

# NEW BREED

Vol. 20 – No. 5

May/June 1989

## *Government sells Metis farms*

Gabriel Dumont Institute  
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REGINA, SASK.  
S4N 0Z6  
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### *IN THIS ISSUE:*

- *Metis protest sale of farm*  
*Changes Necessary in Northern Education*
- *First Nations Child Care Inquiry*



## EDITOR'S MESSAGE

Dear Readership:

This combined issue of May/June 1989 also marks a time when the current communications program is under review. All three positions within New Breed are being filled in the near future. New Breed is seeking a journalism team - with an editor/manager and two writer/reporters. Desktop publishing will be examined and possibly implemented. It is hoped staff can be selected to represent the geographical differences within our province and that we will have coverage of both urban, rural and northern issues.

In the meantime, New Breed will continue to publish - and the Saskatchewan Native Communications Corporation Board of Directors will be meeting shortly to make some important program decisions. It is felt necessary to work towards improving the quality of the publication.

Readers have sent comments and we have tried to incorporate some of these in this issue. We also have tried to have a number of issues covered in this paper.

Metis farms, land claims, housing, child care and education are only a few of the many issues facing our people and this issue of New Breed covers these and others. There are very many issues and concerns facing our people and it is New Breed's responsibility to ensure coverage of these.

We have also included a "Readers' Viewpoints" page in this issue and we welcome your contributions to this. We hope you will enjoy this issue of New Breed.

Sincerely,  
Donna Pinay.



# NEW BREED

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

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

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## SASKATCHEWAN NATIVE COMMUNICATIONS CORPORATION EMPLOYMENT OPPORTUNITIES

The S.N.C.C. is responsible for publishing New Breed ten times a year and for coverage of the issues and concerns facing Metis and Non-Status Indian people in our province and elsewhere.

The S.N.C.C. requires a three person journalism team skilled in all aspects of print media including desk top publishing. The following positions are available:

**EDITOR/MANAGER** - responsible for the overall publication and for program man-

agement. Previous editing experience is essential.

**WRITER/REPORTERS (TWO)** - responsible for coverage of issues and current events within Saskatchewan. Some travelling will be required.

An understanding and awareness of Native culture and concerns is essential. Fluency in a Native language would also be an asset.

Deadline for applications is June 22, 1989.

Resumes and samples of publications/articles should be forwarded to:

Murray Hamilton, Chairperson  
Saskatchewan Native Communications Corporation  
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For further information, contact the Chairperson at 244-4950, FAX 373-3755



# Metis protest sale of Silver Lake Farm

by Murray Hamilton

The promises of protection for the existing rights of the Metis within the Canadian Constitution seem empty days, particularly for the Metis in the community of Green Lake, Saskatchewan.

The provincial government recently announced the sale of three Metis farms in the communities of Green Lake and Ile-a-la-Crosse. In a press release issued May 1989, Metis Society of Saskatchewan Provincial Secretary Gerald Morin stated that while the M.S.S. were pleased to see the Ile-a-la-Crosse Farm and the Central Farm in Green Lake turned over to the Metis ownership they would not endorse the transfer until the details had been made public. Morin further stated that "these farms have been historically identified as the Metis farms and in both communities the land is viewed as Metis land". Morin says the Metis Society wants to ensure that these farms will remain Metis owned and controlled, preventing their eventual sell-off.

The same sentiments were raised in the final report of **The Northern Farms Study** (November 26, 1987) which states "Because of the previous experiences of the Metis with individual land allocations, they are concerned that if they do not protect the land base, it could pass out of community control through sales of land to people outside the community, leaving community people once again without a resource base for developing community-based industries. The land must remain 'under community control' so that it will be a land base resource not only for present but for future generations."

While the Central Farm at Green Lake and Ile-a-la-Crosse were transferred to community-based economic development corporations for one dollar, it was the transfer of the Silver Lake Farm at Green Lake to Anderson Holdings, a Prince Albert firm, that brought bitter response from Metis spokespeople.

Provincial Secretary Gerald Morin stated that "community goals and objectives were being subverted in the interests of private profit and the Metis were victims of the government privatization policies."

Longtime Metis activist and Mayor of Green Lake Rod Bishop was less subtle. Bishop accused the provincial government of political blackmail and outright patronage. Bishop says the provincial government wants land owned by the village in exchange for the transfer of the Central Lake Farms to the village's economic development corporation, and that, says Bishop, is political blackmail.

A May 4th letter by the deputy minister of agriculture, Jack Drew says "transfer of the farm is conditional on the Village of Green Lake making acceptable long-term arrangements either by lease or title transfer to ensure availability of the sawmill site at Green Lake". Mayor Bishop says the government sold the crown-owned Green Lake sawmill as part of its 6-million dollar deal with Nor-Sask. Forest Products Ltd., without owning the land the mill sat on.

Public Participation Minister Graham Taylor agreed that the land belonged to the village, and was at a loss to explain how the mix-up had occurred. Taylor did say however that government officials were trying to negotiate a settlement with Green Lake, but the council had refused to come to any meetings. This charge is denied by Bishop and other village officials.

Bishop said the village is not about to let the government sell off any more land that doesn't belong to them. To add force to their words the village filed a caveat on the land title for Silver Lake Farm, thereby complicating the government's plans to sell off the Silver Lake Farm.

At a public meeting held in Green Lake Tuesday May 23rd, Bishop stated the Metis must continue their struggle for a land base. Bishop also took aim at the Metis Society of Saskatchewan whom he felt had mixed up priorities. Bishop said, "the Metis Society of Saskatchewan should take a stand, forget the social welfare-type programs, and make land its central issue". Bishop stated that the Metis in both Alberta and Manitoba are now much farther ahead because they have concentrated on land issues.

There were no government officials in attendance although Bishop stated they were invited to the meeting. Bishop further commented that government statements in the media were deliberate attempts to mislead the public.

Jimmy Laliberte voiced concerns over what access the Metis would have to the Silver Lake Farm once it is sold. Many residents of Green Lake hunt, fish and trap in the area and are now concerned that they will be denied access once the transfer is complete.

A number of people in attendance at the meeting commented that the government was selling off the best land to its friends and leaving the community with the scrub land. Silver Lake (5,857 acres--4,738 cultivated, 1,119 undeveloped) is by far the more viable of the two farms. Central Farm has 9,427 acres of which 2,804 acres are cultivated leaving 6,623 acres of undeveloped land much of which is muskeg and logged cut.



(Gerald Morin, Guy Bouvier and Phillip Chartier)

*"The Metis are victims of government privatization schemes" says M.S.S. Secretary Gerald Morin.*



*"The M.S.S. should take a stand, forget the social welfare type programs, and make land the central issue," says Green Lake Mayor Rod Bishop.*

To add insult to injury, the community was informed that as of November 30, 1989 there will be no more jobs available on the farms. There was also concern that despite the filing of the May 10th caveat, 400 head of cattle had already been moved off the Silver Lake Farm.

M.S.S. Provincial Secretary, Gerald Morin and Larry Heinemann, a former consultant for Green Lake, both concurred that the conditions attached to acquiring Central Farm "is really a proposal to get it away from the people". The government has, in reality, ensured that both farms will pass out of the control of the Metis in Green Lake.

The provincial government has denied all accusations of patronage and Minister Graham Taylor stated the farms were transferred because they have not been successful and were losing over one million dollars a year. Ernie Bittner, manager of the Silver Lake Farm, says the deficits were a result of bureaucratic indifference and bungled planning. Bittner concluded that the Silver Lake Farm under private management could diversify and make a better go of it. Rod Bishop says the deficit at the Silver Lake Farm resulted from an expansion program implemented to improve the value prior to the transfer to Anderson Holdings. According to Bishop, 61 percent of the usable land has been sold to the Anderson Holdings, while 38 percent goes to the community. Bishop suspects the group is just speculating with the land, waiting for values to rise when the new pulp mill is built.



*The Metis of Green Lake and the Metis people in general have a right to a land base which has constitutional protection to ensure it remains Metis land. What the Metis in Green Lake require right now though is the support of all the Metis in the province because the struggle for land at Green Lake is not solely a Green Lake issue--it is a Metis land issue.*

The history of the farms is incomplete and what material available is complicated by contradictory Orders-In-Council by various provincial governments.

On July 4, 1944, the provincial government, by Order-In-Council, set aside four townships near Green Lake for the Metis. Silver Lake Farm falls within the boundaries of the land originally set aside, however the farm was not operational nor designated as "Silver Lake Farm" until 1960.

The 1944 Order-In-Council says the land is "set apart" ... with the view of providing such Metis with permanent homes and the opportunity of earning a livelihood. A subsequent Order-In-Council dated May 9, 1950 signed by then Premier T. C. Douglas cancelled the 1944 Order-In-Council. There is widespread speculation among the Metis that this explains the lack of commentary on the issue by the N.D.P. The Metis, however view the second Order-In-Council as a breach of trust of the intent of the original order. Whatever the legal standing, the farms have continued to exist as evidenced by the creation of Silver Lake in 1960.

Over the years there have been numerous Orders-In-Council by various governments which established farms for the Metis. Metis farms still exist at Lebret, Cumberland House, Ile-a-la-Crosse and Green Lake. There were also farms established at Willow Bunch, Mortlach and Crescent Lake. The Lebret Metis Farm is currently leased to the Lebret Farm Foundation, an affiliate of the M.S.S. Southeast Region. The Ile-a-la-Crosse farm has been turned over to a community-based economic development corporation for one dollar. A 7,000 acre farm at Cumberland House will be transferred to that community as part of a recent settlement of outstanding compensation claims for damages caused by construction and operation of the E.B. Campbell dam.

There had been speculation about the possible sale of the Silver Lake Farm for some time. When it eventually occurred there was a considerable reaction amongst the Metis community not only in Green Lake, but throughout the province. Many Metis feel that it is time to make a stand. In a sense the situation is reminiscent of the Red River where government officials used their power to obtain land traditionally held by the Metis people. Like the Red River, Green Lake is a frontier-type community where, unfortunately, many Metis feel they will never be overwhelmed or encroached upon by southern influences. They

would be wise to remember the fate of other communities where Metis were dispossessed of their land and forced to move on. This is in fact how a number of Metis families arrived in Green Lake.

Whether the resistance to the loss of the Silver Lake Farm can be maintained remains to be seen. At a demonstration held on Saturday, June 3rd, barely one hundred people were in attendance. Although the group of protesters had a determined spirit conspicuously absent were a number of Metis leaders.

Rod Bishop stated that the Metis leadership appear to have conflicting priorities. Keith Goulet, the province's only Metis M.L.A. was invited but did not attend. It was later rumoured that he opted for a leisurely round of golf at a tournament held in Prince Albert the same weekend.

Another problem is that individual communities are working in isolation of one another and of the Metis Society and appear content to strike the best deal possible without any consideration as to how this may affect other communities or future generations.

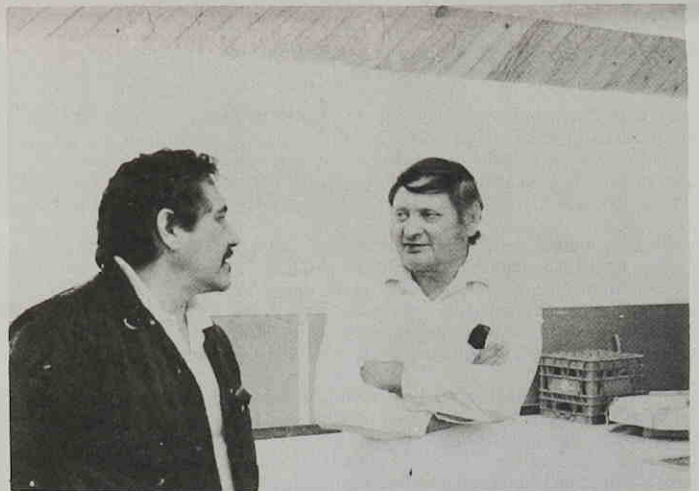
Although the Canadian Constitution recognizes "the existing Aboriginal rights" of the Metis, a specific recognition of Metis land rights is still being denied. Unless the Metis develop an overall strategy to deal with the issue of land, governments will pick the Metis off one at a time and the next one hundred years will be no different than the past one hundred years.

Programs based on poverty politics and leases are government carrots on a stick for short-sighted leaders interested only in personal fame and gain. These programs and leases lack constitutional protection and can be revoked at any time. Such is the case of the Silver Lake Farm and we should remember what legislation has given, legislation can take away.

The Metis of Green Lake and the Metis people in general have a right to a land base which has constitutional protection to ensure it remains Metis land. What the Metis in Green Lake require right now though is the support of all the Metis in the province because the struggle for land at Green Lake is not solely a Green Lake issue--it is a Metis land issue.



*Gerald Morin addresses the meeting.*



*(Harry Daniels and Rod Bishop)*

*"Isn't this where we were at 20 years ago?"*

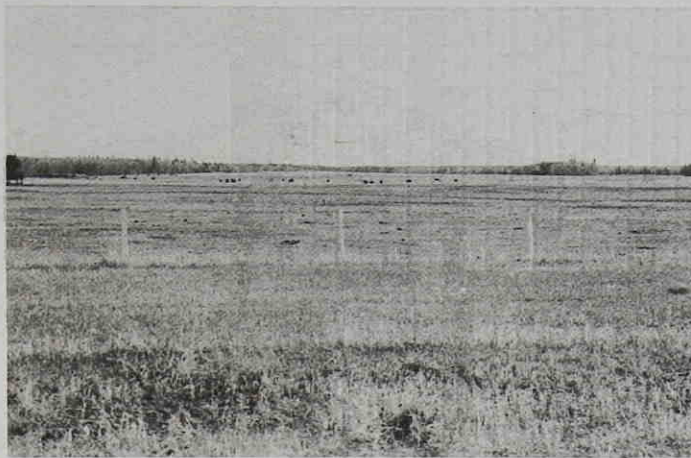


*Participants at meeting listen to village official*



*Martin Aubichon back home in Green Lake.*





*The Silver Lake Farm*



*Silver Lake Farm sign surrounded by Metis horsemen*



*Euclide Boyer, Metis Elder*



*Murray Hamilton addresses the crowd*



*Green Lake demonstrators led by Rose Bishop*

## *CYI Claim Agreement-In-Principle Signed*

**WHITEHORSE (May 29, 1989)**—The Agreement-in-Principle to settle the comprehensive claim of the Council for Yukon Indians (CYI) was signed May 29, 1989 by the Minister of Indian Affairs and Northern Development, Pierre H. Cadieux, the Yukon Government Leader, Tony Penikett, and the Chairman of the CYI Mike Smith.

"This is an important day for Yukon Indians, for the territorial and federal governments, and for all Canadians," Mr. Cadieux said. "By signing this document today, we are all signalling our continuing commitment to resolve issues that have frustrated us for a long time now. I am confident it will enhance prospects for economic development and for devolution of authority to the territorial and Indian First Nations governments."

At the same time, Mr. Cadieux announced that the federal government is advancing the CYI \$1 million from the \$232 million financial compensation package provided for in the Agreement-in-Principle. CYI will hold these funds in trust for Yukon First Nations.

Besides financial compensation, the Agreement-in-Principle entitles Yukon Indians to 16,000 square miles of settlement lands in Yukon, of which 10,000 square miles includes subsurface ownership.

Other Major aspects of the agreement are as follows:

- it commits the federal and territorial governments to negotiating self-government agreements with each Yukon First Nation that requests such arrangements;
- it contains special provisions allowing for the participation of Yukon Indians in fish and wildlife management, as well as the establishment of a \$3 million (1988) fish and wildlife enhancement trust fund;
- it allows the sharing of royalties between the Yukon Territorial Government and the Council for Yukon Indians when the territorial government has the authority to collect and levy royalties; and

- it allows the active participation of Yukon First Nations in the management of other renewable resources;

- it provides a workable alternative to the total extinguishment of Aboriginal land rights.

Non-Native Yukoners will also benefit from the Agreement-in-Principle because it will establish certainty over land ownership, the rights of third parties to use the land, and the application of laws. As well, it is expected to spur economic development in the Yukon for many years to come.

The next step in the settlement process is to negotiate and ratify an Umbrella Final Agreement and one or more Yukon First Nation Final Agreements; negotiations are already under way.

After that, settlement legislation will be presented to the Parliament of Canada. It will give effect to the Umbrella Final Agreement and any Yukon First Nation Final Agreements that have been negotiated and ratified at that time; it will also give effect to all Yukon First Nation Final Agreements that follow.





# METIS SOCIETY OF SASKATCHEWAN POLITICAL PROCESS CONTINUES

by Clem Chartier

## BACKGROUND

Since 1982 the Constitution of Canada has made specific reference to the Metis, as part of the Aboriginal Peoples of Canada. It specifically referred to the "existing aboriginal and treaty rights of the aboriginal peoples of Canada". Further provision was made for constitutional conferences to identify and define what those aboriginal rights were. Four conferences were held. However, there has been no agreement with respect to entrenching the specific rights to a land base and self-government. These have been and remain the objectives of the Metis National Council, which is our organization at the national level.

As a result of these constitutional changes, the Metis organizations in western Canada formed the Metis National Council. We needed direct Metis representation at the constitutional conferences to negotiate our rights as a Metis people. The Native Council of Canada continued to represent persons covered by the term "Indian" in the 1982 Act, particularly Non-status Indians.

In order to secure our political, economic, cultural and social rights as a Metis Nation, since 1983 our Organization (MSS) has emphasized the importance of a Metis only organization. It was also agreed that the Non-status Indian members would form their own organization, in order to pursue their distinctive rights which are covered by the treaties and the Indian Act.

After much debate, the 1987 Annual Assembly passed a resolution and by-law change providing for a Metis only organization and a constitutional process to provide for the transition period. As a result of this development, a Metis Constitution Committee was established and a subsequent Metis Constitution Conference held in February 1988. This conference adopted a new set of By-laws which provided for the constitutional/political process to continue.

A court challenge was mounted against the outcome of the February 1988 conference. However, because of the outcome of the August 1988 Referendum, the court challenge failed. The January 1989 General Assembly was governed by the new By-laws, as ratified by the October 1988 court decision. This General Assembly agreed to the Metis only election, which was subsequently held on February 25, 1989.

## MSS BY-LAWS

The Preamble to the MSS By-laws captures the essence of the Metis only struggle and the general struggle for Metis self-determination, with respect to land and self-government rights. It reads:

The Metis Nation and People are a distinct SOCIETY within the Aboriginal Peoples of Canada. The Metis are distinct from the Indians and Inuit and are the descendants of the historic Metis who evolved in what is now Western Canada and part of the northern United States, as a People with a common political will and consciousness.

Having experienced physical and political conflict and dispossession in the late 1800s, we are still engaged in a continuing struggle to rebuild our social base and revive our cultural heritage and pride. As such, we are striving for the political, legal and constitutional recognition and guarantees of the rights of our People, including the right to a land and resource base, self-government and self-government institutions.

In order to achieve these objectives we are hereby re-establishing a strong and revitalized organization within the province of Saskatchewan, which must involve all sectors within our Society. This organization shall be strengthened through a continuing collective collaborative process at the community level, whereby our internal Metis political constitution shall be developed to meet the aspirations and decisions of our People.

This political process has been provided for in By-Law No. 19. By virtue of this By-law, the Provincial Metis Council is directed to ensure that this process receives top priority and the financial and other resources necessary. It further provides that the "primary objective of this process is to ensure the development of political and organizational structures consistent with Metis self-government". There is also a provision for a Metis Constitution Conference which is mandated to implement the result of this political process.

In addition, By-Law No. 16 provides that all of the Affiliates shall be part of the By-Law 19 process, particularly as they relate to Metis self-government institutions. This basically envisages that as we move into self-government, our existing program and services (affiliates/institutions) will form the framework of Metis self-government.

## MSS 1989 GENERAL ASSEMBLY IMPLEMENTS BY-LAW NO. 19.

At the January Annual Assembly, the membership decided to implement By-Law 19 and elected the 5 person Commission from the general membership. The persons elected to serve on this Commission are: Gerald Morin, John Dorion, Edwin Pelletier, Chris Lafontaine and Clem Chartier. A second resolution was passed directing that this Commission not begin its duties until after the MSS elections were held.

The membership also passed a resolution making it clear that the Metis Constitution Commission include a review of the Affiliates.

The Metis Constitution Commission met in Prince Albert on May 8th in order to begin the process. Gerald Morin MSS Secretary was elected Chairman and John Dorion, Vice-Chairman. The Commission is aware that there is much work to be done and therefore decided to establish a time-frame within which the process would be accomplished. The following is a tentative time-frame which the Commission felt would be workable:

**May - June 30, 1989**--preparation of discussion paper on political structures and securing funding.

**July, 1989**--distributing documentation to the Locals and making a presentation to the Annual Assembly.

**Sept. 1 - July 1990**--Community consultation.

**August 30, 1990**--draft Constitution and political structures mailed to the Locals.

**Oct. 1, 1990**--Metis Constitution Conference

This sort of time-frame should encourage maximum participation by the members at the Local and Regional levels. Scheduling the Conference for the Fall of 1990 should ensure that the membership has had a full opportunity to examine the various options that are available. Distributing documentation is solely for the purpose of facilitating discussion and is not meant to limit the range of alternatives available.

In developing a new Constitution, we should continue to bear in mind the potential for the recognition in Canada's Constitution of our right to self-government. In this connection, it is important to determine how our existing Affiliates would fit into Metis self-government.

## COMMUNITY/LOCAL INVOLVEMENT A NECESSITY

In order to have a meaningful Constitution it is very important that we have total participation by all the membership. Any ideas that you have should be submitted to the Commission, either at the Hearings or sent by mail. Some suggestions or ideas have already been made.

For example, the La Ronge Local has advocated for the establishment of an Assembly of Local Presidents. This Assembly would involve all Local Presidents directly in the decision making activities of the Organization, through meetings held on a periodic basis. This would eliminate the need for Regional Representatives/Area Directors. What are your ideas?

It is also increasingly apparent that membership criteria and rights must be examined. For example, in the past there was a provision for Associate Members. This is no longer the case. Presently, there are new issues with respect to membership. In particular, questions have arisen regarding Metis women who gained technical status as Indians through marriage. Are they no longer Metis? Should they be recognized as Metis?

What about situations where a person has both a Metis parent and an Indian parent, and thus possesses a treaty number? Or a situation where a White person is married to or living with a Metis or has a Metis child or children? Are these people entitled to membership?

Although the official hearings will not begin until September, members or Locals may send in written briefs, questions or suggestions at any time. Such correspondence or inquiries can be sent to Gerald Morin at the MSS Head Office in Saskatoon.



# RECIPES

## A

## Recipe

## For

## Enjoyable

## Camping

by Donna Pinay

I am not a cook. However, I am a camper. Instead of featuring the plagiarized recipes usually found in this column, I am writing about camping. As a single parent, I enjoy camping as do my kids - it's a fun and economical holiday and one we look forward to every summer.

Camping is something I feel quite confident in writing about - I have been camping all my life and every summer, I pack my kids, my camping gear, food, clothing, some other essentials and a few hundred toys into my Suburban and we are off. We usually stay at least a month at a time if possible.

In my many summers of camping, I have not yet met another single parent mother camping with as many kids as I do. Certainly not one in a tent with ten kids! I have my own four as well as my niece and nephew and usually four or five other kids who love to camp.

I am a slightly modernized Native person in that I camp at a provincial park where there are showers, picnic tables, water and a wood supply. I have some friends on a reserve nearby so I use their freezer and washing machine on a regular basis. There are some things I cannot and will not go without no matter how much I love the outdoors.

After packing very carefully, most if not all times, I remember everything. It takes quite a while to pack - but now that it's summer, I usually carry all the camping equipment around in the truck until the fall.

Unlike most other campers, we have a large canvas tent - yes, a real tent. It sits in contrast to the motorhomes, trailers and two bedroom luxury units that fill the parks.

I always put tarps up to provide shade and shelter from rain. I put one at the tent entrance, over the picnic table and over a play area. I also take lots of nails and boards to build makeshift benches and tables. When you're staying a month, you tend to think a little more longterm and besides, I cannot afford folding lawn chairs for ten kids.

My covered cartop carrier comes in handy for food storage. This keeps the squirrels out. All but one of the squirrels are happy to see us arrive - they know my four year-old will feed them a loaf a bread a day if he can do it without detection.

The one squirrel that is not so overjoyed to see us is easy to recognize - he has no tail. Thanks to a teenager who decided she wanted him as a pet, this squirrel is easily detected - he also has a frightened look about him. He had the unfortunate experience to enter the tent and the teenager grabbed him by his tail. He took refuge in my suitcase and promptly bled and pooped on all the clean clothes! He managed to escape and we occasionally see him keeping his distance. He does eat the pieces of bread though.

I love the outdoors and so do my children. It is relaxing and peaceful. We camp in a valley near a lake. Camping is a lot of work but for some reason, you don't notice it - it becomes enjoyable. And I even enjoy cooking outdoors but that still doesn't qualify me to compile a recipes column!

It's safe to say I enjoy every aspect of camping except chopping wood. Perhaps if I had a decent axe I would feel differently. A few years ago I hinted at my Dad that I sure could use a decent axe - he bought me a cheap little two foot hatchet that

does not work. I keep it though - and sometimes had to use a hammer to assist in splitting wood.

That was up until I devised a new method of obtaining wood. Prior to this, I was, unfortunately, dependent upon men for chopping wood. Any friend or relative who came to my camp would immediately receive my cheap little axe and a strong hint about chopping wood. ("Why don't you chop a week's supply of wood while you're here?")

Then I began to notice other campers. These macho men would pull up in their luxury camping units and start chopping piles of wood. Perhaps they gained some type of an outdoor high or sense from this act but they seemed to enjoy this activity. When finished they would then put down their sharp expensive axes, go in their luxury units and turn on their stoves. Two days later they pull out and leave the wood.

That's when the kids and I get into action - we simply haul all this chopped wood to our camp. I now have the kids trained to pick up this wood from vacant campsites. We never run out of wood - fortunately, there is an endless supply of these macho type outdoorsmen who enjoy this particular outdoor activity. I think perhaps it's a symbol of their manhood in the great outdoors!

Starting fires the "right" way is something else I recently learned. I always could start a fire but I devised a quicker method - I simply throw some campfuel on the wood, stand back and throw a lighted match - poof! - instant fire! it was only because my children kept insisting this was extremely dangerous (it is) that I began to resort to the proper method. However, when it's raining and the wood is damp, this method is tested and reliable, however, dangerous.

Cooking outdoors is easier with a constant heat source - the kids seem to eat more and enjoy stews and soups cooked all day on the fire. (This is the last time I will refer to cooking - my apologies to all those readers who faithfully collect the recipes.)

I use old milk cartons as ice packs - and keep a supply frozen at my friends. I also put all frozen food into large containers within the cooler. Most items stay frozen for up to four or five days.

I also use the larger hard plastic red and blue milk carrying cases for carrying equipment and the kids use these for furniture and play. These cartons have a warning on them that these are not to be used for any other purpose than commercially. But they are very handy.

I also bring a lot of nails and use them to hang utensils and equipment on the trees. It is against the law to mutilate any tree, shrub or plant in a provincial park but so far, I have gone undetected.

My children bring as many toys, books and paper as they can. In fact, my youngest daughter packs more clothing for her Cabbage Patch than she does for herself. They swim and play and have a special set of climbing trees where they play all sorts of games.

And they play school - yes, it's summer and they have been in classrooms for the last ten months but they play school. And store. And all sorts of other games they make up. Television is not missed and nor is the corner store. The only one who complains once in a while is my oldest who really does miss her wrestling.

The kids use their imaginations and their creativity. I pitch a smaller tent for them to use for play. Sometimes I sit back and listen to them and I am







## THE FIRST NATIONS CHILD CARE INQUIRY

*The First Nations Childcare Inquiry, sponsored by the Assembly of First Nations, held hearings in Montreal, Vancouver and Winnipeg. The following brief was delivered in Winnipeg by Lillian Sanderson on behalf of the La Ronge Native Women's Council. It raises many of the concerns facing our people in childcare and offers possible solutions to improve the situation. This article is reprinted from the April/May 1989 issue of the Aboriginal Women's Council of Saskatchewan's newsletter.*

Native children face the most difficulties and hardships and no government systems have responded to their needs. Child care is just one of the many issues facing our children. As Native people, we have a history of cultural breakdown and as a result, there are social, economic and cultural difficulties. Our children have felt the effects of alcoholism and poverty. They have also suffered a loss of identity.

Our children are also suffering from other conditions such as fetal alcohol syndrome, child abuse, family violence, and poverty. There are often no programs or support services available to help children cope with these.

*"Our people are often caught between two worlds--modern day developments occur and often our people are left out"*

Our people are often caught between two worlds -- modern day developments occur and often our people are left out of these and traditionally, many want to retain these ways but this sometimes seems impossible. Many of our people do not have the education or background to compete in the Non-Native world and yet must do so. Traditions sometimes seem hard to retain in a society where these are not valued or recognized. Parents are caught in a situation where they must make choices for their children and it is difficult to choose a modern day lifestyle over a traditional one.

Native operated and controlled day cares are almost non-existent. Some communities have established these but have been unable to maintain operations due to funding and administration. Some Native parents do access regular day care services but many are reluctant to do so. There are not enough efforts to encourage the development of Native day care centres or family day care homes.

Most Native parents have a preference for day cares that would provide cultural programming. Others rely on the extended family to provide care. Day care can be an effective pre-school programming that not only meets the care aspects but extend to assisting families, providing other services to children and meeting both the educational and social needs of our children.

There is a need for special needs programming to deal with the difficulties our children face including those suffering from fetal alcohol syndrome, physical and mental development delays, malnutrition and others. In addition to helping children, parents require additional support and assistance in overcoming these difficulties. In some cases, parents require help in gaining parenting skills, particularly younger mothers.

*"We need to have government policies change to allow for extended families to care for our children and for our own people to develop Native foster homes and group homes"*

Children within the school system face racism and discrimination and for various reasons, they do not have a positive identity about their people and their background. Day care can provide cultural programming which would not only benefit our Native children but help deal with the negative attitudes of non-Natives. As well, the curriculum within the school system must be changed to reflect the positive contributions Native people have made in shaping Canadian society. These changes must occur throughout the entire grade system from Kindergarten to grade twelve.

The issue of adoption and foster care of our

children is an issue which requires attention. We need to have government policies change to allow for extended families to care for our children and for our own people to develop Native foster and group homes. Far too many of our children have been placed in non-Native fostering and adopting homes and they encounter identity crises. They have been raised in a non-Native environment and have little positive awareness of their own culture and background.

A recent example of this is the case of Marlin Pippin, a young Native person, who died--the police claim he shot himself while others feel the police are responsible. Marlin was raised in a non-Native home and faced racism on a daily basis. He could not cope with his situation and attempted suicide. Despite the fact that there are services to help, Marlin did not receive help and his life is lost at 17 years of age.

A need exists for Indian bands and Native communities to take control over their child care services including day care, child care and other services. It seems that priorities are economic development and in the meantime, children and families suffer. While it is recognized economic development is essential, we cannot forget about our children and their needs.

We need more Native social workers and professionals in the social services system. We have





many white social workers who feel the removal of the child from the family is the only answer. Other alternatives within the community and extended families are not prioritized. If a child enters the social services system, he or she has little or no chance of ever escaping this system and ultimately, many of our people end up in jails and prisons. Our youth, the forgotten ones are a prime example of this system.

*But the most important thing for us to consider is that we live in a corrupt society where children, especially Aboriginal children, are not valued.*

But the most important thing for us to consider is that we live in a corrupt society where children, especially Aboriginal children, are not valued. We do not, as Aboriginal people, have power in this society such that we can prevent the hardships and loss of our children.

Therefore, we must do everything to obtain the strength, unity and vision in order to give our children a sense of their importance to us, and we must show them that they have a future. Our own future as a united Aboriginal nation depends on this.

## Recommendations

### 1. Training

Native social workers and Native communities require training in the areas of family dynamics to ensure they can identify family dysfunction and deal with the issues of child safety and protection effectively and appropriately.

Native social workers have to deal effectively with their own personal experiences of abuse and alcoholism, otherwise, they cannot work effectively with families experiencing these kinds of crises.

Specialized training in the areas of sexual abuse, physical abuse, spousal abuse and psychological abuse are necessary so that Native and community social workers can provide counselling and support and pave the way for effective family treatment.

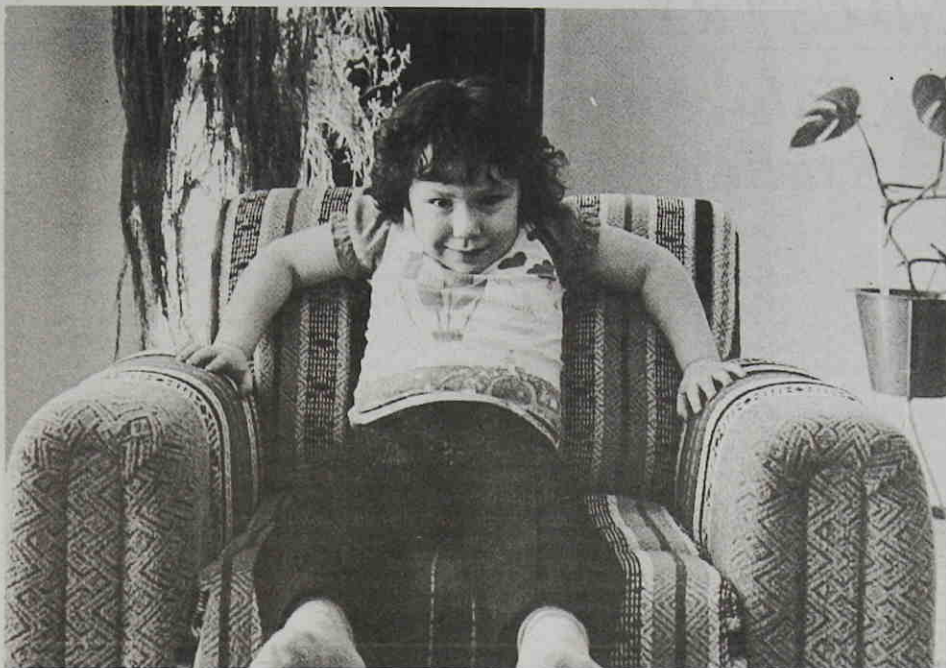
Native communities need more resources specifically in these areas:

- temporary safe homes for children,
- Native foster homes for children requiring longer term care,
- Native foster parents require training so that they can deal more effectively with "problematic" behaviour such as alcohol/substance abuse, sexual activity and other problem areas. These must be behavior modification methods which incorporate cultural values.
- a need for specialized group homes for older teenaged children with programs built in to prepare them with living skills, employment and other skills.

Each Native community should have a child care committee that would discuss family situations on an individual basis and decide upon what the appropriate plan would be for that family. This committee could identify problems, resources, and could be a support to that family. Committee members would require some training and orientation to recognize the dysfunctional family dynamics so as to effectively break the cycle of violence.

### 2. Self-Help Support Groups

Self-help support groups need to be established to deal with: alcohol abuse, sexual abuse, physical abuse, emotional abuse and spousal abuse for both adults and children.



### 3. Education

Native communities need to have ongoing educational seminars on parenting skills such as STEP (Systematic Training for Effective Parenting) with cultural values incorporated into the program.

### 4. Special Care Homes

Native communities need to develop special care homes for children requiring specialized homes for medical reasons, developmental delays and physical and mental handicaps. The persons running these homes would need specialized training and housing needs would have to be addressed.

### 5. Housing and Other Needs

Housing is a major deterrent for Native people wanting to foster. Native people are living in already overcrowded homes and cannot accommodate any more children. In addition, housing is often poor (physical structure, drafty homes, no porches, poor windows, etcetera). Financial assistance is necessary to allow for people to purchase clothing, educational toys and recreational equipment.

### 6. Educational Programming

Native counsellors are required in schools that can work with children and families to provide "outreach" networking and support services.

### 7. Pre-school and Day Care Programming

These must be developed to meet the socialization needs with cultural values incorporated into the programs. These services should be available for working and non-working parents.

*For further information about the National Inquiry into First Nations Child Care and the results of its national hearings throughout Canada, please contact:*

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## Buffalo Narrows Fishermen Stalled At the Dock

Confusion and bureaucratic bungling over the opening date for commercial fishing has fishermen at Buffalo Narrows upset.

Buffalo Narrows fishermen were all set to start fishing May 21, 1989, but were told on May 18th by resources that the opening date had been put off for two weeks. Brian MacDonald, President of Churchill Lake Fishing Co-operative, says this last minute decision cost the fishermen a lot of money as they had already hired men, set up camps and were ready to go. MacDonald says that it had earlier agreed that the opening date would be May 21st.

After calls to government officials by MacDonald and Philip Chartier (M.S.S. Executive) Resources apparently made a tentative commitment to open the following week. When Thomas Hanson checked with Resources in Buffalo, he was informed that Churchill Lake was already open. Part of the problem seems to stem from the fact that Little Peter Pond, Big Peter Pond and Churchill Lakes have different opening dates.

While Churchill Lake opened May 21st, Little Peter Pond and Big Peter Pond were closed until June 1st. Brian MacDonald says there seems to be confusion within Resources and suggests the whole incident could have been avoided if Resources had taken the time to speak with the local fishermen.

MacDonald says Resources often work in isolation from the local fishermen, rarely consult them on fishing matters and when Philip Chartier and he intervened on behalf of the fishermen, Resources accused the local fishermen of attempting to kill the lakes.

Ken Massner, a Buffalo Narrows Resources officer, says although he is not a biologist it is his belief that the fishing industry at Buffalo Narrows is near collapse. Massner says that on each trip out their boat is full of seized small mesh nets. Massner claims that the continued use of small mesh nets has resulted in low fish stocks. Massner indicated that the dispute arose because some Buffalo Narrows fishermen like to get on Peter Pond Lakes as soon as possible to fish near pickerel spawning grounds. Massner cited the example of Canoe Lake where such practices lead to the near depletion of pickerel stocks. As to the opening date for Peter Pond Lakes, Massner says June 1st has traditionally been the opening day. Massner says in 1986 while the Resources officers were at a fire, a biologist at the office wrongly allowed them to start May 21st and now the fishermen want to continue

by Murray Hamilton

the practice. Local people in Buffalo Narrows dispute this and claim they have been out much earlier.

Brian MacDonald agrees that something must be done to increase fish stocks but says former government policies are to blame and not the local fishermen. MacDonald and other local residents claim that fishing has not recovered from the 1930's when the provincial government allowed large fishing outfits to fish the local lakes with small mesh nets. Residents recall that pickerel piled high as a house were thrown away as rough fish.

A species of jumbo whitefish once abundant are now never or rarely caught. Biologists insist they are increasing but the fishermen see no evidence of this.

To further aggravate matters, beginning in the 1940's, government policy allowed mink ranchers to use 3 1/2 inch nets. Mink ranchers would use the rough fish to feed their mink and the good fish would be sold for profit. MacDonald says the government policy of allowing these people to use small mesh nets just to feed mink is inexcusable. MacDonald says people who worked at these mink ranches recall setting 350 3 1/2-inch nets and caught so many pickerel that they would almost swamp the boat. Furthermore, many of the fish caught were not mature enough to spawn.

MacDonald states that for almost forty years the government has totally controlled the fishing industry and are responsible for allowing regulations which have decimated fish stocks. To add insult to injury, they now blame the local fishermen for the current state of affairs.

MacDonald says the fishermen formed the co-op to try and save the local fishing industry. MacDonald argues that they are very concerned about the industry as it is their main source of income other than trapping. MacDonald believes that of the fishing industry is to survive the local fishermen must be involved in decision making and planning by fisheries and Resource personnel. The local fishermen believe they have a lot of useful information regarding fishing and that only so much can be accomplished by a monias biologist setting at a desk somewhere.

The lack of consultation by government has led many fishermen to believe that the government is trying to kill the commercial fishing industry in favour of tourism. Commercial fishing is an important part of the Buffalo Narrows economy and for many people it is the only means of making a living.



Buffalo Narrows fisherman Alvin "Taz" Norton

MacDonald claims that commercial fishing is a northern industry that provides both jobs and a way of life that cannot be measured in dollars.

MacDonald and other members of the Churchill Lake Fishing Co-operative are no doubt sincere and very concerned about the fishing industry, after all it is in their best interest to preserve the industry. They have demonstrated their sincerity by requesting involvement in the decision-making and planning.

Furthermore, many of the local fishermen have years of practical experience which could be of much value to fisheries personnel.

Forty years of government regulations have resulted in the current dilemma. At the same time fishermen at Buffalo Narrows and elsewhere have to accept the current realities. They must accept the responsibility of policing their own members and organize to protect their industry. As tourism becomes more lucrative and profitable through taxes for the government, commercial fishing is sure to suffer. The bottom line is that commercial fishermen deserve to be involved in a meaningful way in an industry for which they provide the bulk of the labour for a very modest profit.



Boats ready for fishing.



RANDOM  
NOTES

by Murray Hamilton

Harry Daniels, former Native Council of Canada president and better known as "Harry the Dog", has returned to Saskatchewan. Daniels, born and raised in Regina Beach, claims to be the person responsible for gaining Metis recognition in the Canadian Constitution. Close friends of Daniels say that after a stormy and often tragic political career, Daniels has returned home to spend his retirement in seclusion.

Unfortunately Daniels' luck has not changed and he has suffered both personal and career setbacks since his return home. Reliable sources claim Daniels was injured recently while on a rugaroo (the mythological Metis version of the werewolf and purportedly a distant relative to "The Dog") hunt near Duck Lake. A jar of holy water Daniels was carrying in his knapsack fell out and landed on his baby toe. The toe was broken. And then the crucifix Daniels had borrowed from Bruce Flamont failed to ward off a gang of rugaroos and Daniels was severely mauled leaving him in a testy mood. To make matters worse, the crucifix was lost and Flamont is threatening to take Daniels to court for damages. Rumour has it Clem Chartier has offered to act on Flamont's behalf at no charge. This is a most unfortunate end to a brave act on Daniels' part--previously he was known to go underground during Lent.

At a recent Native Council of Canada meeting held in Winnipeg, Daniels was unfortunate enough to have someone second his nomination for the vice-presidency. There is considerable speculation that this may hamper his bid for the presidency of the Gray Power Coalition of Saskatchewan. Those close to Daniels suspect he is still suffering from political burnout and reoccurring fits of delusions of grandeur. It is rumoured Daniels was seen at the Memorial Cup tournament held in Saskatoon passing himself off as the uncle of Swift Current Bronco forward Kimbi Daniels. Daniels was said to have been in a highly excitable state and was attempting to sign up several players for the Dog Lake Raiders. Daniels is currently suffering from hypertension after a prolonged debate with Mary Hamilton over the history of Regina Beach.

It appears that in the case of Harry, the old adage "you can't teach an old dog new tricks" holds true. We welcome his return- he is sure to create some excitement with the Gray Power movement and elsewhere.

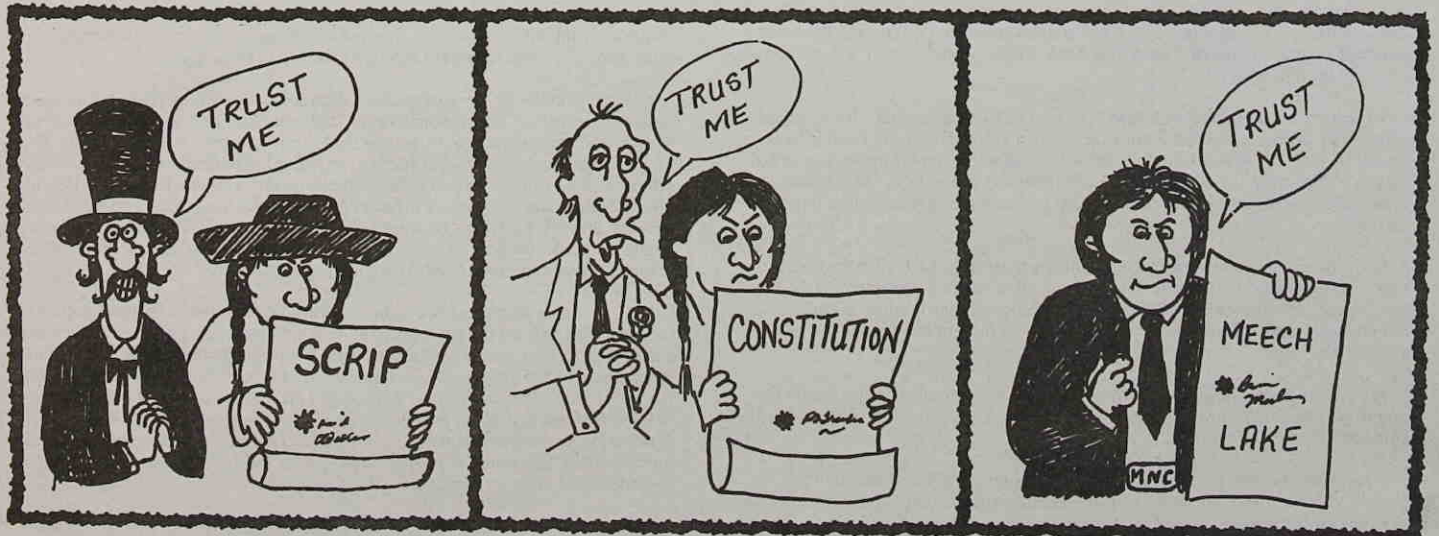
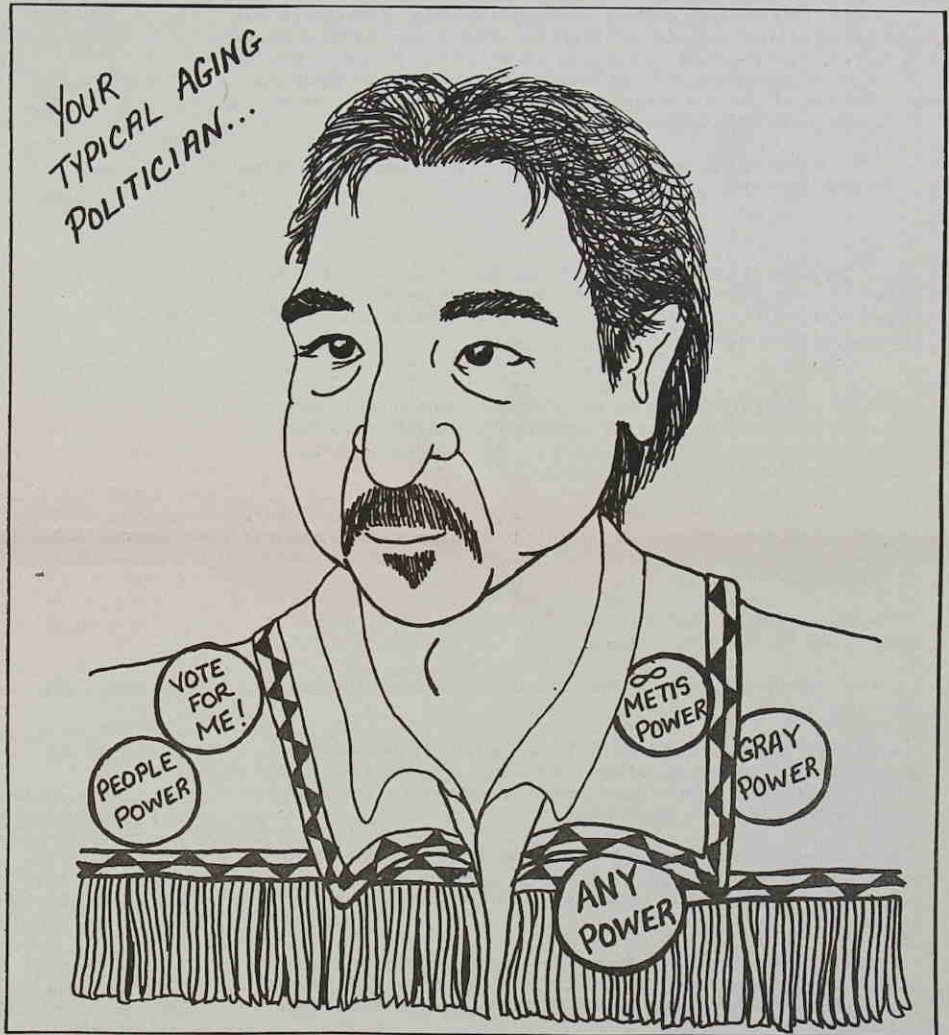
Those who are wondering about the whereabouts of "The Judge" a.k.a. Roy Fosseneuve will be pleased to know that he has resurfaced and he is reportedly residing in Nipawin. It is rumoured that Judge's once lucrative fly-by-night consulting agency has been ruined by substantial alimony payments. However, Judge is on the rebound and is said to be setting up a business called Puchagun Logging.

Former New Breed reporter, Kenny Arnault a.k.a. Mighty Feather a.k.a. Sandy Wilson and currently using the handle "Tiny" has resurfaced after a lengthy absence. Tiny became famous in the early 70's when he challenged John Wayne to a gunfight at the U.S. - Canada border. Tiny was reportedly irked at Wayne's depiction of Native people.

Tiny is currently doing free-lance photography,

however, it is rumoured that he is leaving soon for the Yukon. He is reportedly ecstatic about the possibility of adding Muk Tuk Annie to his growing list of models who pose in string bikinis. In his spare time, Tiny can be found peering over thousands and thousands of slides and pictures of models. He sometimes offers these for private viewings and he reportedly keeps a number of Metis politicians busy and occupied for hours.

And Larry Heinemann, former A.M.N.S.I.S. long time consultant, has diversified his interests since the demise of AMNSIS and has bought into a northern fish camp. Jim Durocher, M.S.S. President, says Heinemann, one of the foremost minds on Aboriginal rights, is finally able to tell the difference between a sucker and a grayling. Congratulations, Larry - we knew there was hope for you someday.





## Changes Necessary in Northern Education

*"Throughout centuries, our people survived and lived meaningful lives under very difficult conditions. We had learned in our relationship with nature and our people, not only how to make it; but also, how to develop. All of it was transferred from parents and grandparents to the younger ones through methods of teaching that had to be efficient because our very survival and happiness depended on them. We would learn about values, what was right or wrong; beliefs; what our spiritual life is; and also about ways to make a living and organize communities and families; ways to organize ourselves for trade, hunting, gathering, clothing, etc.*

*In summary, we had an education, and an educational system. One which was guided both by our long experience and our moral values. This education; its essence, its existence, is obviously our most precious cultural belonging. With it we know how to survive, how to respect each other, what to feel proud of, how to organize ourselves, who to commend, respect and recognize. Obviously it is this education; our education, that made us healthy as people, as families, as persons."*

*(Excerpt from SALNG paper to Deans of the College of Medicine, Nursing and Physiotherapy - Prince Albert - October 23, 1987.)*

*The following is a brief presented by Lillian Sanderson of the Aboriginal Women's Council of Saskatchewan to the Northern Lights School Division on May 10, 1989. Lillian is also the area director for the Metis Society of Saskatchewan for Northern Region I.*

First, the Aboriginal Women's Council of Saskatchewan wishes to express their appreciation on being given the opportunity to dialogue with a school division that is willing to direct itself to making changes necessary for education to be more meaningful for future generations.

It is indeed important to recognize that we have all learnt from our people, our mothers and fathers. We believe that our community have given us the enlightenment and courage to present today. It is unfortunate that many times we fail to recognize this.

Naturally we speak as Aboriginal people. It is safe for you to assume that we do have a different view of reality and life.

It was Chief Dan George who once said, speaking to the Euro-Canadian culture:

"I know what you must be saying... Tell us what you want. What do we want? We want first of all to be respected and to feel we are a people of worth. We want equal opportunity to succeed in life--but we cannot succeed on your terms--we cannot raise ourselves by your norms."

How then, do we begin to succeed by our terms? Perhaps we have to turn to ourselves and begin to reconstruct our identity as Aboriginal people. It is difficult to have a vision without knowing why we are in the condition we are in today.

Therefore, a recovery of our past is crucial. Of course this recovery is not only in terms of what being Aboriginal is about, but looking as well at history and events in history that have led us thus far. Indeed much of this can be negative and difficult.

It is certain that questions arise as to the situation of education in northern Saskatchewan. It is apparent that there is deep concern, considering the establishment of the Northern Education Task Force whose report will be completed at month's end.

Education must change with time. In his book, *Megatrends*, John Naisbitt claims that society as a whole is moving from an industrial society to an informational society. It is believed that we have entered into what is known as a global village. Not only do Aboriginal people need to reconstruct their history to regard their present. It is indeed important to recognize that the future depends on this.

Government agencies reflect their concern regarding the high cost of education. Just recently, the post secondary education funding cap implemented by the Federal government on Indian peoples indicates that funding is limited. It would seem that educational institutions and government must make the best of every dollar spent.

Numerous figures have been released to present an argument that the educational system in northern Saskatchewan does not totally satisfy the needs of students and the community.

Figures released by the Gabriel Dumont Institute (1987) indicate that only 19 percent of Aboriginal people have post-secondary education. GDI goes on to say that in the north, the median educational level for an adult is grade six or lower.



To reflect provincial Native statistics:

"83 percent of Aboriginal students completing grade 8 do not complete grade 12."

"46 percent of Native dropouts have no immediate employment or education destinations... for non-Natives, it is nine percent".

It is clear from Northern Lights School Division statistics in 1986 that from grades one to grades higher, the student population decreases.

Yes, there are problems. So what can be done?

Perhaps we should examine what education is, what it means and how it affects the lives of individuals. In this case, how it would affect Aboriginal people.

To educate, means, in part, by Webster's dictionary:

"To persuade or condition to feel, believe or act in a desired way or to accept something as desirable."

In 1987, the then Association of Northern Local Governments reflected education in this way:

"Education is a basic human right, without which, our right to live in our own way cannot happen. Consequently, it reflects the power people have or should have to live their lives and develop their potentials."

Of course, local, provincial and national Native leaders and organizations have been trying to convince Canada that self-determination through self-government will eliminate the litany of problems.

These give some encouragement towards some solution to the problems. These are broad definitions and examples and philosophies that would work. However, we must still deal with the local issue--the grassroots, where all of this must take place.

It is obvious through statistics that present curriculum structure does not totally respond to student needs. The proposed core curriculum may eventually give more access by local schools to develop local relevant materials.

It seems that the delivery of quality education is desired by parents and community members. The rational being that northern and Aboriginal students would have access and opportunity as students in southern Saskatchewan. This observation may be somewhat narrow. Although Aboriginal students in southern Saskatchewan are exposed to southern quality education, a 1983 Department of Education study in the urban centres of P.A., Saskatoon and Regina still indicate that 93.7 percent of Aboriginal students completing grade six do not complete grade twelve. As well, Aboriginal students are two or more years behind their counterparts (non-Aboriginal) when they drop out.

Yes, we agree that there needs to be more development of Native studies in schools. Not only do the students need to learn about being Native, non-Native teachers must also accept it as part of their responsibility to partake in educating themselves about Aboriginal people. This can be through pre-employment workshops at the beginning and throughout the year. As well, it could be considered that teachers learn the basics of an Aboriginal language say within a one year period in order to maintain employment. This would indicate some respect for the culture that exists in the community they teach. As well, they will begin to understand more so Aboriginal values and realities.

As teachers and students are being educated about Aboriginal reality, history and so forth, so must the community be educated about education and its role.



Canadian statistics show that one in five individuals are illiterate. In Saskatchewan, 45 percent of Aboriginal people are illiterate. Parents and communities must encourage children to enhance their educational levels.

The educational system cannot simply assume that the parents and community understand the value of education as a tool for self-worth and independence.

In the case of the Northern Lights School Division, much more emphasis should be placed in giving local boards much more autonomy—with an understanding that close liaison with parents and community be kept on a continuous basis.

The production of teachers by the Northern Teachers Education Program has certainly given northern schools much added support towards alleviating some of the barriers that exist in the system. Indeed, Native teachers increase the stability of student attendance and understanding of Aboriginal reality. The added programs of the new NORTEP of producing Division III and IV educators will add to that.

Perhaps with this expertise, these northern Aboriginal educators should be encouraged to work towards a curriculum that will reflect Aboriginal aspirations without downgrading quality education.

Curriculums change, and every available resource should be used to complement relevant education.

More has to be done to promote positive images of Aboriginal people. The production of literature and educational materials involving Aboriginal people must be a priority. This will not only portray confidence within the Native society, it will also enhance the understanding of Aboriginal people within the dominant society. Of course, it goes without saying that an amount of fiscal resources will be needed to accomplish these tasks.

There seems to be a growing number of agencies that have the same interest in mind in developing a proper approach to education for Aboriginal people. Northern Lights School District, Gabriel Dumont Institute, the provincial Education Department, Reserves, Indian Affairs, etc., perhaps it would be to our benefit if these agencies be required to gather as a group to learn from each other.

The establishment of the Northern Professional Access College greatly encourages the future of young people. Certainly being able to attend university north will promote adherence to completing Division IV studies. Of course school counselling of career opportunities and support must be offered throughout a student's high school career. An expansion of this program to facilitate a higher number of applicants would be a primary objective.

Students today face extreme pressure from society. Expectations and peer pressure is high. Eventually, productivity from students are affected and they experience social problems. The problems manifest themselves as dropouts, drug and alcohol use, failures and all sorts of disruptions in the classroom situation.

Indeed, we always try to analyze the situation. Home life is important to the success of students within the school. However, the pressures faced by parents and the community compounds the problems. It is therefore important that mechanisms be sought to bring about a total understanding of "influence" in this regard. We believe that the school is part and an extension of the community. With that, as we have mentioned before, local school boards must gain and exercise knowledge to work towards alleviating these problems. Perhaps utilizing local resources within the school would be beneficial.

Indeed it would be of great benefit if teachers encourage students to participate in dialogues and discussion on community problems, thus giving young people a chance to understand their part in the community.

Classroom instruction would utilize local examples in solving mathematics problems and social studies. By utilizing the community's economic structure in class will reveal some understanding of the student's place in the community. It would be nice to study the local wild rice industry, commercial fishing, trapping, local government, etc. We believe the young people should basically understand community dynamics to maintain some interest in themselves and their environment.

We are not aware of any northern education conferences being held in the past or are being planned. We suggest that an intensive all encompassing conference including as many parents, community members, trustees and educators be held. An approach of equality towards such a conference should be maintained. This would mean that no one would be encouraged to wear "stripes". The basic intent is to present oneself to a gathering and giving what you think may be beneficial to northern education.

Too many times we neglect the thought of young minds in trying to solve some of the deficiencies and problems that exist in the system. It would be ideal if school student leaders be given the opportunity to participate in their own conference(s) either northern or on a regional level. Part of stimulating community interest in the school starts with them. For future years these young people may provide the leadership to continue with this direction you have taken today in promoting a healthy educational system for them.

Education is a huge topic to try and bring about a focus. We do not claim to know all about the system nor do we claim we have all the answers to the problems. However, we do have capabilities that may assist ourselves and those who want to improve the quality and relevance of education to our youth.

## METIS CHILD SERVICES

# THE METIS SOCIETY TAKES STEPS TO DEAL WITH METIS CHILD SERVICES

by Clem Chartier

The MSS has opted to pursue a new provincial initiative dealing with the well-being of the Metis child and family. This initiative has been encouraged over the past two years through the co-operative efforts of the member organizations of the Metis National Council, spearheaded by the Metis Children's Services Society (MCSS), of Local 1885 in Edmonton.

MCSS was instrumental in organizing the 1st National Metis Child Care Conference held in Calgary in October 1987. As a result of that conference the MNC agreed to undertake the promotion of Metis child welfare and was given the mandate to develop policy with respect to this area. In order to promote this initiative, a National Metis Child Care Committee of the MNC was established.

This Committee is composed of two representatives from each of the member organizations of the MNC. The Committee assisted in the organization of the 2nd National Metis Child Care Conference held in Winnipeg in November 1988. The 3rd Conference is scheduled to take place in either Saskatchewan or British Columbia this year.

At the 1989 Annual Assembly, the membership voted to create a six person Working Group to deal with Metis child care services. The following persons were appointed to serve on that Working Group: Thelma Smith of Prince Albert, Rose Boyer and Alex Sayer, of Saskatoon, Manly Bishop

of Green Lake, Margaret Ruda of North Battleford and Jerry McCallum of Ile-a-la-Croix.

The General Assembly did not outline a specific mandate for the Working Group, however the new MSS Executive has taken an active role in working with them. In this connection, the Working Group has met on three occasions and have also made a presentation to the MSS Provincial Metis Council. In discussions with the Executive, it is generally agreed that there is a need to take a broad approach, on a province-wide basis.

To date, a number of initiatives at the local level have been undertaken. Since 1977, the Saskatoon and Prince Albert Locals have been involved in providing some aspect of family services. The Regina Local has also developed a program. Group homes for Native children have also been operating in Sandy Bay and Green Lake. These programs have been funded through the NGO division of the Department of Social Services.

Many agree that it is time for the Organization (MSS) to pursue a province-wide Metis Child and Family Services Department. It is expected that the Working Group, with the assistance and co-operation of the MSS executive, will undertake the necessary work to make this a reality.

An initial meeting has already taken place with provincial government representatives. Thelma Smith, Working Group Chairperson, and Gerald Morin, MSS Secretary, presented a brief position

paper which outlined the Organization's interest in pursuing an understanding and close working relationship with the province in terms of dealing with Metis child and family services. The response of the government at this meeting was the acknowledgement that there was a real need for the kind of service being proposed.

If future negotiations are successful, it is envisaged that this new service will operate as an Affiliate of the Organization similar to Dumont College and the Native Alcohol Council.

### INTERIM ACTION

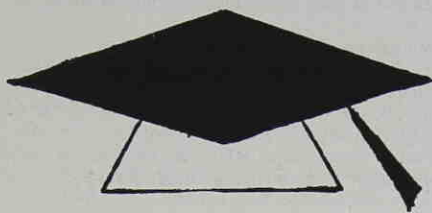
At the present time, the Working Group is making plans to hold a provincial workshop on Metis child and family services. The major purpose of this workshop is to enable members at the community level, particularly those engaged in this field, an opportunity to get together and share ideas and plans for future developments.

Secondly, this workshop will enable the MSS to prepare for the 3rd National Metis Child Care Conference, to formulate the basis of a mandate on Metis child and family services for adoption by the membership and to adopt resolutions on pressing issues for presentation to the provincial government.

\*\* Updates on the provincial workshop and the 3rd National Metis Child Care Conference will be made in future editions of the New Breed.



# GRADUATIONS



## SASKATOON SUNTEP GRAD '89

On May 13th, 1989 the Saskatoon SUNTEP Graduation was held to honour four graduates - Duane Favel, Maria Fiddler, Bertha Georges and Alana Tremayne. Held at the Holiday Inn, the evening brought together friends and family of the graduates as well as others involved in their studies.

The evening was m.c.'d by Vera Borley and she began the evening by greeting those in attendance and particularly, the graduates and their families. Melvin Gervais, A SUNTEP Student, said the blessing for the meal.

Margaret Hodgeson gave the toast to the graduates and Bertha Georges responded with a toast to the families. She said they are the unspoken people who share many of the same burdens and anguishes of the people studying to become teachers.

Saskatchewan Teacher's Federation representative Rita Bouvier, a SUNTEP graduate herself, congratulated the new teachers on a job well done. Rita expressed that she looked forward to working with the new teachers in the near future.

The University of Saskatchewan's College of Education representative was Dr. John Hienz who also addressed the gathering.

This set the stage for the keynote speakers, Ruth Ahenakew and Lou Gergeron who tried to switch cultures and speak each other's languages to give the audience an idea of cross-cultural switching and the problems therein. Or then again, it could have been just an attempt at comic relief. Whatever it was, it was enjoyed by the audience.

The graduates were formally introduced by Priscilla Bear. A presentation of gifts by Shannon McLeod followed. Messages of congratulation were given by James McNinch and Brian Aubichon both of SUNTEP.

There were a few moments of lightness when the graduates themselves gave short valedictorian presentations to future SUNTEP grads. The last will and testament was given by Bertha Georges and Duane Favel. A dance followed at which time Metis Society of Saskatchewan President Jim Durocher and Gabriel Dumont Institute representative Chris Connally both gave short speeches.

The graduation proved to be an enjoyable occasion marking the success of the SUNTEP program as it continues to train more and more of our people in the teaching profession.

by Sandy Wilson



Graduate Maria Fiddler is introduced by Dr. Anne Boultin



Lon Borgerson and Ruth Ahenakew, keynote speakers.



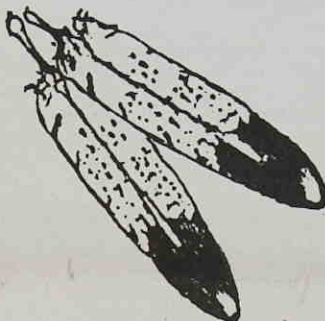
Graduate Allan Tremayne is introduced by Dr. Boultin



SUNTEP Student Vera Borley m.c.'d the graduation.



Gary LaPlante of MEDFO was also in attendance.



Graduate Dwayne Favel receives his gift.

## R.I.N.E.C. 1989 NATIVE GRADUATION

The Native Graduation and Awards Committee, under the auspices of the Regina Indian and Native Education Council, is sponsoring the 1989 Native Graduation and Awards Celebration for Grade 12 graduates in the City of Regina. This event will be held on June 17, 1989 and will be an alcohol and drug free event. It is anticipated approximately 50 Grade 12 students from both the public and separate high schools will attend. As well, students' families, members of the community and educators will be in attendance and we anticipate approximately 250 people at the event.

The objectives of this event include the following:

- to recognize the academic accomplishments of the Native graduates;
- to encourage Native students to complete high school;

- to act as an incentive for Native students to pursue post-secondary educational opportunities and/or training; and

- to encourage Native students to develop to their fullest potential and to promote a positive lifestyle.

The Native Graduation and Awards Committee is requesting your support for this worthwhile and memorable event. Some of the possible ways to support this event include:

- contributing to the cost of the event (program and administrative costs)
- establishing an award in a specific area such as academic, fine arts, leadership/community involvement, athletics, or other areas. Individuals, families, organization, or businesses may establish these awards.
- establishing a scholarship fund for recipients who have excelled in aca-

ademic performance and who plan to attend a post-secondary education institution in the following year.

- establishing a bursary fund for Native graduates which focuses on their economic need, their academic performance and their post-secondary education plans.

We are also open to any other ideas or suggestions you may have for your financial support to this event. The Central Regina Early Learning Centre has agreed to support our efforts by use of their charitable status for donations. All donations will be income tax deductible and can be made payable to:

C.R.E.L.C.  
(Native Graduation 1989)  
and mailed to:  
Native Graduation  
and Awards Committee

c/o Mebas Consulting Ltd.  
#300 - 2314 - 11th Avenue  
Regina, Saskatchewan  
S4P0K1

Please do not send any cash - we appreciate cheques and/or money orders.

If you wish to further discuss your possible donation plans or support, please contact Rhoda Fisher at 545-5099. □

Sincerely,  
Rhoda Fisher, Chairperson  
Native Graduation and  
Awards Committee

Milton Tootoosis, Chairperson  
Fund Raising Committee





## Gabriel Dumont Institute Human Justice Graduation

Gabriel Dumont Institute set another first Saturday May 13, 1989 when graduation ceremonies were held to honour fourteen Human Justice graduates. True to Metis custom the ceremonies were held way back in the bushes north of Prince Albert. Actually the Polish Hall in Hazeldale provided a splendid setting and the staff are to be applauded for the cuisine.

The list of dignitaries was almost as long as Steve Melenchuk's speech and included Mayor Gordon Kirkby who seems to be everywhere these days. Guest speaker Gerry Morin (Big Gerry) commended the graduating class for their diligence and hard work. Mr. Morin in his always eloquent manner commented that while he worked in one area of the justice or legal system, they would work in another, however both were of equal importance. Prince Albert Mayor Gordon Kirkby also congratulated the students, praising them for their hard work. As mayor of a city which has a number of correctional facilities Kirkby knows full well the value of people with Human Justice training. Gerald Morin (a.k.a. Little Gerry) was there to represent the Metis Society of Saskatchewan. Mr. Morin in addition to being Provincial Secretary for M.S.S., is a lawyer who realizes the value of these graduates whose future is in the justice field.



The Human Justice Grads get ready for a photo.

There were many light-hearted moments as Big Gerry and Little Gerry poked fun at one another and when Mayor Kirkby ribbed them all. Whether by design or chance, Gerry Morin and Mayor Kirkby seem to appear at many of the same Prince Albert social functions.

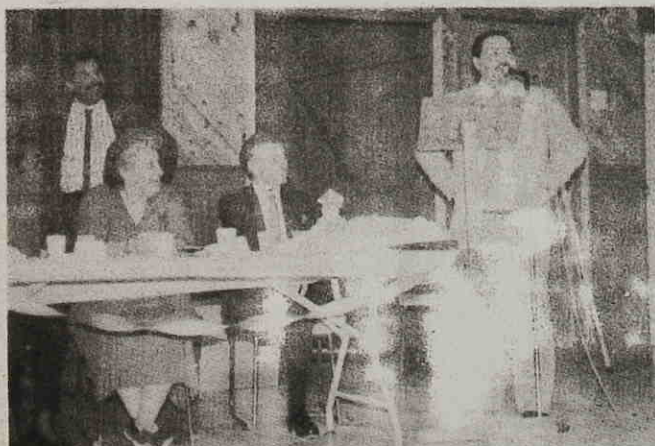
Fittingly the best speech of the evening was given by valedictorian, Janice Henry, who spoke compassionately of her classmates, the G.D.I. staff and their program. Honourable mention goes to Steve Melenchuk who is never lost for words.

Other notables in attendance were N.D.P. M.L.A. Keith Goulet and Local #7 president, Leona Sarchuk and her entourage who were later seen practicing their culture at the dance which followed.

Warm and hearty congratulations are extended to all graduates.

### 1989 Human Justice Graduating Class

Sheila Boyer  
Shawn Dagenais  
Sandra ERICSON  
Leslie Fiddler  
William Gladue  
Valerie Harvey  
Janice Henry  
Brad Impey  
Larry Lalibert  
Elizabeth McKenzie  
Steve Melenchuk  
Angelique Sanderson  
Bernice Sayese  
Terry Sinclair



Steve Melanchuk in high gear.



Guests enjoy the evening.



# READERS' VIEWPOINTS

The following are some personal viewpoints submitted by readers. If you have a particular issue or concern you would like to share, submit these to "Reader's Viewpoints". The opinions expressed are those of the individual and do not reflect those of the Corporation. We reserve the right to edit for length or clarity.

## Where Do We Go From Here?

by Ivan Morin

Developments since the last First Minister's Conferences on Aboriginal Issues should have most Aboriginal people questioning just how far down on the Progressive Conservative agenda Aboriginal rights are, particularly those pertaining to land rights and self-government. Considering the federal and provincial government's position on four major issues: the Northern Alberta Lubicon Lake Indian Band's outstanding land claim, the recent imposition of a cap on post-secondary educational funding for Aboriginal students, the ongoing court-battle over Metis land claims which flow directly from the Manitoba Act, and the recent sale of the Metis farm in Green Lake by the Devine government leads to serious concern.

It appears that both the Mulroney and Devine governments are in no hurry to deal with Aboriginal issues as they relate to land claims and self-government. Looking at each issue individually will give us a clearer understanding of how far the two governments have digressed in their commitment to Aboriginal people since the last First Minister's Conference on Aboriginal Issues two years ago.

The Lubicon Lake Indian Band has been battling with successive governments since the turn of the century when they were left out of the Treaty 8 signing, because they did not live on a major river route. Treaty 8 was signed with a number of Indian bands who lived along the major rivers in Northern Alberta and B.C. in the late 1800's. The bands which did not live on the major rivers, or were hard to access, were left out of the signing of the Treaty and were to be dealt with at a later time, when accessibility was easier. The Lubicon Band was one of these bands and they began negotiating with the government in the late 1920's, or early 30's, in order that they may be issued lands under the Treaty 8 agreement. An agreement was reached and land surveying began just before the break of the Second World War, but the break of the war saw the completion of surveying and signing of an agreement between the Lubicon's and the federal government was put on the backburner.

The two parties returned to the table only to find that the provincial government of "Bible" Bill Aberhart had allowed independent surveyors on the land and they had discovered that the land being considered for the Lubicons had a large reserve of oil sitting under it. Talks between Ottawa and the Lubicons was stalled on one issue or another and the land claim put in by Ottawa for the Band was still in the air, the provincial government gave the federal government an ultimatum, sign the treaty soon or they would oppose it and claim the land. An agreement was not reached between the Lubicon's and the federal government and the provincial government allowed oil exploration to begin on the lands claimed by the federal government for the Lubicon's. This was in the mid-50's and by the late 1960's and early 70's, oil exploration had chased away most of the wildlife that the Lubicon's depended on for their food and the land was becoming unbearable to live on. An agreement on a school for the band was reached, but the school was built in Little Buffalo five miles from Lubicon Lake. In 1970 the Band finding it hard to send their kids to school, particularly in the winter time, uprooted their community and moved to Little Buffalo.

A number of legal battles raged throughout the 1970's and early 80's involving the Alberta and Federal governments and Lubicon Band in a number of different combinations, none solving the Lubicon claim. International attention was gained when the band approached the United Nations Human Rights Committee in 1985 and had their case heard before the Committee, which found that the Lubicon Band's very existence was being threatened and they released a report stating this. Further international attention was gained when Calgary was given the right to host the 1988 Winter Olympics. A protest was planned for each stage of the Olympics from the running of the Olympic Torch, a Canadian Native arts show and the opening of the Olympic Games themselves.

When this failed to produce results a road block was set up in October 1988 to keep out the oil companies and other intruders. A pass system was set up during the five day blockade and support came from around the world. The Lubicon Land Claim had finally taken a permanent international stage and the governments of Canada and Alberta were feeling the increased pressure.

With the increased pressure an agreement was finally reached between, Chief Bernard Ominiyak, and Alberta Premier Don Getty. The historical agreement called for the province to surrender a large tract of land for use by the band, along with funds to build roads and other amenities.

Although this agreement is seen as being historical the claim still hedges on whether the federal government is willing to accept it and some of the terms they have to meet to make the agreement whole, as they are fully responsible for Indian Treaty and land rights and they should have been the first to reach an agreement with the band. Negotiations are continuing today with the Lubicons accusing the federal government of dragging it's feet in finalizing an agreement which is agreeable to all parties involved, from the Lubicons, provincial government, to the oil companies. This issue will continue until the federal government decides it will be sincere in it's dealings with the Lubicon Band and it's Land Claim.

The recent imposition of a cap on funding for post-secondary Aboriginal students has raised the hairs of many Canadians. The cap is a direct result of an interpretation by the federal government that their Treaty obligations as they relate to education for Treaty Indians stops once an individual has completed their secondary education. Indian leaders across Canada dispute this, stating that the federal government is obligated under the Indian Act to pay for the full education of Indian people, including their post-secondary education. A brief history and analysis leads one to believe that the Indian leaders are correct and the federal Government is simply using the Indian people and their right to a higher education as a scapegoat in their attempts to lower the country's deficit.

At one time the federal Government paid for the post-secondary education of a Treaty Indian if they would accept disenfranchisement and live in the urban centers where the universities were. The Treaty Indians who recognized the importance of having a good education took the government's offer, even though the stakes were high. At this point the government didn't have a lot to worry about as very few Indian people were graduating from grade twelve and the need for post-secondary Aboriginal funding was costing them very little.

Treaty organizations, such as the National Indian Brotherhood, began putting together proposals for "Indian Education for and by Indian People" in the late 1960's and early 70's. These policies were implemented and schools began popping up on a number of reserves across the country. A noticeable increase in the number of students graduating from elementary schools began first, statistically the number of students graduating, or continuing into high school increased ten-fold.

When the first high schools were built on the reserve, attendance was high and Indian students began to graduate at an unprecedented rate, and many of these students had university on their minds. This increase of students applying for university entrance became an enigma to the government and they were forced to increase the funding for post-secondary educational funding for Aboriginal students.

Still Native leaders weren't totally satisfied with the number of Aboriginal students who were graduating from the universities, with their own curricula. Institutions such as the Saskatchewan Indian Federated College were founded. Again this improved the graduation statistics considerably and the government was again pushed to increase their post-secondary funding for Aboriginal students. Now it appears the government is saying "Well your educational needs have become too much for our budget so we've decided to cut your funding or place a cap on it so we don't have too many of you graduating."

It has been a common attitude in Indian country that most programs that the government helps the Aboriginal people establish are usually set up for failure. This way the government can walk around with a sense of purpose in their lives. In this same sense, they are beginning to recognize that the number of Aboriginal students who are making it through university is increasing at a rate that it has not only proven itself successful, but has also increased the possibility that in a few years with the number of students earning degrees, they may have to fulfill their commitments because we will know where to dot the I's and cross the T's just as well as they do. They had to try to stop this at some point why not catch two birds with one stone, reduce our deficit by a paltry sum and stop educating these people to the point where they can understand before it's too late.





With respect to the Metis and their Aboriginal rights, the land rights which had been legislated to the Metis through the Manitoba Act and were never ceded to the Metis.

In 1870, Louis Riel's Provisional Government of Manitoba went to Ottawa to negotiate the Manitoba Act. This Act had fundamental guarantees for three peoples: one was for the Roman Catholics who were guaranteed the right to school funding up to a certain level; the second was for the franco-phone population, which was large at the time and were guaranteed that there would be two official languages in Manitoba; and the third was for the Metis people, the Act stated that 1.4 million acres of land would be set aside for the Metis people of the Red River district. It is important to note that the Manitoba Act has never been repealed and it was proclaimed law by the Queen of England as all Canadian Legislative Acts were at the time.

Today the Province of Manitoba is bilingual and the Roman Catholics have their own K-12 school system, but the Metis still have not received their lands. Not too long after the Manitoba Act was enacted as law, Riel and his government were ousted and most Metis were forced to flee Manitoba. Almost immediately after the new government took their place they began passing laws to undermine the right to land for the Metis. Ottawa, not wanting to be left out, also began to pass legislation which was meant to undermine the Manitoba Act as far as it concerned the right to land for the Metis. Through interlocking measures passed in Ottawa and Winnipeg, the 1.4 million acres promised to them under the Manitoba Act. At the 1988 Metis National Council Annual Assembly a resolution was passed that supported this legal action and the MNC entered the fray. Two law suits were initiated in an attempt to receive compensation for the loss of the land and the rights that flowed from the Manitoba Act as it was when it was passed.

The government at this point are saying that the Metis don't have a right to a land base and that the Metis are not being dealt with unfairly. The MMF and MNC disagree, as did a judge of the Manitoba

Court of Queen's Bench, and the case has been referred to the highest court in the country, Supreme Court of Canada.

Although the MMF and MNC have made it abundantly clear to both levels of government that compensation, if it is forthcoming, for this land would not necessarily have to be all in land, but it could include a monetary settlement for economic development and education for the Metis people.

The case was heard by the Supreme Court of Canada in late 1988 and a decision is not expected in the near future, and the governments have continued to deal with the Metis as they always have. From sources at the hearing the lawyer for the MMF and MNC, Thomas Berger, made a good case for the Metis people and the outcome is expected to be favourable.

While both Alberta and Manitoba governments have entered into bilateral negotiations with the Metis to resolve the outstanding land issues, the Devine government sells the Green Lake Metis farm right from under the feet of the Metis. These farms were set up, beginning with the Central Farm in Green Lake in the early 1940's, to help the Metis people of the area become better farmers and help them to better understand agriculture. When these farms were established, it was given, at least by the Metis, that once the Metis had gained the necessary knowledge to productively run the farms they would take over the operations. In the early 1960's the government set up the Silver Lake farm and the Metis farm in Ile-a-la-Croix with the same principles in place.

Although nobody would argue with the intended purpose of the farms, to improve the farming skills of the Metis, in most cases, the implementation was never in line with the philosophy of the running of the farms in the eyes of the Metis. The most important factor for the failure of the farms is that the government and those they chose to manage the farms could never see the day when they would have a Metis manager in charge of running the whole farming operation. Surely, in over forty

years we have learned how to farm well enough to run our own farms. Or is it like in the case of the Treaty Indians, "we can only teach you so far, then our commitment to you is ended"? In the history of the three farms it is a well known fact that there were very few, if any, Metis in decision-making positions on the farms. So any blame for the failure of the farms has to be placed squarely on the shoulders of the government and those who they hired to manage the farms.

For years the Metis of the area have always viewed the farms as the beginning of a land base for the Metis of Saskatchewan. Since we were seen to be benefiting from the farms, it seemed only reasonable that if we were to consider a land base the farms which were said to be for the Metis would be a good place to start. At least the land was in a sense all ready ours. We harvested it, we lived on it, we sweated over it and it has fed our community. Aren't these the things that one's land is supposed to do for you?

Now the Devine government has taken that land which we have seen as being a part of our community away from the Metis people. Rod Bishop and those who are not willing to lay down and let the government take away our farms without a fight should be commended.

In this case the government started out with good intentions and the Metis had expectations for the government to live up to them and the government failed itself as well as the people.

It can easily be said that in these four illustrations that the government began with good intentions but for one reason or another found a reason to fail. When Pierre Elliot Trudeau began the First Ministers Conferences on Aboriginal Issues, he, too began with a vision which would see the Aboriginal people gaining the right to self-government and that the land base would be established for all the Aboriginal people. We have yet to see this and if we don't start to get on their cases they may forget that they began with good intentions. We have to begin to push to have the First Ministers Conferences reopened before it is too late.



As I write this, the hunger strike by our Indian Students in Ottawa has dropped down to 4 on Parliament Hill. (And four is a very significant traditional number.)

But the struggle and support continues at the National level with no end in sight, as far as "self-proclaimed-hostage" Indian Affairs Minister Caedieux is concerned.

And very recently, the Saskatchewan Native Spiritual Brotherhood rallied support via high honored mention of the Students at the Annual Spring Pow-wow in prison.

The elders & other outside guests extended Support Spiritual prayers, and, an honor song followed prior to the general Pow-wow.

Much thanks goes out to these people because it was indeed a swell show of support.

A few days later, some in-callers to a certain radio talk show concerning the purpose, (re-establishment of funding for post-secondary education.) of the hunger strikers had to be direct from pilgrim country. A lot sounded very racist & were obviously ignorant of what TREATY RIGHTS are.

Now how about trying this one on for size in relation to Treaty Rights.

Amidst past camp-fires and conferences (and bull-pen sessions), it pops up now and again, that,

## In the Spirit of the Four Directions

by Billy Brass

"If you were a treaty Indian and you were placed in prison, you were entitled to a horse & a saddle & enough bullets to get you started after release."

How factual that is, I don't know. But let's say it's in the infamous flexible treaty Act; That means Mr. Government with its arm of Justice must have alot of paying up to do, "if" some of the intellectual warriors all over banded together & submitted a brief for compensation.

The point I'm stressing is; regardless of ignorance & prevailing racism, it must be remembered the Indian people were here before the TREATY ACT came about.

That fact remains and no matter how we put it, so does honoring treaty promises made upon this land we call Mother Earth.

So it means emphasis in making a stand and establishing a permanent Voice for the Indian is here again in a much stronger way than the past few years.

The hunger strikers and the Indian political leadership with the grass-roots voice is a long-needed movement.

It is time for the concerned non-Native mass (be they political or otherwise) to realize they cannot live in the woodgrains of racism forever.



Finally, the hunger strikers are there for a real purpose & belief in a just cause.

On the overall, more awareness and education of Treaty Rights must continue to be pushed into sharp focus for everybody in Canada, while this aspect of the Indian Struggle grows on.

I'm sure it is safe to state; much support & spiritual prayers are in the winds for the hunger strikers & all people, from confined brothers & sisters across Canada.



## INDIAN LEADER RIVERA RETURNS

by Clem Chartier

Brooklyn Rivera, leader of the Indian Organization YATAMA, which represents the Miskitu, Sumu and Rama Indians of Nicaragua, spoke at the University of Saskatchewan on March 2 and 3, 1989. Mr. Rivera's last visit was in July 1985 when he attended the International Indigenous Youth Conference at Batoche. On both occasions Mr. Rivera spoke of the conflict which the Indian Nations of Nicaragua have found themselves in since 1981.

Mr. Rivera's trip was sponsored by the Native Law Center and the Native Studies Department, while a photo exhibit of the Nicaraguan Indian situation was sponsored by the Diefenbaker Center. His visit complimented the photo exhibit, which graphically portrayed their dilemma.

### NICARAGUAN GOVERNMENT REFUSED TO RECOGNIZE INDIAN LAND RIGHTS.

The SANDINISTA revolutionary government refuses to accommodate Indian collective ownership of traditional territories. They insist that there can only be one nation, the state of Nicaragua. Everyone else, including the Indian Nations and Peoples must conform to that position. The Indian people insist they have rights to their traditional territories and to their own traditional lifestyles and values. Thus, the Indian peoples are continuing their resistance. They are calling for the recognition and exercise of a degree of autonomy (self-government) within their traditional territories, while agreeing to remain under the sovereignty and territorial integrity of the state of Nicaragua.

The Indian armed resistance grew out of the repressive measures that the SANDINISTA government took in early 1981, in order to make the Indian peoples submit to their wishes. However, in 1984 the government admitted they made mistakes and agreed to a process of negotiations, which lasted from December 1984 to May 1985. Three rounds of talks took place in Bogota, Columbia and one in Mexico City, Mexico. The talks broke down in May 1985 with the government's refusal to see specific Indian rights, apart from ordinary national rights.

Political developments between the five Central American countries took place in August 1987 with the signing of the Esquipulas II Accord. This Accord committed the five presidents/countries to bring about efforts to achieve peace and democracy in Central America. Based on that agreement, YATAMA (formerly known as MISURASATA) pressed more firmly for the reopening of the peace process. The process began in October 1987 but it was not until January/February 1988 that actual face-to-face negotiations resumed between the Indian leadership and the SANDINISTA government.

This session witnessed the signing of basic accords which provided for the recognition of Indian lands and autonomy, with the details to be arrived at in a later session. The accord also established a cessation of armed conflict between the government and the Indian resistance. A similar ceasefire between the government and the Contras was arrived at shortly afterwards.

In addition, there were two negotiating sessions that year, one in March and the other in May. At the March session, the Indian delegation presented a "Proposal for a treaty of peace between the Republic of Nicaragua and the Indian Nations of Yapti Tasba" (Atlantic Coast). This proposal outlined a framework for self-government and was accompanied by a map which set out the traditional Indian territory. At this session, and the May session, the government refused to agree to the proposals. Moreover, following the May session the government was unwilling to engage in further negotiations. This series of peace talks took place within Nicaragua.

### MORE POLITICAL DEVELOPMENTS IN 1989.

Mr. Rivera has continued to take advantage of the political developments arrived at between the five Central American presidents. In February 1989, at a meeting in El Salvador, the Central American Presidents signed a Declaration which committed the Nicaraguan government to begin working towards democracy, including freedom of the press, of assembly, of political activity and elections no later than February 25, 1990.

These continuing developments have enabled the Nicaraguan government to maintain a cease fire with the Contras, but they have also been pressured to examine the Indian issue. It is important to point out that Indian delegations, leadership, or issues have not been a part of the political developments amongst the Central American countries. YATAMA however has continued lobbying various countries for political support, both in the Americas and in Europe. Mr. Rivera was also in El Salvador, but only had access to delegations at the Ministerial and bureaucratic levels.

### YATAMA PEACE INITIATIVE

Based on these political developments, and YATAMA's quest for peace based on the recognition of Indian rights, the leadership of YATAMA in February 1989 issued a position paper entitled: **Indigenous Initiative For Reconciliation In YAPTITASBA.**

YATAMA proposes that the basis for reconciliation must be based on the preliminary accords signed between the government of Nicaragua and YATAMA on February 2, 1988. They feel that the process should be based on the principles which both sides have already agreed to in those preliminary accords. For the purpose of entering into that process and for the prospects of a real and lasting peace, the YATAMA leadership in its Schedule of implementation of the initiative proposed to return to Nicaragua as of April 15, 1989.

## A PLEA BY NICARAGUA'S INDIANS

By Brooklyn Rivera

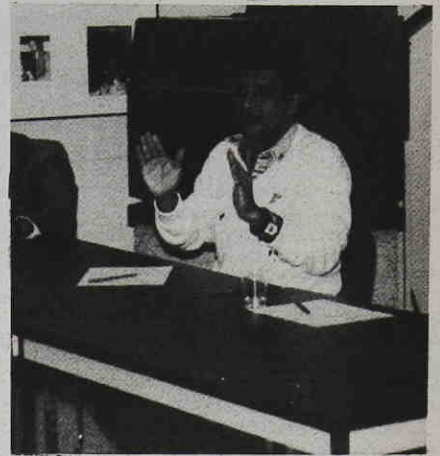
(Reprinted from *The New York Times*, Sunday, May 14, 1989)

**San Jose, Costa Rica**—With the signing of the most recent agreement by Central American presidents and the U.S. bipartisan accord on Nicaragua, this is an opportune moment for the Indian people of Nicaragua to return to their homelands on the Atlantic coast. We are pleased that the Nicaraguan Government at last seems ready to discuss our demands seriously.

Our struggle of more than eight years has remained unwavering in its objective of securing our land and resource rights and a meaningful measure of self-rule. We seek full implementation of the accords of February 2, 1988, whereby the Nicaraguan Government committed itself to a process of reconciliation based on the recognition of our historic rights and full political freedoms.

We intend to see the Sandinistas live up to their commitment to allow for freedom of speech, movement and organization. Our goal is to foster a peaceful dynamic by which our rights will become secured and our Indian people, including those tens of thousands who fled Nicaragua as a result of the violence, can live in conditions of mutual benefit and understanding with other Nicaraguans.

Our efforts are a complement to the national process of internal democratization and pacification of



Rivera Addresses The Native Law Centre

YATAMA envisages that an agreement with respect to land and autonomy can be arrived at and that they will be able to fully participate in the electoral process in 1990. Currently, the leadership of YATAMA is based in Costa Rica, with village leaders and military leaders based inside Nicaragua. Since the preliminary accords of February 1988 there have been no major armed conflicts between the Indian resistance and the government.

### RIVERA CALLS FOR MORAL, POLITICAL AND MATERIAL SUPPORT.

Mr. Rivera, during his visit, also spoke of the suffering Indian peoples endure in their villages and in refugee camps. People are not only suffering from the effects of the war against them. They are also suffering from the hurricane that destroyed their communities and sources of livelihood last year.

In order to make substantial progress, with respect to recognition of Indian rights, support from the international community is necessary. Letters of support for Indian rights should be sent to the Nicaraguan government. Material aid should also be made available to international aid agencies who are helping out the victims in Nicaragua's Atlantic coast (Yapti Tasba). Massive material aid will also be necessary for assisting the return of refugees from Honduras, Costa Rica and other countries. This aid is also critical for the rebuilding of dozens of communities which have been destroyed by the war.

the country. We intend once again to sit in negotiations with the Sandinistas and challenge them to enhance the ideals of their revolution to include full respect for the rights of Indian peoples, who occupy a territory covering more than a third of Nicaragua.

Our efforts require the moral, spiritual and material solidarity of all people truly interested in the well being of the Nicaraguan people. The physical security of the Indian leaders as we return and work inside Nicaragua must be a matter of constant vigilance. The Sandinista Government must be encouraged in specific terms to deal with us honestly and fairly, and to fully extend to us the freedoms it has promised.

The suffering of our people, who have been battered by war and natural disaster, must be alleviated. This will require generous material aid by those more fortunate throughout the world. Material support from politically impartial sources also is needed for the Indian leadership and organization so that it may operate effectively and independently.

The struggle of indigenous peoples in Central America and elsewhere has commanded considerable attention in international forums like the U.N. but surprisingly little attention in practical geopolitical discourse. We appeal to the international community to join us in our quest for peace and dignity.

*We want to go home—help us.*

NEW BREED - May/June 1989



## Saskatchewan Human Rights Commission recent rulings

### Seven Oaks Motor Inn of Regina agrees to settlement

Nine people of Indian ancestry who alleged they had been discriminated against on the basis of race at the Seven Oaks Motor Inn received a total of \$3,150 in settlement of complaints made to the Saskatchewan Human Rights Commission, Ken Jamont, executive director of the Commission, announced today.

Some of the nine alleged they had been refused entry to the Seven Oaks beverage room because of their race; others, that they had been treated in a discriminatory manner while in the beverage room, Jamont said. Operators of the Seven Oaks -- L & L Lawson Enterprises Ltd., White Sand Enterprises, P & M Hotels Ltd., Chainlink Enterprises -- and proprietor Larry Bird agreed to the settlements without admission of liability.

Two of the complainants alleged they were denied entry to the beverage room because they wore their hair braided in the traditional Native manner, while a third man who accompanied them said he was also denied entry, Jamont said. They were Larry and Robert Agecoutay and Eric Keshane, all of Regina.

Another complainant, Beatrice Wicks of Regina, alleged she was refused entrance to the bar by staff because they claimed she had caused trouble on a previous occasion. Wicks told the Commission she had never been in the bar, Jamont said.

The remaining five complainants alleged they had been denied service in the beverage room, in some cases after two drinks and sometimes after three drinks, even though they had been quiet and orderly.

Those complainants were Donna Allary, Doris Wesaquate and Lorraine Rope of Saskatoon. The remaining two complainants did not wish to have their names made public.

Each of the complainants received \$350 and an apology for any discrimination perceived by them, from Larry Bird and Len Lawson, proprietors of Seven Oaks Motor Inn.

The proprietors also agreed to adopt and implement a human rights policy setting out the requirements of *The Saskatchewan Human Rights Code* for non-discriminatory treatment in the provision of a public service. The policy stated that, in particular, "in the enforcement of our responsibilities under the Liquor Licensing Act, all persons shall be treated fairly and equally without regard to race or ancestry," and also specified that people of Indian ancestry shall not be denied services because they are wearing a headband or have their hair in braids, as these customs have special significance for them.

Jamont said the Commission recognizes that under the Liquor Licensing Act a bar has a duty to deny service to patrons who are intoxicated, violent or disorderly. "This applies to everyone, regardless of race or ancestry. But a bar may not apply their standards in a different way for different races. For example, if it is only Indian people who are denied service after two drinks while white customers are not limited in this way, then that is discrimination."

### Canora Pharmacy ends discriminatory policy

In a settlement negotiated by the Saskatchewan Human Rights Commission, the owner of the

Canora Pharmacy has agreed to put an end to a store policy that discriminated against customers of Indian ancestry, executive director Ken Jamont announced today.

Eleanor Johnson of Sturgis complained to the Commission in September 1987 that when she went to Canora Pharmacy to buy a small bottle of rubbing alcohol she was refused and was told that Native people were not allowed to purchase that product.

Jamont said that during the course of an investigation conducted by the Commission, pharmacy owner and manager, John Makowsky, acknowledged he refused to sell rubbing alcohol to Native people because he believed there was a greater likelihood they were buying it to drink than for medicinal purposes.

"That is contrary to human rights law. Pharmacies can set policies that restrict the sale of rubbing alcohol, which is sometimes used as an intoxicant, but they cannot refuse to sell to someone solely on the basis of race," Jamont said.

"For example, staff could refuse to sell rubbing alcohol to anyone they believed was going to drink it. But there was no reason for staff to believe Mrs. Johnson was planning to consume the alcohol. She was identified as a potential abuser solely because she is Indian."

Under the terms of the settlement Johnson was paid \$500 in compensation for loss of self-respect. Johnson told the Commission there were a number of customers in the store at the time of the incident. She said she was extremely embarrassed and humiliated and, in addition she regretted that her children, who were with her at the time, had to witness the incident.

Under the new store policy staff is directed not to determine whether a substance might be abused on the basis of the purchaser's race, color, nationality, ancestry or place of origin, Jamont said.

### The Two Faces of Canadian Democracy

To the People who are still saddened and in shock; to our brother, Leonard Peltier, who is still imprisoned; and to the people who have struggled so long for justice, we thank you.

Peltier has exhausted all legal appeals in the United States. His struggle will soon be tested in the courts of Canada based on his illegal extradition in 1976, when hounded by FBI and arrested by RCMP, his plea for refugee status based on political persecution fell on the deaf ears of Canadian authorities. Almost 100 years before, the great Lakota Chief Sitting Bull had fled to Canada for sanctuary for almost the same reasons with remaining fragments of the once strong Sioux nation. They too were forced to leave. Peltier's ordeal and 13 years of unjust imprisonment is testimony that conditions for North American Native peoples have not changed.

By 1878, shock amongst the indigenous peoples had firmly taken a hold. Nations had been wiped out reducing the numbers of Native peoples to a fraction of what it had been before the arrival of Europeans. Indian peoples wondered what they had done wrong. They were still living the spiritual/cultural traditions of our ancestors, when this too, would be under attack with the coming of the missionaries, residential schools and the many brutal forms of deculturalization and assimilation policies of governments.

Cultural genocide has been the fate of our people since the days the treaties were signed. And while some of us know the facts recorded in history, society must realize that today in 1988 Indian nations are still under attack. The symptoms are seen in statistics: the highest infant mortality; the highest rate of imprisonment; the highest rate of suicide; and the shortest life expectancy--all due to the depression and alienation caused by having been brutally denied the right to live the only way that Native people could ever live: in respect and in balance with the natural environment.

Our painful struggle to free political prisoner Leonard Peltier is NOT a single advocacy issue. We are a voice for Native peoples, and a voice of all colours of man, which speaks out against issues of injustice, such as prisons, racism, and land and sovereignty violations. We advocate the right to self-determination for all oppressed peoples.

The basis for the continued oppression of North American Native peoples is directly tied to the collaboration of corporations and governments, which pollute the Earth to exploit natural resources, thereby displacing or trying to remove Native peoples from their lands. The Canadian-U.S. border does not separate the common struggles of North American Indian nations because from early treaties to the present-day courtroom, the issue of Indian peoples' sovereignty has never been respected or defined in either country.

Peltier's ordeal is beyond the case of the one man's struggle for justice. Indian people identify with his struggle because they, too, live with the same uncertainties. Peltier is a living sacrifice on behalf of the struggle of nations of indigenous peoples who are striving for a life of meaning and integrity; in respect and care for the sacredness of

our Mother Earth. To free Peltier is one giant step forward in putting an end to the erosion of all of our fundamental human rights. What happened to Peltier could happen to any one who has the courage to protest against the abuses taking place in our natural world.

For over 12 years, since Peltier's false extradition from Canada to the U.S., it has always been a handful of people, with little support, no money, limited resources and strong prayers, who have carried this struggle to the highest courts of both Canada and the United States; to the United Nations Human Rights Commission; the IV Bertrand Russell Tribunal, Rotterdam, Holland (1981); to the U.S. Congress and Canada's House of Commons; and to the international community.

Today other chapters are unfolding. The Canadian defense committee has assembled a legal defense for Peltier in Canada, which we hope will unfold as a strong legal challenge before this country's Supreme Court based on the false extradition as well as all too many other crimes against humanity and the environment related to the case. This is a crucial time in the history of North American indigenous peoples. We can only pray that our responsibility for life and the lives of our children will allow us to contribute in an unselfish manner. Justice can not happen until we accept our collective responsibility for the crimes against Peltier. It is only with strong hearts and strong minds that we, the People, can carry on the struggle. We are in desperate need of funds to continue this journey.

LEONARD PELTIER  
CANADIAN DEFENSE COMMITTEE  
43 Chandler Dr., Scarborough, Ontario,  
Canada  
MIG 1Z1



# HOUSING

*Social Justice Commission  
Archdiocese of Regina*

## *Diminished Expectations -- Report on a Survey of Substandard Housing*

The Social Justice Commission of the Roman Catholic Archdiocese of Regina decided to look into the matter of poor rental housing in Regina in 1988, after a number of articles appeared in local and national newspapers. Commission members, in their everyday work, were also hearing about experiences of families who live in poor rental housing.

After some initial research a committee, the Substandard Housing Action Committee, was formed to work in cooperation with the Social Justice Commission and Department to respond to the issues of poor rental housing in Regina. This committee consists of inter-church and community people.

A survey was developed to hear directly from a small population of renters about their housing conditions. This survey was carried out in December 1988 and January 1989 by volunteers from various churches in Regina. The results are in the report, "Diminished Expectations".

We have chosen to speak about this at this time because housing is a fundamental issue for people. On December 8, 1988, Pope John Paul II, in a letter to the pontifical commission, "Iustitia et Pax" stated, "The Church ... feels that it has a serious obligation to join with those who are working, without self-interest and with dedication, to find concrete and urgent solutions to the housing problem and to see that the homeless receive the necessary attention and concern on the part of public authorities." The focus, as always, is from the point of the dignity of the human person--either individually or community-wise.

Although the number of people spoken to was small, we feel that what they said was important. The main problems renters face are:

1. Affordability and availability of acceptable rental housing.
2. Acceptability by landlord (e.g. landlord doesn't want welfare recipients or single parents).

Some pertinent points of those surveyed:

- 2/3 pay more than 35% of their income on rent;
- 48% had trouble finding a place with rent low enough;
- 45% had trouble finding a place in good condition;
- 39% had trouble because landlords didn't want "welfare" tenants;
- 38% experienced discrimination when they were looking for a place;
- 64% report more than five structural or maintenance problems with the house;
- 80% report landlords refuse to make repairs, are nosy, or rude;
- 50% of the houses didn't have smoke detectors even though this is required, by law, to be installed by the owner;
- 36% report inadequate heat in winter.

From this survey the Substandard Housing Action Committee has received a sense of what could be done to improve rental housing conditions in Regina.

Recommendations include:

1. Work with the provincial government to create better laws to protect tenant's rights.
2. Compile clear laws for minimum rental housing standards.
3. Create a situation where people who rent can go to find good housing choices, and, to be involved in an education process where their rights



and responsibilities are clearly understood. This would also be a place where any difficulties that arise between landlord and tenants can be worked out in a mutually acceptable way. Because the renters frequently are people who use social assistance, this particular service could be part of an N.G.O. serving users of social assistance.

4. Advocate for more subsidized housing.
5. Hold seminars on tenant's rights and make these easily available for people who rent.
6. Develop easy-to-read and literate material about rights, where to go for help, and responsibilities, for people who rent. This is to be made available widely throughout the city.

The Substandard Housing Acting Committee is already working on Recommendations 5 and 6.

## *"Diminished Expectations"*

*The Social Justice Commission's report on housing indicates that housing conditions for Native and poor people leave much to be desired. The report indicates the difficult conditions some of our people are forced to exist in. The need for affordable and safe housing for Native people is only being partially met by existing programs. There should be both an expansion of existing programs and new initiatives.*

*The report will hopefully result in some changes but given the record of the current provincial government (and its federal counterpart) this is most unlikely. While this government seems to have enough funds to finance its' corporate friends, they claim there is a need for restraint and cutbacks.*

*While this report was specific to a Regina area, there are similar and worse conditions elsewhere in our province. Affordable safe housing is out of reach for thousands of people, Native and Non-Native alike. Existing housing programs are often faced with long waiting lists and inadequate resources to meet the needs.*

*Housing is an important need--hopefully, the Social Justice Commission will be joined by others in its efforts to advocate for improved housing conditions for people. The Commission is to be commended for undertaking such a study--we need ammunition in our struggles to secure such programs to meet the growing needs of people.*



## HOCKIN ANNOUNCES \$4.2 MILLION FOR NATIVE BUSINESSES IN SASKATCHEWAN

**REGINA, Saskatchewan, May 10, 1989--** The Honourable Tom Hockin, Minister of State (Small Businesses and Tourism) today announced that 14 Native-owned businesses and economic development projects in Saskatchewan received approval for \$4.2 million in assistance under the Native Economic Development Program (NEDP) during the period from September 1, 1988 to March 31, 1989.

The federal contributions announced today range in size from \$22,000 to \$1 million. To date, 78 projects in Saskatchewan have been approved for contributions totalling more than \$34 million since the program began in 1984.

### NEW PROJECTS APPROVED UNDER THE NATIVE ECONOMIC DEVELOPMENT PROGRAM

**A-Line Fencing and Reinforcing Ltd., Regina:** A \$48,500 contribution will assist Mervin and Marion Dieter to establish a fencing business in Regina and to undertake additional fabrication of items required for the erection of steel and wooden fences. It is anticipated that the establishment will create 3 full-time jobs and 1 part-time job.

**Gabriel Dumont Institute of Native Studies and Applied Research Inc., Regina:** A grant of \$406,876 will enable the Gabriel Dumont Institute of Native Studies and Applied Research Inc. to establish a two-year eighteen course native Management Studies Program accredited through the University of Regina. This initiative is considered an essential part of a long-term comprehensive economic plan to develop a resource pool of trained junior business managers and administrators who can be absorbed by Native and non-Native private and public sector employers. The grant combined with previous ones to education and training projects, accounts for a total NEDP investment of some \$2.4 million towards the development and expansion of the Native educational infrastructure in Saskatchewan. It is anticipated that 4 full-time jobs and 1 part-time position will be created by this undertaking.

**H. & M. Gas Bar Ltd., Cumberland House:** A \$136,850 contribution will assist H. & M. Gas Bar Ltd. to establish a gas bar and convenience store operation through the acquisition and renovation of an existing building in this community of 500 people. The company, which also plans to expand the facility and operate a small motor repair shop, will operate the gas bar and convenience store seven days a week providing a service not presently available. It is expected that the venture will contribute over \$700,000 in sales annually to the local economy and create 6 full-time jobs by the second year of operation.

**Seventh Avenue Billiards and Arcade, Regina:** A \$150,000 contribution will assist in the establishment of Seventh Avenue Billiards and Arcade, to be located in downtown Regina. The arcade centre will offer billiards, darts, video and electronic games in addition to a 30-seat restaurant. The contribution will enable the company to purchase the necessary equipment and to carry out renovations on the facility. It is expected that the venture will create 5 full-time and 5 part-time positions.

**Lebret Farm Land Foundation Inc., Fort Qu'Appelle, Saskatchewan:** A \$118,750 contribution will assist Lebret Farm Land Foundation Inc. in the establishment of a cow/calf operation near Fort Qu'Appelle. The contribution will

enable the company to purchase 200 cows, 7 bulls and haying equipment. Lebret Farm Land Foundation Inc., incorporated in 1986 by the Metis and Non-Status people in the southeast region of the province, owns 2960 acres of farmland which it plans to utilize for the new operation. It is expected that the project will be carried out over a two-year period and will create 2 part-time positions.

**Ochapowace Ski Resort Inc., Broadview:** A \$801,400 contribution will assist Ochapowace Ski Resort Inc. to expand its ski facility near Broadview. The expansion will involve improving the snow making capacity of the resort, increasing the rental equipment inventory, expanding the chalet's upper lounge and extending the height of the ski slope. The resort is wholly-owned by the Ochapowace Indian Band. The contribution will assist with the costs of purchasing two artificial snow-making machines and the construction of a 20,000,000 gallon earthen reservoir and related irrigation and pumping systems.

The ski resort, which was first opened in 1971, is located on the South slope of the Qu'Appelle Valley and offers a full range of beginner, intermediate, advanced and race terrain on its eighteen alpine runs. The resort has also been sanctioned by The International Ski Federation for women's slalom racing and is also capable of holding other major provincial and interprovincial ski competitions. It is expected that the expansion of the snow-making capacity will enable the ski resort to open for a longer season, thereby increasing the employment period for its 36 employees.

**Pro-Tech Automotive Ltd., Regina:** A \$85,000 contribution is enabling Russell Gray, a member of the Carry-the-Kettle Band, to expand an existing automotive and mechanical repair business in Regina by purchasing land, a building and equipment. The expansion program will provide for the establishment of additional occupational training for Native people in the mechanical trades area. It is also expected that the project will create 3 full-time jobs in addition to the 4 full-time positions that will be maintained.

**Meadow Lake Trading Co. Ltd., Meadow Lake:** An NEDP contribution of \$1,000,000 will enable Meadow Lake Trading Co. Ltd., owned by Mr. Rodney Laliberte, and the Witchehan Lake Indian Band, to establish a wood products facility to manufacture finished disposable chopsticks for the Japanese market. The Native-owned business is expected to create up to 93 jobs for Band members, including a significant number that will be designated for Aboriginal women. The venture is expected to generate an annual payroll for local workers in excess of \$1 million.

**John G. Ritchards, Saskatoon:** A \$25,633 contribution is assisting Mr. John G. Ritchards to purchase an existing taxi cab franchise in the City of Saskatoon. The contribution assists in the purchase of a vehicle and the cost of the franchise. It is expected that the new business will create 1 full-time and 4 part-time jobs for Native people in the area.

**SIAP Marketing Co. Inc., Prince Albert:** A contribution of \$498,250 will enable SIAP Marketing Co. Inc. of Prince Albert, Saskatchewan, wholly owned and operated by the Saskatchewan Indian Agriculture Program, to purchase an inventory of wild rice and mushrooms to be marketed to established customers in Europe.

**W.M. McKenzie Enterprises Inc., Regina:** A \$22,000 contribution has enabled W.M. McKenzie Enterprises Inc. to acquire Joe Lang's Travel Service (561417 Saskatchewan Ltd.), located in Regina. The project will create 1 full-time and 1 part-time job in addition to maintaining 2 other full-time positions.

**Waterhen Lake Indian Band, Waterhen Lake:** A \$225,000 contribution to the Waterhen Lake Indian Band will assist the band to purchase and operate Northern Fabricating 1987 Ltd. (NorFab) located at Dorintosh. NorFab's operation includes a re-bar steel fabrication shop, a structural steel sales outlet and a full-service station. It is anticipated that as a result of the purchase, three full-time jobs will be created while six full-time and four part-time jobs will be maintained.

**Wesley Pooyak, Gallivan:** A \$100,000 contribution will assist Mr. Wesley Pooyak to expand his 16 year-old cow/calf farming operation on the Sweetgrass Indian Reserve. The expansion, which will be carried out over a 2 year period, will involve the purchase of an additional 130 head of cattle bringing the herd total to 200. Mr. Pooyak also plans to seed 320 acres for forage production which will help meet the feeding requirements of the expanded herd. It is expected that the expansion will create one additional full-time and 3 part-time jobs while maintaining the existing 1.5 full-time positions.

**White Bear Lake Golf Course Estates Inc., White Bear Reserve:** A \$640,000 contribution will enable White Bear Lake Golf Courses Estates Inc. of Carlyle, Saskatchewan, to expand its existing golf course from nine to eighteen holes and to construct four log cabin accommodation facilities on the White Bear Reserve. The company is wholly-owned by the White Bear Indian Band. It is expected that the project, which borders on Moose Mountain Provincial Park, will create 7 new jobs and maintain 2 seasonal positions for Band members. The project will generate over \$160,000 a year in wages and other benefits to the local economy by its fifth year of operation.

### EDITOR'S NOTE

The Native Economic Development Program is scheduled to end. If it continues, it is questionable in what form it will be. Critics of the program say it is too restrictive in that new or failing existing businesses must be established or purchased. Others, particularly the Metis and Non-Status Indian groups, have serious concerns about the equality in funding.

Some groups claim that almost 90% of the funding goes to Treaty Indian businesses. Often Metis or Non-Status Indians do not have the resources or technical expertise at their disposal to properly develop business submissions and plans.

In the recent onslaught of funding cutbacks, all programs are in a sense in jeopardy. Perhaps the N.E.D.P. will survive but it may be in a different form.

It must be remembered that out people require such programming. It is also necessary to place some emphasis on co-operative community development initiatives that benefit not a single individual but a group or community. This type of development is keeping more in our traditions that the private entrepreneurship that most programs tend to focus on.



## PROFILES

# MABEL GIBSON

## Age and adversity haven't stopped Mabel from pursuing her dream

The following profile is by Tracy Kinney and originally appeared in the April, 1989 issue of *Prarie Sun*, a publication of the Indian Communications Arts Program of the Saskatchewan Indian Federated College, University of Regina.

You're never too old to go back to school.

That's Mabel Gibson's philosophy. And at 53, she should know.

"No matter how old you are, give it an honest try," she advises.

The Regina housewife is in her second year of studies in the Saskatchewan Urban Native Teacher Education Program (SUNTEP), offered through Gabriel Dumont Institute. It is a four-year elementary school teachers' program.

In the fall of 1987, she started with 29 classmates. By the end of her second year, only 10 remained.

These students have come to know and support each other, often studying and discussing problems together.

Gabriel Dumont Institute is a school for Natives in Regina. It is affiliated with the University of Regina and the Saskatchewan Institute of Applied Sciences and Technology (SIAST).

Returning to school hasn't been easy.

A Metis, Mabel was born and reared in Lestock, where she completed grade 9, got married, and raised a family of two girls and seven boys.

In 1986, at the age of 50, she decided she wanted to go back to school, so she took her general equivalency diploma. That summer, her oldest son was killed in an auto accident.

During this bleak period, Mabel and her husband Ken decided to move to Regina.

"I was bored, lonesome and depressed from sitting around at home and knew I had to do some thing more with my life," she recalls.

In the fall of 1987 she started at Gabriel Dumont Institute.

Like any new student, Mabel was nervous on her first day and felt out



Mabel Gibson -- SUNTEP student

(Photo by Tracey Kinney.)

of place with classmates. However, she found them all friendly, and today feels happy and relaxed at school.

Things ran smoothly until her 19-year-old son was stricken with cancer last fall.

It was difficult for Mabel to concentrate on school, but she forced herself to work harder and attended class every day. Her classmates were helpful and supportive.

"During the time our son took chemotherapy treatments he was very ill, but I kept attending school every day and spent my evenings at the hospital with him," Mabel recalls.

"Once home each night, I did my school homework. I refused to give in. Today my son's cancer is in re-

mission, and I'm glad I found the strength to keep going, because I'd be lost without school."

She said teachers at Gabriel Dumont Institute are most understanding. One instructor has suggested she write a book about the Metis, based on stories handed down by her grandparents and parents.

A three-day internship at an early-childhood learning centre in Regina made a great impression on Mabel. Now she thinks more of these centres should be set up. She would like to open such a centre herself for pre-schoolers.

Mabel expects to graduate in 1991, and would prefer to work in Regina or Fort Qu'Appelle.

# PIERRE-MARIE NOULTCHO

Pierre-Marie Noulcho is a name that will long be remembered in the little northern town of Dillon, Saskatchewan.

On June 2nd, he completed a walk to Meadow Lake from Dillon which he started on May 18th. The purpose of the walk was to raise money for a non-denominational pilgrimage church in his hometown.

The distance from Dillon to Meadow Lake is about equal to the distance from Saskatoon to Nipawin, which is quite a trek for anyone.

The fact that Mr. Noulcho is nearly 82 years old didn't seem to bother him at all. In fact, he alternated between walking and jogging to relieve the boredom of the long walk. He averaged about 32 kilometers per day and his wife Annette said he is just as spry at the finish as he was at the start.

The Dillon band finance clerk who monitored the walk said the walk does not continue on Sundays because the seventh day is decreed as a day of rest. Since this walk is for the glory of God, they will respect the bible and its teachings.

We stopped at the noon camp, about three miles north of the Beaver River on the way to Buffalo Narrows from Saskatoon, to cover some news items. Murray Hamilton, his wife Cathi and I stopped to chat and shoot some pictures of the trekkers. We donated a few dollars to help their cause and exchanged greetings with Annette, Pierre-Marie's wife, who is one of my mother's dearest friends and like one of the family.

On the way back from Buffalo Narrows, we stopped that evening at the night camp, which was situated at the Cowan River Campgrounds about ten miles north of Green Lake. We stopped to shoot more pictures and talked with Mrs. Noulcho. Her husband was gone to Green Lake for supper. The people accompanying the prayer-walker were mostly eating meals of fish and bannock to try to keep costs down and ensure the money raised went for the construction of the church. The people paid their own gasoline and expenses while they accompanied the walker. They also tried to help as much as possible with groceries and necessary supplies. It was stressed that the walk was not to glorify themselves, but the Creator, without whom they had nothing and were nothing. We then enjoyed a cup of tea and went on our way back to Saskatoon.

To date over \$16,000 has been raised for the construction of the church which is to be built of logs in the traditional manner. A further \$5,000 is expected to come in the mail from mail-in donations because this story has gone all over Canada and touched the hearts and pocket books of peoples in all walks of life and age groups.

Frank Noulcho accompanied his father on the walk, and would have completed it if the walker had been unable to.

Pierre-Marie is to be commended for his successful efforts to raise funds for a worthy cause.

by Sandy M. Wilson



Pierre-Marie Noulcho



The walkathon party takes a meal break.



# BILL "JUMBO" MYETTE

by Rita Myette  
(as told by her father)

Bill Myette was born on August 6, 1914 at Willowbunch, Saskatchewan. He had one sister and four brothers. Three of the brothers are still living in Alberta and British Columbia. Bill lives in a house on the east side of Meadow Lake. His independent spirit will not allow him to live in a senior citizen's home, or in the city. He would like to have running water and gas heating though. He enjoys visiting his friends and family and is well loved by many, especially his ten children. His life story is interesting and inspirational.

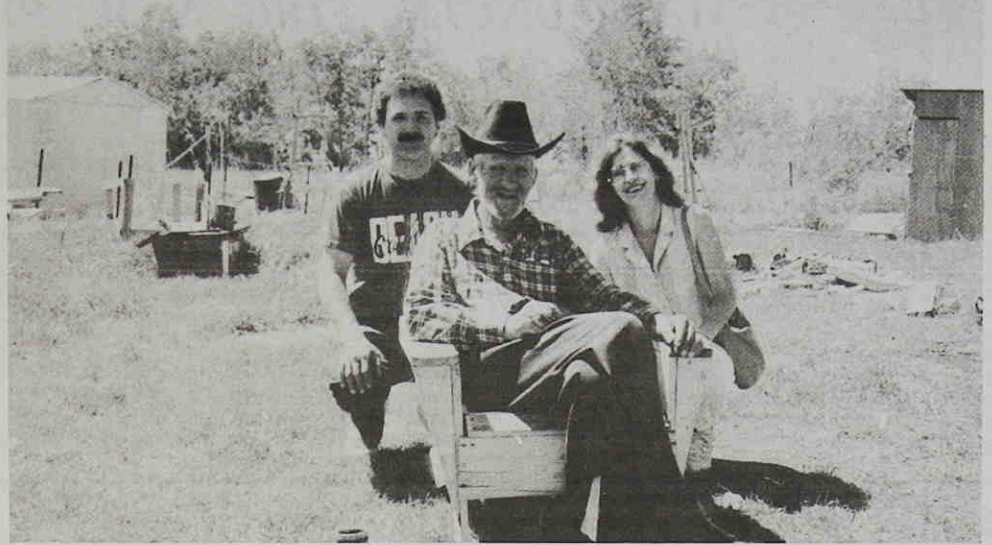
Bill was born to parents with French Aboriginal and Mexican Mestizo blood. His first language was Michif, a mixture of French and Cree. As a child he attended Willowbunch School, and had nuns for teachers. His mother used to work in the school's kitchen as well as doing housekeeping. During hard times, all the family had to eat was the scraps left over from the school children's meals, which his mother was allowed to take home as part of her wages.

When he was fourteen, Bill went to work for farmers around Willowbunch and his aunt and uncle; Maggie and Puncher at Wood Mountain. On weekends they used to hitch up the wagon and go to the Indian reserve to watch the pow-wows.

In 1930, when Bill was almost 16, his father moved the family north. The government moved them in a truck as part of the relief program. Many Metis families were moving north at the time. They migrated from the Willowbunch area to Cochin, Deben, Meadow Lake and more northerly areas. Bill recalls seeing outfits on the road made from binder canvas pulled by some pretty odd looking teams of horses and cows. The wagons were loaded right down, with lanterns, frying pans and other equipment tied on top.

When the Myette family arrived at Meadow Lake, they stayed in a tent down by the river. Later they moved in with his uncle, Mr. King about ten miles north of the town. Bill's dad barbered in the town for a couple of years, during the early part of the depression. Bill won money in rodeos to help out.

One year at the Meadow Lake Stampede, the family arrived to camp in the middle of the night. Bill's dad told him to set up the tent. It was dark, but he did his best. After everyone was settled down to sleep they started to move around and felt very uncomfortable. The old man said, "What is eating us?" Bill had set up the tent on an anthill. That year, at 16 he won both the bareback and saddlebronc events. I guess he had to make up for the ant incident.



Bill Myette and family.

In 1933, Bill and his dad walked from Meadow Lake to Pierceland and began to homestead with a re-establishment house from the government. They had relatives there and farming was good, because a lot of moisture in the ground ensured good crops. Bill helped his dad, and at the same time worked for other farmers in the area for wages.

During the mid 1930's Bill fished for Old Man Lepine till he made enough money to buy his own outfit. He fished Primrose Lake, Cold Lake, and Keeley Lake as well as the far north. He related a rather chilling story of his experience at a lake one hundred miles north of Cree Lake. In the coldest part of 1937, he and George Morin from Green Lake, Alex Lepine, Jack Wotzall, as well as another young man from Pierceland as well as three other young men went fishing there for eight weeks. An airplane dropped them off and they lived in tents till it came to pick them up. There was four feet of snow and it stayed mostly at minus forty. One day they saw a herd of about 400 caribou coming across the lake. They shot two which were very good eating. However, by the end of their stay they were not doing so well. There airplane was late and they were without food, with the exception of their catch of fish. One of the men, in desperation decided to walk to the Cree Lake settlement with Bill's snowshoes. The next day the plane arrived and the seven men made it home. The other man was found frozen to death a few miles from camp. He had been too weak to make the walk in the extreme cold. The trip back was frightening for the survivors. As the plane lifted off, the generator stopped and they felt sure they would crash, but, it restarted and they made it back to Buffalo Narrows. The hotel was full, but they were allowed to sleep in the hallway.

In 1937 and 1938 he built up the summer resorts at Pierce Lake and Sandy Beach. Because the road was so bad, the tourists were always getting stuck. He got so tired of pulling them out of the ditch that he traded his business for a farm. He rented two extra quarters of land and did all right. He was married in 1939 to a

very nice lady and had five children on the farm. They lived there until 1954.

Bill then moved his family to Vernon, British Columbia in the beautiful Okanagan Valley. He worked as a carpenter and drove gravel truck for the city. Tragedy struck in 1956. His wife died after a lengthy illness. Left with five children to raise he didn't want to stay in Vernon, so they all moved to Victoria, to give everyone a fresh start. He and his oldest son worked, while the oldest daughter, at fourteen, raised the family. Bill made good money as a ship's carpenter, but did not like the city. There was not very much to do there after work. He missed northern Saskatchewan. It was hard to leave his job, because the foreman wanted to retire and give Bill his job. However, he decided to leave, and he and his oldest son drove the car through the states while the children took the train. Grandma Myette met the kids in Grande Centre, Alberta and took care of them till the men got back. It was quite a shock for the family, in Victoria the crocuses had been blooming when they left, here in Pierceland, there was a foot of snow. The oldest girl said she just stood and stared at the tiny little town. She had lived in the city for a lot of her life.

Bill stayed in Pierceland for three months, then he and his oldest son walked to Meadow Lake, the opposite of what he and his own father had done 25 years earlier. They went cutting brush for farmers. They moved the family to Meadow River where they rented a house. They moved the family into town during the coldest months of the year. The farmers Bill worked for sometimes paid him in cattle.

In 1960, Bill remarried and had five more children. He moved the family to Rush Lake in 1964. It was a nice place to raise children. Once again he raised a beautiful family with his wife. She is a good-hearted woman and a hard worker. As a couple the Myettes mainly made their living by trapping, they did quite well for themselves. In 1976, they moved into Meadow Lake and got a house

with all the utilities through the Metis Housing Program. They continued to trap at Rush Lake. One year they were unable to make the \$250 per month payment and lost the place. Bill lives by himself now. He sold the trapline three years ago. Marjorie lives in a low-income rental house. He misses his family and being out in the country, but it's okay where he is. He glances at a picture while he talks, of four of his children, while they were small at Rush Lake and it is very plain how much his family means to him.

The ten Myette children have done well for themselves. Reno became a Sargeant in the Army and is now retired in Edmonton. Bernie lives in Cochin and works for Battleford Native Housing as a counsellor. Blanche is nursing in Vernon. Bud is a handyman and fisherman in Meota. George is an oil company executive in Calgary. Billy works as a supervisor of the handicapped in Meadow Lake. Rita is a trained nurse who is working as a bank teller in Saskatoon. Phyllis is a baker in Saskatoon who is also a trained nurse. Ruth is a nurse in Cole Bay. Glen works with horses around Meadow Lake.

Bill has eighteen grandchildren and eight great-grandchildren. Bill feels it was better living in the old days. Today there might be more money, but everything costs a lot more. You used to be able to get a good meal for two-bits. People were friendlier then, compared with now. If they have money now, they are stuck-up.

We lived good, mom had a big garden and we had lots of wild meat. The last few years, I have been poor, three years ago, I sold my trapline.

Do you know of someone in your community that should be profiled in New Breed? There are many elders, community members and children who have made outstanding contributions and have other achievements? If so, why not write about this person or contact us. We prefer to have our readership write up the stories and send photos but we can also make arrangements for an interview. Contact the Editor if you know of someone who should be in our "Profiles" section.





## GABRIEL DUMONT INSTITUTE ANNOUNCES FIVE NEW PROGRAMS

Christopher LaFontaine, the Executive Director of the Gabriel Dumont Institute of Native Studies and Applied Research, today announced the opening of five new education programs. Communities hosting the programs include Regina, Cumberland House, Ile-a-la Crosse, Prince Albert and Buffalo Narrows.

Each of the five programs has been designed to include a sixteen-week preparatory phase where students will work to upgrade their reading, writing and mathematical abilities for application in their future studies. During this phase students will also receive life skills training to encourage the development of personal and communication skills which will help them in both their studies and future employment opportunities.

In Regina, twenty students are being accepted into a two-year Business Administration Program which is fully accredited through the University of Regina. Students who successfully complete this program will receive a Diploma of Associate in Administration from the University. Those graduating with a minimum of a seventy percent average will be eligible to continue their studies toward their Bachelor of Administration. Funding of \$410,000 has been provided for this initiative through the Native Economic Development Program.

The other four Gabriel Dumont Institute Programs are fully accredited through the Woodland Campus of the Saskatchewan Institute of Applied Science and Technology. Each includes a complement of twenty students. The initiatives

include a two-year Business Administration-Manager Program in Cumberland House, a two-year Chemical Dependency Worker Program in Ile-a-la Crosse and fourteen-month Forest Technology Programs in both Prince Albert and Buffalo Narrows.

The Forest Technology Program in Buffalo Narrows has been partially funded through a \$98,000 grant from the Northern Economic Development Subsidiary Agreement. The remaining program funding, of approximately one million dollars, has been granted through the Canada Employment and Immigration Commission.

For further information, please phone Albert Robillard at 522-5691 or 1-800-667-9851.

## NEWS

### CRTC to Review Northern Native Broadcasting Policy

OTTAWA/HULL--The CRTC today initiated a review of its northern Native broadcasting policy adopted in 1985 and called for comments by 15 September 1989 on a number of proposals (Public Notice CRTC 1989-53).

"The Commission's historic regulatory approach toward Native broadcasting has been to simplify and streamline the application process and encourage the evolution and expansion of Native broadcasting. With 13 regional native broadcasting societies currently providing radio and television services to 260,000 Native people in the north, Native broadcasting has experienced significant growth and success in Canada. In light of this growth, the

Commission feels it is now time to review the policy to ensure continued vitality and further evolution," said CRTC acting Chairman, Louis R. (Bud) Sherman.

Native broadcasting employs 328 people and produces an average of 250 hours of radio, and 11.25 hours of television each week in more than 30 of Canada's 53 Native languages. Approximately 400 Northern communities are served, of which 289 receive radio and 169 receive television service.

Native programming is distributed through a variety of means including over the air on CBC radio

and television, TVOntario, private and community radio stations, cable distribution, and satellite delivery through Cancom. Most Native stations produce well in excess of 50% of their programming in at least one Native language.

As part of this review, the Commission will look at a number of questions including the definition of a Native station, the possible use of a promise of performance, the impact of Native programming on commercial broadcasters, advertising and sponsorships, problems related to the distribution of Native programs, the promotion and recording of Native talent, and the amount of non-Native music on Native stations.

## NEWS ~ CULTURE

### Riel Native Pavillion again a popular part of Mosaic

The Regina M.S.S. Riel Local again participated in Regina's Mosaic, a multi-cultural festival held on an annual basis. A number of activities were hosted including traditional Metis and Indian dances, traditional foods and displays. There was also arts and crafts, a beer garden and entertainment.

This volunteer effort on the part of the Riel Local attracts many visitors. It takes a lot of hard work and effort on the part of the volunteers to co-ordinate and host such a pavillion.

Particularly popular events were the traditional Indian and Metis dancers.



Young Mosaic performers.



The Metis square dancers at Mosaic.





# REVIEWS

## NORTHERNERS: PROFILES OF PEOPLE IN THE NORTHWEST TERRITORIES

by Douglas Holmes

The Northwest Territories -- for most southern Canadians, the words conjure up images of polar bears and icebergs. But there is much, much more to the NWT than that as shown in a new book published by James Lorimer & Company.

In *Northerners: Profiles of People in the Northwest Territories*, Holmes paints a picture of northern people that is as informative as it is entertaining. Consider the characters:

★ Native leaders like Cece McCauley, the first woman to become a Dene chief; and Stephen Kakfiwi, former president of the Dene Nation and a key figure in the negotiation of the recent land-claim settlement with the Dene/Metis of the Mackenzie valley;

★ politicians like the buckskin-wearing Nick Sibbeston, former government leader and a politician known for throwing tantrums in the legislature; and Peter Itinuar, the Inuit MP whose life lay in tatters after his defeat in the 1984 federal election and a criminal conviction for wife-beating;

★ Rene Fumoleau, the Roman Catholic priest who has shocked many members of his church by denouncing the role of Catholicism in the oppression of Native people; and Inuk Benjamin Arreak, an Anglican minister who was almost driven out of his parish because he was not white;

★ internationally renowned artist David Ruben Piquetoukun, champion dog musher Richard Beck, and reindeer rancher William Nasogaulak; Ed Klaus, king of the truckers on one of the most treacherous routes anywhere; and many others.

*Northerners* is a wonderfully human book about a diverse collection of people. By vividly portraying real people living in a real world--a world vastly different from that of the South--*Northerners* illuminates the lives of those men and women who have made the North what it is today. It's a book you won't soon forget--The portraits of these Northerners will stay with you a long, long time.

\$16.95 paper \$19.95 cloth 225 pages

## THE PLAINS CREE: Trade, Diplomacy and War, 1790 to 1870

by John S. Milloy

Far from being the romantic wild raiders of myth, the Plains Cree and the other Native plains peoples developed a set of well-structured, intertribal relationships that ensured their security and enabled them to acquire some of the goods necessary to meet the challenges of existence.

This comprehensive history documents the methods used by the Plains Cree to keep their system of self-government intact, despite the impact of the European invasion and the territorial warfare with other nations. The Plains Cree were able to exercise control over their economic life through the use of political, military, diplomatic and trade strategies in cooperation with or in opposition to other people.

Milloy describes the three distinct eras in the history of the Plains Cree in the Eighteenth and Nineteenth Century that determined the destiny of the nation: the migration of the Woodland Cree and the territorial warfare necessary for the establishment of the tribe, the horse wars during the "golden years" of plains life (1810-1850) and the buffalo wars which began the sorrowful trail to the reserves.

The particular social order of the Plains Cree and the rituals of male competition are carefully explained as a basis for the status system which defined the Crees' trade and military systems. The extraordinary adaptability of the Plains Cree while maintaining the integrity of their own value system, Milloy says, is a key factor in their survival as a people.

John Milloy is Associate Professor in the departments of Native Studies and History at Trent University, Peterborough, Ontario.

159 pp., 24 X 16 cm, ISBN: 0-88755-141-6, \$24.95 cloth University of Manitoba Press

## BATOCHÉ

by Kim Morrissey

*Batoche* is a collection of poems by Kim Morrissey (formerly Kim Dales) which deal with the events leading up to and surrounding the Northwest Rebellion of 1885. Kim presents the basic facts of several well documented historical events--the Duck Lake Massacre (March 26, 1885), the skirmish at Fish Creek (April 24, 1885) and the battle at Batoche (May 9-12, 1885) which comprise the Northwest Rebellion. However, the author assumes a different perspective in retelling the story of the Metis uprising. Kim interprets the events through the eyes of some of their participants. Some of the characters are well-known such as Louis Riel, Gabriel Dumont and General Middleton. Others are the lesser known or the often forgotten participants of this intriguing period of history. One such individual is Marguerite Riel (Louis' wife who is usually overlooked by the

history books), who was left sick and alone with two small children to raise following the hanging of her husband.

From the words of an anonymous soldier in Middleton's force writing a letter to his family in eastern Canada to an interpretation of the events through the eyes of one of Riel's children to the aftermath of the rebellion on the Batoche settlement, *Batoche* goes beyond the bare historical facts. Kim Morrissey has reconstructed history taking into account all the hopes and dreams of a people and all the rumours and prejudices of an era. More than a century later there is still a fascination with Riel and the Metis.

ISBN 0-919926-91-6 \$8.00 paper;  
ISBN 0-919926-90-8 \$21.95 cloth  
Coteau Books, Regina

## A GATHERING OF SPIRIT

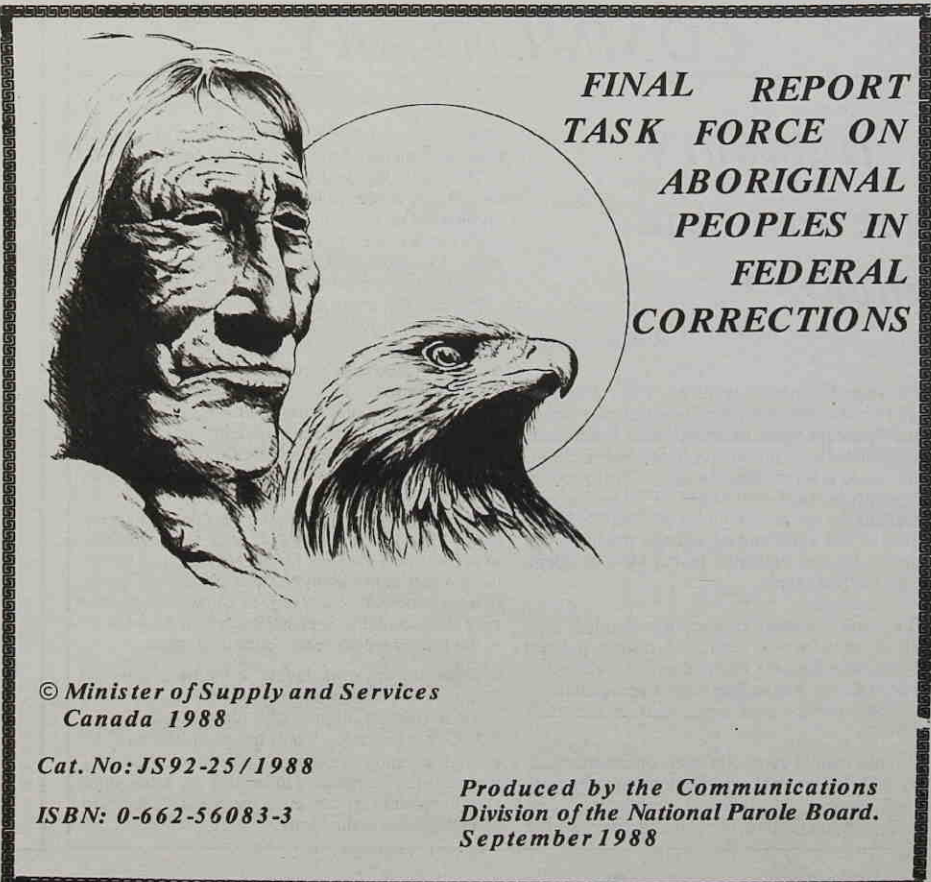
edited by Beth Brant

This rich and moving collection of writing by more than 60 North American Native women reflects the diversity and unity between Native women. Coming from over forty Native nations in Canada and the United States, women explore a wide variety of issues and themes.

Published authors, including Paula Gunn Allen, Lenore Keeshig-Tobias, Beth Brant, Chrystos and Carol Lee Sanchez, are joined by Midnight Sun, Emilie Gallant, Debra Swallow and other women who are being published for the first time.

Through poignant short stories, autobiographies, prose, letters and illustrations Native women themselves write about their identity, history, work, celebration, parenting and several other pertinent political issues and struggles.

\$12.95 pb 248 pages 5 1/2 X 8 1/2  
ISBN 0-88961-135-1  
The Women's Press, Toronto.



**FINAL REPORT  
TASK FORCE ON  
ABORIGINAL  
PEOPLES IN  
FEDERAL  
CORRECTIONS**

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Canada 1988

Cat. No: JS92-25/1988

ISBN: 0-662-56083-3

Produced by the Communications  
Division of the National Parole Board.  
September 1988



# Metis programming in jeopardy

By Murray Hamilton

The Metis People of Saskatchewan stand to lose a number of service programs unless the Federal government reverses its current position. The Metis Economic Development Foundation of Sask. Inc. has been informed by NEDP officials that funding may be cut off June 30th unless demands by NEDP are met. NEDP is requesting that the question of ownership and representation by Non-Status Indians on MSS affiliates be resolved.

Housing and other related services such as ERP, RRAP and possibly construction are also on hold. Preliminary meetings with CMHC indicated a willingness to enter into a new agreement. However, negotiations stalled when the CMHC also requested that some effort be made to accommodate Non-Status Indians.

The problems stem from efforts by Jim Sinclair's group (The Assembly of Aboriginal Peoples of Sask.) to gain representation on several of the MSS affiliates. The Metis Society of Saskatchewan has taken the position that the referendum and subsequent court order clearly awarded ownership of the affiliates (GDI, New Breed, NAC, etc.) to the Metis. The MSS is prepared, however, to continue to provide services to non-Status Indians.

CMHC and NEDP have suggested that the MSS meet with APPS, but MSS President, Jim Durocher, stated that he is not prepared to do this as it would amount to recognition of Sinclair's group. Durocher stated the Metis have no right interfering in non-Status Indian political affairs and governments have no right to insist on such an arrangement.

Furthermore, FSIN Chief Roland Crowe stated at a recent meeting with MSS officials that FSIN speaks for all registered Indians in the province. APPS is one of two (2) Sask. groups claiming to speak for non-Status and new Status Indians, nor has APPS gone through any type of democratic leadership process.

Currently funding to Bill C-31 Indians has been on the increase. The Hon. Pierre Cadieux recently announced a special funding arrangement for the education of Bill C-31 Indians. Funding for on-reserve and off-reserve housing is also in place. Ninety percent of business

projects funded by NEDP are Indian projects. Many Metis feel we need an entirely new contribution agreement with NEDP as the current agreement is inadequate.

Because the Metis are not the defined responsibility of either the Provincial or Federal government, programs are harder to access and maintain. It is unfortunate that some Federal agencies are using the Metis as scapegoats in order to save money and cut corners.

In a letter to the Hon. Doug Lewis, the MSS President outlined the official MSS position including:

- 1) The Metis Society of Saskatchewan is the same corporate entity as AMNSIS - only the name has been changed back to the name under which we were previously incorporated.
- 2) The Metis Society of Saskatchewan was awarded exclusive ownership rights to the affiliates, which merely continues ownership by the same corporate entity.
- 3) The Metis Society of Saskatchewan reaffirms that the affiliates are morally and legally committed to continue to provide non-Status Indians full access to the services offered by the affiliates.
- 4) The Metis Society of Saskatchewan is prepared to discuss formal participation, by non-Status Indians on the Boards of the affiliates, when and if the non-Status Indians specify their representatives.

Based on this position, and our moral and legal obligations to the non-Status Indians of Saskatchewan, we have continued to provide full access to the services of our affiliates for non-Status Indians. Further, we will continue to do so on an ongoing basis. Finally, once the non-Status Indians have chosen their representatives, we will negotiate arrangements to formalize the involvement of non-Status Indians in the policy and administrative decisions of the Boards of all of these affiliates.

The province of Saskatchewan has raised no objections to these commitments regarding the present and future operation of the Saskatchewan Native Addictions Council Corp.

Both the Province of Saskatchewan and federal agencies appear to be willing to accept these operating procedures for the Gabriel Dumont Institute of Native Studies and Applied Research.

Officials of the Department of the Secretary of State have suggested that our funding should be cut back to provide for funding of the Assembly of Aboriginal People of Saskatchewan. This decision was made notwithstanding the following:

- the representation responsibilities of MSS, for approximately 50,000 Metis people in over 100 communities, are substantially the same;
- the service delivery responsibilities of our affiliates, to both Saskatchewan Metis and non-Status Indians, have not changed;
- there are two competing claims to provide representation for the non-Status Indians of Saskatchewan, by Jim Sinclair and Mr. George Morin, neither of which has been elected by the non-Status people or recognized as the legitimate representative of the non-Status Indians of Saskatchewan by the government of Canada; and

- both of these self proclaimed representatives of the non-Status Indians claim to also represent new-Status (Bill C-31) Indians and urban Indians (which, if true, would result in both organizations being composed of a large majority of registered Indians).

Officials of the Native Economic Development Program have threatened to terminate funding to the Metis Economic Development Foundation on June 30, 1989, if arrangements, acceptable to the Minister, are not made to provide for non-Indian ownership in MEDFO. These threats were made notwithstanding the above, and notwithstanding the failure of the Minister to specify the representative of the non-Status Indians he has chosen.

In short, The Metis Society of Saskatchewan and its affiliates are doing their utmost to live up to our moral and legal obligations to continue to provide service to the non-Status Indians of Saskatchewan. Further, we are fully committed to resolve the non-Status/representation issue as soon as a representative organization is selected by the non-Status Indians.

The policies of the Federal agencies should reflect the politics of the Canadian Constitution. The Metis are a distinct group recognized within the Constitution and deserve to be treated as such.

## COMMENTARY

### Is Dumont's election bid sincere?

by Donna Pinay

The recent announcement by Yvon Dumont, Interim Spokesperson for the Metis National Council and President of the Manitoba Metis Federation, that he will seek the presidency of the Native Council of Canada is yet another example of the hypocrisy of some of our "professional leaders". Dumont was selected as the spokesperson for the Metis National Council in late 1988 and he willingly accepted this position. He was entrusted by the MNC to speak and act on their behalf.

The Metis National Council was formed as a result of Metis people seeking a distinct political body separate from the Native Council of Canada. The M.N.C. has a mandate to seek recognition for the distinct political and legal rights of the Metis Nation.

Dumont cannot represent both organizations in good faith. The two organizations are separate political bodies with different mandates. The M.N.C. is recognized as the political voice for the

Metis Nation while the Native Council of Canada involves both Non-Status Indian and Metis groups.

The Metis National Council sought and gained recognition as the political voice for Metis people and it went on to gain a seat at the 1987 First Minister's Conference on Aboriginal Rights. The Council has had a long and challenging struggle to secure recognition of the Metis Nation.

Perhaps too many of the professional politicians place personal power and prestige about all else - including basics such as loyalty and integrity. Dumont's announcement appears to be such a search for power. He has shown little regard for the political and organizational differences that separate the two bodies. "Crossing the floor" in such a blatant way will not bode well for Dumont's future in politics. It is likely he will be perceived by many as a "turncoat".

One must question Dumont's sincerity and loyalty to the Metis National Council. Was he only willing to act in such a capacity for the M.N.C. until something better came along? Does he see the presidency of the Native Council of Canada as a stepping stone or did he feel this way about the M.N.C. in the first place? It's rather difficult to tell.

Dumont owes some loyalty to the Metis National Council and perhaps the very least he can do at this point is officially disassociate himself prior to the N.C.C.'s elections. And those at the N.C.C. annual assembly should ask whether loyalty and integrity are prerequisites to seeking the leadership. Dumont could very well cross the N.C.C.'s floors to something else in the future.

## Letter to M.N.C. From M.S.S.

Dear Yvon:

The provincial council of MSS has recently met and discussed the long-standing position of the Metis regarding our special interests. Since you were one of the original advocates of formal recognition of these special rights, and the requirement that these special rights be effectively represented by a Metis organization, we would expect that you would be fully aware of the requirement that no member of the Executive of the MNC contradict that position.

It is our position, and the position of the MNC, that the special rights and interests, which are explicitly recognized in the Constitution Act 1982, must be consistently supported by all members of the Executive of the Metis National Council.

It is the opinion of the MSS that your decision to allow your name to stand for the position of President of the Native Council of Canada, contradicts your responsibilities as chief spokesperson on the MNC.

We, therefore, recommend that you immediately issue a statement confirming your support for the MNC position in support of special and separate rights for the Metis, or step down as spokesperson for the MNC.

Sincerely  
Jim Durocher  
President  
and Board of Directors  
Metis Society of Saskatchewan



amazed at their abilities to play creatively, and most of the time, co-operatively. They build houses, roads, and swimming pools in the sand. They play softball, skip and climb trees. And most of the time, they have a great time.

I have also noticed that sometimes, the more children you have, the easier it is to keep that many. So most of the time, I have about ten kids with me. The kids from our friends' on the reserve love camping and we take turns bringing them out with us. For some kids, this is their first time camping and they love it. And I have enjoyed having all of them, except perhaps the teenager who meaned on the squirrel.

Have also learned some other valuable things: I spray the tent with Raid about a half an hour before bedtime. Most, except perhaps the really persistent, mosquitoes leave. I also keep my wood dry at all times - I didn't do this in my early days.

I find that it helps to delegate the chores to the kids - hauling wood and water, cleaning up the tent, picking up toys, dishes, etcetera. The kids seem to co-operate better when we are camping although I do yell at times and they move faster. I also keep water hot on the outdoor fire at all times - the kids can't use the excuse there's no hot water for dishes.

I am not your typical outdoor survival type - some people get into these quests for survival and only a box of matches, a tarp and a knife. I am definitely not into that - I take a lot of things with me but I need access to some conveniences.

I have also had to learn some first aid skills. One summer my son fell out of the shower one week, out of a tree the next and then burned his bum. He had yet to learn that the tops of picnic tables are not for sitting on and one day, he sat in boiling hot chicken noodle soup. I did my best to keep his wound clean and fortunately, he did not get infection. And nor did he eat chicken noodle soup for some time and he also avoided sitting on tables.

I have also learned a few other handy things - for example, putting table salt on bloodsuckers to remove them! And I have had the kids pick and crush chokecherries by hand. They would take all day doing this with rocks and then they would cook these with a little lard and sugar - they loved it.

Camping is a fun and economical holiday for my family. My kids look forward to their camping trips and so do I. When it is in the middle of winter (on the days no vehicles start and exposed skin freezes in X number of seconds), it is the thoughts of camping in the summer that help cheer me up. My youngest son starts asking to go camping in April and keeps this up until October.

When I was a child, we had the good fortune to live in Northern Saskatchewan for a number of years and my parents would pack up their dozen children and we would go camping. I am not sure exactly how much of a holiday this was for my mother but we kids loved it. I'm certain I gained my love of the outdoors from camping in Northern Saskatchewan.

I once saw a cartoon with a woman standing outside a tent and the caption was "So what's so great about doing housework out of a tent?" For my family, it is great and something we love and enjoy doing as a family. We often have friends and relatives drop by either to spend the night or to eat.

It gets cold occasionally as we camp in a valley near the lake. My kids don't seem to notice the cold and the only part I don't like is forcing myself to get up and make that first cup of coffee. On rainy days we go to the reserve to visit and do our laundry.

Camping is oldhand to those people who have been fortunate enough to spend a lot of their lives outdoors. However, a lot of our people, especially those in the urban areas, have not experienced outdoor living. They are missing a lot because traditionally our people were environmentalists and naturalists who respected the outdoors and every living thing. It is unfortunate that some of our people have lost this closeness to nature and the outdoors.

As soon as June 30th rolls around, we will pack up and go camping for at least a month. I hope my children have or will have developed the same sense of respect and love for the outdoors as I have. It is peaceful and relaxing and although it is a little more work, you don't notice this.

When I was in high school (many years ago), my friends called me "Red Fisher" because I was such an outdoorsperson. Red Fisher was some man on



television who gave all these helpful hints about camping and outdoor life. Perhaps I earned this nickname by outdoing them when we would go camping - I am not yet sure whether or not they really didn't know anything about the outdoors or perhaps they were simply lazy and therefore, let me do the work!

For those of you who haven't taken your children or families on camping trips, perhaps this summer you will do so. Children naturally love the outdoors and they soon adapt to the lack of modern conveniences. It's a worthwhile family activity that is both economical and enjoyable.

Happy Camping!

## HEALTH

# JOINT NATIONAL COMMITTEE ON ABORIGINAL AIDS EDUCATION AND PREVENTION

The Joint National Committee on Aboriginal AIDS Education and Prevention is a cooperative effort between the major national aboriginal organizations and Health and Welfare Canada aimed at preventing and controlling the spread of HIV infection to the aboriginal populations of Canada.

The Joint National Committee is mandated with developing a "National Aboriginal AIDS Education and Prevention Strategy" aimed at status Indians, Metis and Inuit by December 15, 1989. The proposed strategy will be used as a mechanism for encouraging, promoting and supporting a proactive aboriginal and government response to AIDS.

The Joint National Committee is comprised of technical persons nominated by each of the major aboriginal organizations and the Federal Centre for AIDS. Medical Services Branch, Health and Welfare Canada and the Department of Indian and Northern Affairs have ex-officio status.

The Joint National Committee on Aboriginal AIDS Education and Prevention was established by the Federal Centre for AIDS, Health Protection Branch, Health and Welfare Canada in conjunction with the major national aboriginal organizations. Its purpose is to develop a National Aboriginal AIDS Education and Prevention Strategy targeted to Canada's Aboriginal people by December 15, 1989.

The Joint National Committee on Aboriginal AIDS Education and Prevention invites those persons, organizations and governments concerned with the development, planning and delivery of AIDS education and prevention services to aboriginal people to provide written input for considerations in the development of the strategy.

The Committee is interested in receiving views on the following topics:

- primary and secondary prevention measures aimed at reducing the spread of HIV and AIDS to the aboriginal populations;
- cultural considerations related to the provision of education and prevention programs targeted to aboriginal populations;
- sub-groups within the aboriginal community who should be targeted for special AIDS education efforts;
- the roles, responsibilities and co-ordination activities of governments and aboriginal communities in AIDS education and prevention;

- AIDS education and prevention program priorities within the aboriginal populations;
- effectiveness of existing AIDS education and prevention programs and strategies targeted to aboriginal populations;
- aboriginal AIDS education and prevention program funding
- research

Papers must be received no later than July 31, 1989. Papers may be sent to:

Bureau of Information and Education Services  
Federal Centre for AIDS  
Health Protection Branch  
Health & Welfare Canada  
301 Elgin Street, 2nd Floor  
Ottawa, Ontario  
K1A 0L2

attn: Native AIDS Education Consultant



## 1. FIND A WORD

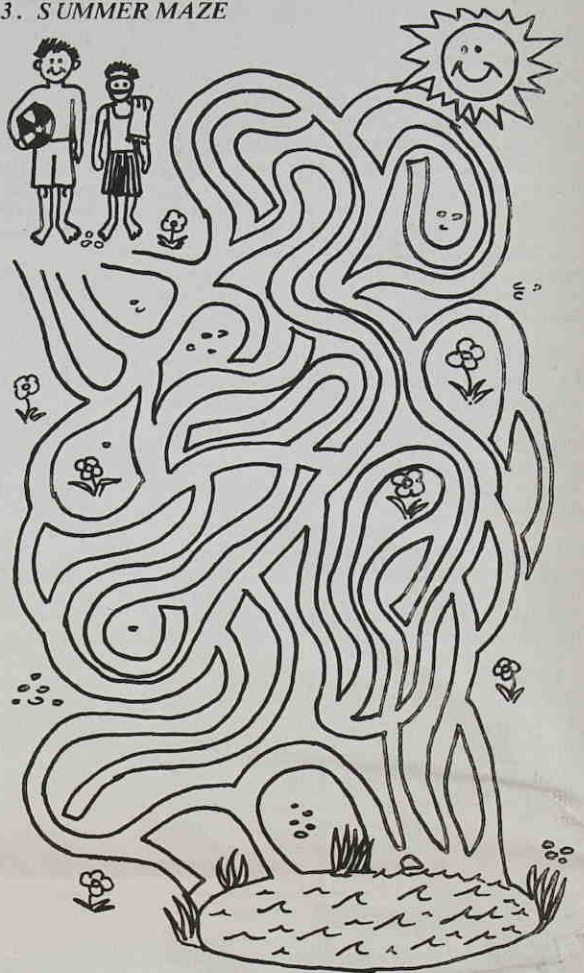
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BARBEQUE  
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 MARSHMALLOWS  
 OUTDOORS  
 PARKS  
 PICNICS  
 PLAYGROUNDS  
 PUDDLES  
 RAIN  
 SPORTS  
 SHOWERS  
 SOFTBALL  
 SUNSHINE  
 SWIMMING  
 WEEKENDS

## 2. SEE HOW MANY WORDS YOU CAN MAKE FROM

SUMMER TIME

## 3. SUMMER MAZE



drawing by Laura Pinay



# LETTERS

**Dear New Breed:**

I have been receiving your magazine for sometime and enjoy reading the articles you feature.

However, if you will allow me, I have one suggestion to make.

Could you in future please include the name of the person or persons whose pictures appear in your magazine.

It would be nice to know who these people are you are featuring.

A case in point is your April '89 issue where a number of pictures appear but with no names.

Keep up the good work.

Yours truly,

Joe Whitehawk

Box 45

Ile-a-la-Crosse, Sask.

S0M1C0

**Dear New Breed:**

I am sending you a Dub of a program that I have put together in the last few weeks, the program tentatively titled; "AIDS: A Native Perspective", is fairly self-explanatory. It is exactly 29 minutes and 50 seconds long. You are free to use it in however manner you choose to do so. I would ask though that credit be given to myself and our program entitled "The Native Perspective."

This program was put together by myself on my own time and resources. I feel strongly that this message should be heard by as many people as possible, and as such I am able to offer it to you free of

charge. However if you do have a freelance budget, it would be gratefully accepted, to help offset some of the expenses incurred in putting the program together.

Thank you very much.

Kind regards,  
Ray Fox  
Director of Radio  
The Native Perspective  
P.O. Box 2250,  
Lac La Biche, Alberta  
T0A 2C0

**Dear New Breed:**

We are pleased to share with you our first publication of Pine Time Productions. We are a team of Women from Pine Grove Correctional Centre for women in Prince Albert. Pine Time Productions is the name we have given our six month literacy project, funded by the Literacy Council of Canada and sponsored by SIASST-Woodland Campus in Prince Albert.

Please feel free to pass this newsletter around, and we hope you will enjoy it and look forward to receiving our following issues in the months to come.

In Friendship,  
Newsletter Team  
Pine Time Productions  
Pine Grove  
P.O. Box 3003  
Pine Grove Correctional  
Centre  
Prince Albert, Sask.  
S6V 6G1

**Dear New Breed:**

I received last copy of New Breed magazine soon some years ago. I was your constantly reader soon from 1972 and thanks your magazine I have learned many about Canadian Metis people. In 1979 I received lifetime membership of ASS. of Metis & Non-Status Indians of Saskatchewan (nr. 25001) and as a member of the AMNSIS all this time I am trying to promote our cultural heritage here in Poland. I have many lectures about Canadian Natives in various schools, clubs, etc. Time to time I write some articles to Polish papers and magazines.

I would like to be again among the readers of New Breed and renew my subscription. I am very sorry but I can't pay for it because Polish citizens can not send their currency out of the country and they no access to Canadian, U.S. or West European funds. I will be very happy if you write my name on your subscription list again. I will be also very grateful if you can send me some back issues of New Breed and the printed materials about culture, history and art of Canadian Metis people, which can be very helpful in my activity.

Very sincerely yours,  
Leszek Michalik  
ul. Chopina 7  
82-400 Sztum, Poland

**Dear New Breed:**

Now that Spring has arrived and the weather is getting warmer, Canadians are putting away their skis

and hockey sticks and taking up other activities to help them enjoy the great outdoors.

In PARTICIPAction's continuing "Way to Go, Canada!" public service campaign, we are depicting some of the many activities that Canadians participate in during the Spring and Summer. It is our way of acknowledging all those Canadians who have made fitness an important part of their lifestyle.

We appreciate your continued support of PARTICIPAction, and wish you a very pleasant and active Spring and Summer.

Sincerely,  
Dorothy Jakovina  
Director  
Media Communications  
PARTICIPACTION  
Box 64, 40 Dundas St. W.,  
Suite 220,  
Toronto, Ontario  
M5G 2C2  
(416) 977-7467  
FAX: (416) 977-9953

**NEW BREED welcomes your letters and comments upon our publication. Let us know what you like and don't like about the paper. We look forward to receiving your comments and will publish as many as space allows. Thank you.**

# UPCOMING EVENTS

The Regina Friendship Centre will be hosting a **Classic Afternoon of Fashion on June 15, 1989** with designer Bev Toto and others. Admission is \$8.00 and proceeds will go to the Regina Friendship Centre's Building Renovations Fund. For more information contact Pat Desjarlais at 525-5459.

The Regina Indian and Native Education Council is sponsoring the **1989 Native Graduation on June 17, 1989** at the Regina Friendship Centre. This Awards Night will recognize almost 50 Grade 12 graduands and individual awards will be made to recognize academic, athletic and social achievements. RINEC is asking for donations to cover the costs of the evening and further information can be obtained by contacting Rhoda Fisher at 545-5099.

The Saskatchewan Federation of Labour will be holding a **March and Rally on June 17, 1989** in Regina. The March and Rally is to demonstrate your opposition to the destructive policies of the Devine government. Assembly areas include Victoria Park and Taylor Field Parking Lot. The March to the Legislature begins at 12:30 p.m. and the Rally will be held at the Legislature at 2:00 p.m. For further information telephone 352-2206.

The **Prince Albert Indian and Metis Friendship Centre Jamboree** will be held on **June 30, July 1 and 2 1989** in Prince Albert, Saskatchewan. Scheduled events include a music festival, slowpitch tournament, Aboriginal foods, beer gardens, and nightly dances. For further information call 764-3431.

The **1989 Northern Summer Games and Cultural Festival** will be held in Beauval on **July 27 to 30, 1989**. Events includes canoeing, running, mixed slowpitch, craft event, story telling and King and Queen Trapper. For more information on this event, please contact 425-4206 in La Ronge or 288-2110 in Beauval.

**Sipishk Jamboree** in Beauval, Saskatchewan will be held on **August 4, 5 and 6, 1989**. Scheduled events include a slow pitch tournament, music festival, Aboriginal foods and dances. For further information contact 288-2222.

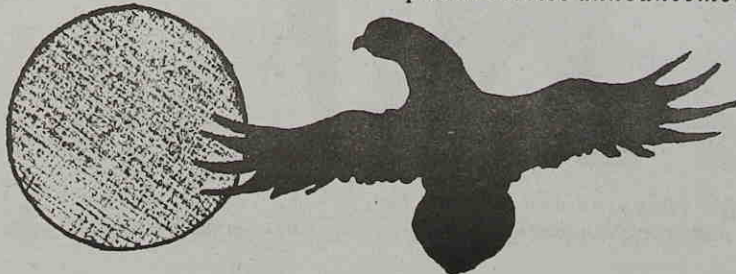
The **Lebret Metis Farm Days** will be held on **August 5 and 6, 1989** at the Lebret Metis Farm. The Lebret Metis Farm Days Committee is searching for donations, trophies and displays. The display rate will be \$100.00 per day. Anyone interested in making a donation or setting up a display is asked to contact Pat Currie or Laura Ross prior to June 30, 1989 at Fort Qu'Appelle, Saskatchewan S0G 1S0

The **Prince Albert and Indian Metis Friendship Centre 1989 Pow-wow** will be held on **August 15, 16 and 17, 1989** at the Exhibition Grounds in Prince Albert. Registration and

camping day is August 14th. No drugs or alcohol allowed. For further information, contact Brenda Sayese at (306) 764-3431.

The **Indian Summer World Festival of Aboriginal Motion Pictures** is scheduled for **September 20 to 24, 1989** in Pincher Creek, Alberta. This year's festival will again include entries from Aboriginal Motion Pictures Producers and Indigenous cultures worldwide including at least two world Premiere films. The theme of this year's festival is SHARING and will be incorporated throughout all events. For further information on the Festival, contact Roberta Yellow Horn or Robin Lawless at (403) 627-4813.

**Does your group or organization have an event you wish to publicize? NEW BREED will include this event in the 'Upcoming Events' if you are a non-profit corporation or Native group. Please send in all pertinent information before the 15th of each month. We will include your event in this column at no charge as a public service announcement.**





# PHOTOS

*Photos from the May 27, 1989 wedding of Mr. & Mrs. Louis Chartier of Buffalo Narrows*



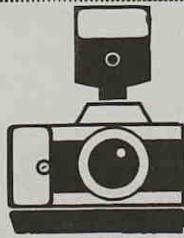
*Mr. & Mrs. Louis Chartier.*



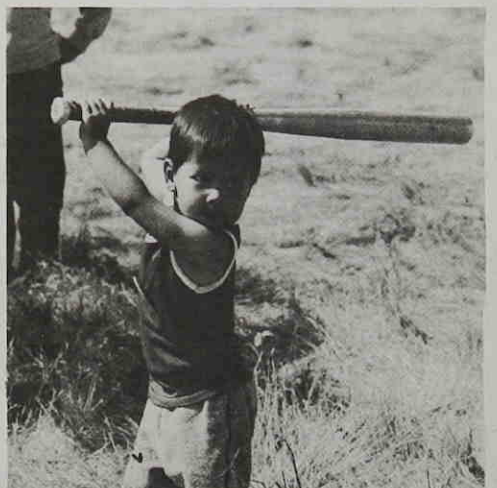
*The ringbearer and flower girl after a long day.*



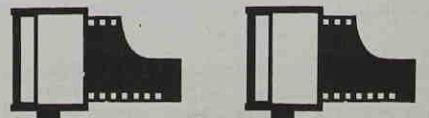
*Two young guests watch the bridal party.*



*"Yes! Put my picture in New Breed!"*



*"Okay-Look out! I'm gonna hit a home run!"*



*"Who is this? He posed and insisted he grace the pages of New Breed!"*



## Husky Oil



### EDUCATIONAL AWARDS PROGRAM

### NATIVE AFFAIRS

Husky Oil is a large oil and gas company involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing.

Husky's Native Affairs function has within its mandate Native Business Development and the employment of Native people. In support of these objectives, the company's Educational Awards Program assists Native people to achieve greater success in professional career opportunities.

These awards are for people of Native ancestry in B.C., Alberta and Saskatchewan who possess suitable academic qualifications, are in need of financial assistance, and who demonstrate an interest in preparing themselves for a career in the oil and gas industry. Individuals pursuing academic studies at the post-secondary level at a university, community college or technical institute are eligible to apply.

Applications for the 1989/90 academic year must be completed and returned by June 1, 1989. If you are interested in getting more information or wish to apply for an Educational Award, please contact us at the address below:

Coordinator  
Staffing & Native Affairs  
Husky Oil  
P.O. Box 6525, Station D  
Calgary, Alberta  
T2P 3G7

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267

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## RIEL NATIVE EMPLOYMENT CENTRE INC.

### Location

# 600  
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S4P 2C1

### Phone

757-8535

### Hours

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## Client Services

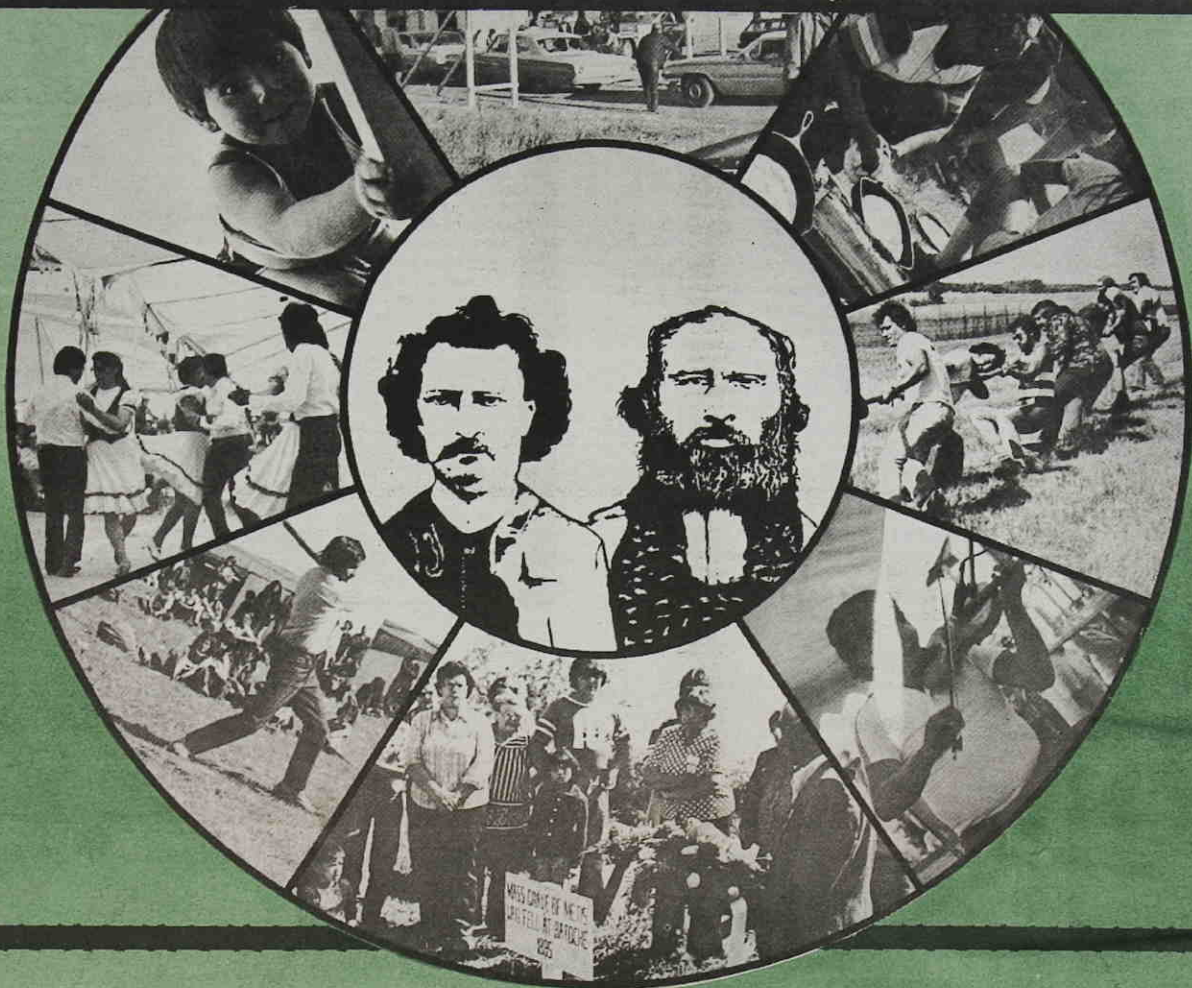
- Registration to determine employment/education/training needs
- Vocational needs
- Referral system to appropriate employment or training opportunities
- Contact potential employers to determine and obtain job vacancies
- To provide placement follow-up

## Employer Services

- Prescreening for qualified applicants
- Clientele for temporary, part-time and permanent employment
- Referrals to training on the job programs
- Labour and Human Resources Market information
- Information on Affirmative Action Programs



# NEW BREED



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