

January 1985

Vol. 16 No. 1

NEW BREED

Voice of the Association of Metis and Non-Status Indians of Saskatchewan

1885

1985

The Metis People Commemorate
The Centenary of the Northwest Resistance



...The Northwest Resistance is the most important symbol of the Metis nation. For most Canadians the Northwest "Rebellion" is simply a fascinating part of the history of Western Canada. But for the Metis people it is much more. The Metis' defeat at Batoche, the last battle in a lost struggle, was at the same time the beginning of a hundred year struggle for social justice and cultural recognition by the original pioneers of the West. In 1985 the Metis people will recognize the centenary of the Resistance - by commemorating those who fell and by celebrating the renewal of Metis culture.

\$1.50

Let Us Introduce Ourselves

by Jean-Paul Claude

One of the things that Whetamatowin does definitely not have a shortage of is bachelors. I don't think it's because nobody is interested in the type of people who work for us but perhaps rather, they just don't have the time to cultivate a romantic life. Or perhaps they just don't make enough money to provide for dating in their budgets. Whatever the reasons, one of our younger bachelor types has been doing a little outside work as it seems he has found a woman against all odds and intends to resign from bachelorhood and take the plunge with this woman who remains a stranger to Whetamatowin.

Darcy Mc Kenzie who you may of heard on Whetamatowin's radio program which broadcasts out of LaRonge is the man I speak of and says that this is one of the best moves he has thus far made.

Darcy has been with Whetamatowin for nearly a year now in both the audio and visual departments. "I really lucked out when I found this job," he told us. "I've always been interested in communications and to actually be provided the opportunity to train for this career within the Native community is more than I would have imagined possible."

Darcy was born and raised in Regina where being a Native is not always the easiest road to have to travel down. Although there have been problems in that regard, he says that for the most part his experience has been one of a positive nature. "There is a definite lack of understanding of the Native culture by the Non-Native community," he says, "but now that I am working in an area that can affect those attitudes, I feel certain that I can contribute to a greater degree of understanding of my people. That," he said, "would have to be my first priority at any time."

Darcy told us that although he could be making two or three times as much money as he is presently earning with his training allowance, the money is not his first priority in choosing a career. "I have made a commitment- to myself, Whetamatowin and the Native community to help myself and my people. I believe

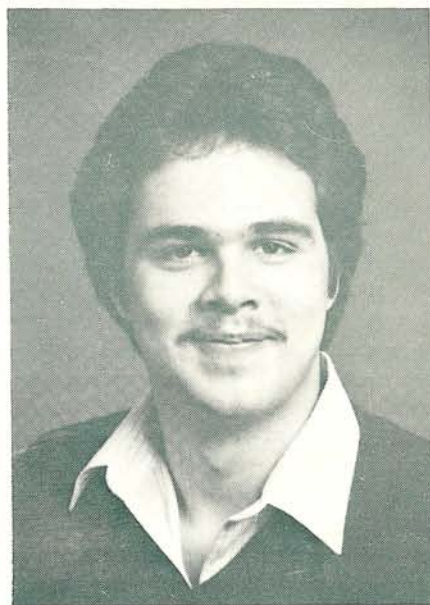
I can do that in communications and I believe that Whetamatowin can provide the opportunity to have those communication skills more readily than elsewhere."

Darcy hopes to be a producer and is hopeful that he will be allowed to accomplish all of his career goals within the Native community. He says that is where he sees the greatest need and he hopes that we are always able to provide opportunities to train and serve so that we don't lose our young, talented people to the Non-Native community which now can offer more opportunity and money than our own people can.

Darcy says he has been an active member of AMNSIS since he was sixteen. He feels that sometimes it may seem that politics get in the way of the job but at the same time political involvement and awareness is important and unavoidable. "AMNSIS is a political organization and Whetamatowin is in effect under the sponsorship of AMNSIS. If it wasn't for that close relationship Whetamatowin would not exist and either would the opportunity which has been offered to me through Whetamatowin."

In as far as his upcoming marriage, Darcy feels that matrimony is a sacred commitment and often not treated with the respect for which it is due. "Too often I've seen friends of mine enter into marriage with little thought or preparation for the drastic changes which that will create in their lifestyle. Too often you see these marriages run into serious problems within a year or two simply because they were not prepared. I don't know if I am aware of all the implications this will have on me as time goes on but both my fiance and myself have spent much time talking and preparing for the problems which we feel we might encounter in the future. We are not prepared to give it any less than 150% effort and I suppose the rest will have to be in the hands of the 'Great Spirit'."

Darcy told me that although there are some major communicators who have influence for him was a man named Keith Dieter who was a friend of the family for many years. Darcy says that as his father



DARCY MCKENZIE

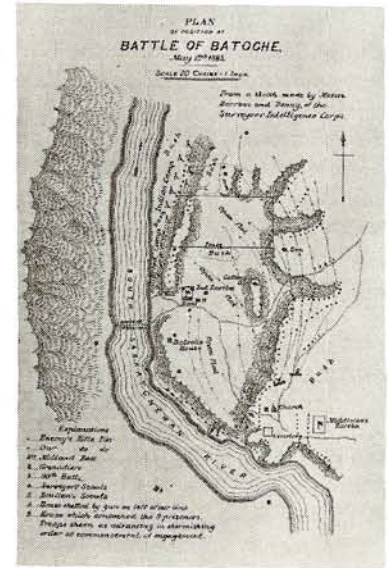
passed away when he was quite young, he really did not have a strong father image to grow up with. Keith provided much of the make guidance that all boys need and Darcy believes that this is the main person who instilled the important values in him which he still tries to live by today. "Keith provided the encouragement which allowed me to...believe in myself and my dreams and he also taught me to have the courage to pursue those dreams. I still remember him telling me that I have to do what I want without worrying about what the next guy thinks. As long as you are happy with what you are doing and you can live with yourself after doing it, then go for it." Darcy said that this was the greatest influence for him and will continue to be as long as he lives.

NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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Articles submitted to New Breed and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. Views expressed are not necessarily those of Wehtamatowin Corporation and free expression of opinion is invited. We reserve the right to publish whole or parts of articles submitted.

Photos that are submitted with articles shall be paid for at the rate of \$5.00 per published photo. These shall be returned upon request.

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Letters

CBC RESPONDS TO CRITICISM

Dear *New Breed*:

I read with some interest Jean-Paul Claude's article in the November issue of *New Breed*.

As Director of Radio for CBC in Saskatchewan I applaud the arrival of S.N.N.C. to the world of broadcasting. Their service is much needed in the North.

I would like to respond to the comments about CBC.

Since CBC's La Ronge station opened 5½ years ago, two-thirds of our staff have been Native people. Amongst former staff are Alan Adam, now working for CBC Yellowknife, Tom Roberts and Robert Merasty of S.N.N.C., and Joan Beatty of *New Breed*.

In recent months we have had some trouble filling vacant positions in La Ronge. That is now being remedied. Prior to this, the majority of our staff, and of our programs, were done by Native people, substantially in Native languages. To call this a "Southern or Worse Yet, Eastern Point of View" is not supported by the facts.

In addition, CBC has carried the program *Wehtamatowin* since January of 1983, and encouraged the producers to develop another program aimed at the Southern audience.

Our newest employee for La Ronge, Ray Fox, was formerly with *Wehtamatowin* and is now on a month's training in Regina.

CBC's mandate is to provide both national and regional programming, so only part of what we do comes from Saskatchewan.

That's why CBC and S.N.N.C., by co-operating, can together provide a much better service for Northern Saskatchewan.

But there's something more important to be said here.

I've met several times with

S.N.N.C. These meetings have all had a spirit of support, co-operation, and helpfulness. This is as it should be.

Alone, neither CBC nor S.N.N.C. has enough money, time or people to provide a full service to the North.

Together, we can do a lot better.

This has been the spirit of the relationship between S.N.N.C. and CBC.

It's not always easy to do. It will succeed if it is encouraged.

Regards
Michael Snook
Director of Radio
CBC Saskatchewan

RELIGIOUS RIGHTS JAILED

Dear *New Breed*

My name is Bill McKay. I am a member of the Fisher River Indian Band in the Interlake area of Manitoba.

For the last ten years, I have been incarcerated in the Provincial Jail at Headingly, Manitoba, the Stony Mountain Federal Penitentiary, and the Saskatchewan Penitentiary in Prince Albert, Saskatchewan.

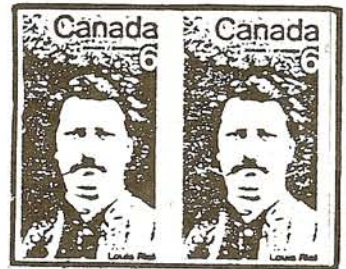
I have just completed Day-Parole and will be under Mandatory Supervision until November, 1985.

While serving time in the Saskatchewan Penitentiary, I was formally charged by Warden; James O'Sullivan, with "Possession of Contraband". I was tried and found-guilty of this offence and forced into segregation, which is a term used to describe Solitary Confinement.

The (Contraband) found by guards was a few particals of Sweetgrass.

We all know "Sweetgrass" is sacred to us. We also know the new Canadian Constitution guarantees us all the Right to Freedom of Religion.

Yet I was charged, convicted and



sentenced for attempting to exercise that Right.

I have filed a Statement of Claim with the Federal Court of Canada (Attached), and I am also waiting for the results of a Federal Human Rights investigation into my treatment at the hands of the Correctional Service of Canada.

I am appealing to you for support because this fight does not only affect me as an individual, it affects us all.

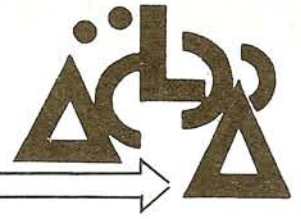
I am in dire need of funds (Financial Aid) to cover costs of Transportation, lodging etc., to and from Saskatoon, Saskatchewan the proposed location of action. Such fund or donation could be made payable in cash/or money order, and directed to my address at 211 Balmoral St., Winnipeg, Manitoba. R3C 1X7. Phone 775-9023.

With that my many thanks.

Yours Spiritually,
Bill McKay

New Breed welcomes reader's comments. Please address all letters to Letters to the Editor, New Breed Magazine, Saskatchewan Native Communications Corporations, Suite 210-2505-11th Ave., Regina, Saskatchewan S4P OK6. Only letters signed and marked with a return address can be considered. (Name and address will be withheld for publication if requested). All letters become the property of the New Breed Magazine Saskatchewan Native Communications Corporation. The editor reserves the right to edit for publication.

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Achimowins



by Joan Beatty

Now that we've all gained five pounds over the Christmas holidays, it's time to roll up our sleeves once more, go on another diet, and make new resolutions for the coming year. We hope everyone enjoyed their holidays and we wish everyone the best in health and in all your plans for 1985.

Of course, 1985 is a very special year for the Metis people in Canada but particularly for the people in Saskatchewan. 1985 will be the year activities in Batoche and other places will center on commemorating the hanging of Louis Reil, a Metis patriot who was charged with treason for pursuing the rights of the Metis people. It amazes me to some extent as to the little progress that has been made to date and the patience of the Metis people as they continue their struggle for recognition. One wonders how long it will be before there are some results.

However, New Breed will continue bringing you up to date on upcoming commemorative events as they are announced.

In this issue of New Breed, we include more information on the recent AMNSIS meeting in Prince Albert. To echo sentiments that have already been expressed by many people who attended the meeting, it was one of the most productive ones I have ever attended in recent years. Not only did local people remain committed to keeping the Organization together, but they were not hesitant in expressing how they felt and the many problems they are facing in their immediate communities.

It also brought the point home to many of us who are still lucky enough to have jobs on the critical and desperate wish and need of Native people for employment. Over and over again, Native people spoke requesting help for meaningful training and employment. Northern people talked about the hardships they face everyday as they slowly lose control of a traditional lifestyle. One delegate from Michele Village talked about how hard it was to even get firewood. You now have to have a permit in order to get wood because of forestry leases.

The wild rice industry was also talked about quite extensively as northerners expressed fear of larger operators taking over one of their prime sources of income. The government has lifted the restriction of leases for wild rice production to include anybody.

I also attended an evening meeting between AMNSIS and the Saskatchewan Association of Northern Local Governments. Again, there was a good turn out of local people. There was agreement on both sides to work together in all areas.

Anyway, out of the days meetings, a number of resolutions were made and they are included in this issue for your information.

That's about it for this month. Remember if you have any questions or comments that you would like to make, don't hesitate in sending them in to us.
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E D I T O R I A L

The opinions expressed in this column are those solely of the author and do not necessarily represent the views of Saskatchewan Native Communications.

Jean-Paul Claude, New Breed Editor



PC'S UPSTAGE BATOCHÉ

By Jean-Paul Claude

As we enter this new and exciting year for the aboriginal people of Saskatchewan, who prepare to celebrate the commemoration of one hundred years since the Northwest (Riel) Rebellion of 1885, there is much that comes to mind.

I cannot help but wonder how the commemorative celebrations will be viewed by non-Native Saskatchewan, the people of Canada and their regional, provincial, and Federal governments. The eyes of the world will certainly be upon us throughout this very special year in our history and development as a people and a nation. I also wonder how the events of the coming year will lend themselves to the ongoing constitutional negotiations.

There is some concern regarding the celebrations themselves. I have heard talk about money not yet being in place to stage the special events being planned. It is still not

certain if the land which the Association of Metis and Non-Status Indians of Saskatchewan has been hoping to purchase in and around the Batoche battle site is to be in place this year or what stage the negotiations are at. I have even heard talk that the committee responsible for the celebrations is still not certain what events will actually take place. Whether this is due to poor planning or budgetary restraints is a matter of unjust opinion as I'm sure, whatever the cause, those involved are doing everything in their power to ensure a successful series of commemorative events.

My purpose in writing this article is meant to raise a question rather than a series of superficial doubts.

I can't help thinking, with the significance of the Batoche celebrations in view, it seems an inopportune time for the Provincial government to stage their own commem-

moration celebrations for as insignificant an event as Saskatchewan's 80th birthday.

The Heritage Days celebrations, in my view, are meant to draw attention away from the Batoche celebrations and this seems a sad way for a government claiming a spirit of cooperation, to behave.

The Heritage Days celebrations are poorly timed and seem to commemorate nothing. They will cost Saskatchewan taxpayers an exorbitant amount of money and will create shortages in the amounts available for the Batoche celebrations. The government is treating this occasion (Batoche) as only one of the many things to be observed this year. Even then, they've seemed to give it a very low priority.

No doubt, they would respond to this opinion by saying they are awarding X number of dollars to fund the Batoche celebrations. They would certainly claim this with an onion tear in their eye as they attempt to share their deep concern and regard for the Native people of Saskatchewan, their institutions and history.

However, I for one, will believe their actions sooner than their empty words and token allowances. I believe that if our provincial Conservative government really wanted to pay the respect due this historical commemoration, they would stand behind it and offer their full support rather than crowding the scene with their own less meaningful celebrations while depriving the Batoche Centenary Celebrations the respect and attention it deserves.

It seems sad that a people must compete with their own government when commemorating their history and honouring their dead. But then can we really expect more from supporters of a government who first darkened the history of this event with the unjust execution of its leader.

Batoche 1985

by Mary Morin

Batoche Centenary Committee

The Batoche Centenary Corporation's submission to the Secretary of State has been revised to reflect ongoing development modification of 1985 Centennial Commemorations and activities. The original submission included comprehensive plans for land and facilities at Batoche. The Federal Government, however, has been reluctant to forward funds. These funds were of immediate concern since grass seeding, tree planting and landscaping had to be started in the spring and summer of 1984 for 1985 activities.

The submission has indicated a request for \$2.9 million. Land purchase was and still is an immediate priority. So far, the federal government, through the Economic Development Branch, has granted \$27,000 toward land for developmental purposes. The Batoche Centenary Corporation, (BCC) has launched a national fundraising campaign for the purchase of land. This campaign is targeted at the top 500 companies across Canada, various interested organizations and the Metis people themselves. To date, \$20,000 has been pledged and \$12,100 received. \$4,000 has been applied toward the purchase of land at Batoche. The Association of Metis and Non-Status Indians (AMNSIS) has matched the \$4,000 to enable the deposit on land purchase to take place. Our special thanks to them for their generosity.

The Batoche Centenary Corporation has encouraged AMNSIS Locals to sponsor fundraising events toward purchase of land at Batoche. Such early events include a "Metis Achievers' Night" benefit, sponsored by the Cumberland House Local no. 42, a VHS Raffle sponsored by Roberta Kelly, Area Director of the AMNSIS West Central Region (Prince Albert), and an Art Raffle sponsored by the Batoche Centenary Corporation.

The Batoche Centenary Corporation has also received both financial and moral support from the

The State Of The Submission To Government

City of Prince Albert and the City of Regina. The Inter-provincial Steel Company (Saskatchewan has offered to provide steel structural materials for on-site land and facility development. Husky Oil Company intends to fund a number of curriculum projects.

Financial assistance from Secretary of State provided a staff person through secondment from December 1, 1983 to March 31, 1984. The position was further funded by an information grant of \$30,000 from

April 1, 1984 to December 31, 1984. The Secretary of State has also provided developmental money of \$30,000 which assisted in the promotional aspects of Batoche 85 and \$20,000 towards the communications aspect of the commemorations.

The Batoche Centenary Corporation expects a generous donation from the people of Canada as expressed through the Government of Canada. Since the submission has been scaled down, it has been further worked into separate smaller proposals and taken to different funding agencies and government departments. The BCC has not excluded the full-scale package, but has placed priority on most-needed facilities for 1985 with additional facilities to be developed, later.

The Batoche Centenary Corporation will continue its fundraising campaign for land, and will be the legal custodian of the land on behalf of the Metis People. This land would belong to the Metis people, their children and their children's children for all time. It would be a place for the Metis Nation to call its own. □

BATOCHÉ CENTENARY CORPORATION SCHEDULE OF EVENTS FOR 1985

March 26, 1985
Commemoration of Duck Lake Battle
- Gathering & Camp with Elders
- Wreath Laying Ceremony

April 24, 1985
Commemoration of Fish Creek Battle
- Gathering & Camp with Elders
- Wreath Laying Ceremony

May 12, 1985
Commemoration of Battle at Batoche
- Gathering & Camp with Elders
- Wreath Laying Ceremony

May 13, 1985 (tent)
Official Opening of Batoche, Metis People's Land
May 13 - Sept. 3, 1985
Daily Activities

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Constitutional Update

by Bonita Beatty

Last month's topic concentrated on the enumeration process and the methods that could be used to create a register or record of all Metis and Non-Status people in Saskatchewan. For the month of January, I would like to talk about the various constitutional meetings that were held and the outcome of these meetings. The reason for this is that I have been asked time and time again what happened in the constitution meetings that were held within the last two months.

SPRUCE GROVE ALBERTA

The Metis National Council had their Constitutional Policy forum on October 26-28/84 in Spruce Grove. The Board members and Executive from Alberta, Saskatchewan, Manitoba, British Columbia and Ontario met to discuss the direction the Council should take with respect to entrenching land and self-government in the constitution.

The first day was spent in talking about the internal business of the Metis National Council. Manitoba introduced a motion to vote using the delegate system. One of the biggest concerns raised against this motion was that its effect would greatly change the existing Metis National Council (M.N.C.), structure.

The existing structure is based on sharing the leadership functions among the five elected Provincial Presidents. There is no official leader. The effect of the motion would give the Provinces with the largest number of board members the majority vote, thereby doing away with the wishes of the other provinces. This motion was defeated. When it was re-introduced on the third day however, the delegates who remained at the meeting passed it.

The second motion by Manitoba (which was defeated the first day

but passed in the last day of the meeting) was to appoint a National Constitutional spokesman. The arguments for and against the motion ranged as follows:

Manitoba indicated that a national president was needed because the national duties of the M.N.C. executive restricted each president from concentrating on provincial matters.

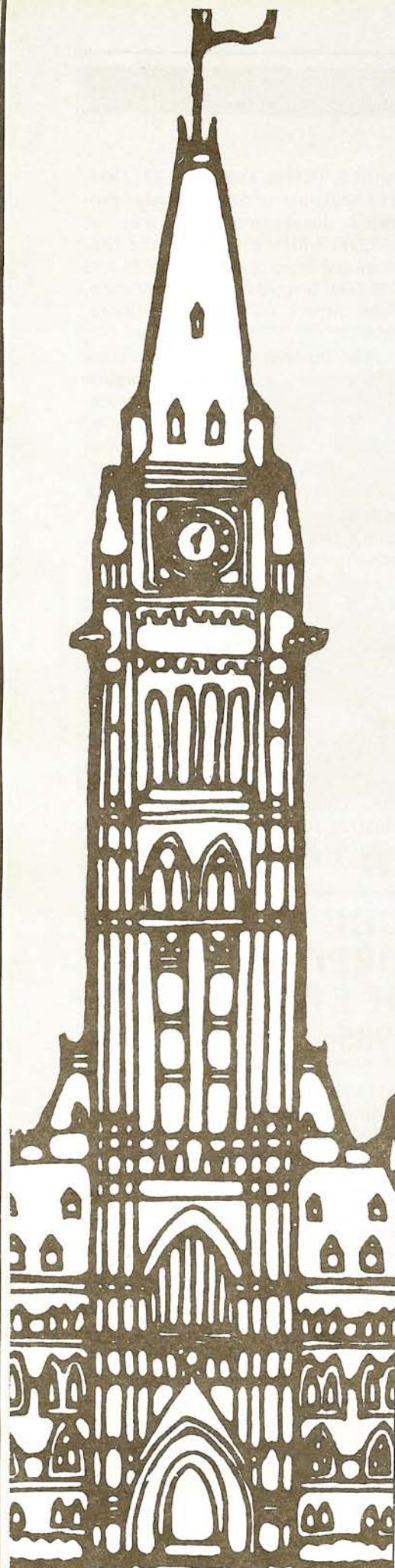
Saskatchewan was against the changing of the M.N.C. structure since it would leave the decision making to non-elected members. Furthermore, an appointed spokesman would only act as a smoke-screen so that the decisions made by the executive could not be policed.

The second day dealt with reports from Sam Sinclair and Clem Chartier on their trips taken to Geneva, Panama City and the Atlantic tour of Canada. They spoke of the need to let the world know (through the United Nations) about the constitutional position of the Metis Nation so as to gain their support at the constitutional talks. They also discussed an anti-trapping movement headed by Green Peace to ban leg-hold traps. Sam Sinclair said this movement must be stopped immediately because it would jeopardize the economic base of many Native Trappers.

Sam Sinclair and Jim Sinclair also commented on Pope John-Paul II's visit to Fort Simpson, which was later cancelled because of bad weather conditions. They expressed disappointment saying arrangements could have been made to have the Pope return the next day to meet the 2000 Native people waiting in Fort Simpson.

The remaining part of the day was spent in Panel discussions of enumeration, land, self-government and political autonomy. There was some question regarding the enumeration process and whether to

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enumerate (count) the Metis and Non-Status People at the same time. However, everyone did agree that it was important to create a record of all the Metis so that they would know the number of people they were representing.

One was that the Metis National Council should negotiate one national agreement to enumerate the Metis people only. The provincial affiliate (Saskatchewan, Alberta, etc.) would then have to negotiate separate agreements to enumerate the Non-Status at the same time. There was not much discussion on this except that Saskatchewan proposed that the national enumeration must include both the Metis and Non-Status Indians.

On the final day, many delegates left for home and those who remained, re-introduced the motion to appoint a constitutional chairman. Clem Chartier was appointed to that position and as the constitutional chairman.

Clem Chartier was appointed to that position and his prime responsibility is to prepare the Metis position for the next constitutional meeting in Ottawa.

SASKATCHEWAN MEETINGS

Local and area meetings were held in Glaslyn, Saskatoon and Prince Albert this past month.

On land-base and self-government, people were really concerned about protecting traditional lands including the seven Metis farms, Batoche and the Northern regions. The people indicated that they do not want to go into a reserve system yet

they see the need to identify enough land to be able to develop a good economic base for the Metis and Non-Status people of Saskatchewan.

They also said that the people who are not going to live on the land base must understand and develop self-governing institutions specifically geared to addressing the problems experienced by Metis and Non-Status people. These include political institutions in areas such as education, economic, communications and so on.

PRINCE ALBERT WORKSHOP

At this workshop, the local representatives had a chance to review all the material on land base and self-government as proposed by Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). Commitments were made by both the executive and local people to develop a formula to determine how much land Saskatchewan is looking for in terms of a land settlement. As well, the people gave a mandate to AMNSIS to stay united and develop a position for the Non-Status people as well. Therefore, much footwork must be done before the next meeting.

The next issue will deal with specific recommendations that evolved from the Prince Albert meeting. I also want to remind all locals that if you want information or want me to come to local meetings on constitutional issues, to call the main office in Regina at 1-800-667- 5625.



Delegates at PA workshop discuss issues



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AMNSIS MEMBERS PREPARED TO WORK

BY Jean-Paul Claude

Prince Albert - When over three hundred members of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), met recently in Prince Albert to discuss future economic development, strategies and land issues for the entire Metis and Non-Status community, one thing was immediately made clear. The delegates in attendance, who were there to represent almost every Saskatchewan community with a Native presence, had come to do some work and that is exactly what they did.

There had been reported speculation prior to the meeting that this would be the last time the membership would meet under the AMNSIS banner. There had been talk that the Metis and Non-Status members could no longer share the same podium to address their individual, though similar concerns. However, those over rated ideas were dashed against the proverbial rock as the delegates lost no time in setting the record straight.

As reported in our last edition, the first morning of meetings was devoted specifically to the issue of AMNSIS unity. The delegates were determined to end the loose talk and speculation that had crippled the Executive for too long, seeming to

prevent it from functioning as effective as it might. Many delegates stated that the Executive was told by the membership on a number of occasions that an organizational split was not desired but rather a mandate was repeatedly given to that elected body by the electors to work together on the constitutional issues of both the Metis and Non-Status Indian members. As certain elected members seemed intent to ignore that mandate by continuing to press for a split thereby causing internal friction, which was spreading its negative poison throughout the organization, it was time for the membership to take a direct hand and ensure the situation was finally and conclusively dealt with.

As one delegate so aptly put it, "We came...loaded for bear and we weren't going to allow anyone to send us home with skunk meat again. We came to do some work that desperately has to be done and I think most members feel as I do in that we will also have to remove any obstacles which continue to hinder the progress of that work."

Two proponents of a split between the Metis and Non-Status factions of AMNSIS, at the Executive level at least, had been Clem Chartier, then AMNSIS Vice-President

and Frank Tomkins, then AMNSIS secretary. The first news delivered to the assembly was that the Executive had been doing some house-keeping of its' own. Clem had resigned and Frank had received a non-confidence motion which in effect stripped him of his responsibilities. Although there are still some questions as to the legality of that move, most delegates seemed supportive of it.

Mary L'Hereux of Cochin, Saskatchewan responded to the action in the following way. "I felt sad when Clem left, but Frank is a different story. Perhaps he has been an asset to the community in the past but I have never personally seen any concrete work come out of his participation. As far as providing information, which should be his prime responsibility, I do not think that he had too much together. I have seen him promote policies contrary to those of both the Executive and the membership and I don't think people are willing to put up with those sort of things any longer. There is too much work to do right now. Important work such as preparing for the constitutional talks. This is going to take co-operation by the entire Executive. That is why they were elected and I think now that

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they know nothing less will be accepted by the people who elected them."

Another supporter of the general trend of events at the P.A. meeting was Larry Beatty of Deschambaulte Lake who said that he will have very positive things to report back to his local fellow members.

"I will be informing our people that as far as this organization (AMNSIS) is concerned, they are prepared to move in the direction that we want. As far as the unity question, there is no longer any question of a split and that is good. The Executive themselves have made moves to stick together and work together on the important constitution issues that are before us. We are so close to having our rights entrenched at this point that we can no longer put up with internal disputes which would affect that progress in a negative way. I think that our people in Deschambaulte Lake will be pleased."

Once the unity issue had been dealt with in the form of two motions which called for the retention of AMNSIS and Jim Sinclair as it's President and official spokesman of the Metis and Non-Status people of Saskatchewan, the entire issue was shelved and forgotten as all delegates seemed anxious to get on with the important issue of the day and purpose of the meeting.

The amount of work done was evident in the well thought out resolutions which were presented by the delegates on the final day of meetings. The resolutions were a result of a number of intense information meetings and discussion sessions. They provided a degree of insight into the relevant issues that have not been as evident for a long time. "People had done their homework in regards to the issues," Jim Sinclair stated. "I believe they know that we are all going to have to work together on these things if they are going to work. They have shown that they are willing to do their part and at the same time they have demanded that we (AMNSIS Executive) do ours. It was good to see."

The resolutions were specific and will serve to offer the AMNSIS Executive and workers the kind of direction they will need in order to ensure success in the areas of negotia-

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Rob Milen speaks on issues of land claims

ting a land base and developing a positive and realistic economic strategy for today and future generations.

The resolutions read as follows:

A. LAND CLAIMS BE IT RESOLVED:

1. That AMNSIS take steps to establish a land claims process on cooperation with governments.
2. That Metis lands be held by a provincial corporation. Local people should be allowed to set up councils to administer it and determine who can live on it and/or use the resources.
3. That if lands are obtained there should be a provision that they can not be sold.
4. That AMNSIS begin immediately to negotiate for the transfer of the Metis farms to the association or corporation established by it for the use of the members living in the immediate area of the farms.
5. That local people show their support for the Metis leaders during the next constitutional meetings of First Ministers by holding local demonstrations at government buildings in their area and with signs indicating their support.
6. That AMNSIS negotiate for a form of political autonomy for Metis governments which would give

them more rights than municipal governments including ownership of the land and control over the surface and sub-surface resources.

7. That AMNSIS Land Commission be struck to do a comprehensive Area by Area consultation with the people to look at and define the lands available, the acquisition, use and type of ownership. And that this Land Commission complete its work by December 31st, 1985. Recognizing that the urban situation may be different, part of the mandate of this land commission will be to identify the type of settlement desired by the urban Native community.

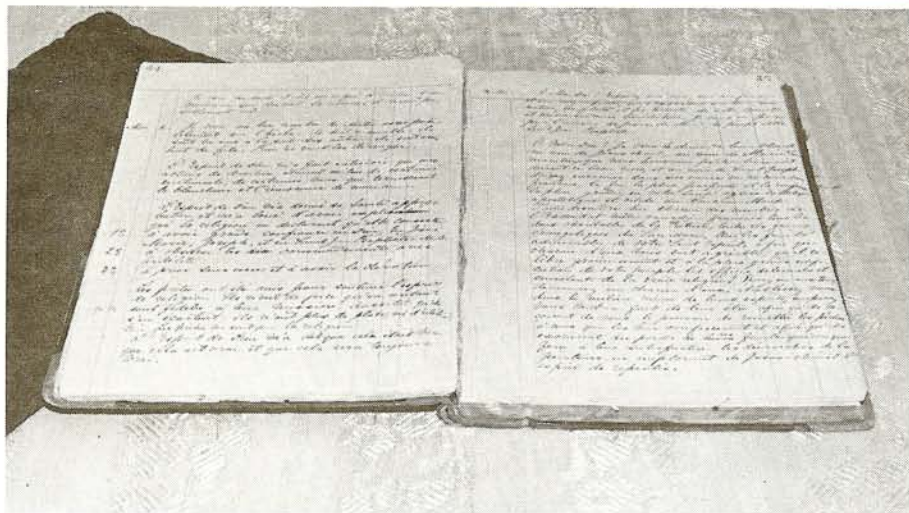
8. That the elected councils of the local governments have the power to determine what programs and institutions they have control over.

9. That AMNSIS seek a land base for its people where political autonomy rights can be practised.

10. That the land resources be developed so that the benefits are equally shared amongst all members.

11. That land not be used as collateral for loans so that they cannot be lost to the Metis people.

12. That lands be considered and preserved as a homeland for the Metis people regardless of where they choose to live. *con't on pg. 30*



Riel's diary returned to Saskatchewan

LOOKING BACK TO 1984

by Janice Pelletier

Another year has passed as historical moments are remembered. Many events were highlighted in 1984. Great achievements were recognized and serious problems were resolved.

Travel with us now as we recount some of the more momentous memories of the recent past.

One of the major events of the year actually occurred a short while prior to 1984. The Gabriel Dumont Institute of Native Studies and Applied Research officially opened its doors on December 13, 1983. The institute is located at 121 Broadway Avenue East. The ribbon cutting ceremony was performed by Donna Desmorais Chairman of the Dumont Management Board, Don Ross, Association of Metis and Non-Status Indians of Saskatchewan Board member, Dave Ross, Board member, and Colin Maxwell, Minister of Advanced Education and Manpower.

The year 1985 will be a momentous occasion for the Metis and Non-Status Indians throughout the world. The Batoche Centenary Committee (BCC), was established by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), in order to plan for this major event. Many of those plans focus on cultural and educational projects. Don McLean of the Gabriel Dumont Institute of Native

Studies and Applied Research, stated that the site of Batoche is more than a shrine. It is the universal symbol of all the Native people who fight to defend their homes, property and civil rights."

The First Ministers' Conference on Aboriginal Constitutional matters, in March saw various Native leaders from across Canada come together to deal with Aboriginal issues.

All of Canada's Aboriginal people were well represented at the conference. Among them were Sol Sanderson for the Federation of Saskatchewan Indians, Harry Daniels for the Native Council of Canada, David Ahenakew National Chief for the Assembly of First Nations, Jim Sinclair for the Metis National Council, John Amagoalik for the Inuit Committee on National Issues, George Erasmus for the Assembly of First Nations, and many other prestigious Native leaders.

Although most went to Ottawa with some very definite goals, and much hope for attaining long sought for rights, many came away feeling disappointed.

The constitutional meetings, however, were not a complete failure as was reflected later by Sinclair, who said that the Metis issue was discussed so extensively during the two day conference, "it was a real educational process for many of the

Premiers and the Canadian public. It explained many of the concerns that the Metis have as to who is responsible for them."

Clem Chartier, former vice-president of AMNSIS said the agreement to make identification of the Metis as one of the main items of the next constitutional conference was a small victory. Another plus for the conference was that the Batoche 85 Commemoration also received nationwide television coverage.

The diary of Louis Riel was purchased by the Saskatchewan governments from a group of private businessmen in Edmonton. AMNSIS president Jim Sinclair said, "the diary is a historical symbol to the Metis as they continue to fight for the same rights Riel did."

Concern about the uranium mines and in particular the uranium spill in Key Lake was a major issue of the year. This prompted much controversy from mining officials and governments as well as residents and other concerned people. On one hand there was concern expressed about the possible environmental effects, while on the other, mining officials stated there was nothing unusual about the spills at Key Lake. They said the company regularly checks the river and lake systems around those areas for uranium levels and that practise will continue.

The 1984 AMNSIS Annual Assembly was disappointing to many while others considered a rude awakening to the reality of native politics, particularly in reference to the Metis and Non-Status. Jim Sinclair said he was disappointed with the meeting because local people did not care about the issues, and seemed only interested in attacking him on a personal basis.

Clem Chartier, former vice-president of AMNSIS, called the meeting a failure because the decision to have elections early did not come about. Chartier believes the decision to split the organization should have been made this year.

Jim Sinclair reported that a lot of work had been done on constitutional matters ensuring that Metis issues were dealt with. He emphasized getting on with an enumeration process so as to determine the Metis and Non-Status Indian identification.

Clem Chartier and Frank Tompkins, former AMNSIS secretary stated that the time was now for the Metis and Non-Status Indians to go their own way. However, Rod Bishop introduced a motion of confidence in support for the present executive, demanding they work together on all vital issues. That motion was passed unanimously and reaffirmed that elections be held in 1985 as previously scheduled.

The cancellation of Pope John-Paul II's visit to Fort Simpson and the proposed meeting with the Aboriginal people of Canada was cause for disappointment amongst most Native people in Western Canada. Sinclair said, that a rare opportunity to deal with some of the real issues of the Aboriginal peoples of Canada was lost as a result of the cancelled meeting. "The Catholic Church played a very major role in our lives as far back as Riels days and even

up until today. Although Riel had some disagreements with the church he was always a strong and dedicated Catholic."

A public forum on Metis issues held in Regina in early October, dealt with the political-constitutional process, Metis identity, and economic and social conditions of Saskatchewan Native community. Sam Sinclair, President of the Alberta Metis Association, Fred House, British Columbia Association of Metis and Non-Status Indians, Jim Sinclair, President of the Metis and Non-Status Indians of Saskatchewan, Howard Adams, former president of AMNSIS, Wayne McKenzie, Executive Director, of AMNSIS, and Donna Pinay representing Saskatchewan Native Women were all in attendance.

AMNSIS hosted a conference on economic development in November. A rebuilding of strength and u-

nity for the Metis and Non-Status Indians of Saskatchewan was more then evident at this affair. Many came to the meeting expecting AMNSIS to split into two distinct groups, Metis and Non-Status Indians. This was dealt with through two major motions. One which specifically demanded the organization remain as it was and deal with both Metis and Non-Status issues. Secondly was a demand by the assembly to have the Metis National Council continue to recognize Jim Sinclair as true spokesman for the Metis people of Saskatchewan.

With that completed the conference members went to work to deal with the proposed economic strategies, and other vital issues which would have to be dealt with co-operatively in 1985. □

1985 Youth Year

by Janice Pelletier

The United Nations (U.N.), in it's earliest beginnings, recognized youth as a priority in their attempt "to save future generations from the threat of war" and to "make economic and social progress an international concern."

On December 17, 1979 the U.N. General Assembly adopted a resolution proclaiming 1985 International Youth Year (IYY), with special emphasis on participation, development and peace.

World wide concern is demonstrated by proclaiming 1985 the year of the youth. With respect for youth and an understanding of the contributions they can make for the future, the objectives for the year have been proclaimed as to:

- a. heighten awareness of the situation of youth, their needs and ambitions.
 - b. promote policies and programs relating to youth and their involvement in social and economic development.
 - c. promote participation of youth in society, in particular the achievement.
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The official IYY Emblem. It expresses the idealism and dynamism of youth, mobile and outward reaching, and projects the themes for the Year: Participation, Development, Peace. Participation is represented by the use of the multiprofile motif and Development by progressive shading. Peace, significant prerequisite for development, is symbolized by the traditional olive wreath of the United Nations emblem. The design was created by Lee Kaplan, an arts student from the United States.

- d. strengthen the ideals of peace, fellow respect and understanding of others.
- e. encourage co-operation at all levels in dealing with youth issues.

A Specific Programme of Measures and Activities for IYY, has been established by the General Assembly (UN document A/36/215). It has been set up at three levels, regional, national, and international. The priorities identified for action are:

- a. to increase the base of youth participation at national and sub-national levels.
 - b. to ensure access to education, technical and vocational training.
 - c. to focus on the concerns and roles of young women in development.
 - e. to promote intersectional community based activities for health education, nutrition, family planning and other welfare services for youth to facilitate health care.
- Proposals relating to legislation, legal matters, education and training,

NATIVE ECONOMIC DEVELOPMENT BOARD

I NATIVE ECONOMIC DEVELOPMENT BOARD

I continue as an active member of this Board. This requires a considerable amount of my time since I have been appointed as a member of the Banking Task Force and also have been made Chairman of the Task Force on Training Initiatives.

In regard to the Management Board, we have continued to meet on a regular basis. The Board has made a broad range of policies and has as well begun dealing with individual project submissions. In regard to policy, the Board established four general categories to which it would direct its funding. These include:

- funding for the development of Self-Sustaining Native Financial Institutions;
- funding for individual projects;
- funding for Community Economic Development;
- funding for special projects.

The Banking Task Force has completed its study and concluded that at this time it would not be feasible to establish a National Aboriginal Bank. The Consultants, as an alternative, are developing a plan for the establishment of a National Financial Holding Institution. Their report is presently under study and the provincial Native organizations will have to determine how they can relate to such a national institution. It must be structured so as to enhance and strengthen the efforts of Native financial institutions established on a regional and provincial basis.

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The Training Task Force has held several meetings and one Workshop. It has not as yet finalized its work. As soon as its task is completed, a detailed report with recommendations on training initiatives will be prepared.

II AMNSIS INITIATIVES UNDER NEDP

AMNSIS has taken two major steps under the NEDP Program. First, it was successful in having its proposal for a developmental project to plan and establish an Economic and Financial Institution approved. We have now completed staffing arrangements. Work is beginning on putting together the detailed plans for the AMNSIS strategy. A new Corporation, the Saskatchewan Native Economic Development Project. This work must be completed and our new institutional structure must be in place by August 1, 1985.

AMNSIS, as well, through Dumont Institute put forward a proposal for the establishment of a special Scholarship Fund for Native students in Saskatchewan who are doing training in economic development and related areas. This proposal has now been recommended to the Minister for approval by the NEDP Board. This money will be invested and the interest will be used to provide scholarships to Native students. We should be in a position to begin providing some scholarships during the school year 1985-86.

III STEP II

After much work with Dumont Institute and a good deal of political lobbying, we were successful in having our proposal for new training initiatives approved. The training is in areas such as Business Administration, Farm Management, Electrical Construction, and related trades. As a result, we have been able to expand Dumont training programs to five new Areas. This means that at present Dumont Institute has training centers in nine of the eleven AMNSIS Areas. We plan to expand and strengthen our training program in the future with specific emphasis on economic development related training.

IV CONSTITUTIONAL ISSUES

We have been working at both the national and provincial levels on constitutional matters and on related issues. In regard to constitutional issues, there are two main rights which we seek to have entrenched in the Constitution. These are land rights and self-government rights. All of the other rights we seek fall under these two main headings. Since governments have asked for more details, we have done work to develop detailed discussion papers on land and self-government issues. These were presented at our Prince Albert Workshop on November 20-22, 1984, to begin grassroot's discussion on these issues. An in-depth discussion paper on Self-Government was prepared by our Consultants. It examines the options for

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self-government, self-government models, and strategies to pursue these rights.

In regard to land issues, a comprehensive paper was also prepared looking at the process of identification and selection of lands, barriers to obtaining land, and a potential land claims strategy. As well, the Association has been studying the issue of Metis Farms and the Board has been directed to develop a proposal for the transfer of the farms to AMNSIS for use as an economic base for communities in the areas where they are located.

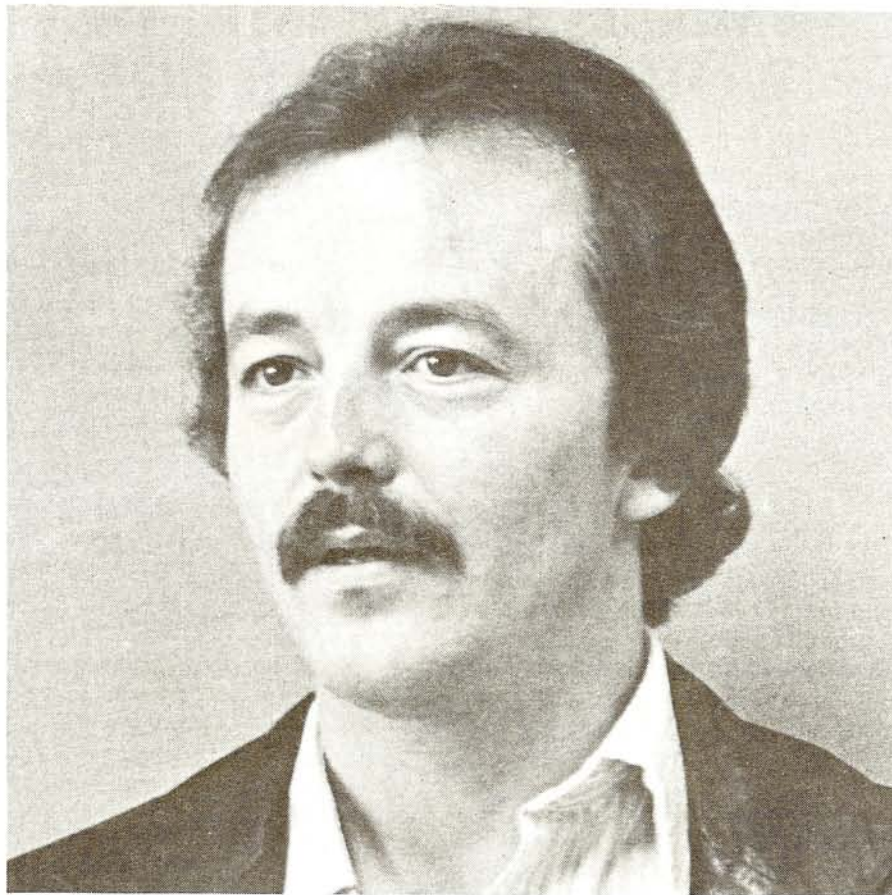
We have discussed constitutional issues with the Provincial Government on several occasions. There has been agreement that a joint committee will be established to pursue AMNSIS-Provincial positions on land and several AMNSIS-government committees will be established in the near future. The propose of these committees will be to establish a consistent AMNSIS-Provincial Government position on land and self-government issues, if possible. As well, the committees will attempt to begin to set out the frame of reference for an implementation plan.

At this point, the AMNSIS strategy will be to attempt to get agreement to entrench land and self-government rights in the Constitution in principle.

V ENUMERATION

The joint AMNSIS-Provincial Government Sub-Committee on Enumeration completed its work in early July. A report outlining a proposed enumeration strategy has been prepared and distributed. We now must work to have this strategy implemented nationally, if possible. Our alternate approach would be to carry out the enumeration in Saskatchewan as a trial run and then to have a national enumeration conducted following adjustments to the system to deal with problems encountered during the trial run. Copies of this paper were distributed at the Annual Assembly. As well, two MNC brochures on enumeration and registration have also been prepared and were distributed nationally.

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Wayne McKenzie AMNSIS Executive Director

VI NON-STATUS INDIAN ISSUES

As you know, there has been a move to attempt to break up AMNSIS and form two separate organizations; one for the Metis and one for the Non-Status Indians. This matter received considerable discussion at the Annual Assembly and it was resolved to keep the organization intact. This, however, did not satisfy those who were agitating for a split. This proposal received some support from some Non-Status Indian members of our Board since they were of the view that the Association had neglected the issues and interests of the Non-Status Indian members.

This matter was again thoroughly considered by the AMNSIS Board and membership at meetings in Prince Albert on November 19 to 22, 1984. Both the Board and membership were unanimous in their position that the organization must stay united. The membership also gave direction that AMNSIS pursue the interests of its Non-Status In-

dian members through direct consultations with FSIN and the Department of Indian Affairs. As well, the membership indicated that land and self-government rights must be for all of its members, not just for those who identify as Metis.

VII CONCLUSION

I have been involved in many other activities during the above period. These are detailed in the attached report and I will not comment on them. However, I believe the past six months have been among the busiest and most productive in the history of AMNSIS. As we build the foundation for self-determination, I believe we will see even more dramatic results and benefits in the years to come. □

Respectfully submitted;

Wayne McKenzie,
Executive Director

AMNSIS ECONOMIC DEVELOPMENT WORKERS OFFER LOCAL SUPPORT

Regina - The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) have started up their own Economic Development Fieldworker Program. It began in late April of this year following approval and funding from the Special Agricultural and Rural Development Agreement (ARDA) Program.

Geared to provide technical support to individuals or groups of Native people in achieving their economic needs, the program's overall mandate is "the promotion, planning, development and technical support for economic development with and on behalf of the Metis and Non-Status Indians of Saskatchewan".

The co-ordinators in each area of the province are: Rae Davie, La Ronge; Norman Johnson, Buffalo Narrows; Bob Isbister, North Battleford; B.J. Bassett, Prince Albert; and Senior Co-ordinator, Gerry Gallant, Regina; and Jim Durocher, executive member of AMNSIS.

The co-ordinators' duties include taking the clients through the process of understanding what business development is, what it takes to get into business and the kinds of information he needs. The co-ordinator also acts as an advisor to the process, opening doors, establishing key contacts and finding information about business markets, costs and financing.

"A lot of the work is basically spending time with clients and taking them through the hoops," said Gallant. "It's an advisory, educational process. Once that's undertaken we help prepare the proposal that will go to funding sources like Special ARDA, the commercial sources like the banks, and others that may be available. We also get involved in the follow up to ensure the business gets underway," said Gallant.

To date the co-ordinators have a total involvement in 76 individual



Forestry Management, a northern priority

type projects and 19 group projects in a variety of business and employment type initiatives.

"We're involved in anything from a small business to a sporting goods store and service station. There's a lot in the service sector, some in forestry, and some in general employment areas," Gallant said.

We're hoping to expand the program with two more field workers and support staff. As well, we want funding for two more years as we're only funding until March of next year, Gallant reported.

Each area co-ordinator has individual developments and group initiatives within economic development in their area, in the Buffalo Narrows area, the group initiatives include Ile la Crosse Development Corporation, Forestry Development planning and wild rice development.

The North Battleford area group initiatives are in Lloydminster Husky Upgrader. The co-ordinator Bob Isbister is presently undertaking a business and employment survey in the area to capitalize on Husky Upgrader opportunities. Other group ventures are Onion Lake Local-Firewood Harvest Employment Project and Glaslyn Community Development Corporation.

In Prince Albert District, Jamie

Bassett is working on three major proposals, namely a furniture plant in Marcelin, a student housing facility in Prince Albert and a woodfire power plant in Big River.

Rae Davie is doing a planning proposal for a community based forestry development strategy in the North as well as research in the wild rice industry.

In Regina Gerry Gallant has done work with the Swift Current, Yorkton, Moose Jaw and Regina areas. Smaller communities like Abernathy, Marshall, Lebret, Fort Qu'Appelle, Regina Beach, Sintaluta, Kamsack and Esterhazy also have projects under construction.

A total of 18 individual projects are being developed. Group initiative projects are limited in this area so far, but involvement has begun with the Riel Local Development Co-operative, the Moose Jaw local and with the Kapeechee Centre in Fort Qu'Appelle.

The principles under which the program is organized, structured and delivered are based on self-determination. The program focuses specifically on Native economic and employment development; so the co-ordination efforts also include directing the efforts of other agencies toward Native economic development.

Jim Durocher, the Treasurer of AMNSIS, had a different point of view concerning economic development in Saskatchewan. "I know economic development is non-existent. The unemployment situation is really bad in the North. There are problems with the trappers and fishermen who want their projects to be a part of our program, and the government won't even look at their applications. They (government) don't think it's going to help anybody.

"We're under a lot of pressure from the trappers and fisherman. But the government says no, unemployment is still bad, and the future looks dim for people living in the North," Durocher continued. "Basically in a nutshell both governments (federal and provincial) are going to have to get together and start dealing with this issue".

"We only have five economic development workers throughout the province under the Special ARDA program. We're saying this is not enough. We need seven or eight workers and support staff to go along with it," Durocher concluded.

According to Gallant, "the overall picture of economic development in northern Saskatchewan is plagued with problems. There hasn't been an economic development strategy that has involved Northerners. It's been mostly a strategy where southerners have come up and tapped the resources whether they're in forestry, mining, or service businesses. The strategy needs to reflect northern involvement."

"Right now our program is a small part of that," Gallant said, "helping northerners get plugged into the system. Generally there is still an opportunity for economic development. Some communities have a weak economic base. They don't live in a forestry area, the fishing and trapping markets are poor, so it's not very economical."

"Wild rice is an opportunity that could be better organized in these areas. This takes development, money, time and planning. This is the kind of thing our program hopes to help with in a small way." □

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A BETTER WAY TO COMMUNICATE

At a recent Saskatchewan Native Communications Corporation's Board of Directors meeting, it was resolved that a communications committee be established in each AMNSIS area.

To date, Nap LaFontaine has already organized that committee in the south East area. LaFontaine, as chairman of the committee, has contacted Jean-Paul Claude, the editor of the New Breed magazine who will be printing the South east area news in the February issue of the New Breed.

These area communication committees are vital as the New Breed does not have the travel dollars or manpower to attend each and every local or area event.

The New Breed has set aside space for your area news as well. We encourage your area directors to show some enthusiasm and leadership and set up these valuable, communication committees. SNCC considers communication to be the key link in strengthening and unifying a community on an ongoing basis.

A NATIVE CHILDREN'S RETREAT

BY Adele Ratt

Kinosew Sepe Cultural Survival Camp is being set up as an alternative way of life and education for Native children of the north.

We are women who are concerned with the many problems this society has created for Native people. We see that the ones who are suffering the most are the children. Society does not offer Native children many opportunities to grow to their fullest potential and many children become swallowed up in a system which has failed them.

The children we want to reach are those that society is neglecting. Those who are victims of alcoholism, the education system, the welfare system, and generally the cultural genocide inflicted in all Native people.

We see an immense and immediate need for a camp such as we are proposing. There are many children who are in need of homes and who would otherwise be put into Non-Native foster homes in the South. These children are being taken away from their natural environment and very often lose their culture and identity as Native people. There are

also children who fail in adapting to the education system for many reasons. In some cases the parents can't cope and there is nowhere for them to turn for help. The children often become statistics for unemployment, suicides, alcoholism and welfare.

The only services available for these children are foster homes (usually non-Native), and group homes which if closely scrutinized, are relative to jails for children. We see these measures as dangerous and destructive to the children who encounter them. We see them as creating a violent future for our nations.

We believe that if we as Native people are going to survive in the future we must maintain our culture and traditions. Our children are the next generation's keepers of the land and our nation. If we do not now, address the problems we are facing and begin teaching our children the traditions, our nations will not survive and our children will suffer greater hardships than we have known. We must help them build a stronger future.

INTERVIEW

CAMPEAU SPEAKS OUT FOR NON-STATUS INDIANS

BY Jean-Paul Claude

New Breed recently spoke with Alvin Campeau, Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Area Director for the East-Central Area. We discussed some of the specific concerns of the Non-Status Indian members of AMNSIS. Campeau, himself a Non-Status Indian, spoke very candidly about some of the frustrations he is aware of within the Non-Status community.

Campeau stated the major pain in his side is that Aboriginal people have to fight or negotiate for their rights at all. "I do not recall any Aboriginal rights being relinquished at any time. When the Non-Natives came to this country they had nothing and they brought nothing with them. Today they control the entire economy while the Aboriginal people live in dire economic and social poverty. The Europeans have gotten fat on the riches of this country while the true countrymen; the Aboriginal people of Canada, often starve. They are forced to beg the Non-Natives to be allowed the simple necessities of life. Now that the Non-Natives and their governments are feeling forced to share the resources of the country with the people who they originally exploited those resources from, they feel hard done by."

J-P...What are the major differences in the issues pertaining to the Non-Native AMNSIS members as opposed to the Metis membership?

A.C....Very Little. Both groups of people are landless in their own homeland. In that respect they are fighting for the same objectives, the

establishment of a landbase within this country and some form of self-government so they can control that land base. Both groups have again decided that they will continue to struggle together within AMNSIS as they are really all in the same boat. The only problem however, is that we are projecting two unique positions. The first is by those members who would choose to be identified as Indian and a second position by those who identify themselves as Metis. We will be fighting for both positions as a single group of people and this could get sticky.

J-P...There have been a number of supportive mandates in the past and yet it has seemed the Association continues to struggle with this issue of separation. How do you see the mandate for unity delivered at this time to be any different? Have there been any changes that would prevent this issue from arising again?

A.C....There have been very definite changes. The Executive has delivered a non-confidence vote for the Provincial Secretary and they have also accepted the resignation of the Vice-President. Both of these people were strong supporters of the split and promoted that idea even though they did so as elected representatives and those views were not shared by the people who elected them. I think this alone will prevent the separation from arising again too soon. It will also kill a lot of the racist ideas that have been floating around recently.

I don't think that anyone will be able to use the racist rap again.

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Some of the skills we will be involved with are:

1. Basic northern survival
2. Cultural survival
3. Spiritual Survival (Native)
4. Creative survival and personal skills
5. Emergency first aid
6. Natural medicine and healing
7. Gardening
8. Native history
9. Treaties
10. Basic academics (reading, writing, math)
11. Society- outside influences - basic understanding of institutions and expectations.

There will be four words stressed which will represent a code of ethics or values we will live by:

1. RESPECT - one another, elders, all living things
2. LOVE - one another, land and water
3. HONESTY - with other, with self
4. SHARING - of self, of possessions

THERE WILL BE 3 LAWS OR RULES:

1. No alcohol or drugs
2. No abuse of firearms
3. No destruction of environment

The service will be open to anyone wishing to use it but it is designed for Native children. We want to provide a permanent home environment, but will be flexible in taking children under temporary care. We hope to have a summer program for parents wanting children to participate in cultural events for 2 months.

Our basic goals are:

1. To enhance understanding of northern Native culture
2. To maintain cultural identity of Native children
3. To help keep Native children in their own natural environment
4. To promote respect and understanding of the land
5. To maintain culture and traditions

For addition or information please contact:

**KINOSEW SEPE
CULTURAL SURVIVAL CAMP
LaRonge, Sask.
S0J 1L0**

Attention: Adele Ratt

They will not be allowed to say that Metis cannot speak for Non-Status or vice-versa because we are one group of people working towards common goals together. This was decided by the membership and I don't believe they will allow an elected representative to ignore such a mandate again. I believe we will go ahead and fight for these rights as one people.

J-P...Do you think there will ever be a time when this Association will no longer be able to address the interests of both the Metis and the Non-Status from the same platform? Do you think that an eventual split is in fact, inevitable?

A.C...I suppose there will have to be a split at one time or another, but I don't believe that will happen before the Non-Status members have achieved all their goals through the constitutional process. Once both groups have obtained a land base and the right to self-government, then and only then will a split occur.

J-P....While talking with you earlier, you stated that AMNSIS has established a Non-Status position but in many cases the people who that would affect are not aware that this work has been done. How do you see that problem of communicating their progress being overcome by AMNSIS?

A.C...That is true. Most of the talk at the community level has evolved around the Metis position because that is where people have seen the most progress being made. It is talked about so much that often people are not aware that AMNSIS even has a Non-Status position. This is the fault of the Executive and will have to be corrected. I think being aware of the problem is the first major step in correcting it and I think productive meetings like the one held recently in Prince Albert of economic development is the next step. I believe we have to find more positive ways of accomplishing this but right now I don't know what they might be.

J-P...Do you believe the racist and separatist attitudes are widespread or are they limited to a few more vocal members of the Association?

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Alvin Campeau AMNSIS Area Director for East Central Area

A.C...I believe the majority of people within our Locals realize that our political strength lies in sticking together. If we break up into two groups, then we will each have to fight as independent and smaller groups. This will weaken us as a people and it will also weaken our position and our ability to bargain with the federal and provincial government. Our people know that we have a tough struggle ahead of us and that is why they have chosen to remain as one unified group. The membership has given the word. They have said we are one people and will fight as one people for the rights of both Non-Status and Metis members. This is their decision and one which the elected Executive must honour.

J-P...Do you think that Jim Sinclair is the best person available to put forward the position of the Non-Status Members?

A.C...I suppose Jim is politically experienced and his knowledge of the Native people across Canada gives him a certain edge in being able to present a strong and convincing case at the First Ministers Conference. I must say that in all honesty, I have never seen a better

Native spokesman when it comes to dealing with both the provincial and federal governments. He knows the issues. He has heard them all. He has lived them all. He knows what we are fighting and he personally fights for the same things.

J-P...Sinclair has recently resigned as spokesman for the Metis National Council (MNC). At the same time, the AMNSIS membership put forward a motion in Prince Albert that would replace him as their MNC spokesman again. Is the MNC now obligated to comply with this motion?

A.C...Sinclair already has that right by virtue of his office and an earlier vote of confidence by the membership. They are not asking that he be allowed a seat at the conference but only that he be allowed to present the case for the Metis and Non-Status Indians of Saskatchewan at the conference. I see no problem in this and I do not see the MNC disallowing it.

J-P...The attendance and participation by those in attendance at the recent AMNSIS Meeting on Economic Development and land issues in Prince Albert was very impressive. I

Metis History

By Ron Bourgeault



Saskatchewan Archives Board

painting by R. Lindmere

In the last article we looked at the beginning of class struggle within the Red River during the 1820s. It began with the middle class traders who realized wealth was being taken out of the country and they were being used to do it. They felt part of the wealth should go to them because they were nationals to the territory.

This outward-directed class struggle was also the beginning of the national struggle. As soon as the middle class started to become conscious of their exploitation by a foreign power, they realized it was a result of their being dominated. It became a consciousness of colonialism. This beginning of this struggle against exploitation and colonialism. This became the beginning of a national liberation struggle.

Repression of individual traders by the Company took the form of declaring Free Trade illegal. Any person allowed to trade for furs on behalf of the Company, had to sign a legal contract stating they would buy their trade goods only from the Company and sell the furs to no one but the Company. This action kept the individual traders under control but only for awhile. The same action - the signing of contracts - was also done against the Metis middle class who were running transportation boats on behalf of the Company. These measures were undertaken to keep the middle class in a controlled position.

The Struggle For Land Reform

During the late 1830s the struggle re-emerged in a different form. It became a struggle against the Company's semi-feudalistic ownership of land.

The situation in the 1830s was a direct result of the land ownership and settlement scheme created in the early 1820s. Large land estates (hundreds of acres) were granted to favourite and loyal retired company officers and their Metis (Scots-Indian) children. It was their privilege, if they wanted, to grow and sell grains to the Company. Since they were both living off fortunes from

the fur trade they did not really have to produce agriculture and sell it. Medium land grants were given to the Selkirk Settlers to produce grains for the Company. Because the Selkirk Settlers' land grants were of medium size, they could afford to live off what they received from selling their grains to the Company. Workers and buffalo hunters, who received small grants of land or none at all, and were required to squat illegally suffered the most. The small amount produced and sold to the Company was used to support their low wages and low returns from buffalo hunting. The small land owners were, for the most part, French and Metis (French-Indian) the mass of the labour force.

The Hudson's Bay Company was operating a form of semi-feudalism within the fur trade. Although people received grants of land (some large, most small and others squatting), they did not completely own them even if they did have title. The ultimate ownership remained with the Company. It was similar to feudal lords who owned and controlled all the land and allowed peasants to settle and work the land if they paid rent. A similar situation applied to the Red River. Whatever a person produced had to be sold to the Company at a fixed Company price. The Company also owned and operated the only grain mill which was expensive. In the 1830s the small land owners were the first to demand land reform.

The overall colonial government at the time was the Council of Ruperts Land made up of Company officers. Below the Council of Ruperts Land was the Council of Assiniboia appointed and made up of Metis (Scot-Indian) and Europeans (Scots) large land owners and clergy, together with some resident Company officers.

In 1835 French Metis and small land workers made demands for land ownership, higher grain prices and lower millers fee. In 1835 a petition was presented to the Governor of Ruperts Land following a meeting of the small land workers.

"We, the Canadians (French) and Half-breeds established in the Colony of Red River, belonging to the late

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Earl of Selkirk, assembled all together, have unanimously the following resolution:

That George Simpson Esq. Governor of Rupert's Land be informed.....

That, persuaded as we are of the sincerity of his sentiments we do not doubt that the regulations formed in concert with the Council are all aiming and will tend to our advantage.

That, prompted by these feelings of joy mixed with those of confidence which this persuasion inspires us, we have recourse to Governor Simpson to procure for us, as much as by his power and influence, the effectuation of our demands as follows:

1. That we be assured of the legal possession of our lands, as soon as can possibly be conveniently done; for this purpose that The Executors to Heirs of the late Earl of Selkirk be informed of the earnest and respectful supplications made to them by the Settlers of this Colony for the payment of their lands at the price estimated and fixed upon by the late Earl of Selkirk himself, that is to say five shillings sterling per acre, payable with the produce of their respective lands; according to the testimony of persons yet living, who have been particular witnesses of his Lordships declaration and promise.

2. That the Heirs and Executors of the late Earl of Selkirk be informed of the low price of wheat in this Colony, discouraging the Settlers of their ever permanently settling themselves, except some regulations fixing a price proportionate to the expense of cultivators in this country, which in our humble opinion could not be less than five shillings sterling per bushel, saleable in seed or grain.

3. That the Millers fee be reformed, according to the clause or conditions of the contract of sale of the Colony Mill to Mr. Logan by Governor Pelly.....

These present petitions, we, the Canadians and half-breed Canadians, respectfully submit to George Simpson Esq. Governor of Ruperts Land, with the pleasing hope that he will do his utmost to obtain for us our humble demands; and we, on our part assure him our warm attachment and the most entire submission."

Four days later the British Governor of Ruperts Land, George Simpson, replied with a few concessions concerning land ownership. Although concessions were made, the Company still maintained rigid control over access to the land. The land ultimately remained the real property of the Company. On the Question of grain prices, the Governor claimed flour could be obtained cheaper in the U.S. or Canada. A few concessions were also made to the Buffalo hunters on the price of their pemmican. Following the Governor's reply to the small land workers demands:

"In reply to the address of the Canadians (French) and Canadian half-breeds of Red River Settlement, delivered to me at a public meeting held at Fort Garry on the 16th instant, I beg to assure them:

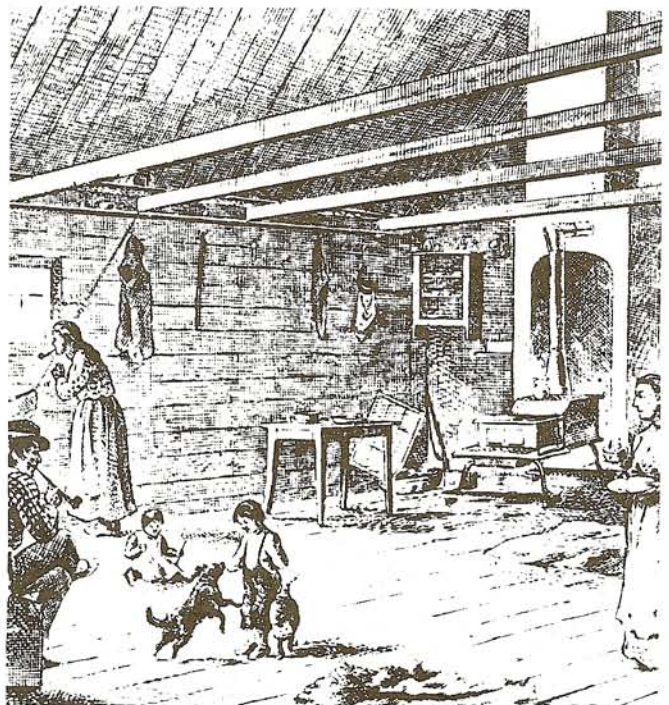
1. That I am much gratified by the whole tone of that address, by their respectful department at the said meeting, by the assurances they have given me of a love of good order, of their obedience to the Laws and Regula-

tions that have been lately determined on, hand of their support, when such may be necessary, towards the public well.

.....

3. In reply to their request on the subject of lands, I have to say: That such of them as may have been in the service of the Hon'ble Company and been settled on, or in possession of lands, previous to the 1st of June 1834...shall be assured of a Title Deed for three chains frontage or fifty acres of land, free of cost, and that they shall not be disturbed in the possession of any land they may have brought into cultivation exceeding that quantity.....if they pay for the same, within 5 years from the 1st of June, 1834, after the rate of five shillings sterling per acre in money or in farm produce. That the unmarried Sons of the age of 21 years of those already noticed shall be allowed 1½ chains frontage or 25 acres of land, free of cost, paying for any surplus quantity they may occupy as aforesaid, in the same manner and at the same price. That all persons settled previous to the 1st of June 1834, who may not have been in the Hon'bly Company's service, shall be allowed 1½ chains frontage or 25 acres of land, free of cost, paying for any surplus quantity they may occupy as aforesaid, in the same manner and at the same price. And that all persons who may have come from the Hon'ble Company's service to the Settlement since the 1st of June 1834 shall be allowed 1½ chains frontage or 25 acres of land, free of cost, paying for 25 acres more at 7/6 per acre.

But it must be distinctly understood that no person shall hereafter be at liberty to take possession of land without the special authority in writing so to do of. The Hon'ble Company's representative here, and that the practice of taking lands without such consent, building upon them, then selling them; afterwards taking possession of new lands, building upon and selling them in likemanner,



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"Interior of halfbreeds dwelling"

thereby making a regular trade of property which does not belong to them, must hence forward be discontinued.

4. In regard to the price of flour, I conceive that which The Hon'ble Company now pay say 11/6 p. cwt, to be very liberal. Flour of a superior quality to any produced in Red River can be purchased in the United States and in Canada at a lower price. I cannot, therefore, hold out any prospect of the price of this article being advanced; but in order to afford the Buffalo hunters an equal advantage to that which the resident Settlers enjoy, from the increased price given of late years for Beef, Pork and other produce, I am willing to give an increased price of 2½ (pence) per lb. for good pemmican, this ensuing season.

.....

6. I beg once more to assure the Canadians and Canadian half-breeds of my best wishes for their welfare and of my readiness at all times to attend to their interests.

It is easy to see from the reply that the British Governor was just playing with their demands. There were no real concessions that changed the circumstances of the people; just controlled reforms that were safe.

With the small concessions given by the Company, the struggles within the Red River were again compromised. However they were to arise again in the middle 1840s.

THE INDIAN LIBERATING ARMY

The struggle within the Red River began to decline as the reforms appeared to be affective. However, the struggle re-emerged in another area and attempted to sink roots within the Red River. In 1835 four well educated young Metis- John G. MacKenzie, John McLoughlin, Alexander R. McLeod and Charles McBain- were in upper and lower Canada receiving higher education. They became involved with Robert Dickson, a self-proclaimed colonel, who was trying to rid Indian groups in western North America from the domination of European and American colonialism.

These four, along with other sons of prominent officers in the Company, became involved with Dickson. It is quite likely they were stimulated by the radical politics emerging in the eastern colonies of Quebec and Ontario. In these colonies a struggle was coming to the forefront against British economic and political colonialism, the same colonialism being developed in the Red River. In these eastern colonies people were demanding responsible democratic government and economic independence from Britain. In 1837 the struggle broke into armed conflict. Established Canadian historians refer to this outbreak as a rebellion. In reality, it was a democratic revolution, similar to the revolution to occur in 1869-70 in the Red River.

The Metis and Indian Liberating Army intended to proceed to Sault Ste. Marie (a Metis fur trade settlement) and across Lake Superior gathering support along the way. Upon arrival in the Red River, they intended to gain support from the Native population to drive out

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the Hudson's Bay Company and establish Native state, independent from the political and economic domination of Britain. The following correspondence, from an informant to the Governor of Ruperts Land, reveals the intention of the Indian Liberating Army.

"...Mr. McKenzie has come down ostensibly to recover his health and join the expedition next Spring, which in the meantime proceeds on by Fond du Lac for Red River, where it is reported they are to found the Capital of a new Kingdom composed entirely of half-breeds and Indians. They claim the whole of the Company's Territory on their inheritance by birth...."

Overall, their strategy did not work. They gained no support while travelling. By the time they reached the Red River their numbers were too weak and small to influence the Indian and Metis population towards any action. Also, the Native population of the Red River might not have been politically ready to engage in armed revolt. The struggle was in its beginning stages and the people were only interested in particular economic issues and reform. To further undermine their influence, Governor Simpson co-opted two of the leaders by offering them insignificant Company positions which they accepted.

No great leap forward was accomplished during the 1830s, but it was the beginning of a struggle that was to reach greater heights as the political and economic system became more apparent. The democratic struggle against colonialism was to again re-emerge in the middle 1840s with the Free Trade struggle. □

notes

1. H.B.C.A. D4/102, f45 16 March, 1835 Petition From Half-Breeds of Red River Colony.
2. H.B.C.A. D4/102, c47 26 March, 1835 Reply By Governor George Simpson.
3. Minnesota Historical Society. Great Britain Foreign Office Papers James McKay to George Simpson, 7 Oct., 1836.

Recipes

Russian Beef Stroganoff with Wild Rice

1- cup uncooked wild rice
 5- cups cold water
 1- teaspoon salt
 2- lbs. sirloin steak (or round steak)
 1- lb. fresh mushrooms, sliced
 2- large sweet onions, chopped
 1/2- cup butter or margarine
 2- 8 oz. cans tomato sauce
 1- cup cultured sour cream
 1- teaspoon salt
 2- teaspoons Worcestershire sauce
 - dash of pepper

Heat rice, water and salt to boiling. Reduce heat and cover; simmer 60 minutes. Drain, rinse with cold water and drain well. Cut meat in very thin slices; brown in butter. Add mushrooms and onions; remove from heat. Combine tomato sauce, sour cream and seasonings; add to meat mixture. Cover and simmer for one hour. Serve over buttered hot wild rice. (serves six)

Stuffed Squash

1- medium winter squash
 1/2- pound bulk pork sausage

1- cup cooked wild rice
 1/2- cup cracker crumbs
 1- egg
 2- tbsps. chopped onion
 Salt and pepper to taste

Preheat oven to 350 degrees F. Cut squash in half; remove seeds and fibers but do not pare. Lightly brown pork sausage; drain off excess fat, combine with remaining ingredients. Stuff squash. Wrap in aluminum foil and bake 1 1/2 hours. (Makes 4-6 servings).

TIP: This also makes a delicious stuffing for chicken or turkey.

Wild Rice And Bacon

1- 6 oz. pkg. wild rice
 1- tbsp. minced onion
 6- slices of bacon

Crisp fry the bacon, dice and remove from skillet. Add the onion and allow to fry until straw colored. Do not brown. Add the cooked rice and bacon. Season to taste. Heat thoroughly, mixing well and serve.

THE DREAMER

by Marilyn Obey

Sometime during the night, the dreamer entered my being. I dreamed of the transition from the past to the present. If I could only draw, I think I could almost tell you about it more directly, so you could see it more clearly. I was having this problem living in the past and trying to cope with everyday modern realities. There are no more buffalo. Now in my dream, there was this form who spoke to me, I was telling him the difficulty I was having in coping. Do I still belong to the land as my forefathers did? Did I become urbanized living in the city? Is it okay to go ahead and live the life of urbanization with its trials and tribula-



tions, sorrow and happiness combined? In answer to my questions, this form told me, it was possible to still have this respect for the land, to be like my people before me, and yet go ahead with what I am doing at present. Then it slipped away from me. It didn't just disappear, but stepped into another world. I saw it enter into another dimension which had a view to it. It was filled with land and trees and sky and birds. It had no buildings in it. It waved at me as it stepped into this other circular dimension. It upset me. The dimension closed up and I was left waking up in my square bedroom, wondering why I dream these dreams?

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DIALOGUE

ON EDUCATION

By Keith Goulet, Director of Gabriel Dumont Institute of Native Studies and Applied Research

The idea of including Indigenous culture in the educational process has been expressed by Indigenous people from the earliest initial meetings with the Europeans. In 1753 Benjamin Franklin wrote:

The little value Indians set on what we prize so highly under the name of learning appears from a pleasant passage that happened some years since at a Treaty between one of our Colonies and the Six Nations; when everything had been settled to the satisfaction of both sides, and nothing remained but a mutual exchange of civilities, the English commissioners told the Indians, they had in their Country a College for the instruction of Youth who were there taught various languages, Arts and Sciences; that there was a particular foundation in favour of the Indians to defray the expense of the Education of any of their sons who should desire to take the Benefit of it. And now if the Indians would accept the Offer, the English would take half a dozen of their brightest lads and bring them up in the Best manner; The Indians after consulting on the proposal replied that it was remembered some of their Youths had formerly been educated in that College, but it had been observed that for a long time after they returned to their Friends, they were absolutely good for nothing beings neither acquainted with the true methods of killing deer, catching Beaver or surprizing an enemy. The Proposition however, they looked on as a mark of the kindness and good will of the English to the Indian Nations which merited a grateful return; and therefore if the English Gentleman would send a dozen or two of their children to Onondago the great Council would take care of their Education, bring them up in really what was the best manner and make men of them (Labaree, 1961: 482-83).

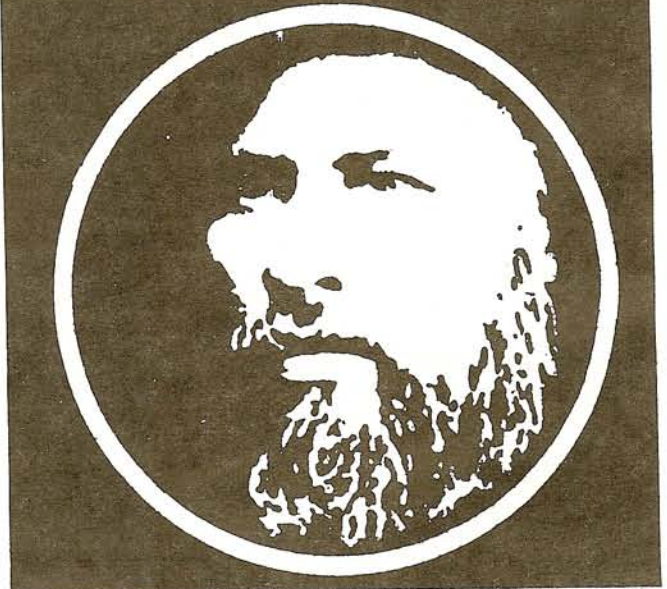
This section is, therefore, an expansion of the issue of Indigenous people and education. The goal is to justify and substantiate the pressing need of developing educational materials relating to Indigenous people. It will proceed from the statements, agreements, findings and recommendations from the international, national, provincial and local perspectives. The need for local perspectives. The need for local northern Native curricula is also clarified.

A UNESCO publication on textbooks was written in 1946. In the publication was a quotation from the 1889 International Peace Conference -

... textbooks be purged of false ideas about nations and war (UNESCO, 1946:2).

This idea of presenting false information and its effect on conflict have been known for a long time. It has long been implied that this false or distorted information has served as a rationalization towards the dehumanized treatment of certain racial and ethnic groups in our history.

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In December, 1965 the United Nations held the International Convention on the Elimination of all Forms of Racial Discrimination. The General Assembly, which included Canada, adopted a resolution whose immediate goal was to take effective measures against racial discrimination and to promote understanding through education among racial or ethnic groups. Article 7 which came into force on January 1969 agreed that:

States Parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promote understanding, tolerance and friendship among nations and racial or ethnic groups. . . (United Nations, 1969:6).

Four years later the General Assembly of the United Nations designated a ten year period starting December, 1973 as the Decade for Action to Combat Racism and Racial Discrimination. Article 12(a) is stated that there should be no discrimination for any reason or on any basis whatsoever in education and school systems (United Nations, 1973).

In August, 1978 the First World Conference to Combat Racism and Racial Discrimination was held in Geneva. The first solemn declaration of 125 governments stated that there should be no justification whatsoever with the unscientific doctrine of racial superiority.

1. Any doctrine of racial superiority is scientifically false, morally condemnable, socially unjust and dangerous, and has no justification whatsoever (United Nations, 1978:3).

In the very next declaration it was made clear that all people contribute to culture, civilization and the common heritage of humanity.

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2. *All peoples and all human groups have contributed to the progress of civilization and cultures which constitute the common heritage of humanity (United Nations, 1978:3).*

The implication of this statement is, that an educational system which excludes the culture and heritage of Indigenous people is guilty of transmitting racial prejudice. But education can also be used as an effective means of action against racism as the 1978 declaration also states:

Education and information can be transmitters of racial prejudice but can also be efficient means of action to combat racism and racial discrimination (United Nations, 1978:4).

In the programme of action, the conference recommended that governing authorities should take specific measures including appropriate assistance to persons belonging to minority groups in order to enable them to develop their own culture and facilitate their full development particularly in the fields of education, culture and employment (United Nations, 1978).

In order to further clarify the direction and implications of 1978, the United Nations made a Declaration on Race and Racial Prejudice at Paris in 1979. On human equality it was declared that:

... all human beings belong to a single species and are descended from a common stock. They are born equal in dignity and rights and all form an integral part of humanity (United Nations, 1979:12).

On educational potential it was declared that:

All peoples of the world possess equal faculties for attaining the highest level in intellectual, technical, social, economic, cultural and political development (United Nations, 1979:12)

It was further stated that the differences in people were social in nature:



Kieth Goulet Director of Gabriel Dumont Institute

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The differences between the achievements of the different peoples are entirely attributable to geographical, historical, political, economic, social and cultural factors. Such differences can in no case serve as a pretext for any rank-ordered classification of nations and peoples (United Nations, 1979:12).

In 1983 the Second World Conference to Combat Racism and Racial Discrimination was held. This time the importance of school curricula and teacher training were centered out. Background paper No. 10 on "Education and Research to Combat Racial Discrimination" stated that:

School curricula and teacher training are two of the most important areas in which action at the national level could be taken to strengthen the struggle against racism and racial discrimination (United Nations, 1983:1).

On a more general level Herman Santa Cruz mentions that education is key to the solution of discrimination in the cultural sphere. In Background Paper No. 2 "Racial Discrimination - A Study" he wrote:

If education is in many ways the key to the solution of the general problem of political, economic and social development, then racial discrimination in the cultural sphere is the most important and most crucial form of discrimination (United Nations, 1983:5).

The importance of curriculum materials has already been stated. In the realm of curriculum materials, a review of the literature quickly shows that the most pervasive transmitter of curricula is the textbook. In 1976, a research on educational materials stated:

Textbooks . . . are still the single most important teaching tool (Black, 1967:3).

Hilton (1969) reaffirmed this dominant role played by textbooks.

By the late '70s research into textbooks included its correlation with academic achievement. Heyneman et al (1978) stated that the availability of books appears to be the single most consistently positive school factor in predicting academic achievement.

In the area of social studies textbooks, Quillen (1949) then Shaver et al (1979) confirmed the textbook as the most basic and widely used educational tool. From an international perspective in 1983 the textbook was still considered as central:

Nothing has ever replaced the printed word as a key element in the educational process and, as a result, textbooks are central to schooling at all levels (Altbach, 1983:315).

Although it is very important to work towards the goal of a multimedia approach, one must not forget that the textbook is still a major component that has to be given serious and special consideration.

The textbook must not only be looked upon as an effective methodological tool or as an efficient technological unit. Its content and context must also be considered. The importance of the social context was raised by Cronbach in 1955:

One cannot really judge the functional contribution of the text alone for the text-in-use is a complex social process (Cronbach, 1955:188).

By the 1980s, researchers and educators had been convinced of the importance of the social context. Scribner (1981) concluded from historical investigations that the social community is a necessary unit of analysis in the studies of textbook use. She felt that most research on educational practice did not examine the social purposes and processes that operate in the background. Resnick (1981) added that both the social and cultural needs of the people must also be addressed. In 1983 Argiro Morgan wrote:

... readers must actively construct a representation or model of the text which is harmonious with their socio-cultural context, their prior experiences, and their situational goals (Morgan, 1983:313).

In the United States the issue of Native people and textbooks has been well researched. As early as 1927 a clear statement of the problem had been made. In that year the Grand Council Fire of American Indians made their presentation to the mayor and people of Chicago.

The Indian has long been hurt by these unfair books. We ask only that our story be told in fairness. We do not ask that you overlook what we did but we do ask you to understand it! We ask this, Chief, to keep sacred the memory of our people (Henry, 1970:2).

Over forty years later a team of scholars from the Indian Historian Press had this to report after reviewing over 170 classroom textbooks:

We Indians believe everyone has the right to his opinion. A person also has a right to be wrong. But a textbook has no right to be wrong, or to lie, hide the truth, or falsify history, or insult or malign a whole race of people. . . Misinformation, misinterpretation and misconception - all are found in most of the textbooks (Henry, 1970:7).

The negative and insulting portrayal of Indigenous people was confirmed in many other studies (Berry, 1968; Bolin, 1969; Cavender, 1971; Eleazer, 1935; Fuch, 1970; Henry, 1967, 1970; Prucha, 1971; Reynolds and Reynolds, 1974; Simms, 1980; Shaver et al, 1979; Special Subcommittee on Indian Education, 1969).

The bias of excluding the Indian from the textbook was emphasized by Vogel (1968). Besides defamation, distortion and disparagement, he felt that the act of complete omission or obliteration was the major problem. Indians were simply being excluded by most scholars

There were a few reasons given as to why the academics had decided to distort or omit Indian history. One historian simply wrote:

The truth is that many historians and educators have to be shaken out of academic amnesia and cultural narrowmindedness (Bolin, 1969:6).

Cultural bias and academic approach were centred out by this historian.

In the early seventies there was hope that things were changing. Divergent viewpoints and challenging historical interpretations were being welcome in some spheres. Prucha (1971) speculated that these new views and interpretations would sharpen our appreciation of the com-

plexities of Indian-white relations. He felt furthermore that this spirit of sympathy and justice would hopefully bring us the wisdom we needed to answer the questions.

By the mid seventies the issue of racism and textbooks was being made more explicit. Reynolds and Reynolds firmly maintained:

... that textbooks afford a convenient and concrete measure of the degree and nature of prejudice existing in school systems at a particular time (Reynolds and Reynolds, 1974: 532).

By 1977 racism had been dealt with in some textbooks. The Council on Interracial Books for Children (CIBC) noted the simplistic treatment.

To the extent that discrimination, racism and sexism are dealt with in textbooks, they are treated as aberrations, as isolated mistakes of the past. Since oppression is rarely examined from the perspective of its victims, these brief inclusions appear as footnotes to a grander, happier story. Yet, even these isolated "mistakes" are treated in a simplistic, casual manner which downplays their significance (CIBC, 1977:129).

CIBC (1977) and Fitz Gerald (1981) furthermore reported that while the books show the Indians struggling, we are not told who or what they are struggling against.

This led the CIBC (1980) to conclude that:

Racism in textbooks is not just a problem of blatant portrayals of one race as inferior, and the other as superior. It is also a distorted interpretation of the historical roots and the present condition of discrimination. Therefore, to simply remove stereotypic information serves only to lesson stereotypes, but not to increase understanding of the systemic nature of oppression. Without an accurate understanding of the historical roots of racial oppression and exploitation an understanding of the present is impossible. (CIBC, - 1980:39).

This need to have a thorough understanding of the roots of racism was also confirmed in England.

In our evidence to the Rampton Committee of inquiry into the Education of Children from Ethnic Minority groups, we argued that the development and promotion of multicultural studies did nothing to tackle the fundamental issue of racism (Sivandan, 1982, iv).

During a court case decision on affirmative action in an educational institution Justice Blackmun stated:

In order to get beyond racism we must first take account of race. There is no other way (Regents of the University of California v. Bakke, 1978: 2808).

In terms of resolving the problems of racism, Judge J. Skelly Wright wrote:

It is time to abandon the abstraction of "color blind" theory and admit that there is no such thing as a "color blind" approach to achieving racial equality (Wright, 1981: 245)

In order to understand the history of Indigenous people the system of racial discrimination also needs to be taken into account. Without an intergrated view of racism, one tends to ignore, belittle or simplify it. The approach to Indigenous history should no longer be blind to the issue of racism. □

UNE CHANSON DE VERITE; songs of the prairie metis

Lucinda Clemens - producer and singer
Morwenna Jones - piano and harmonium
Romano Pucci - flute and piccolo

The album, "Une Chanson de Verite...", is the most important recording of Metis folk music yet produced. Lucinda Clemens, Indian Head, Sask., has collected many French folk songs and has selected fourteen for this album. The songs (except for a few) were only available in written form until this album was produced.

The release of this album is timely because so many of these songs have passed from the knowledge of the Metis people. This occurred because of the loss of the French language in many Metis families. With the loss of these folk songs went a body of knowledge that, by oral tradition, had been passed down from generation to generation.

In the 1930's Margaret Compline of Regina researched and wrote an essay entitled, "Pierre Falcon's Chanson de la Grenouillere". It revealed the work of the "Metis Songster", Pierre Falcon, who composed his songs in the early 1800's in Red River. In 1959, Margaret MacLeod collected and published "Songs of Old Manitoba," where many more of Falcon's songs were written down. During the early 1960's Barbara Cass-Beggs visited Lebret, Saskatchewan and collected several Metis folk songs from Joseph Gaspard Jeanotte. She published the words and music of these tunes in her book, "Seven Metis Songs of Saskatchewan", which she dedicated to Monsieur Jeanotte. Lucinda Clemens has added to the research and ensured the preservation of this important aspect of Metis heritage.

The songs on "Une Chanson de Verite..." (A Song of Truth) are an interesting contrast to the fiddle music usually associated with the Metis. The songs are often plaintive and reflect serious themes and deeper feelings on nationalism, love and betrayal. Clemens sings the songs much as they would have been sung by the Metis years ago. The melodies are complex and unlike some folk music rarely does the melody repeat itself exactly, if at all. She has rearranged the music to approximate the original renditions.

The songs trace the lives of the Metis and reaffirm the strong French influence in our Meits heritage. "Falcon's Song", "Between the Forks and Carlton", "Riel's Letter", and "L'Adieu de Riel", reveal the bravado and the despair experienced in the Metis struggle for self-determination and justice. "Riel's Letter", written by Louis Riel to his sister for her wedding, was composed while Riel was in exile in Montana. Riel wrote:

...Apré mes travaux politiques, Vu les malheurs du Canada, Je suis venu vous voir en groupe, Chez mon ami, Norman Gingras...

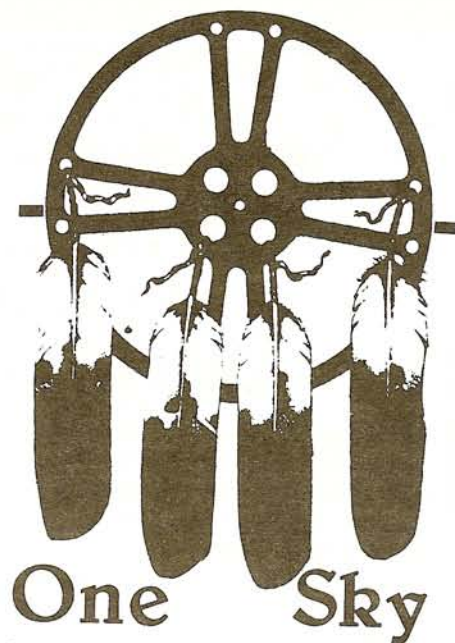
...After my political work, Concerning the troubles of Canada, I came to see you all, At the home of my friend, Norman Gingras...

Riel's lyrics may have been inspired by another song on the album, "Un Candien Errant", which is about a French Canadian exiled after the 1837 Rebellion. The exile writes;

...Si tu vois mon pays, Mon pays malheureux, Va, dis a mes amis, Que je me souviens d'eux...

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con't on pg. 31



A TIME TO CHOOSE
slide tape 28min. 1980
Chris Meissner & Jerry Horne

An overview of the social and economic impact of resource extraction, particularly uranium mining, in the American Southwest, northern Saskatchewan and Ontario. It compares regions where uranium mining has gone on for thirty years and Saskatchewan, where uranium mining is a relatively new industry. Available from SSCWD, 2 Floor, 1602-12th Ave., Regina, Sask., S4P 0L6

METIS & NATIVE UPRISINGS & THE LAND QUESTION

4 film strips/4 cte
Peter Charlebois, NC Press Toronto 1977

This is an audio-visual kit utilizing print information in the form of guides and questions. These involve a brief introduction which provides the context for the av and study material to accompany each film strip & cassette. This av is an excellent resource due to its historical information & accuracy.

Available from Gabriel Dumont Institute Library, 2505-11th. Ave., Regina, Sask.

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

ABORIGINAL BUSINESS WOMEN

“ORGANIZING FOR ECONOMIC DEVELOPMENT”

Winnipeg - In the past aboriginal women have not been able to take advantage of business opportunities for any number of reasons. Our prime reason has been that they have not had equal access to experience in management positions prior to becoming business owners. These women will now have the opportunity to meet and to discuss their common business concerns and to seek solutions to them.

An Aboriginal Business Women's National Workshop is being held in Winnipeg, Manitoba on January 11, 12, 13, 1985. The objectives of the workshop will be: 1) to identify needs and opportunities for business women; 2) to provide opportunity to share information among themselves and among fed-

eral and provincial departments and Aboriginal business groups; 3) to encourage innovation, greater participation by Aboriginal women in business; and 4) to facilitate access to government economic development.

In spite of many drawbacks, Aboriginal women are interested, eager and willing to participate in economic development. They are extremely varied in their specific areas of business expertise such as fashion design, art, photography, writing, research, journalism and law.

For anyone wishing further information on the workshop, please call or write Doris Young, Consultant, 2nd floor, 169 Pioneer Ave., Winnipeg, Manitoba R3C 2N8 or phone (204) 949-4788 / 949-4789.

THROW THE DOGS A WELFARE BONE

Saskatchewan taxpayers are paying the salaries of at least two welfare recipients hired to clean dog pens, exercise hunting hounds, and help Hunt Club members “mount their steeds” for their weekly ride, among other duties,” opposition House Leader Dwain Lingenfelter, told the Saskatchewan Legislature.

“When the PC government announced the Employment Development Program last March, it denied that it would be a work-for-welfare program. The government claimed the program would provide valuable work experience and on the job training opportunities for unskilled welfare recipients,” Lingenfelter noted.

“The Qu'Appelle Hunt Club case destroys that claim. One of the welfare recipients required to work

there was a journeyman electrician with nine years experience!”

“How does cleaning out dog pens and exercising hunting hounds qualify as on the job training for him,” Lingenfelter asked.

“At least one social worker has asked that funding for the Qu'Appelle Hunt Club under this Social Services program be investigated. I concur and urge the Minister to do a personal review of this case and report in full to the Legislature,” Lingenfelter concluded.

Qu'Appelle Hunt Club Inc. was registered as a non-profit organization on June 15th of this year. One of the club's Director's is Peter Grady, the former Deputy Minister of Labour and the current Chairman of the Workers' Compensation Board.

McKay Cleared

Prince Albert - Winston McKay, charged with nine counts of fraud in connection with his position as mayor of Cumberland House, has been exonerated of all charges.

Henry Goliath the presiding judge, made the court ruling in Prince Albert recently. □

MAXWELL SPEAKS OUT

Colin Maxwell, Minister of Advanced Education and Manpower wrote the following response to an article in the Northerner, a newspaper published in La Ronge, Sask.

REGINA — While the government of Saskatchewan certainly recognizes that unemployment is a serious problem throughout the country, we are very proud of the fact that Saskatchewan has the lowest rate of unemployment, and the highest youth employment rate in Canada and that our Job Creation Programs have contributed to these figures.

I would ask you to consider the following facts:

- In spite of increases in population and the labour force by 6,000 people over the last year, the province's unemployment rate has remained the lowest in the country.

- Since we (Saskatchewan Progressive Conservative Party) assumed office the labour force has increased by 51,000 and 44,000 more people are employed.

- The government of Saskatchewan has contributed some \$60 million in the area of direct job creation.

- We have continued with a \$120 million expansion in our technical training facilities which began in 1982.

This reflects a 60 per cent expansion in our training capacity over that which existed when we formed the Provincial Government. Mr. Shillington, in the unemploy-

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ment article, compares Saskatchewan's growth to that of Manitoba's and the rest of the country. While Manitoba has had an increase in employment, it is well known fact that the former Liberal Minister of Employment and Immigration and Manitoba MP, Lloyd Axworthy, pumped almost \$800 million more funding into Manitoba than Saskatchewan. I would therefore suggest, the exorbitant federal funding provided Manitoba, would result in increased employment in that Province. □

SANDY BAY GROUP HOME TO RE-OPEN

Social Services Minister Gordon Dirks today announced that the provincial government will provide funding to re-open the Oskietawin Group Home in Sandy Bay for northern youth.

The facilities of the Group Home were recently found not to meet fire and health regulations and require major renovations.

The Saskatchewan Housing Corporation commitment to the project covers approved capital costs to a maximum of \$162,000. The provincial government's Employment Development Program will contribute another \$31,601 to the project, creating six jobs for local persons associated with renovations. □

WINTER WORKS PROGRAM

Urban Affairs Minister Tim Embury and Rural Development Minister Louis Domotor today announced a Municipal Winter Works program that will provide \$4 million to urban and rural municipalities. □

GRANTS ANNOUNCED FOR COMMUNITY SCHOOLS

Regina - Education Minister Pat Smith recently announced government approval of grants totalling \$2,025,620 for the 1984-85 Community Schools Program.

The program is intended to address the problem of Native student attendance and achievement in inner city schools. A total of 16 schools in Regina, Saskatoon and Prince Albert are involved in the program.

This year, a program evaluation, showed that community schools are valued by students, parents and educators alike.

"The Community Schools Program has not only proven itself effective in increasing Native student attendance, but has also fostered Native employment and an increase in parent involvement in those schools," Smith said. □

EMERGENCY DEER AND GAME BIRD FEEDING PROGRAM

Wildlife biologists with Saskatchewan Parks and Renewable Resources are gearing up for the possibility of a major deer and game bird feeding campaign in southern Saskatchewan.

A small supplementary feeding program is already under way east of Moose Mountain Park where deep snow and low temperatures have combined to keep deer out of their normal winter habitat. □



"Sure I believe you caught a burglar in your tipi, but I don't believe that he got away and took off into the sky with a bunch of jumpers!"

Outside the Province

ANIMAL HARVEST ENDORSED

Central America - The World Council of Indigenous Peoples (WCIP) will support the rights of Native people to harvest wildlife.

WCIP, which has observer status at the United Nations (UN), and the right to speak to the motions and resolutions of the UN, passed a resolution to support, "the right of those Indigenous peoples affected to continue the harvesting in enhancement of their economies."

Larry Tourangeau, president of the Metis Association of NWT, Rod Hardy, president of the Fort Norman Metis local and Steve Kakfwi, president of the Dene Nation as well as other Canadian and US native leaders attended the fourth annual WCIP assembly in Panama, Central

America at the end of September.

The resolution also said that most Indigenous people the world over depend upon harvesting for food and as a means to make money. It warned of the growing power of the anti-harvesting movements, "to prevent or restrict Indigenous people from exercising this right (to harvest)."

Clem Chartier, a Metis lawyer and activist, was elected the new president of the WCIP at the end of the conference.

Representatives at the conference also took part in workshops dealing with economic rights, language rights and the constitutional rights of all Indigenous peoples. □



NATIVE ARTIST PASSES AWAY

Jackson Beardy an internationally acclaimed artist, died of a heart attack, December 8, 1984. He was forty years old.

Mr. Beardy was a Native from Manitoba, more specifically from Garden Hill Reserve, about 600 km northeast of Winnipeg. He was educated at the residential school in Portage La Prairie. □

NATIVE NORTHERNER GETS HIGH POSTING

Inuvik - Dan Norris, a Metis northerner, has been appointed director of the Government of the Northwest Territories, Inuvik region. He has been Assistant Regional Director in Inuvik for the past four years.

Norris was born 22 miles south of Inuvik and has spent his entire life in the region.

Richard Nerysoo, government leader, said, "I am personally de-

lighted at Mr. Norris's appointment. He has the full support of the executive council."

He began his career with the territorial government as Administrative Officer to the regional executive offices in the late sixties. By 1980 he had advanced through government ranks becoming the Assistant regional Director of Inuvik. □

NATIVE RIGHTS SLOW IN COMING

Ottawa- The federal Government recently proposed to entrench Native self-government in the constitution, but gained little support at the provincial level.

Federal, provincial, territorial ministers and Native leaders recently attended a two day closed meeting in Ottawa where an agreement was reached to meet twice more and then Page 28

again at a conference on April 2 and 3 with Prime Minister Brian Mulroney and the ten provincial premiers.

Native leaders indicated New Brunswick, Manitoba and the Northwest Territories reacted favourably to Ottawa's proposal. They also expressed disappointment because the majority of the prov-

inces refused to approve constitutional amendments for the April meeting. Changes in the constitution can now only be agreed upon at the constitutional conference in 1987.

Justice Minister John Crosbie said "We are prepared to achieve constitutional protection for aboriginal self-government as agreements are worked out on a regional or local basis. There isn't any doubt about our commitment to aboriginal self-government."

Harry Daniels, speaking for the Native Council of Canada felt some progress had been made, though it was slow in coming and hadn't accomplished much.

Marc Leclair, of the Metis National Council summarized the feelings of the Native groups when he said "the tempers didn't flare although they knew the amendments weren't coming." □

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13. That lands be held collectively rather than by a few selective individuals.

14. That resources revenue from land be used to assist in the funding of Native institutions.

15. That AMNSIS seek the self-governing jurisdiction the people want from the appropriate level of government rather than having only one level of government responsible for Metis people.

17. That AMNSIS make certain that it has adequate grassroots input into the land claims process as it progresses.

18. That in building self-government structures AMNSIS build on what it has rather than start completely new structures.

19. That AMNSIS should seek more input into and influence over non-Native institutions which provide service to its people.

20. That maximum fiscal and administrative responsibility over land and institutions be delegated to the regional and local councils.

B. ECONOMIC DEVELOPMENT

1. Be it resolved that SNEDCO give priority to establishing a Native Credit Union and that it find a means of providing its services in Northern Native communities now not served by existing financial institutions.

2. That SNEDCO consider either establishing or buying into a Trust company as one of its strategic investments.

3. That SNEDCO include in its mandate a strategy to assist Native people in the North to create an economic base. Example: develop forest potential, wild rice harvest, fishing, tourism, trapping, etc.

4. That AMNSIS adopt the SNEDCO concept presented in the discussion paper "Progress and Concept Report".

5. That SNEDCO have an active role in ensuring that a fair portion of the monies available to Special ARDA be made available for Native Economic Development projects.

6. That the current economic development workers be placed under the jurisdiction on SNEDCO so they can more effectively address the short term economic needs of Native people.

7. That SNEDCO not only assist small native businesses but also assist Native communities and groups to establish large scale enterprises such as major trucking firms.

8. That SNEDCO develop an education and training strategy to support the economic development strategy.

9. That SNEDCO give priority to the involvement of northern people in setting up the economic development strategy.

10. That SNEDCO develop some educational materials explaining banks, Trust companys and Credit Unions and the differences between them for distribution to the membership.

11. That SNEDCO employ Natives where ever possible, in the institutions it establishes to implement the strategy.

12. That SNEDCO prepare educational materials which explain the total SNEDCO concept in terms that members can understand. This should include audio-visual packages, brochures and other similar materials.

13. That Native organizations and institutions be encouraged to use the Native Credit Union for their deposits and banking services.

14. That the systems developed as well as the strategy be flexible so it can respond to the changing needs of Native people.

15. That job creation be integrated as an important aspect of the economic development strategy.

16. That SNEDCO planning groups meet with the Area Boards to get grassroots input and that there be one further meeting with AMNSIS

membership to report and discuss progress.

17. That the need for SNEDCO to be a self-sufficient institution be balanced with the development and needs of job creation of Native people and communities.

18. Be it resolved that SNEDCO's organizational and operational plan be developed to have two aspects - one for the North and one for the South.

19. That checks and balances be built into SNEDCO to ensure that political considerations do not override economic development needs.

20. That a monitoring system be built into the economic development strategy to observe and evaluate results and report these to the membership. The objective is to ensure that the Foundation and its subsidiaries remain responsive to the economic development needs of the Native people.

AMNSIS has chosen a course of unity and co-operation and this will no doubt lead to positive things for the entire membership in the months and years ahead. In this same spirit, the New Breed will support the wishes of the AMNSIS membership and it's general leadership by putting this issue of an AMNSIS split on the shelf where it belongs. They have decided it is no longer an issue and that is the way it must remain until the membership decides otherwise.

These same sentiments were also stated recently by Jim Sinclair, AMNSIS president during an interview with New Breed. "I won't discuss this (seperation) anymore because I made a commitment that because we had agreed to work together we will then make certain that we do not promote seperation by talking about it. We will only deal with issues that are confronting us," Sinclair concluded, "and the biggest issue before us right now is that of the constitutional work. We have alot of work to do in that regard. I have alot of work to do. I can't allow past disputes and difficulties to hinder our progress when we are so close." □

...if you see my home, My unhappy homeland, Go and tell my friends,
That I remember them...

The album's title is taken from "La Chanson de Falcon", written on the night of the Metis victory at Seven Oaks in 1816, in which he asks, "Would you like to hear me sing a song of truth?" Not all of the songs are serious, "The Drinker's Inheritance", is a humorous song wherein a man explains "why he sings so badly and drinks so well".

Lucinda Clemens sings in a mezzo soprano voice and delivers a tearful ballad or rousing paddle-song of les voyageurs with equal skill and ease. She did not include the fiddle on any of the songs because most of them were sung unaccompanied by the Metis. The album was recorded in Italy where Lucinda is presently performing.

You may expect that, with her classical music background, Clemens is in Italy performing a Verde opera, but for the past two years she has been bringing Metis history to the audiences of Europe. Lucinda Clemens has written and is performing a mini-show in which, "Metis folk-songs...are knit together by a commentary in story-teller's style that narrates the historical past and social customs of the Metis people." This production will hopefully be brought to the stage in Saskatchewan in the spring, when finally, the Metis will hear their own songs sung once more. If you want a preview of the performances, the album (produced by The other Opera Co. of Indian Head) is available at all SUNTEP libraries, through the Gabriel Dumont Institute in Regina or it can be purchased in album or cassette form by contacting:

L. Kliman,
3641 29th. Avenue,
Regina, Sask.
S4S 2P8

The cost of one album or cassette is about \$10.00, with tax, and if you order a large amount the price goes down accordingly. There is a "Listener's Guide" that comes with the record, or it can be purchased separately. It contains the lyrics, in French and English as well as background information on Lucinda Clemens' work. The album can be used as a resource for teachers of Social Studies, Music and French and can provide the Metis of Saskatchewan with a valuable link with their past.

The following books are available in some public libraries or through inter-library loans;

Cass-Beggs: Barbara, Seven Metis Songs of Saskatchewan, BMI Canada Limited, Don Mills, Ontario, 1967.

Compline: Margaret, Pierre Falcon's Chanson de la Grenouillere, Proceedings and Transactions of the Royal Society of Canada, Vol. XXXIII page 49, 1939.

MacLeod: Margaret A., Songs of Old Manitoba, Ryerson Press, Toronto, 1959.

EMPIRE CAFE

MCINTYRE & SASK. DRIVE

Fine family dining at prices that are easy to swallow are two of the best reasons why you should include the Empire Cafe on your luncheon and family entertainment list today.

Fred Mann specializes in Homemade pastries, succulent sauces and the fine European-style cuisine available in Regina. His only aim is to ensure that once you've eaten there, you will return and return and return. So plan to stop in today and join the crowd that knows good dining.

believe it would be safe to say that this is an improvement over earlier meetings. Do you see this happening and if so what would you attribute it to?

A.C...Yes, there is no doubt about it. The membership is definitely becoming less concerned with personalities and more aware of the issues. I believe they have come to the conclusion that they too have a responsibility to see that the battle for our rights are won. They have seen tension at the Executive level and they have seen how counterproductive that can be. They are not prepared to accept that sort of behavior from the Executive and they are no longer prepared to sit back and see all the work being done on their behalf with little or no input from themselves. The membership is now prepared to work and they are prepared to see that the Executive does the work they have been mandated to do as well.

J-P...How do you feel about the planned Batoche '85 celebrations?

A.C...I feel proud of what is happening in 1985 but I also feel a little sad. I, as a Non-Status Indian, am a full member in AMNSIS, and yet all you hear about in regards to Batoche is "The Metis Struggle". When we talk about the planned commemoration ceremonies, it seems we totally ignore the Indian people. We the Indian people and even many Non-Natives were as much a part of the 1885 Rebellion as the Metis. We supported those ideals that we were all struggling for; we fought and died for them. It was not only a Metis struggle. I would like to see my people, the Indian people, recognized for their contributions and sacrifices as well.

J-P...Where do you see the Aboriginal people being in ten years from now?

A.C...We will have accomplished our goals for a land base and the right to self-government. We will be self-sufficient, no longer dependent on handouts. We will be making our own way successfully. We will once again know the pride of our forefathers and so will the rest of Canada. □

SPORTS UPDATE

By Ron C. Bitternose

Recreation and Sports activities have been always an intergral part of the Native culture, however, 1985 should be more interesting, exciting and competative than ever before. This will be due to a large extent to the planned "Back to Batoche 1985" celebrations.

The Association of Metis and Non-Status Indians of Saskatchewan's Recreation Director, Claude Petit has some exciting events planned for this commmerative occasion and you are encouraged to plan now to participate in as many as possible.

Following is a brief list of these planned events:

Hockey Tour 1985

Place: Saskatoon

When: January 12,13,1985

How many teams can enter: 16

Evening events: Dance-January 11,12, 1985 - Saskatoon Indian/Metis Friendship Centre

Place: Duck Lake

When: February 2,3, 1985

How many teams can enter: 12

Evening events: Dance - February 2,3, 1985 -Duck Lake Belladome

Curling 1985

Place: North Battleford

How many rinks: 32

When: March 30,31 1985

Type: Mixed

Place: Saskatoon

How many rinks: 643

When: April 5,6,7, 1985

Type: 48 - Men and Women
16 - Junior

Place: Prince Albert

How many rinks: 32

When: April 20,21, 1985

Type: Mixed

Boxing Cards 1985

-January 26, 1985

Boxing Card
Regina

-February 2, 1985
Boxing Card

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Prince Albert

-February 16, 1985

Boxing Card (Hanbridge Hall)

Regina

-March 2, 1985

Silver Cloves

Prince Albert

-March 9,10, 1985

Buckskin Gloves

Saskatoon Indian and

Metis Friendship Centre

-March 16, 1985

Boxing Card (Provincial
Championships)

Jubilee Building

Regina

-April 6, 1985

Boxing Card

Regina

-April 6, 1985

Boxing Card

Prince Albert

-April 12,13,14, 1985

National Sr. Championships

Medicine Hat, Alta.

-May 3,4,5, 1985

National Intermediates

Sudbury, Ont.

For information in respect to above events Contact:

Claude Petit,
2-806 Victoria Avenue,
Regina, Sask.

Phone: 525-6721

Other upcoming events which might be of interest include:

Regina Second Annual Native
Hockey Tournament

When: March 2,3, 1985

Place: Regina Exhibition Stadium

Team entry 10 Old timers: 4

Entry fee: \$250.00

Please make cheque payable to Regina Native Recreation Committee

Saskatchewan Indian Federated
College will be hosting senior hockey games at the Kinsmen Arena on
January 14,21,28, 1985.

12:45pm January 14 - SIFC versus
Dept. of Indian Affairs (DIAND)

10:15pm January 21 - SIFC versus
Staff of SIFC

10:15pm January 28 - SIFC versus
Riel Local (AMNSIS)



For more information contact:
Darrel Mounsey at 584-8333 local 44

If you have any upcoming sports events planned in the near future, please do not hesitate to write or call us at Saskatchewan Native Communications. We will be happy to print that information in the New Breed.

AWARDS NIGHT 1985

Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), would like all AMNSIS locals and members to nominate high standard athletes and achievers, and also people who have devoted a lot of their time in community work for participation in a planned Awards night later this year.

These people will be recognized at our Spring 85 Awards Night, the place and time of which will be advertised in the New Breed magazine at a later date.

Please send all nominations to:
Claude Petit
AMNSIS Recreation Director,
2nd Floor,
806 Victoria Avenue,
Regina, Saskatchewan S4N 0R6
Phone: 525-6721 or
1-800-667-5625

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Two programs to help employers grow

Career Access and Canada Works Section 38 give businesses and other organizations new opportunities for growth. Communities can get the help they need to build new facilities.

Career Access

The Career Access program provides a wage subsidy to employers for hiring people who have problems getting a job, such as Natives or disabled persons. The program can help fund facility improvements to help disabled employees at work.

Any firm, organization or individual in business for six months or more may use Career Access.

For more information, contact your nearest Canada Employment Centre.

Canada Works Section 38

The Canada Works program creates immediate, productive jobs in difficult economic times. Section 38 activities should reflect the needs of the community and maintain or increase the skills of the workers.

The program offers funds to help an employer create three or more new full time jobs lasting from six to 52 weeks. Workers hired must qualify for unemployment insurance and will be paid an enhanced rate of benefits.

Private or non-profit organizations may apply for funding to get needed work done.

For more information, contact your nearest Employment Development Branch office of Employment and Immigration Canada.

CHRONOLOGY OF A NATION

The Metis Nation; where, when and how did it become? These are some of the questions we will be attempting to provide answers for in the next few months. We hear so much about the history of the Metis in regards to the events immediately preceding and following the confrontation of 1885, but seldom do we hear about the events leading up to that period.

This is to be an exciting year for all of us as we go forward into a bright new future of determined nationhood. To appreciate it even more we will need to know the whole story. The next seven issues of the New Breed will attempt to provide all the answers as we fill in the gaps of history of a proud nation, the Metis Nation.

This month we will relate, in chronological order, some of the major events which preceded and lent themselves to the first Metis uprising.

This Chronology is based on *The Life of Louis Riel* by Dr. Peter Charlebois, published by NC Press Limited, in 1976. It is part of the Sound Filmstrip Learning Materials Package *Metis and Native Uprisings and the Land Question*.

Dr. Peter Charlebois is a native of Penetang, Ontario, who has travelled to every battleground and historic site in Canada and the United States, connected with Riel, in preparing his book and he has assembled a notable collection of Riel memorabilia. Dr. Charlebois is an anaesthetist at Scarborough General Hospital.

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The First Metis Uprising

1670

May 2

King Charles of England grants a charter to "The Governor and

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Company of Adventurers of England Trading into Hudson's Bay. His cousin, Prince Rupert became the first governor of the Hudson's Bay to be known as "Rupert's Land".

1783

Formation of North-West Company by Montreal merchants.

1812

Earl of Selkirk, a large shareholder of the Hudson's Bay Company established a colony of Scottish highlanders on the Red River to counteract influence of the North-West Company.

1816

Battle of Seven Oaks, victory of Metis and North-West Company over Hudson's Bay Company and Lord Selkirk's settlers.

1817

Lord Selkirk restores settlement at Red River.

1821

Amalgamation of Hudson's Bay Company and North-West Company. Erection of first Fort Garry.

1831

Erection of Lower Fort Garry or the "Stone Fort"

1837

Gabriel Dumont born in St. Boniface in the Red River Settlement.

1844

October 22

Louis Riel born in St. Boniface.

1846-48

British Garrison at Fort Garry and the Stone Fort "for the defence of the British settlements" against U.S. incursion.

1847

May 17

Louis Riel Sr., becomes a hero when he breaks the Hudson's Bay fur monopoly.

1851

April 1

Louis Riel attends the School of the Grey Sisters in Winnipeg.

1854

December 1

Louis Riel enters the School of the Christian Brothers, near Fort Garry.

1857

Gabriel Dumont is married to Madelaine Welkey.

1858

June 1

Louis Riel leaves St. Boniface to attend school in Montreal.

September

Riel registers at the Semmaire de St. Sulpice.

1859

Establishment of the Nor'Wester newspaper.

Gabriel Dumont enters the service of the Hudson's Bay Company.

1861

"Doctor" John Schultz appears in Red River.

1862

Sioux Massacre in U.S. by General Sibley which drives the Indians into Rupert's Land, Canada.

Gabriel Dumont is elected Chief of the Metis tribe.

1865

Louis Riel leaves the College de Montreal to study law under Rodolphe La Flamme.

Beginning of the survey of the Dawson Road from Port Arthur to Fort Garry by the Government of Canada, without the approval of the Hudson's Bay Company.

1866

Louis Riel is engaged to marry Marie-Julie Guernon, but her father forbids it. Riel leaves Montreal for Chicago and eventually St. Paul Minn.

1867

July 1

Nova Scotia, New Brunswick and Canada enter Confederation under The British North America Act.

January 17

Schultz in jail on an assault charge is forcibly freed by his wife and friends.

1868

Founding of the "Canada First" movement in Toronto.

Drought, game is scarce in Red River.

Canadian Government authorizes the construction of the Sawson Road. John A. Snow Surveys at Ste. Anne des Chenes.

Gabriel Dumont gives up his wandering life and settles 10 miles south of Batoche.

July 28

Louis Riel, now 24, returns to St.

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Boniface.

1869

Gabriel Dumont meets Louis Riel at Pembina.

William McDougall appointed Lt.-Gov. of the new Rupert's Land in Ottawa.

June

British Parliament passes the "Rupert's Land Act", whereby upon payment of 300,000 Pounds the North-West is to become part of Canada.

July

Bishop Tache visits Ottawa enroute to Rome. Discusses the North-West situation with the government leaders.

August

Canadian Government sends more surveyors.

October

Col. John Dennis and Charles Mair arrive in Red River with one of numerous surveying crews sent by the Government of Canada.

Public meetings by the angry inhabitants of the North-West, who fear the loss of their farms.

October 1

1st date set for transfer of Rupert's Land and the North-West, to Canada.

October 11

18 unarmed Metis, led by Louis Riel, stop Webb and his surveyors working on Metis land.

October 16

At St. Norbert, a meeting of the Metis forms "National Committee of Metis". President John Bruce, Secretary Louis Riel.

October 21

The Metis erect a barrier on the Pembina Trail at Riviere Salle to bar entry of McDougall to Red River.

October 25

Riel and Bruce, called before a meeting of the Council of Assiniboia, are not convinced that they should desist in their course of action.

October 28

News of the barrier reaches Portage la Prairie, whose population is largely English speaking.

October 30

McDougall and his entourage arrive at Pembina. In the U.S. Customs House at Pembina, McDougall receives a letter signed by Louis Riel and John Bruce, forbidding him entry into "the Territory of the North-West without special permission" from the National Committee. Nevertheless he proceeds into New Breed/January/1985

the territory to an abandoned Hudson's Bay fort.

November

Gabriel Dumont rides south to assist Louis Riel.

November 1

McDougall's family moves into a local settlers house on a temporary basis - but stays all winter.

November 2

14 armed Metis inform McDougall he must leave the North-West by 9:00 a.m. McDougall obeys.

Riel and 120 armed Metis occupy Fort Garry.

November 6

Riel invites delegates from the English and French-speaking communi-

ties to discuss their grievances at Fort Garry.

November 7

News reaches outlying communities that the Metis have taken Fort Garry and stopped the mail.

November 16

Governor MacTavish issues a proclamation demanding the inhabitants cease their "unlawful acts and intents."

November 16-24

Convention for election of delegates from all districts to discuss formation of a provisional government.

con't on inside back page

con't from pg. 11

employment and economic activities, health, population activities, social services, environment and housing were also included.

The Government of Canada has established an International Youth Year Secretariat within the Department of the Secretary of State, to co-ordinate the activities in this country. In addition the International Youth Year Secretariat is also responsible for providing IYY materials and information, as well as programming financial assistance to youth groups.

Bob Freiderich, of the Department of Secretary of State in Regina, explained the IYY concept and its impact on Canadians. He said that ideas of a "social development nature" are being promoted, with special emphasis on activities run by youth for youth.

To compliment this concept are activities which will concentrate on the existing youth groups while utilizing existing community resources. Freiderich indicated that specific activities which will be prioritized are:

1. Analysis by young people of social, economic and political issues affecting their lives and the development of solutions based on their experiences.

2. Participation in the decision making process as in forums of discussions, in order that young people can gain understanding in order to make recommendations to decision making bodies.

3. Skill development, including activities such as:

- leadership development
- advocacy techniques

- organizational techniques
-project management and planning skills

4. Public education - the support of communication among youths and the general public. (re: social, economic and political issues through seminars and conferences, etc.)

5. Forming coalitions/networks - projects will be considered from newly formed organizations such as: coalitions of established groups or newly formed Ad Hoc Committees run by and for youth, to address specific issues of concern to youth.

Saskatchewan is comprised of various cultural groups. With this in mind, it was indicated that projects should emphasize cultural understanding and pride in ones heritage. Priority will be given to groups such as:

- a. socially and economically disadvantaged youths
- b. handicapped youth
- c. rural youth
- d. young women
- e. Indian and Metis youth

In order to become involved in addressing concerns related to IYY, you are asked to contact the nearest office of the Secretary of State.

Bob Freidrich
Secretary of State
200-2101 Scarth Street
Regina, Saskatchewan
S4P 2H9
Tel: 359-5540

Pat Calynuak
Secretary of State
505-230 22nd Street East
Saskatoon, Saskatchewan
S7K 0E9
Tel: 665-4146

con't from pg. 5

- Tours of Batoche area (gravesite, battle sites)
- bannock baking
- recreational activities
- campfire talks with Elders

Back to Batoche Days
*July 18-28, 1985

National Metis Youth Conference
July 18-21st
(Days only)

Workshops: Writers, Theatre, Musicians, Artists
July 19-21st P.M.
(Days only)

Aboriginal Music Festival
July 19th (Evening)
July 20-21 (Day & Evening)

Metis People's Rodeo
July 19th (Evening)
July 20-21 (Day & Evening)

Metis General Assembly
July 22-26th
(Days only)

International Indigenous Youth Conference
July 22-26th
(Days only)

Plays on Metis History
(Evenings)

International Pow-wow
July 26th (Evening)
July 27-28 (Day & Evening)

Commemoration at Gravesite
July 28th 9:30 A.M.

Erection of Monuments
11: A.M.

People's Conference at Batoche Land
1:00 P.M.

Feast for the Dead near Gravesite
6:00 P.M.

Commemoration of the hanging of Louis Riel (Regina)
November 16, 1985

- Procession to hanging site
- Silent protest
- Wake

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Important Message to Seniors

The Seniors' Home Repair Program has been designed by your provincial government to assist you in keeping your home in good repair.

When dealing with contractors please remember:

- 1.** Secure at least two cost estimates.
- 2.** **WAIT** until you have written approval from Saskatchewan Housing Corporation before going ahead with repairs.
- 3.** Do not sign any agreements with contractors prior to receiving written approval.

If you have any concerns or questions please call the Saskatchewan Housing Corporation.

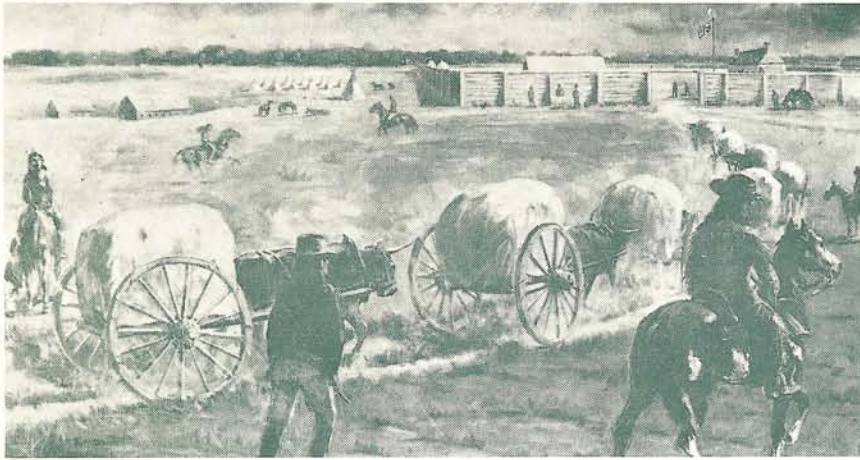
**Protect Yourself —
You'll Be Glad You Did!**

Toll Free Number — 1 or (112) 800-667-9850
Saskatoon - 664-6292 Regina - 565-4177
Prince Albert - 922-7540

Saskatchewan
Housing
Corporation



Hon. Sid Dutchak
Minister



November 25

News reaches Portage la Prairie that the Metis have demanded and received the keys to the gates and safe of Fort Garry.

November 26

John A. MacDonalld delays issue of the Proclamation of North-West Transfer.

Future Provisional Government adopts its own *Fleur de Lis* Flag.

November 27

Riel accepts compromise in meeting with English Metis at Fort Garry. Provisional Government agreed on.

November 30

11:30 p.m., McDougall and his party leave Pembina and cross into Canada, where he reads, December 1, his illegal Proclamation "taking possession of the North-West Territory for Canada".

December 1

Date originally set for transfer of North-West to Canada.

Col. Dennis, the Chief Surveyor, is appointed "Conservator of the Peace" by McDougall. He moves his headquarters from Winnipeg south to the abandoned Hudson's Bay fort and begins to raise an army and arm renegade Indians.

Meeting at Fort Garry draws up a "List of Rights" to be presented to McDougall at Pembina.

December 3

Riel posts armed guards around Schultz's store in Fort Garry.

December 4

"List of Rights" publicly proclaimed in the Red River district.

December 6

Metis guards arrest anyone leaving or entering Schultz's house, 'Fort Schultz'. However, this loose surveillance is easily avoided.

Governor-General John Young's Proclamation promises amnesty for Red River insurgents but they are not informed of it at this time.

December 7

In front of 'Fort Schultz', Louis Riel reads and tears up the latest proclamation of Col. Dennis. Armed occupants of 'Fort Schultz' send 3 delegates to Louis Riel who imprisons 2 of them. Then 300 armed Metis and a large cannon give the occupants of 'Fort Schultz' 15 minutes to surrender.

December 8

2:00 a.m., 47 occupants of 'Fort Schultz' are imprisoned in Fort Garry.

Provisional government formally issues "Declaration of the People of Rupert's Land and the North-West", a restatement of their rights as they say them.

December 10

The Metis raise the flag of the future Provisional Government over Fort Garry to the sound of musket and cannon fire.

December 11

At 3:00 p.m., the prisoners are moved from rooms inside Fort Garry to the more secure jail cells outside the walls.

December 12

Rev. Young visits prisoners. The Metis are not strict jailors.

December 13

Prisoners in Fort Garry learn that Col. Dennis has deserted them.

December 22

Metis hold a meeting in Fort Garry.

December 23

John Bruce resigns as president of the Metis National Committee and Louis Riel succeeds him.

December 24

Prisoners learn the proclamations of

Dennis and McDougall and their own subsequent acts were illegal.

December 25

Rev. Thibeault and Col. Charles de Salaberry arrive in Red River and are confined to St. Norbert.

Friends send the Fort Garry prisoners roast beef and plum pudding.

December 26

Riel meets with Rev. J.B. Thibeault and de Salaberry, agreeing to let them meet with the National Committee.

December 27

Formal dissolution of National Committee of Metis and installation of the Provisional Government.

December 28

Donald C. Smith, head of the Hudson's Bay Company in Canada and an agent of John A. Macdonald arrives in Fort Garry and is denied entrance.

Occupational Choices Program

Wascana Institute has openings in the **Occupational Choices Program** commencing February 18, 1985.

This Competency Based Education program, which is a maximum of eight weeks in length, is designed to give individuals with uncertain career paths an overview of a wide range of occupations including the programs in the Industrial and Technical Division.

Individuals in this program will become oriented to skill requirements, work environments, and skill practice. Career Counselling will also be available. When the individual has made a career decision, application may be made to the program of their choice.

For further information and application forms, contact:

The Registrar
Wascana Institute
of Applied Arts and Sciences
P.O. Box 556
Regina, Saskatchewan S4P 3A3
Phone: 565-4314



Saskatchewan
Advanced
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Hon. Colin Maxwell
Minister

Saskatchewan HERITAGE 1985

Commemorating our Past, Building our Future

In 1985 it's *Heritage Year in Saskatchewan*. We're marking the 80th Anniversary of our Province, the 100th Anniversary of the North West Rebellion and the International Year of the Youth.

The theme for Heritage Year is commemorating our past building our future. It is a look back at where we've been but just as importantly a look ahead to the promise of tomorrow.

That's why we need your involvement. We are asking every community in Saskatchewan to put together a major program or event for Heritage Year.

To help you with Heritage Year Activities we have established a Community Activities Grant Program, that is available to every Saskatchewan community.

1985 Heritage Year will be a exciting year, full of special programs and events, so start planning in your community today.

For more information contact your local Heritage Year committee.

