacturing, energy, mines, banks; and other financial institutions, transportation, etc. In Canada the capitalist class has always served foreign capitalists, first British, now Americans. The capitalist class comprises 2% of the population.

**Bourgeoisie:** The international term for the capitalist class, including politicians,

professionals, and administrators who see their interests as being with the owners of capital or the capitalist class.

**Small Capitalists or Middle Class or Petty Bourgeoisie:** Farmers, shopkeepers, manufacturers, professionals, middle and upper level bureaucrats in business or government. The middle class can swing back and forth between identifying with large capitalists or, if they are small and poorer, with the working class.

# Interview

*The following interview with the Honourable Gordon Currie, Minister of Education, was done by NewBreed Journal Editor, Joan Beatty, April 12, 1983.*

## BACKGROUND:

Gordon Currie was born in Semans, Saskatchewan and received his elementary and secondary education in Saskatchewan and British Columbia. Before becoming Minister of Education, he was principal of Campbell Collegiate in Regina. Currie is also known for his years of work as a sports coach guiding his teams to many hockey, baseball, and football championships. In 1979, he received the Order of Canada award from Governor-General Edward Schreyer for all his community work in Regina. Currie is also in the Saskatchewan Sports Hall of Fame. Currie and his wife, Shirley, live in Regina and have three sons.

**Q:** What is your government's philosophy in terms of meeting the educational needs of Native people in Saskatchewan?

**A:** It is to make education as accessible as it can possibly be for Native children, in the same way as we would for all other children in the province.

We have to recognize some of the facts of life as to what has happened to date. Our common sense dictates much more has to be done, than in the past, to make education accessible to Native children. It's a fact of life that Native children have dropped out of schools, in towns and cities particularly. I think the average grade level of a Native child is grade 8.1. It seems that they have not been motivated because of something to do with lack of curriculum, social problems, and cultural differences.

Certainly we want schools and education accessible to Native children. That's our aim. In order to do so, we're going to have to come up with some models that are different and will motivate the interests of Native children better than we have done in the past.

**Q:** How do you feel about institutions like the Native Survival School in Saskatoon?

**A:** That's a good example. I visited it last month and I was most impressed with it as a model from which we can develop. Certainly, in talking with Myra Yuzicappi and other people at the school, I can see that they've had their difficulties, growing pains. But it is difficult to start something almost entirely new, develop it, and make it a meaningful, learning experience. They're working with Native children who are very high risk in dropping out of school. Quite frankly, I think it is one of the models that we can use and grow from.



Gordon Currie, Minister of Education.

Another is the community school concept which are getting from Native parents and aides and just has grown by leaps and bounds and has been very successful. The people who work in these schools are kids. Another is the progress that is being made by IQH in northern Saskatchewan, there is also a high Native children; by the extent of co-operation they drop out rate, especially when it comes down to the

high school level. Are there any plans to try to deal with this problem?

(A): I haven't spent as much time as I would have liked to visiting schools and seeing actual conditions, except for a quick visit to the northwestern part of the province. There are a number of high schools in northern Saskatchewan, I know what you are talking about. It's a very difficult thing because of the sparsity of the population. I think we would be reverting to putting high school level education with supportive services on an outreach basis by using distance education, by using correspondence. Native children are fairly good in attending and performing and staying motivated until they reach around the grade eight level. Then something happens.

Q: Do you believe that institutions like Dumont Institute are successful in terms of providing more relevant educational needs for Native people?

(A): Yes, I do. I've read their brief and was very interested in it; how it analyzes what some of the barriers have been for Native children and some of the social emotional problems that they've experienced. I think we have a great deal to do in adapting towards these needs. In addition to Dumont, there are other kinds of things happening like the Native curriculum development. I see where the Dumont Institute can play a very important role for the future development of Native education, particularly the needs of Native children as far as the cultural and social things are concerned.

**"Our common sense dictates much more has to be done, than in the past, to make education accessible to Native children."**

Q: Is your government going to continue funding places like Dumont?

(A): Yes, yes, we are, definitely. We see that as one of the avenues through which we can gradually help make it so Native children will go to school...help as far as accessibility is concerned...as far as performance is concerned...reaching the same level as anyone else.

Q: What about training programs like SUNTEP and NORTEP?

(A): Excellent! Outstanding! I was most impressed having visited SUNTEP here during their orientation. I was very pleased to be able to see the students as well as the instructors and to get a brief run down of their program. I also had the opportunity to visit the site where NORTEP training takes place in La Ronge and to talk to their officials there. Also, while I was in the northwestern part of the province, I had a chance to see NORTEP in action. I saw first, second and third year people involved out there in the class room. I could tell they were excited and enthusiastic about what they were doing. That, in itself, gave me a big message. In talking to the principals of the schools, they were very, very high on the Native teachers who were trained and teaching, by and large Native students. I think that's one of the things we have to develop considerably in the future.

Q: What about community colleges? What do you see their roles as being?

(A): Community colleges are good things. They're out there. It's a mechanism we've set up. It's a good way for us to deliver programs in places far away from university and technical institutes. We're going to be doing a great deal more using community colleges to deliver programs on a skills extension basis, particularly in skill training which relates to jobs.

Q: Are the community college boards going to have the same roles as in the past? Are they going to be involved in decision making?

(A): Yes, basically the same. Community college boards have a high degree of autonomy in regard to making decisions. We want to make greater use of them and get them to work more closely with our training programs to deliver in community, particularly northern community colleges.

Q: Your government is providing a large amount of money for student assistance. Does this mean Native students? Will they have to apply for the same funding, the same as anyone else?

(A): I guess, in a sense, they are competing, but there will be money available for all students who need assistance, including Native students. We are increasing the amount of student assistance available this year by over 12 percent, somewhere in the neighbourhood of 10.3 million dollars, which is a lot of money. This is just straight binary money which is given to students. Native students will get basic assistance the same way as all other students, and, in addition, because of special needs, will be eligible for additional support.

Q: I understand your government is not happy with the way NSIM allocations have been made whether it's through the area education committees or community colleges and has put a temporary freeze on funding?

(A): What we are doing is addressing ourselves to that whole area of the amount of money we are spending and what that money is doing for the purpose it was intended. If it's intended for the training of Native people, we want to see the best value obtained for the amount of money that is being spent. Your officials will be working with different organizations working out what is best for Native people and for Saskatchewan.

Q: So the funding is not necessarily going to stop?

(A): No, No. As a matter of fact, I would expect we will be making more help available for Native kinds of training and programs than has ever happened before. We see the need to increase help for those 177,000 people in this province who have grade ten or less education, not just Native people. That's one out of five or six people who live in this province. When you consider 74 percent of those people are on social assistance, there is a message there. You've got to address that. If we're talking about an economic recovery in our province, whether it's northern or southern Saskatchewan, I think what we have to do, in addition to talking about developing our oil resources, our potash, our uranium resources, is develop our human resources. That includes all people in the province of Saskatchewan. We are going to be doing some things.

Q: AMNSIS put together a proposal called STEP, to be jointly funded by the federal and provincial governments. It was along those same lines you are talking about. They wanted concrete training to take place for Native people that would go along with the kinds of jobs that are going to become available in the future. That proposal has been in government hands for quite some time. Could you tell us where it's at now?



(A): That was submitted through the Skills Growth Fund, where federal money is available for training. There is a committee of the federal government, which also consists of representatives from the federal government but by and large it's federal money under federal control. I am aware that a submission has been made but a decision by the federal government has not been made to date. Our officials have been discussing it with the federal government and also with AMNSIS.

Q: There were plans for limited technical facilities in Prince Albert and La Ronge to service the needs of northern Saskatchewan, instead of having to come South to get training. How do you plan to deal with this problem?

(A): We've decided to go ahead and expand with the building of a technical institute in Prince Albert. While it was originally thought of as a 15 million dollar institute, we expanded it so that it's now a 25 million dollar institute. That will be a base from where we will offer programs into a lot of the areas in northern Saskatchewan, including La Ronge. That doesn't mean that we are not, in addition, thinking

**"I see where the Dumont Institute can play a very important role for the future development of Native education, particularly the needs of Native children."**

and planning the expansion of facilities in northern Saskatchewan in different areas, including La Ronge. We are also thinking of doing this in northern Saskatchewan—taking training to places where there is a need for training but they don't have an institute. We can't afford to build institutes all over the place; it's just too costly. We're going to take advantage of any facilities that are available in northern Saskatchewan and put some training capacity into those areas on a mobile basis and try as much as possible to meet the needs that are there. One of our problems is to try and make the training as meaningful as possible, to be job related. In order to make a job related, there has to be jobs. That's one of our big problems in northern Saskatchewan.

Q: Any final comments you would like to make?

(A): I am very enthused about this particular aspect of the portfolio I have. That is to see if we can do as much as we can to bring about an improvement as far as Native training and Native opportunities are concerned in this province.

# AMNSIS News

## Native People, City Far Apart on Ideas for Commemoration

by Murray Dobbin

The writer, a consultant with the Gabriel Dumont Institute of Native Studies in Regina, is the author of a book on the Metis.

Recently, some 200 of Saskatchewan's social and economic elite were treated to what Mayor Cliff Wright had billed as a big surprise. The event was a city press conference—complete with booze and (later) "beans, buffalo and bannock"—announcing the city's plans to commemorate the 1885 Northwest Rebellion.

Perhaps irony would be a better word than surprise, for a quick glance at the crowd of 200 revealed fewer than a dozen Native people. Indeed, the invited guests could quite easily be seen as the political and class descendants of the people who sent the troops against the Metis 98 years ago and in whose interest the Metis and Indian people were disappointed of their land.

The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) held a news conference the day after, announcing their plans for 1985. They also made clear that they took a dim view of any opportunity being aimed at the anniversary of what the Metis refer to as the Northwest Resistance.

Their statement read, in part, "AMNSIS views any...commercialization of 1885, or the trivialization of the meaning of 1885, to be completely unacceptable."

AMNSIS was conciliatory and left the door open for co-operation and negotiation with the city's ad hoc committee (soon to be "Commemorate '85 Incorporated"). It did not object to the city inviting tourist dollars in 1985 so long as the dignity and seriousness of the events in question were carefully and precisely adhered to.

In fact, AMNSIS was much more generous than the city deserved. The sheer hypocrisy of the city's press conference was its outstanding feature. Among the elite crowd sipping rum and gin were those businessmen who would most benefit from the boom-erism that "Commemorate '85" stands for—hotels and restaurateurs, the employers in Saskatoon with very nearly the worst record of employing Native people of any business sector in the city.

No one should doubt the fact that boom-erism is the name of Mayor Wright's game: He said as much at the press conference, alluding to the wonderfulness of the continuity of "Century Saskatoon" (which wound down officially the Friday before) and "Commemorate '85" (the case spelling is meant to be read "come-memorate").

While both Wright and committee chairman Dennis Fisher of CFQC bent over backwards to emphasize the historical dimension of the city's interest, it was, to say the least, a bad act. Native people were quite deliberately left out of the city's planning meetings—indeed, AMNSIS knew months ago that Wright wanted to get the city's act together (with plans already stretched) before any Native people were even made aware of the city's intention to commemorate 1885.

The fact that Commemorate '85 Inc. will have its head office at CFQC Television does not bode well for those hoping to use genuine commemoration. It is CFQC which sponsors the Louis Riel Relay each summer, a fine event in itself but having virtually nothing to do with Metis history. It is precisely this kind of event that trivializes and exploits Metis history and Metis heroes.

There are other disturbing signs as well. Committee chairman Fisher has already suggested that balloons rising could be part of the city's activities commemorating 1885. This and other such fills have no place in the commemoration of 1885.

For non-Native people there is a strong tendency to see the history of the Northwest Resistance—as most people see most history—as a fable. Suddenly, white folk want by-gones to be by-gones. The city of Saskatoon—and army regiments—ingenuously approach AMNSIS expressing this theme to announce that they will be celebrating 1885.

For Metis and Indian people, the history of 1885 is not dead. It continues to live in their everyday struggles against racism, poverty, seizure of their children, death by violence, terrible rates of incarceration—the litany of injustices, 100 years old in 1985, is so hideous that non-Native Canadians still prefer to pretend it isn't happening.

The new economic order which swept the Northwest and dispossessed the Native people in the process still denies them the social and economic justice the Metis people fought for in 1885. For the Metis people, history is the present.

What about the city's plan itself? The centerpiece is the production of the Louis Riel Opera by Mayor Moore. Assuming that it is in good taste and does justice to the Metis people, there can be no objection. But one thought should occur: The Metis people, through their own Batoche Centenary Corporation, will be struggling to find very scarce dollars to take on projects aimed at improving race relations in the long term—curriculum materials for elementary and high schools, programs to preserve Metis artifacts

to Native people in the past. Lastly, the exclusive focus on Riel constitutes a further insult—as if Riel was the only contribution of the Metis to Canadian history.

The hypocrisy of the press conference and the planning process which led up to it cannot be ignored. Yet it reveals no more nor less than the present state of race relations in Saskatoon and the province.

Metis people see 1985 as a truly unique opportunity to improve those relations, both during that year and through the establishment of permanent institutions growing out of commemoration in the years ahead.

The city has made much of its desire to involve the Metis from this point forward and to ensure a just and accurate interpretation of Metis history. In the weeks and months ahead it will have every opportunity to demonstrate its sincerity.

It can do so in many ways: By ensuring maximum Native participation in the opera, including theatre workshops to assist Native performing artists;



Frank Zumbro (left) and Cliff Charter hold press conference on Riel Commemoration.

and local historic sites, training for Native artists and writers, a province-wide oral history program.

The city's \$250,000 (for three performances of an opera) could have gone a long way to meeting the needs of projects with truly lasting effects. The city's plans for historic bus tours to Batoche, a national theatre competition and historic site preservation are all acceptable projects.

The plan to seek a pardon for Riel, however, goes directly against the sentiments of the Metis people. A pardon perpetuates guilt. New documentary evidence proves decisively that John A. Macdonald coldly calculated and executed a plan to provoke the Metis in order to promote his own political goals, and just as callously hanged the man who led resistance to that provocation in order to pacify Ontario.

To put the matter simply: Louis Riel should be commemorated. The city also plans to make available an "entertainment package" available to schools, conventions and other gatherings. It is crucial that this "package"—which is to emphasize Native culture—strictly avoid the kind of humiliating role assigned

recognizing the legitimacy of the Metis' demand for Riel's exonerated; by providing financial support for Metis projects aimed at long-term improvement of race relations and, in general, recognizing that the Batoche Metis '85 Commission (which will direct the Batoche Centenary Corporation) is the legitimate voice of the Metis defending the integrity of the commemoration of Batoche.

The businessmen in Saskatoon who, under the city's plan, stand to gain tourist dollars, should take note as well. Will they biblically accept the benefits while continuing to perpetuate racist hiring practices or will they make genuine efforts to end Native people's second class citizen status in this city?

There is potential for real progress but its price may be a lot higher than the city and the business community are, in the end, prepared to pay. If they aren't prepared for genuine negotiations they will end up sharing yet another unpleasant page in future history books.

reprinted from Star Phoenix.

## Pelletier's Membership Suspended

by Jean Beatty

**Regina**—During a board meeting of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) on March 30 in Saskatoon, Area Director for Eastern Region IIA (Parkland), was informed his membership in the organization would be under suspension for a six month period. Consequently, Pelletier can no longer be area director. The motion to suspend Pelletier was based on the recommendations of a Disciplinary Committee who heard presentations from both Pelletier's and AMNSIS' lawyers.

It was the Committee's view that enough evidence had been presented that Pelletier was involved in the formation of another organization while getting paid through AMNSIS. Pelletier had attended a meeting in Prince Albert where he was involved in the nominations to form the National Metis Alliance of Saskatchewan (NMAA). He had also travelled with Bruce Flannery, President of NMAA to Alberta to attend a meeting where he chose not to converse with

the AMNSIS board, who were also at the meeting.

Before the decision was made, Pelletier and his lawyer spoke to the Board. Pelletier said he attended the Prince Albert meeting to get information on the new group. Referring to the Alberta meeting, he said he attended with the permission of his area board.

Members of the committee include Alvin Caspary, Nap LaFontaine, Frank Tomkins and Angus Deschamps with Jim Durocher acting as chairman. The group was unanimous in its decision to suspend Pelletier. One member opposed the decision at the board level.

Clem Christie, vice President of AMNSIS, stated it was the view of the committee that Pelletier did not act in the best interests of AMNSIS and its membership. He also stated it's in the AMNSIS constitutional bylaws that a by-election be held within three months. AMNSIS executive met with the area board on May 28 and the area will be responsible for their own administration for the next few months. □

## Dancers Promote Multi-Culturalism

by Larry Laliberté

**Regina**—The Merit World Curling Championship, Silver Broom 83, was recently held in Regina, attracting spectators and participants from all around the world. The week-long event took organizers years to prepare, but it was well worth their time and effort as the Canadian team came out winners.

During the course of the week, one couldn't help but be overwhelmed by the "curling fever" that was everywhere, regardless of one's preference for sports. In addition to the event, the participants were treated to first-class hospitality by the organizers and the city.

Betty Montpetit, Associate Teacher at the Connaught Elementary School, didn't know until the very last week that her and her dancing group were to entertain the curlers with some traditional pow-wow dancing. "I received this phone call from the Silver Broom Committee, asking if I could bring the 'Connaught School Native Dancers' to perform at some of the executive hotels for the out-of-the-country curlers", said Montpetit. "It really took me by surprise".

The group danced at the Regina Inn, the Sheraton Hotel, and the Saskatchewan Hotel, entertaining the

curlers to some high quality pow-wow dancing. Many of the curlers had never heard of such a dance, and most were very impressed. Some spectators couldn't help but tap their feet in rhythm to the beat of the drum.

This young dance group consists of 38 Native and non-Native dancers; all students at Connaught School. "It's so nice to see these kids dance together regardless of their background. It certainly cuts racial tension in our school by having Native children and White children dance pow-wow together," said Montpetit.

"It was with the help of some experienced dancers like Lawrence Tobacco, Pauline Yellowhorn, and Darcy Pelletier, who volunteered their time to teach these children how to dance," said Montpetit. "They're doing exceptionally well considering that they just began dancing in mid-January. We couldn't have done it without the support of the Friendship Centre, Saskatchewan Indian Federated College, Saskatchewan Indian Arts and Crafts, and various individuals," said Montpetit. Future performances for the group include the Regina Correctional Centre, the Friendship Centre, and various schools around Regina. □

## Comememorate '85 Turning Riel Rebellion Into Circus

by Dan Zakowski

Following is the personal viewpoint of the writer, a member of the S-P newscroom staff.

It's depressing to see the machinery already cranking into motion for the 100th anniversary of the Riel rebellion.

It's said the goal of Comememorate '85 is to foster a better understanding of Saskatchewan's history, especially the events surrounding the Riel uprising. But already the hype surrounding the event—still two years away—smacks of candycoating history.

To date, a major musical production, theatre competition and promotion of historical sites figure into the picture, but perhaps most disturbing is the plan for "an entertainment package emphasizing Metis and Indian culture to be provided at nominal cost for conventions, banquets and dinners."

An entertainment package? The image of a convention room full of diners, smothered by half-frozen chicken pot pies and orange sherbet, being regaled with "bottle accounts by scarlet tanked soldiers" or "the dramatic speech by a bearded Louis Riel" (starring Don Knotts as Louis Riel and Don DeLise as Gabriel Dumont) strikes like a bad Las Vegas floor show.

And the obvious commercial possibilities with a centenary celebration are enough to make advertisers drool.

Plastic dipped Louis Riel dashboard figurines, synthetic Metis arrowheads with real blood stains, or right by 10 glossy reproductions of the lynching of Louis Riel would undoubtedly sell like slivers of wood from the real cross.

All of which makes what really happened 100 years ago palatable today, right down to the request for a postmortem pardon for Riel to ease the public conscience.

An American television is coming to terms with the Vietnam war by trivializing it — notice all the fashionable Vietnam vets popping up on prime time from Tom Selleck's Magnum P.I. to George Peppard and the A-Team — Comememorate '85 comes to terms with the Riel rebellion by turning it into a circus.

Louis Riel was strung up 100 years ago for his troubles. Spare him the indignity of doing it again in 1985, night after night, for paying audiences. □

reprinted from Star Phoenix



Connaught Native Dancers performing for curlers.

Association of Metis and Non-Status Indians of Saskatchewan

WELCOME YOU TO

**Metis  
Heritage  
Days**

July 23rd - 24th, 1983

## Women's Interval House in Crisis

**La Ronge**—"I just feel completely depressed," said Mary Heimbecker, long-time member of the La Ronge Native Women's group. "We've been working to get this Interval House built for years, and now it looks like it just won't be built."

With those words, Mary summed up her recent meeting with assistant director of Social Services in La Ronge, Roy Rysavy. Three women from the group met with Rysavy. As Marion Coarell described, "we walked out of the meeting feeling very dejected. We really feel there is no hope to get the house built."

The main purpose of the Interval House is to provide temporary housing for abused women and their children. With the help of house counselling and the temporary refuge, women would be helped to work through their problems and find solutions to them. Other crisis situations needing temporary relief for women would also be dealt with.

The Native Women's group has been working towards securing funding for an Interval House for the La Ronge area for over 5 years. They have been successful for the most part. A major grant of about \$180,000 has been secured from DREE/Special ARDA for capital funds to build a special 5 bedroom house. An Economic Development Loan was also set in place to provide bridge financing for the capital grant. Even a major LEAP grant was approved for the training of Native workers for the House. These grants were in place last year and building was scheduled to begin months ago.

However, the last year has been nothing but agony for the group. The reason: a change in policy by the provincial government to approving the needed operating grant expected to come from provincial Social Services. Without the operating money from the provincial government, the federal government will not come through with its promised building and training grants; the project cannot go ahead.

Over a year ago, before the change in government, a written commitment was made by the then assistant deputy minister of DNS, Brian Hill, to provide the operating money. However, the commitment was put under review with the new provincial government.

The matter has been under review and discussion

since. But last week's meeting was the final blow to the women's group. According to them, DREE/Special ARDA has extended its construction deadlines as many times as allowable, and construction must begin in July or not at all.

In the meeting, Coarell said the women were told the operating money for the Interval House has not been included in this year's budget. "Rysavy said the government would be redoubling the proposal to submit to the south. However, we will not be involved in the submission," said Coarell. She also made it clear the women were extremely dejected and feel there is "no hope".

However, in an interview with Roy Rysavy, assistant director of Social Services in La Ronge, he showed some hope that funding could be found for the Native Women's Interval House. "I am more positive than I am negative about the project," he said. "We're aware of the time limits and we're hoping to get the funds in place in time."

Rysavy says the government is not "trying to delay. I don't feel anyone's been dragging their feet. However, since realignment, we've had to do a lot of reorientation of new people about the project. They want projects to be more cost-efficient." According to Rysavy, southern people in the department "want substantive evidence there's a great enough need in La Ronge."

Rysavy says there are two sums of money being discussed—a \$25,000 equity grant and the operating money. "The 25 thousand is not the problem," he says. "It's the operating money. The federal government is easy to come up with capital funds, a one-time grant. But the province is left with paying every year for what could be a long time." He says the government is looking "for money we can take from some other place" for the Interval House operating capital. That way, money might be found by the July deadline even though the item was not included in this year's budget. "We're going to give it priority. There's no question there is a need. It's a matter of degree." He added that "the real need may only be uncovered when the facility actually opens and people start using it."

*reprinted from NewBreed News*

**FASHION SHOW**—The Regina Multicultural Society is sponsoring a Fashion Show, May 18th, during noon hour, at the Cornwall Centre. Traditional Indian and Metis dress will be modelled, as well as the many and varied cultures now living in Regina. The show is promoting the various pavilions that will be operating during Mosaic, May 26, 27 & 28. □



## Riel Native Pavillion at Mosaic

by Larry Laliberté

**Regina**—The organizers for the Riel Native Pavillion are keeping extremely busy to ensure this year's Native Pavillion at Mosaic '83 will be even bigger and better than in previous years. Once again, Riel Local No. 33 of the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS) will be hosting the Native Pavillion with all again revive, with honour, the tradition and ways of our Native ancestors.

This event marks the third consecutive year a Native Pavillion is included in Regina's annual Mosaic (Rainbow of Cultures).

Over the years, the Native Pavillion has proven to be one of the most popular attractions, and this year promises to be just as exciting. Mosaic is scheduled for May 26, 27, and 28, with the Native Pavillion once again, located in the Exhibition Grounds.

According to Doug Lafontaine, Co-ordinator for Native Pavillion, if all goes well, this year visitors will have an opportunity to try Native cooked buffalo, moose, and elk meat, and a variety of fish. The organizers for the Native Pavillion are awaiting provincial approval to serve these foods. However, there will be the usual traditional bannock soup, bannock, and fried bread.

Displays confirmed to date include: Demon Institute of Native Studies and Applied Research, Riel Local No. 33, Gabriel Housing Corporation, Indian Arts and Crafts, SUNTEP/NSIM, Indian and Metis artifacts and, of course, the *NewBreed Journal*. Lafontaine anticipates more displays.

One of the highlights of this year's Native Pavillion is the variety of dancers. There will be pow-wow dancers, Native Women dancers, and the Riel Creswells jiggers.

Lafontaine said the Native Pavillion might have a band for nightly entertainment, but this is not confirmed, as yet.

If you're in Regina during the Mosaic weekend make sure to visit the Riel Native Pavillion. Come and help us celebrate and commemorate the culture and tradition of our ancestors. □

## MOSAIC 1983

May 26, 27, 28, 1983.

We wish to extend an invitation to all Native craftpeople and entertainers .....

to join hands with us during Mosaic '83 to make this year's Native pavillion a memorable event.

The Riel Local No. 33 is in the planning stages for the Pavillion, scheduled to open for May 26, 27, 28, 1983. Display or sale space is available for Native organizations and craftspeople. Entertainers, theatre groups, musicians, and dancers will have a stage setting supplied for their specific use.

Interested groups or persons must contact, by telephone or letter, Doug Lafontaine at the Riel Local No. 33, Box 107, 2506 - 11th Ave., Regina, Saskatchewan, S4P 0K6, (306) 527-0193 no later than April 29, 1983.



### Riel Local No. 33

the Native Pavillion is sponsored by the Regina Mosaic Cultural Council and will be held in conjunction with the Multi-Cultural Mosaic festivals.



# Environment

## Uranium and Fish:

### Interview with Stella Swanson, Freshwater Biologist

by Vyr Bowler

#### INTRODUCTION

A study by the Saskatchewan Research Council (SRC) took place on Beaveridge Lake in Northern Saskatchewan from 1979-1983. A uranium mine and mill was operated by Eldorado Nuclear Limited near the shore of Beaveridge Lake from 1952 to June, 1982. The effects of radionuclides on fish were examined in the study.

Environment Canada has just published the study which is titled *Levels and Effects of Radionuclides on Aquatic Fauna of the Beaveridge Area*. Stella Swanson, a freshwater biologist who works for the SRC as a research scientist, conducted the study. I interviewed her in Saskatoon on March 1, 1983.

**NewBreed Journal:** What is a "radionuclide level"?

**Swanson:** A "radionuclide level" is the concentration of radioactive substances, resulting from uranium, in fish, water, people, plants...

**NewBreed Journal:** What radioactive elements did the fish that you studied contain?

**Swanson:** Radium 226, lead 210, polonium 210, uranium 234, and 238.

**NewBreed Journal:** Fish from lakes affected by an operating uranium mine and mill had radionuclide levels one or two orders of magnitude above levels in fish from an uncontaminated control lake. What effect can the higher level of these elements have on the fish?

**Swanson:** So far, in the field situation in the study of disease incidents in fish, we haven't been able to find any major effect on fish in terms of rate of growth, how many young they produce...The effects would be happening in the lower part of the food chain (i.e. insects, which, in turn, eat the fish...or the effects could be at the genetic level. Either of these two cases is difficult to prove. Studies are done over many years because the change would be detected over the fitness of the population over several years.

**NewBreed Journal:** Skin and bone contained the highest radionuclide levels; levels in fish were much lower. Do radioactive elements tend to collect in the skin and bone of all species? and why is this?

**Swanson:** This is generally true across all species. Both radium and lead replace calcium in bone and bits of sediment adhere to the skin. We also studied stomachs, liver and gonads. Stomachs were the highest in radionuclides and then liver and gonads. There is the discrepancy that radionuclides were lower in stomachs than in fish. The radionuclides cycle through the foodchain. There is very little uptake from food, most of it passes through and back down to the sediments. This explains why you get lower concentrations as you go up the food chain, as opposed to what happens in mercury, where you get higher and higher concentrations as you go up the food chain.

**NewBreed Journal:** Does the radionuclide content of the skin of a sucker increase through contact with sediment?

**Swanson:** Yes, the radionuclide content does increase through direct contact. Also, suckers eat sediment and vacuum up insects on the bottom.

**NewBreed Journal:** Radionuclide levels in Beaveridge Lake meet provincial criteria but remain greater than control levels. Does this mean the fish in Beaveridge Lake are not safe to eat?

**Swanson:** The provincial criteria refers only to water concentrations. There are no levels set by government for fish. There is no annual limit on intake of different radionuclides for fish.

**NewBreed Journal:** What is the annual limit of intake and who sets the standard?

**Swanson:** The annual limit of intake (ALI) is decided by the Atomic Energy Control Board in conjunction with international regulations. It is based on models of radiation dose a person could receive from ingesting certain amounts of radionuclides.

But this is not to say that there is a magic point with respect to the effects of radiation. There is no such thing as a threshold under which there is no effect and over which there is an effect. In other words, any amount of radiation, even a minuscule amount, will



have an effect on the organisms, whether this effect is serious or not.

It really is not well understood, especially in the studies of low dose over long periods of time, such as a lifetime. It is very difficult to show or prove that serious effects, such as cancer, result from radiation and not some other factor.

**NewBreed Journal:** Bottom-feeding forage fish generally had greater radionuclide levels. Could you give examples of the food-chain of bottom feeding and surface feeding fish, and how this affects the intake of radionuclides?

**Swanson:** An example of this, is the food chains of whitefish and trout. Smaller whitefish feed on bottom insects and little shrimp. They take things up from the sediments. This sediment food chain goes: sediment - insects - whitefish. Bigger whitefish would eat smaller fish (trickleback, minnow). Lake trout eat cisco, which eat algae. The water food chain goes: water - algae - cisco - trout. The sediment food chain is higher in radionuclides than the water food chain.

**NewBreed Journal:** Why did the skin of lake whitefish contain higher levels of radionuclides than bone?

**Swanson:** The radionuclides are clinging to mud particles concentrating on the skin, but aren't actually incorporated into the skin.

**NewBreed Journal:** How much fish would a person have to eat to reach the annual limit of intake?

**Swanson:** It is different for every element and every fish. We'll assume that one small serving of fish weighs 50 grams and we will use whitefish and suckers. To reach the ALI for radium, you would have to eat 113 servings of whitefish and 34 servings of suckers. To reach the ALI for uranium, you would have to eat 680 servings of whitefish and 380 servings of suckers. The concentrations of lead are the same for both, you would have to eat 3,600 servings of either.

**NewBreed Journal:** Have there been any other studies on the effects of low level radiation on fish?

**Swanson:** The 1978 Ruggles and Rowley study at Beaveridge Lake is the only other similar study that has been done in Saskatchewan. There have been a few studies in the Elliot Lake area; one in the early '70s. These studies measured the level of radionuclides, but didn't pin the effects on fish.

I find this a very important area of research. Most of the work, in radiation research in the world, has been studying the effects of fission products on any organism including people. Fission products, which became widespread through fall out from bomb testing, are more dangerous because they have shorter half-lives and are more radioactive. The radionuclides that were studied, such as plutonium, didn't exist before we learned how to split the atom. It is only relatively recently that people started to worry about uranium series radionuclides, in any detail. These radionuclides have different effects from the fission products.

**NewBreed Journal:** What direction do you see research on the effects of uranium series radionuclides on fish taking?

**Swanson:** At some stage, your work would step in the field and you would have to bring the fish into the lab. The situation can't be controlled in the field. It is difficult to prove anything unless you can see that something else is creating the same effect.

**NewBreed Journal:** Is there a problem with lab techniques?

**Swanson:** Yes, especially in keeping the fish alive and using doses of radiation that don't kill the fish.

For example, when fish eggs are being studied, the problem is how to get radionuclides in the eggs without killing it. When the radionuclides are injected with a needle and the fish eggs die, you don't know for sure whether the effect is caused by the handling of the egg or the radionuclides. The exposure to the radionuclides has to be natural, and then the egg has to be kept alive in the lab. In the field, the problem is that the fish eggs are exposed to many factors in addition to radionuclides. The fish eggs dying may be due to other natural causes or pollutants.

**NewBreed Journal:** Is there such a lab in Saskatchewan?

**Swanson:** No. An elaborate and expensive lab would have to be built.

**NewBreed Journal:** Do you think that the people, as well as fish who inhabit the area around the uranium mines, should be studied for the effects of radionuclides?

**Swanson:** Yes. Especially since it's been shown that radioactive substances get into the food chain, and since people living in these areas are usually Native and living off the land, I think there is a responsibility to prove, one way or another, whether there is a problem.

Some concentrated effort should be made to organize the long term health records of the people who have worked in mines or are living near them. The records exist somewhere, but they are not compiled and analyzed.

**NewBreed Journal:** Will you be out in the field this summer?

**Swanson:** Yes. I will be completing my study at Beaveridge Lake. Also, I will be doing a study at the abandoned Gunnar mine, a study of fish in a flooded open pit (at the top of the cracking stone peninsula).





# Recipes

2 1/2 lb. grouse  
1 c. bread crumbs  
3 tbsp. melted dripping  
1 tbsp. finely chopped onion or parsley  
1 c. milk  
1 egg  
salt and pepper to taste

## MOOSE LOAF

1 lb. ground moose meat  
1 c. bread crumbs  
3 tbsp. melted dripping  
1 tbsp. finely chopped onion or parsley  
1 c. milk  
1 egg  
salt and pepper to taste

Mix ground moose, bread crumbs, salt, pepper and fat. Add the milk, which has been combined with the egg, then add the onion or parsley and mix all together. Pack into well greased loaf pan and bake and baste for 45 minutes in moderate oven. Serves 6.



## OVEN FRIED GROUSE

2 1/2 lb. grouse, cut in serving size pieces  
1/2 c. panade mix  
1/2 tsp crumbled rosemary  
2 tsp salt  
1/2 tsp ground black pepper  
1/2 c. shortening

Wash grouse. Combine the next 4 ingredients in a large paper or plastic bag. Shake well. Add all the grouse and shake to coat each piece well. Melt shortening in a 9 x 13 x 2 pan in a preheated 400-degree oven. Arrange grouse in pan, skin side down. Bake 30 min. Turn and bake 30 to 40 min. longer until done.

## MOTHER

*Today, as sure as the sun rose and just as sure as it will set, I can't help thinking of you. I knew I would, just as I have for the past thirty-four years. This is not the only day of the year in which I think of you but rather, the day I think especially of you!*

*It's on this day, when I feel especially close to you; when I really know you; when I know I love you!*

*I often think of what I will say to you. There are so many things. And yet, each year as this day approaches, I feel my heart beginning to swell as my mind becomes increasingly aware with one over-powering and all embracing feeling and thought, Love hardly describes it or even does it justice, and yet that is the only word which we have devised that even closely applies.*

*Mom, I am well. I have four beautiful children all of whom I know resemble you in some precious way. One has your love of beautiful things while another has your strength of character. One struggles with life as I know you did and the fourth who is only three is just beginning to fully appreciate the loving touch of God in everything around him.*

*There is another very special love in my life and though she often fails to understand me and my imperfect ways, it is a comfort to realize that she knows, understands and loves you, by knowing me.*

*I want to thank you for today and tomorrow but more importantly Mom, I want to thank you for yesterday.*

*For yesterday you were a beautiful young girl. You were in love. God recognized your love, touched it, blessed it and I became.*

*I don't know what happened, but somehow, as*



*young love often does, either his love for you or your love for him faded. As that love drifted away on a dark cloud of fear and sorrow, I remained. I know how you struggled. At times I think I can feel the pain you must have endured in that struggle.*

*You were too young to manage a child and too poor to care for it as well as you dreamed of doing.*

*So many times I've wept over realizing your struggle. I want to bear that pain for you. Even though the pain has long subsided, at times I feel as though I did endure it with you. How could I not; I was part of you; I am part of you.*

*Many had two choices & many chose the second. How many children never share the "LOVE" I feel today as a result of that second choice.*

*But you had only one choice because you were "MY MOTHER."*

*Yesterday I awoke to see today and tomorrow I will have something to close my eyes against as I sleep again.*

*I thank you for allowing me to feel the warmth of the sun and the cool of each spring breeze.*

*I thank you for allowing me my fear of night and the confidence I feel in the light of day.*

*I also thank you for the privilege of allowing me to experience my own heartaches, pain and sorrow as well as my pleasures, happiness and joy.*

*Today I can love you and because of all this.... I thank you for yesterday.*

Paul Claude



## Saskatchewan Urban Native Teacher Education Program

The Saskatchewan Urban Native Teacher Education Program is a fully accredited education program in Saskatchewan leading to a "Standard A" certificate and a Bachelor of Education Degree. SUNTEP is administered under the Gabriel Dumont Institute of Native Studies and Applied Research, a Native controlled educational institution designed to assist all **Metis and Non-Status** people through programs of educational and cultural development.

SUNTEP students will not be funded by NSIM; they will receive a SUNTEP bursary which will cover living costs, books, supplies and travel.

SUNTEP is now receiving applications for the three SUNTEP Centres: Prince Albert, Saskatoon, and Regina. Successful applicants will enroll in the program in September 1983.

### Applicants will be considered who have:

- Regular University entrance requirements, Grade 12 academic with a 65 percent average, or
- Been out of school one full year and have Grade 12 academic with a 60 percent average, or
- Adult admission requirements. Applicants who will be 20 years old by August 31, 1983.

Tentative deadline for completed applications is May 31, 1983.

### For further information and application forms write to:

(for application in Regina)  
Co-ordinator of Regina SUNTEP  
Suite 100, Brent Building  
2505-11th Avenue  
Regina, Saskatchewan, S4P 0K6  
Phone: (306) 525-6696

(for application to Saskatoon)  
Co-ordinator of Saskatoon SUNTEP  
Room 12, McLean Hall  
University of Saskatchewan  
Saskatoon, Saskatchewan, S7N 0W0  
Phone: (306) 343-9655

(for application to Prince Albert)  
Co-ordinator of Prince Albert SUNTEP  
54-10th Street East  
Prince Albert, Saskatchewan, S6D 0Y5  
Phone: (306) 764-1797

(SUNTEP)

GABRIEL DUMONT INSTITUTE  
OF NATIVE STUDIES  
AND APPLIED RESEARCH



We look forward to hearing from all interested persons.

## Saskatchewan Native Artists Network

is looking for  
artists, actors, writers,  
musicians, dancers

We are in the process of compiling a resource file on Native artists, craftpeople and entertainers in the province.

This centralized information will help link up people looking for employment in these areas with those requiring the services of Native artists and entertainers.

To register with the Network send information about yourself to the address below. You will also be put on our mailing list and receive information on up-coming events specifically related to artists and entertainers.

Anyone interested in offering assistance to help get this project off the ground, please phone or write to: **Saskatchewan Native Artists Network**, c/o Brenda Dubois, 2006 Lindsay Street, Regina, Saskatchewan, S4N 3E1. Phone: 527-5477.



## REALTOR

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

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

# Sports

## Slow Pitch Baseball

The staff of *Arisepatch*, (Saskatchewan's independent monthly magazine) would like to host a slow pitch baseball tournament this summer. Once enough teams show interest, the date for the *Arisepatch* all or nothing Baseball Tourney will be announced. They encourage teams from your workplace, local day care centre or senior citizens home, to enter. If you can draft nine players contact *Arisepatch*, at 2138 McIntyre Street, Regina.

## Recreation for Kids Incorporated

A new recreational program has been established for youth. Tentative plans include two camping trips, (Regina Beach, and Duck Lake), winter roasts, baseball games, and other recreational activities. The program, called "Recreation for Kids Incorporated", is aimed at youths who come from a poor economic background. Funds for the program will come from bottle drives, raffles, etc. If you are interested and want more information about the program, call Barry McKay at 527-8535 ext 8 or 949-6007 (res.).

## Regina Friendship Centre

The Regina Friendship Centre will be hosting their 1st Annual Culture Day on June 12, 1983. This one-day event is to take place at Boggy Creek Park. In addition to the members of the Friendship Centre, all city Native organizations will be formally invited. Facilities will include: opening ceremonies, variety of children games, mixed slow pitch baseball tournament, two fast-ball games (men and ladies), horse show tournament, fiddling and jigging contest, long and short distance running, sack races, and a huge cook out (all food supplied). All activities will end with a round dance. With this great line up of activities for all ages, it's promising to be a great day. The Friendship Centre anticipates a very good turnout, so be sure to participate.

## Youth Unlimited

Youth Unlimited of Regina will once again be providing a free one week camping experience for Regina area youth. Basically they are looking to service children who lack the means or opportunity to get out of the city during the summer months. As in past summers, they are offering three different types of camps and locations.

**The Stenworkers Fishing Camp**—for boys ages 10-15. Camp is near Flin Flon. All fishing gear, food, transportation and accommodation will be provided free of charge.

**Taweei**—Y.M.C.A. camp for children ages 8-12. Also Scouter Camp for boys and girls ages 6-7. Five days of archery, swimming, crafts, hiking, and canoeing.

**Saskia**—for boys and girls ages 9-15. Adventure type camp where the children do their own cooking, and get involved in group work projects. The camp is situated near Carlyle, Saskatchewan.

Dates have yet to be confirmed but if you have any referrals get them in as soon as possible. It's on a first come first serve basis. For further information contact Cindy Appleby or Gary Brown at the Youth Unlimited Office, weekday afternoons at 522-9539. Youth Unlimited is again offering various recreational programs for children of all ages. These programs are free of charge and open to everyone. For additional information call Cindy.

## Raffle Winners

The Association of Men's and Non Status Indians of Saskatchewan Riel Local No. 33 wish to announce the winners of the raffle they recently sponsored. The draw was made on March 30, 1983 at the Riel Crossroads Elders Society Hall.

Stress: Mrs. Harriet Pelletier, Lebort, Sask.

Portable Radio: Mrs. Mirellehotier, Regina, Sask.

Wakman: Mr. Larry Laliberte, Regina, Sask.

## Regina Native Youth Recreation Program

The Regina Native Youth Recreation Program will be hosting the following sporting events for the month of May.

**Sundays**—2:00 pm - 4:00 pm  
Lawson Pool (recreational swim and water polo)  
1764 Elphinstone Street  
No charge. Bring the whole family.

**Mondays**—7:00 pm - 9:00 pm  
Albert-Scott Centre (floor hockey)  
1264 Athol Street  
Ages 16 and under.  
A fitness class for women is in the planning stages. For those interested please contact Roberta at 527-0193.

**Tuesdays**—5:00 pm - 7:00 pm  
Cochrane High School Gymnasium (basketball)  
1069-14th Avenue East  
No charge. 16 years and older.  
7:00 pm-9:00 pm  
Concord School Gymnasium (recreation games)  
40 Dwyer Crescent  
No charge. Ages 16 and under.

**Wednesdays**—7:00 pm-9:00 pm  
Ranquetball Court/Weight lifting  
1185 South Railway  
No charge. 16 years and older.

**Thursdays**—5:00 pm-6:00 pm  
Indoor Rink (hockey)  
Clarence Mahon Arena-30 Brotherton  
No charge. 16 years and older.

**Saturdays**—1:00 pm-3:00 pm  
Gleason Recreation Centre (recreation games)  
2636 Dewdney Avenue East  
No charge. Ages 16 years and under.  
Pool table, football, ping pong, floor hockey, kickball, soccer, etc.

## Fastball and Slow Pitch

Riel Recreation Program is awaiting confirmation of ball diamonds for fastball and slow pitch. If anyone is interested in bringing out a team, let them know, so they can organize this activity.

Riel Native Youth strongly urge Native people to participate in all the above mentioned activities "because this recreation program has been organized for you."

For additional information on any of the above activities contact Roberta at 527-0193.

## Barry McKay Wins Third

We, the staff of Saskatchewan Native Communications Corporation, would like to congratulate Barry McKay for his recent third place finish in the Amateur Southern Saskatchewan Classic Body Building Contest. This competition was held in Moose Jaw on March 26. Barry McKay came in third in the Light weight Division (154 lbs and under).

## Riel Native Track Meet

A track meet is being planned for Saturday, June 18, from 9:00 am-5:00 pm at Douglas Park. This track meet will involve children from the core area schools and other schools with high Native enrollments in Regina. For those children interested, consent forms will be sent out to be signed by their parents. If anyone is interested in volunteering their time contact Roberta at 527-0193 or 527-2713. Riel Native Youth Recreation Program will send out more information when the planning is finalized.

# News Briefs

## Government Budgets Over \$102 Million for North

Estimates of provincial government spending released with the recent budget speech indicated a total of \$102.09 million is scheduled for the North this year. This includes program and capital money, and the operation of government offices.

The breakdown by department looks like this:

Continuing Education	\$ 5.41 million
Coops	\$136,000
Corrections	\$ 1.92 million
Culture & Recreation	\$620,000
Education	\$24.94 million
Health	\$ 4.24 million
Highways	\$ 5.64 million
Native (3rd party grants)	\$50,000
Northern Saskatchewan	\$18.64 million
Parks & Renewable Resources	\$ 8.754 million
Public Service Commission	\$210,000
Saskatchewan Housing Corporation	\$ 9.71 million
Social Services	\$15.24 million
Supply and Services	\$ 6.55 million

Not listed are Saskatchewan Energy and Mines, and the Saskatchewan Assessment Authority, both of whom have offices in the north.

Of the total, \$39.49 million is for program services, \$33.2 million for grants to third parties, \$8.43 million for payments to individuals, \$9.9 million for income security programs and \$13.04 million for capital expenditures. *reprinted from Daanoo*

## More Uranium Discovered in North

Regina—Another major uranium deposit has been discovered in northern Saskatchewan on the Watbury Lake, 40 kilometres southwest of the Rabbit Lake mine and north of the Key Lake mine.

A partnership operated by Sars Nuclear (Canada) Ltd. recently announced that a drilling program has identified significant mineralizations on the Watbury Lake project. It said the drilling has found a mineralized structure stretching at least 1,400 metres, but more drilling is needed to determine the length and width.

## New Office for Native People

Regina—With the introduction of the 1983-84 budget by the provincial government, a new office called the Indian and Native Affairs Secretariat has been established. The office will have a staff of 21 and a budget of \$4.6 million, most of which is grant to Native organizations.

Much of the money has been diverted from other programs such as the treaty land entitlement office. However, the provincial government plans to allocate an additional \$2 million for economic development programs to Indian reserves.

## Academy Awards a Sign for Peace

Regina—"The results of the Academy Awards are yet another sign of the overwhelming desire for peace," says Joan Havemann, chairperson of the Regina Coalition for Peace and Disarmament and an organizer of Regina's April 23 peace march. The win by the NFB documentary *If You Love This Planet* was a significant indication that President Reagan's policy of "guns and more guns" is rejected by wide sections of popular opinion. Ghent's 8 awards also reveal the strong attraction for the issue of peace for millions of people - it was an Academy Awards for Peace.

The Oscar for *If You Love This Planet* also had the significant indication that millions of Canadians viewed it for the first time. Millions more people now have a deeper understanding of the fall and horrifying implications of the arms race.

## More Government Lay-Offs

La Ronge—As a result of the recent provincial budget, at least eight more government employees in La Ronge will be laid off. They include seven employees from the Department of Northern Saskatchewan (DNS) and one social services employee. The lay-off notices are effective May 31st.

Most of the layoffs in DNS were in the Extension Service Branch. Five staff were laid off and only three staff remain. This signalled the end to the popular radio program, called *Northern News*, which has served as a communications vehicle for northern people, particularly trappers on their trappers, for over 30 years.

The future of the *Magazine Devone*, remains uncertain but efforts are being made to keep it going.

## Budget Highlights

Regina—Following are highlights of the 1983-84 Saskatchewan budget recently introduced by Finance Minister Bob Andrew:

- A nine-point program to expand job opportunities.
- A four-year, \$120-million program to achieve a 60 percent increase in skill-training help.
- A redirection of the Heritage Fund to help financial research and development and pay for initiatives in the agriculture sector.
- A new five-year \$32-million program for construction and renovation of cultural and recreational facilities.
- Youth employment programs.
- A tax reduction plan for small businesses aimed at job creation.
- A \$30-million special projects fund to help finance public sector programs.
- A three-part strategy to streamline government, control spending and increase productivity.
- A number of measures to expand and strengthen health care.
- A 10-cent per package increase in cigarette tax; an increase in the tax on diesel fuel used by locomotives; and removal of the sales tax on electricity used by farmers operating irrigation systems.
- Revenues of \$2.8 billion and expenditures of \$3.1 billion, for a deficit of \$107 million.

## Native Studies Program in Saskatoon

Saskatoon—The Senate of the University of Saskatchewan recently approved the establishment of a Department of Native Studies in the College of Arts and Science, effective July 1. The new department will be responsible for the three-year degree program in Native studies that was introduced last fall.

This program, which was approved in principle by the Senate last spring, has now been developed and approved in detail. Students seeking a bachelor of arts degree in Native studies may choose from two areas of major concentration. One major consists of courses offered only by the Department of Native Studies. A second, though largely made up of Native Studies courses, also includes an approved course selected from such departments as Sociology, Anthropology, and History. A third major, in Native languages, is under development.

Last fall, more than 200 students, most of them Native, registered in the new program. Like other arts degrees, a BA in Native studies is considered a valid base for students who wish to enter such fields as social work, teaching and law.

The new Department will be an integral part of the University's overall initiative in Native education. This initiative also includes programs offered through the Colleges of Education and Law.

## School Attendance Increases Dramatically

Fond Du Lac—School attendance in the far northern community of Fond Du Lac has gone up 100 percent since Richard Burke, a 32 year old Irishman from Dublin, took over as principal three years ago.

Only about a quarter of eligible students were attending classes but now it averages 86 percent of the total student population.

Burke is credited for turning the situation around by creating Indian culture as part of the school curriculum and offering dances and movies as an attendance reward.

Rather than taking the class out to a southern community for a school trip, he is planning to take the students to the sub-Arctic to hunt caribou and "see the beauty of their own heritage". The students, accompanied by ten elders from the reserve, will fish, trap and hunt for ten days. Burke hopes the elders will show them heading, leather work, tanning hides, and quilt work and tell them Indian legends.

The trip will cost about \$30,000, half of which has been raised through after-school activities and through contributions from mining companies.

### Why Me?

Why me Great Spirit?  
Why put me on this land  
That is being taken from us?  
We are prisoners now until our deaths.  
We are no longer free  
We are only free from  
Having the whiteman's skin...  
The only freedom for my people is  
When they are dead!  
Why put me on this land now?  
Should have put me here  
where there was freedom.

Many, many years ago...  
The whiteman took our land  
That did not belong to them...  
We now live on land  
That is too small for my people...  
We suffered a hundred years  
Must we suffer another hundred?  
Why me Great Spirit?  
Why not lay us all peacefully  
And free us all once again?

Donna Moosewapyan



# From Outside the Province

## Dene and Metis to Own Corporation

**Yellowknife, N.W.T.**—Decho Drilling Ltd., a new company owned by the Denadeth Development Corporation and the Metis Development Corporation, have concluded an interim agreement with Esso Resources Canada Limited which is expected to lead to a joint venture in drilling in the Norman Wells Oilfield. The agreement sees the joint venture owning and operating a drilling rig and a service rig in Esso's Norman Wells Expansion Project.

Target date for the start of work under the agreement with Decho Drilling is July 1, 1983. Both rigs would be under contract with Esso Resources until the expansion project is completed in 1985.

Jack Heron, President of Decho Drilling, and James Ross, vice-president, said they view the signing of the interim agreement as a major step forward for Dene and Metis people. The significance of the announcement, they said, is that a corporation owned by the Dene and Metis is within a few weeks of entering into an enterprise that will be at the forefront of economic activity for a long time. □

## YTG and Feds Start Talks

**Yukon**—The Yukon Territorial Government (YTG) and federal government negotiators met in Vancouver recently to discuss ways to resolve the six issues that have stalled tri-partite land claims talks since December 6, 1982.

YTG walked out of negotiations last December saying they would not go back until the federal government gave assurances they would resolve the issues.

Mike Smith, Associate of Yukon Indians (CYI) Land Claims Vice-chairman said, we agree they should get together to resolve these six issues but there has to be an understanding between the two governments that talks should be limited to the six issues.

"Whichever they agree to, has to be accepted by CYI," he said, "otherwise it might jeopardize talks, in that, it will add to further delays in land claims negotiations." □

## Native Women Writers Urged to Attend

**Vancouver**—A conference entitled "Women and Words" is seeking as much Native participation as possible. The conference anticipates a nation wide gathering of women writers to be held on the University of British Columbia campus June 30 to July 3, 1983.

Deanna Nyce, the Native contact person for the conference said, "I'm very excited. We've received a way larger response than we expected. Native women from all over Canada and from parts of the United States have responded already."

Native women who work on newspapers, newsletters, and basically those involved in any type of writing are urged to attend. The conference will provide opportunities for Native women to meet as a group and with other women for discussions and workshops; an ideal gathering to make new contacts and share common interests.

Possible topics include: writing about current issues that affect Native women; the use of Native material by Indian and non-Indian writers; research methods; trends in Canadian Native writing; writing from a Native women's perspective; and the publishing of Native written material.

Registration is on a first come, first serve basis. There is a limit of 300 people, however. The cost of registration is \$40 for non-members and \$40 for members. For more information or registration, contact:

UBC Conference Centre, 2075 Westbrook Place  
Vancouver, B.C. V6T 1W2  
Phone: (604)228-5443



## Power Commission to Begin Public Inquiry

**Yellowknife**—The National Energy Board (NEB) will hold a public inquiry in Yellowknife on June 13, regarding rates charged by the Northern Canada Power Commission (NCPCC). Separate hearings will be held in Inuvik, Fort Smith, Cambridge Bay, Frobisher Bay, and Rankin Inlet. These dates have not, as yet, been announced. The inquiries are being held upon the request of the Minister of Indian Affairs and Northern Development.

Among the items to be reviewed are the rate base, the capital structure, and the operating and maintenance costs of the NCPCC. When the hearings are completed, the NEB will report to the Minister making recommendations wherever necessary as to how NCPCC should be regulated and what changes, if any, should be made in the NCPCC Act. This is anticipated sometime in the fall of 1983.

Anyone who attends these hearings. However, anyone wishing to make a submission to the board must notify the NEB office. The public inquiry is expected to last about four weeks. □

## Oyster Project Undertaken by B.C. Indian Bands

**Vancouver**—An Indian band on Vancouver Island is taking positive steps towards an improved economic future, which will help minimize British Columbia's oyster imports. The Nimpkish Oyster Company (INOC) recently formed by the Nimpkish Indian Band of Alert Bay, B.C. has received \$237,678 from the Department of Regional Economic Expansion (DREE) program. The DREE program is a facet of the Special Rural Development Agreement, (Special ARDA).

This oyster cultivating project is estimated to cost over \$700,000. The remainder of funds will be provided by a Local Employment Assistance Program and a First Citizens Fund.

The Nimpkish Indian Band relies heavily on the fishing industry as their primary means of living. This project is expected to create as many as 20 full time jobs.

Since the 1960s, B.C. oyster production has decreased by almost 50 percent. As a result, Japan has been exporting to B.C. to compensate for the drop in oyster production in that province.

A study conducted by DREE concluded and recommended the establishment of the oyster cultivating project. □



Mike Tyson  
© 1983 Dayton Daily News

## Steps Taken to Prevent Sale of Archival Material

**Alberta**—Political activist, Randy Layton, is protesting the sale of archival material Alberta Native Communications Society (ANCS) has produced during its 14 years of operation. Due to a huge financial deficit, the government suspended ANCS' operating funds last October, leaving unpaid staff and creditors. The suspension of funds also meant the end of their radio programming and their newspaper, *The Native People*.

ANCS has also produced a substantial amount of documentary and cultural material and Layton is concerned this material will be lost to the Native people of Alberta if it is sold. "This material is irreplaceable," Layton says. "It involves elders and leaders such as Stan Daniels and Chief Dan George, who are no longer with us. This material belongs to the Native people of Alberta and should not be lost to us."

Layton says the future of the archival material should not be left up to the ANCS Board of Directors, but the decision should come from the Native people of Alberta. With the launch of the appeal, Layton is seeking to have the material declared a national treasure; it will not leave the province. "This material must remain in the province and be accessible to the public, especially to Native students who want to study their history and culture."

In his bid to keep the archival material, Layton has approached government officials, cultural people, Native leaders, Native organizations, and elected representatives. □

## Micmacs Trying to Gain Status Recognition

**Newfoundland**—The Conne River Micmacs continue their struggle with provincial and federal governments to be recognized as status Indians. The problem stems back to 1949 when Newfoundland joined Canada. Due to legislative jurisdiction, these Micmacs suffer a fate not common to other Atlantic Micmacs—never being registered as status Indians.

The Conne River community has a Native population of about 580 people. They were unable to receive federal funds under the Terms of Union agreement. The agreement prescribes the manner and eligibility of funding for Indian bands.

A financial funding agreement between the federal and provincial government, signed in 1972, finally made assistance possible for the Conne River Micmacs, with stipulation. The province administers the funds and controls spending and planning priorities.

Since the mid '70s the Micmacs have tried unsuccessfully to get the province out of their affairs, requesting direct funding as status Indians. As of last April, Newfoundland government officials withheld Conne River's annual one million dollar budget because they were dissatisfied with the proposed expenditure plan. This withholding of funds brought on severe hardships and suffering for the Micmacs. Many returned to the land for a means of living. The money is still being withheld and the Micmacs are pursuing every possible channel for its release. □

## An Indian Elvis

**Leithbridge**—Morris Bates, a leading Elvis Presley impersonator, performing recently in Leithbridge, donated the proceeds from the show to youth and cultural activities. The show was sponsored by the Leithbridge Native Friendship Centre.

Bates, an Indian from Williams Lake, B.C. began his professional career in 1967 and has since toured throughout the world. He has performed to audiences in Taiwan, Bangkok, and Brazil. He has played in hotels in Las Vegas and next to Wayne Newton, he has had the longest running one man show in Vegas, lasting 11 months straight. □

new breed

# Journal

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