

# NEW BREED

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## NETIS HERITAGE DAYS 1984

July 20, 21, 22

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## MAKE PEACE A TOP PRIORITY

Dear *New Breed* Journal:

The federal election is fast approaching, and efforts must be stepped up to make peace and disarmament a top priority among the issues. Much has been done over the last few years, and many political leaders at various levels have been made aware of our concerns. Even now, campaigns such as the Peace Petition Caravan are reminding politicians and millions of Canadian voters about the issues in the election.

Locally, the Regina Coalition for Peace and Disarmament feels that we must make every effort to find out where the candidates and parties stand, and to make sure the public knows the answers. While our coalition is too diverse to advocate support for particular candidates or parties, it is our intention to create a climate in which candidates will be encouraged to acknowledge the majority sentiment for peace and disarmament, or else risk losing many votes.

We are calling a special meeting to discuss the role of the peace and disarmament movement in the election, to be held at 7:30 pm, Wednesday, May 30, at the YMCA, 2400-13th. At that time we hope to reach a consensus on what particular points should be stressed by the movement as a whole, to make a greater impact. Of course, we will also encourage all organizations and individuals to raise their special concerns during the election. The meeting will also discuss ways and means to achieve our goal: questionnaires to candidates, wide publication of their positions, holding of all-candidates forums in Regina East and West, etc.

We hope that your group agrees on the significance of this campaign. It is vital that as many organizations as possible send a representative to this meeting, and spread the word to their own members as well as taking part in the overall effort. We look forward to seeing you there!

Regina Coalition for Peace  
and Disarmament  
2628D Shooter Drive  
Regina, Sask.  
586-9419, 586-4284

## UNHAPPY WITH ARTICLE

Dear *New Breed* Journal:

I am writing in regard to your past article in *New Breed* about the SUNTEP Graduation. I wish to express the many feelings I had encountered when reading it. Firstly I would like to tell you of the pride I felt when I opened the paper and saw the picture of myself and Brian Aubichon presenting the gift that we had made, to my brother, Brian Gallagher a member of the graduating class. My pride grew even more as I read the beautiful things that were said about our graduation. I felt an extreme feeling of pride, when the most vital part of my toast was quoted in your article. As I read further I felt a terrific sense of pride at seeing a picture of two of my friends and classmates accompanied by a very positive interview. I wished now that I had stopped reading at that point.

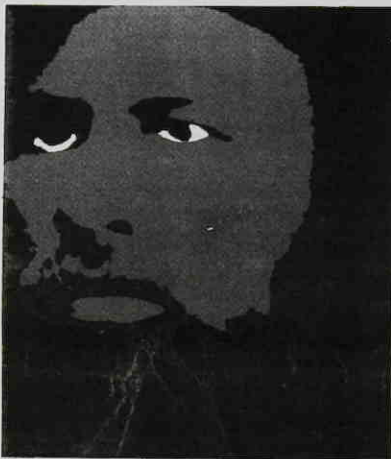
In the final part of your article you printed an interview with Frank Tomkins. One, which I feel was very detrimental to our efforts in putting on an enjoyable and successful graduation. As I read the article I felt very hurt. People are always quick to criticize, but are never willing to say something at the time. Having devoted a great deal of my time and effort into this graduation, I feel somewhat responsible. Had any of us known prior to the graduation that Jim Sinclair would not be present, we would have asked Mr. Tomkins to speak on his behalf.

As to the phrase "AMNSIS Snubbed Again", I feel very insulted. In attendance at the graduation were at least three AMNSIS representatives. We the graduation committee felt it only proper to ask the President to speak to our graduates. We were under the impression that he would be in attendance until five minutes before the supper. At this time, we were informed differently. During supper we had discussed asking Mr. Tomkins to speak, but decided against it. Our reason for this decision, was that it would be an insult to ask someone to speak to an audience without any preparation. Had we known how he felt at the time, we would have requested him to speak. I regret to say that we are not mind readers

and under the circumstances I feel that we made the right decision. I also feel, use of the term "Snubbed" was unfair and uncalled for, as our podium and doors were wide open for AMNSIS representation. It was up to them to come forward and ask to speak in the place of their president. We as students feel nothing but gratitude towards AMNSIS for the opportunity that has been given to us.

The main reason for this graduation was to show the world that we can make it and we have proven our point. We all have a goal in mind and that is to obtain our Bachelors Degree in Education. The example that we set will determine the success of our program and allow other people like us to have the same opportunity to better themselves as we have. So I wish to apologize to AMNSIS for any feelings of alienation, this was not our intention.

Sincerely  
Wendy Gallagher  
SUNTEP Student  
Saskatoon, Sask.



## Batoche 1985 100 Years

Produced by *New Breed* Journal

## POSTERS PROVE POPULAR

Dear *New Breed* Journal:

I'm writing to ask if your newspaper is the publication that was selling colorful posters of Louis Riel. Earlier last fall, I ordered three or four posters and then lost the address of your newspaper. Those posters have proved so popular with friends, some of whom visited Batoche on summer holidays, that they would like me to order six more posters. If indeed you are the publication, could you send me an order form.

Thank you so much for your assistance. Good Luck.

Sincerely  
Alice Gibb  
London, Ontario  
N6C 1H4

## WELFARE REFORMS UNACCEPTABLE

Dear *New Breed* Journal:

*New Breed* is so consistently excellent, that I was shocked to see in the April and May issues uncritical acceptance of government press releases on the new "Welfare Reforms." A large group of individuals and organizations, including AMNSIS, Saskatoon Native Women, the Saskatoon Union of Unemployed Workers, SGEU, the Northern Native Rights

Committee, and welfare rights groups in Regina and Saskatoon have united to protest the injustices of these reforms.

Basically, the reforms seriously cut the benefits of one group of recipients ("single employables") while very slightly increasing benefits to other groups. The cuts to the "single employables" are unjust both because many of those labelled "employable" really can't compete for jobs because of their physical, emotional, or social situations, and more basically because there just aren't any jobs around. Welfare benefits for all categories of recipients are well below poverty lines, and the cruelty of further cutting benefits arbitrarily for one group must be protested.

There are small positive sides to the reforms, the job-creation and training programs. But these are very thin sugar-coating on a poisonous and unjust pill. Only 2350 jobs are being "created" even though the benefits of many more recipients are being slashed. And those "jobs" are only sort-term subsidies to employers to hire recipients at minimum wage. They are not real jobs at all, but they are a free benefit to employers. Those who get the training programs will have to live on the slashed benefits during their training. The expense of the training programs is coming directly from the funds slashed from recipients' benefits. In other words, the "employable" recipients will be paying for their own training. It is not a gift from government.

Of course all of us would favor a major real job-creation program and real training opportunity for poor people in the Province. But these "Reforms" are just part of an overall attack on native people, women, and workers rights and benefits.

Best Wishes  
Diana Ralph  
Assistant Professor  
Saskatoon, Sask.

## CONGRATULATIONS TO NEW DIRECTOR

Dear *New Breed* Journal:

The *New Breed* (May, 1984) interview with the new Director of the Gabriel Dumont Institute, Keith Goulet, was an interesting revelation of the man's character and his involvement as a well-rounded human being.

His assessment of cross-cultural education should be required reading for those involved in this area. I believe he should try to develop this criticism into an article (or a thesis) if he has not already done so.

Again, well done. And congratulations to Keith on acquiring his new position.

Thank you very much.

Yours truly  
Kin Mason  
La Ronge, Sask.  
SOJ ILO

## ASSOCIATION FOR INDIAN/INUIT NURSES

Dear *New Breed* Journal:

We have been around as an association for nearly a decade without much fanfare nor support. Despite that, our mailing list is close to 200 and I am sure there are many other nurses of Indian and Inuit ancestry who we have not reached. We would certainly like to hear from them.

We also hope to publish a newsletter on Indian and Inuit Health matters in the near future, perhaps we could be on an exchange basis with your publication after you have received ours.

Thanking you in advance for your co-operation.

Yours sincerely  
Jean Goodwill  
President  
Indian and Inuit  
Nurses of Canada  
Suite 500-222 Queen St.  
Ottawa, Ontario  
K1P 5V9

# Contents

Letters	2
Achimowins	4
Editorial	5
Constitutional Update	6
AMNSIS News	7
Commemorative Profile: Fred Schoenthal	13
Interview: Sid Dutchak	14
Metis History	18
Sports	20
Profiles: Simon Paul Jo-Ann Amyotte	21
Dialogue on Education	23
Metis Quotes	24
Metis Heritage Days	26
Kids Page	29
News Briefs	30
Outside the Province	31

#### New Breed Staff

##### Editor:

Joan Beatty

##### Assistant Editor

Jean-Paul Claude

##### Reporters:

Vye Bouvier

Arlo Yuzicapi

##### Typesetter:

Jo-Ann Amyotte

##### Contributors:

John Cuthand

Garry LaPlante

Wayne McKenzie

Robert LaFontaine

Ron Bourgeault

Linda Boudreau

Connie Wright

John Murray

Regina, SUNTEP

##### Community Reporters:

Sandra Nelson

Robert LaFontaine

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

Editor, *NewBreed Journal*

210 - 2505 11th Ave.

Regina, Sask. S4P 0K6

#### Freelance Articles & Photos:

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

Photographs submitted with written material shall be paid for at the rate of \$5.00 per published photo and will be returned upon request.

*New Breed Journal* / June / 1984

Page 3



CANADA POST SECOND CLASS,  
REGISTRATION NO. 4649

# Achimowins

by Joan Beatty

This issue of the New Breed Journal is focussing in the upcoming Metis Heritage Days that will be taking place at Batoche on July 20, 21, and 22nd. The AMNSIS Annual Assembly will take place on July 19th and 20th, which should be quite interesting and hopefully, we'll see you there. We'll be having a display booth and we hope you'll come and talk to us.

Some of the entertainers include **Ray St. Germaine** who will be playing for a couple of the dances. He was in Batoche a few years ago. Another favorite with both kids and adults alike is **Winston Wuttunee** who is from the Red Pheasant Reserve. The Riel Dancers along with the Gordon's Pow Wow dancers will also be there. A big success last year was the Native talent show and it's slated on again this year. Mr. and Ms. Batoche will be selected based on ticket sales and must be sponsored by an AMNSIS Local. For further information on all the events, read the program inside along with the written material by **Tim Low** and the Rec Tech Students here in Regina. They're doing alot of the work in organizing the different sporting events including the ten mile run.

We also have an interview with **Sid Dutchak**, Minister of Indian and Native Affairs to see what is in place in areas of economic development and housing, specifically for Native people.

On a different note, **Fred Schoenthal**, NAC Director, recently passed away quite suddenly. It was a shock to many of us who knew him and it's still hard to believe that he's gone. Approximately 300 people from all over the province attended his funeral. All our sympathies go out to all his friends and family, and especially to his wife, **Muriel**.

I attended my first Batoche Centenary meeting in Saskatoon not too long ago and was brought up to date on the massive work that still has to be done for



the special commemorations in 1985. **John Cuthand**, Director of the Corporation, has put together a special centre spread for us in this issue and he will also be having a monthly column which will bring you up to date on what is going on. One of the problems right now is lack of funding to do any kind of proper planning and the Corporation is in the midst of fund raising and need all the help they can get. For further information, contact **John Cuthand** at 933-1800 in Saskatoon. I'm sure he'll welcome your call and help.

One of the items discussed at the meeting was the upcoming visit in September by the Pope. He will be

strengthened too. Indeed it remains in a very real way the capitol of the Metis Nation.

The Batoche Centenary Corporation is placing emphasis on purchasing land at Batoche. Land for the Metis people, their children and their children's children for all time. To this end a series of benefits to raise the needed funds are being planned. **Laura Vincent** and her band **Red Wing** will perform two benefit concerts. The first will be in Regina, June 22 and the second in Saskatoon, June 23. She is a rising talent who has received praise Nation wide. The Batoche Centenary Corporation commends this outstanding Metis performer for her contribution. These functions are being co-ordinated through the Regina AMNSIS local and Saskatoon Metis Women's Association who also deserve commendation for a job well done.

On Friday July 13, 1984 a benefit dinner and dance will be held at the Elks Hall in Prince Albert. The prestigious "Order of the Sash" will be presented to Metis citizens who have brought outstanding honour to themselves and their people. Recipients include **Maria Campbell**, writer; **Bryan Trottier**, professional hockey player; **Douglas Cardinal**, award winning architect; **Jim Nielson**, former professional hockey player; **Tantoo Martin**, actress and writer, and **Ray St. Germaine**, entertainer.

This project is still in the development stages. Response, however, has been most positive. The City of Prince Albert supports the concept and there is a constructive dialogue underway with the various service groups in the area. As of this writing all recipients have indicated they want to come. We await, however, a formal commitment in writing. On the whole it appears the Metis Achievers Night will be a highly successful venture.

In the future the Batoche Centenary Corporation will be implementing a much larger promotional campaign. This column and the center spread of this publication are a first step. In the immediate future an updated brochure will be available along with a video tape program or community access television. In addition a large scale advertising campaign is coming on stream.

Those locals desiring more information are welcome to contact our community facilitator, **Roy Fosseneuve** in Prince Albert. He can be contacted through the Prince Albert Local No. 7 at 764-9532.

visiting Fort Smith in the Territories and the four Aboriginal organizations in Canada will apparently be getting a short audience with him. His visit will be televised and I suppose we'll be able to see them when they meet with him but we wouldn't be able to hear their discussions.

Well, the Liberal leadership race is drawing to an end. By the time this paper is out, the leader would have been chosen, who might ever be the next prime minister based on the way the current polls are going. Irregardless of what poll you look at, the Liberals and the Conservatives are running neck and neck. It's going to be an interesting election which will probably be announced shortly after the leadership race.

I have also heard comments recently that there is a possibility of an early election in Saskatchewan. The basis would be to ensure the present government gets re-elected. An early election would be to their advantage before the seemingly growing support for the Liberal Party gets too far down the line. I was talking to some northern leaders recently who said they are going to be supporting the Liberals in the next provincial election. They said they were fed up with the NDP not really doing anything for them while they were in power and the present government not making a move on anything as far as the north is concerned. And with one Conservative MLA crossing the floor to the Liberals and other prominent supporters switching parties, seems to indicate the revival of the Liberal party. Anyway, it should prove to be interesting.

That's about it for this month. We hope you will come and join us in Batoche. Remember, if you have any comments about anything, don't hesitate to write to us. We'd be glad to hear from you.

Happy Birthday to our reporter in Prince Albert, **Arlo Yuzicapi**, to my mom, and my brother **John**. Many more to come from all of us here. □

He is free to travel to your area and share with you your thoughts on the making of Batoche '85. We need the strength of the local people, your ideas and your input. Batoche is really you and your participation. Your thoughts, therefore, are not only welcome but needed. In the old way we build by sharing. □

## Organization of A.M.N.S.I.S. Youth Wing

I would like to bring to the attention of the Metis and Non-Status Indian Youth of Saskatchewan that there will be a first general meeting for those interested and who would like to participate in forming a Youth Wing for A.M.N.S.I.S. This first general meeting shall take place at Batoche, on July 20, 1984 at 4:00 p.m.

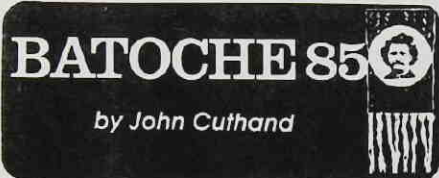
Presently there exists no executive, and no age limit. Decisions on such matters will be made by the A.M.N.S.I.S. youth themselves. Though an estimation of ages is between 14-30.

There are many reasons why it is important that there be a youth wing of A.M.N.S.I.S. established. One of the primary reasons is that, we, the youth, should be collectively aware of A.M.N.S.I.S. issues and those concerning the youth. By making ourselves aware now, we will be more capable of dealing with these issues when it is our time to do so.

Secondly, there is a National Metis Youth Conference scheduled for July 18-21, 1985 at Batoche. The Metis Youth of Saskatchewan will host the conference, therefore, it is necessary that we establish a A.M.N.S.I.S. youth wing as soon as possible.

For further information contact:

**Garry LaPlante**  
No. 5-501-45th St. West  
Saskatoon, Saskatchewan  
S7L 5Z9



Six months from now the Metis will commemorate a series of battles which profoundly affected their lives and indeed the history of Canada.

The Metis have often been called the "forgotten people". Kept out of sight and out of mine for a century, they have existed on the road allowance or in semi isolated communities. They were often confused with Indians but lacking their close relatives treaty rights and its explicit protection they were shunted aside or worse.

The 1885 War, in effect meant the Metis became a landless nation. 1985 is not only the remembrance of a tragic war a century past. It is also the reaffirmation of the Metis National presence. The spirit of 1885 is very much alive in the Metis people of today. It is shown in the growth of their political organizations and in current constitutional talks.

The slogan "a land base and self-government" is as appropriate today as it would have been a century past.

It is a testament to the human spirit and the deepest convictions of their Nation that the Metis have not only survived but have again become a presence in Canadian Nation building. Batoche '85 therefore is not only the remembrance and commemoration of a tragic war but also a celebration of survival. For the Metis have much more history to make.

The Batoche Centenary Corporation, was established by the Metis National Council to co-ordinate and develop Metis participation in the "Riel Rebellion" centennial. To this end a number of interesting and far reaching projects are being developed.

Land is as much a concern today as it was a century ago. Batoche, the site of the last battle is hallowed ground to the Metis people, for soil is consecrated with Metis blood. It can be a sad and brooding place at times. Memory like the sound of distant thunder however, makes it a land which consoles and Page 4 June/New Breed Journal/1984

## The Significance of Metis Celebrations At Batoche

One of the biggest cultural and memorial events of the Metis and Non-Status people from across Saskatchewan and Canada will be taking place soon. The event is held every year at Batoche, Saskatchewan, the historical site of the Riel Rebellion which took place in 1885. It is sponsored by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and it has become something that every Metis and Halfbreed looks forward to every year.

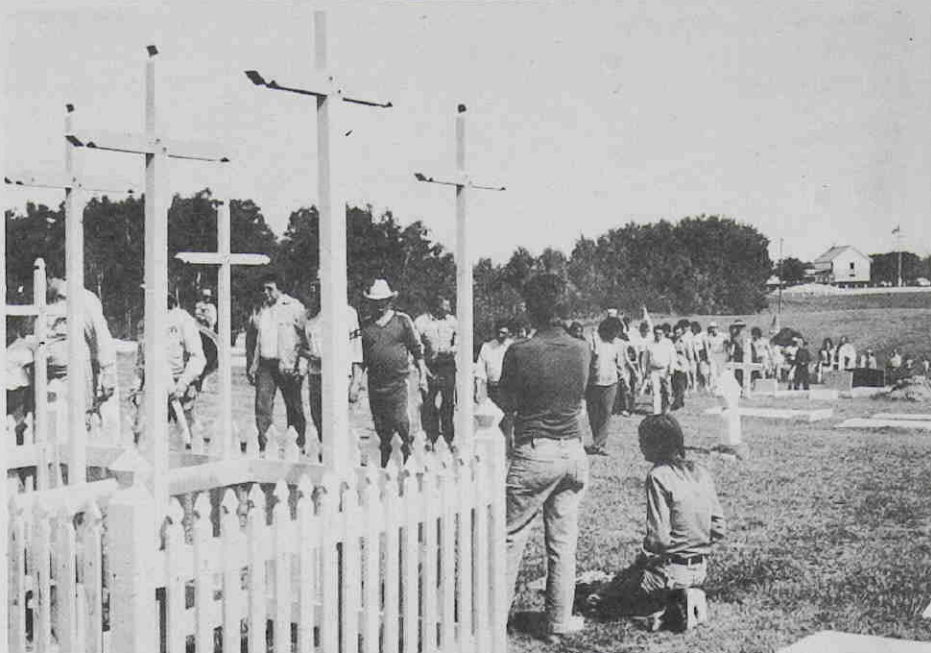
Formerly known as the "Back to Batoche Days", the yearly activities began ten years ago. It is now referred to as Metis Heritage Days, saving the term "Back to Batoche" for 1985, which will mark the 100th anniversary of the Riel Rebellion.

As the curriculum writer for the Dumont Institute, Don McLean, wrote in a handout for Metis Heritage Days, "The Metis of Batoche have a long history of being fun loving, jovial people who can turn a simple event into a celebration including feasting, dancing, singing and doing the "Red River Jig". This year will prove no exception as people will participate in events such as jigging, trapper events, horseshoe tournaments, fiddling contests, ball tournaments, concerts and dances with top Native entertainers.

event is the memorial to the many people who fought and gave their lives for a way of life. McLean wrote, "The site of Batoche is much more than a shrine to these heroes. It is also the symbol of all the Native people who fought to defend their homes, property and civil rights in Saskatchewan. It is a symbol of the struggle against injustice elsewhere in the world as well."

An increasing number of Metis people visit the grave site while they're in Batoche where past Metis heroes like Damase Carrier, Andre Letendre, Joseph Ouellette, Donald Ross, Calixte Tourand, Elzear Tourand, John Swaine, and Joseph Vandal are buried. Memorial services are held every year on the last day of the event.

At the memorial ceremonies two years ago, Walter Currie, of the Dumont Institute, spoke about the significance of the services. "The holding of the memorial service is for those men and their families,



who, on this place almost 100 years ago, decided to make a final statement. It is the ambition of many of us in the AMNSIS organization and outside the Association, Metis and Non-Status and Canadian people, who feel very strongly that this place should not be merely a graveyard. This place should not be merely a historical site; that this place not merely be for tourists. This place should be a place where we remember a people who took a stand for what they believed in, for what they fought and struggled for 100 years before 1885."

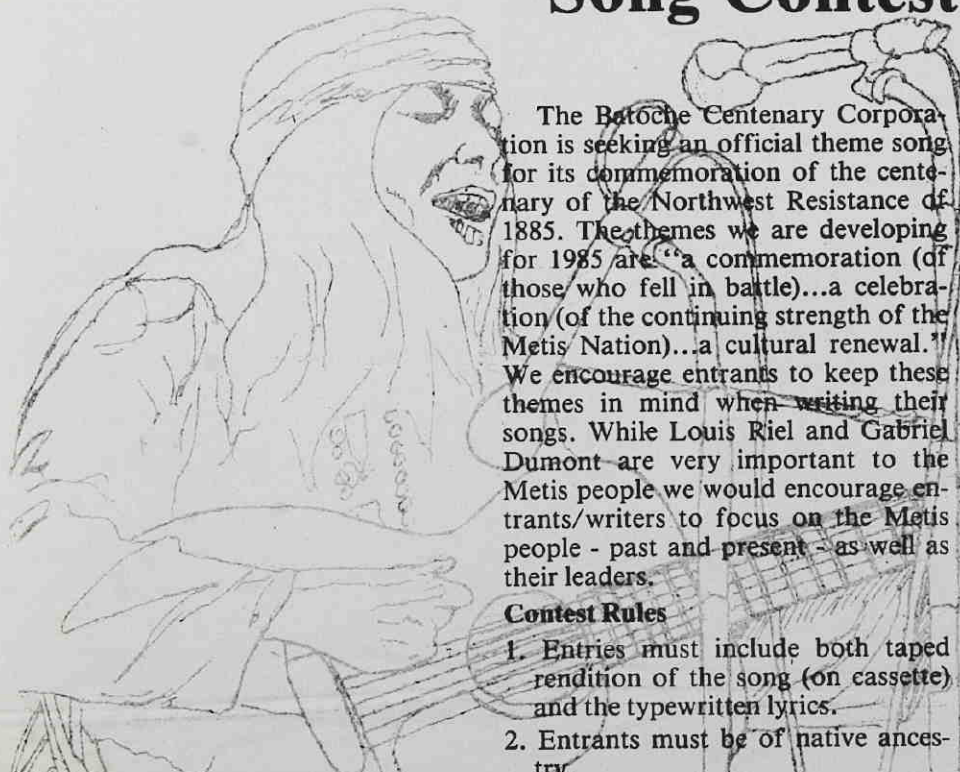
Dr. Currie also spoke about the importance of young people knowing why Metis Heritage Days take place. "Jigging is one of the reasons why they come here; playing ball is another reason why they come; dancing is another reason why they come; meeting friends from other parts of the province and from other provinces is another reason why they come. But they also come in memory of those men and those

women and those families who, as I said, made a statement 100 years ago. This place must become a meaningful place to the Metis and Non-Status people and for our brothers who call themselves Indians. This place must become a place and memorial to all Canadians. It cannot be merely a place for tourists."

Frank Tomkins, Provincial Secretary for AMNSIS, summed up the feelings of those present at the ceremonies and those who make the yearly journey to Batoche, "The struggle still goes on; the battle is still on. We hope when we come here for the 100th year anniversary, that the struggle will finally be over and we'll have a victory celebration for the battle that's been fought for so long."

Metis Heritage Days will again be held on July 20, 21 and 22nd and we urge you to come and join in with us in all the festivities and in the commemoration ceremonies. □

## "Batoche Centenary Announces Song Contest"



The Batoche Centenary Corporation is seeking an official theme song for its commemoration of the centenary of the Northwest Resistance of 1885. The themes we are developing for 1985 are: "a commemoration (of those who fell in battle)...a celebration (of the continuing strength of the Metis Nation)...a cultural renewal." We encourage entrants to keep these themes in mind when writing their songs. While Louis Riel and Gabriel Dumont are very important to the Metis people we would encourage entrants/writers to focus on the Metis people - past and present - as well as their leaders.

### Contest Rules

1. Entries must include both taped rendition of the song (on cassette) and the typewritten lyrics.
2. Entrants must be of native ancestry.

3. Contest deadline for entries is August 15, 1984.
4. Entries will be judged by a panel which will include recognized native musicians. Judges' decision is final.
5. The winners will be announced August 31.
6. The prize is \$250.
7. The winning song will be recorded by an artist chosen by the BCC and will be distributed as the official theme of Batoche 1985. The songwriter would receive the normal royalties and his/her name would appear on the record.
8. All entries must be sent to:

**Metis Song Contest**  
**Batoche Centenary Corporation**  
**No. 5, 501-45th Street West**  
**Saskatoon, Saskatchewan**  
**S7L 5Z9**

# Constitutional Update

There is a real danger that as the prospect of Metis self-government fades, federal and provincial governments will become preoccupied with how they are to carve up responsibility for the Metis.



## Metis National Council Overview

At this year's First Ministers' Conference, six provinces including Alberta, B.C. and Saskatchewan, scuttled a federal proposal to recognize the right of Aboriginal peoples to self-governing institutions. The failure of the conference was brought home to Alberta on April 28th when Premier Lougheed met with the Metis Association of Alberta (MAA) Executive and Board of Directors. In a thinly veiled ultimatum the Premier told the MAA to choose between federal and provincial jurisdiction for Metis and made continued provincial funding for Metis programs/services conditional upon the outcome of the decision. In effect the Province, having said no to Metis self-government with its own areas of jurisdiction, is attempting to coerce the Metis into submitting to provincial rule.

The Province's ultimatum reflects a steady deterioration in the constitutional process in the following areas:

(1) There is a shift in emphasis from the rights and powers of Aboriginal peoples to their socio-economic problems and government-controlled programs. Although the conference failed to make progress on Aboriginal self-government, the federal government does intend to proceed with an exhaustive analysis of existing programs and services for Aboriginal peoples. As things now stand, MAA or Metis National Council (MNC) participation in the Austin policy review can be misconstrued as acceptance of the existing division of powers and responsibilities which shuts out the Metis entirely. For that reason, it seems appropriate that MNC participation in this review be conditional upon prior movement on their rights so that discussions focus not on federal/provincial service delivery but rather on how control over services can be transferred to Metis government.

(2) There is a real danger that as the prospect of Metis self-government fades, federal and provincial governments will become preoccupied with how they are to carve up responsibility for the Metis. Past experience tells us that governments could very well revert to jurisdictional wrangling, with Manitoba, Saskatchewan and B.C. trying to "pass the buck" to the feds, Alberta willing to pay for its Ottawa phobia by retaining its fiscal responsibility and the federal government insisting that the provinces pay for the Metis. It should be remembered that provinces such as Manitoba and Saskatchewan agreed to the inclusion of aboriginal issues on the constitutional agenda back in the late seventies so they could deal with federal fiscal obligations, not the rights of Aboriginal peoples.

(3) Establishing which level of government has jurisdiction for Metis doesn't resolve the issue of a Metis land base. While Manitoba, Saskatchewan and B.C. wish to transfer fiscal responsibility for Metis to the federal government, they have shown no willingness to transfer provincial Crown lands to the federal government so it could establish a Metis land base. In fact, an assumption of federal constitutional responsibility for Metis under Section 91(24) of the Constitution Act could place the Metis in much the same circumstances as those treaty Indians without reserves on the prairies still awaiting provincial land transfers to Ottawa under the terms of the Natural Resources Transfer Agreements of 1930. Although Premier Lougheed has reaffirmed Alberta's jurisdiction for Metis, he evidently doesn't believe this responsibility extends to the provision of new Metis lands.

What this somewhat depressing overview of the constitutional process points out is the need for a concerted effort by the member associations within the MNC and the MNC to take an aggressive stand on the issue of jurisdiction before it clouds the issue of Metis rights during the preparatory talks. It must be stressed that determining whether the federal or provincial government has jurisdiction over Metis begs the issue of Metis self-government with its own areas of jurisdiction including a Metis land base. The Metis of Camperville, Manitoba, have lifted the jurisdictional smokescreen by focussing public attention on the desire of Metis people to exercise powers in their own areas of jurisdiction.

Alberta could well be the next test of Metis resolve. The Province has smugly put itself in a no lose situation: if the MAA opts for federal jurisdiction, the Province washes its hands of the Metis, terminates services and withholds public lands from Ottawa; if the MAA opts for provincial jurisdiction, it gets no more than what it rejected in the past - bureaucratic programs over which its membership has no control. Premier Lougheed justifies his stance on the grounds that the Province can't continue funding for Metis programs if down the road it discovers it no longer has constitutional authority to do so. It is incumbent the MNC to denounce the Province's strongarm tactics which will victimize Metis if they don't succumb to provincial rule and abandon demands for self-government.

In conclusion, this assessment of the predicament brought on by Premier Lougheed underlines the need for the Metis National Council and member associations to assume a much higher political profile in the coming year. Undoubtedly the setback suffered by Aboriginal organizations at the First Ministers' Conference resulted partially from their channeling so much of their limited human and financial resources into the preparatory constitutional talks which were largely an exercise in futility. This year it has been suggested that MNC and affiliates should concentrate much of their preparatory work on mobilizing their membership and public opinion. A militant Metis movement and a supportive public can be valuable tools in prying open the doors of power at next year's constitutional conference. □

It is important that MNC maintain a high profile in light of the strong arm tactical maneuvers the Alberta government.



## Report to the AMNSIS Membership

by Wayne McKenzie, Executive Director

I want to again take this opportunity to share with you some of the major and the not so major events which have taken place in the organization during the year 1983-84 since my last report to you. It is difficult to know where to begin since so many events and activities happen on a day-to-day basis that after a time they all become a blur. It is difficult to distinguish where one begins and another finishes, or to see how all the pieces fit together into a total picture. Sometimes the pieces don't fit and there are gaps. It's like putting together a jigsaw puzzle, except the pieces aren't all there and I have to make some or find some that seem to fit.

Rather than overwhelm you with all the details and a calendar of all my activities, I will touch on some of the more important issues of the past year.

### A. Decentralization

The membership and the government made decentralization of Core Provincial Funding to the Areas a key priority. Following a number of meetings with provincial officials, the Association put forward a comprehensive proposal on decentralization. The key elements were:

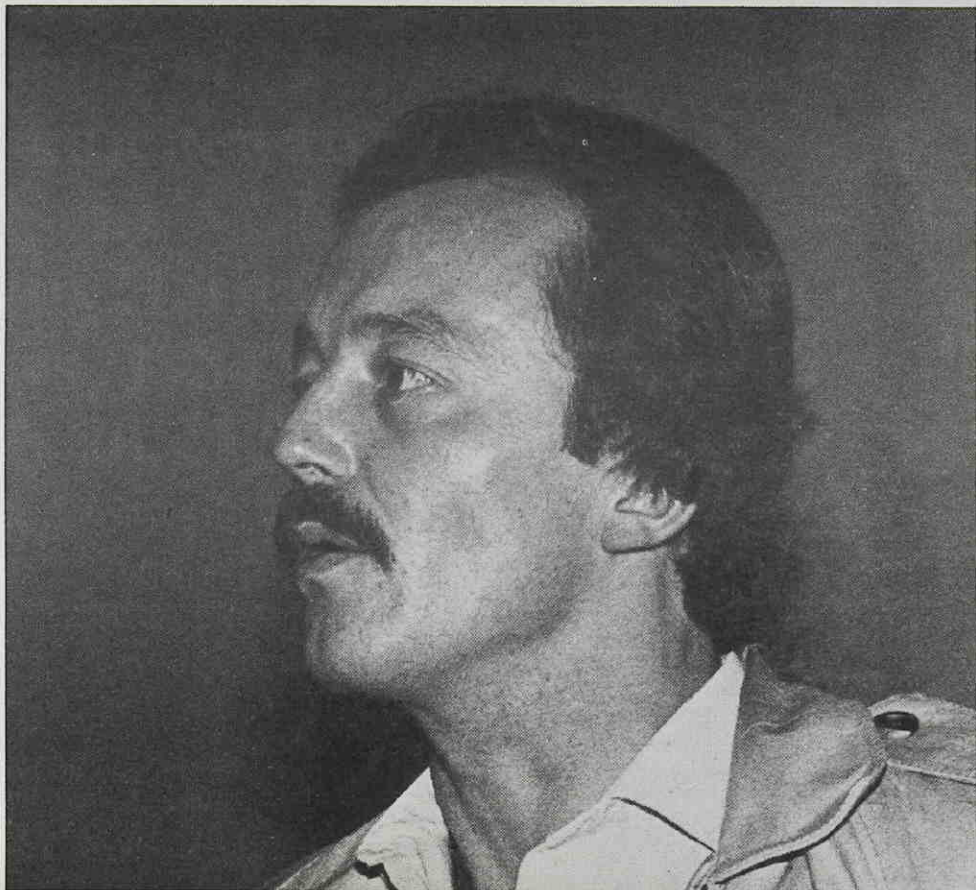
- each Area would have its own funding contract with the province;
- there would be an Area Budget to cover the salary and travel of the Area Director within the Area;
- there would be an Administration Budget for an office, secretary, supplies, telephone, furnishings, etc.;
- there would be at least one support staff, plus money to enable each Area to employ a Consultant;
- there would be money to enable an Area Board to function (travel, honorariums).

We pointed out that each Area would require a minimum budget of approximately \$185,000. If a Decentralization Plan was to be realistic, then the government would have to substantially increase its funding. Our estimate was that a minimum of approximately \$2.5 Million would be required rather than the approximately \$850,000 anticipated as a Core Provincial Budget.

al. They have not even acknowledged it. Instead, they cut our Core 1984-85 Grant by 20%, or from \$846,000 to \$677,000. The Board decided to allocate \$55,000 to each Area Director. The remaining funds will be used for Administration and the Metis Heritage Days. We have, therefore, found it necessary to completely disband the Technical Unit and to find additional funding to maintain our Administration Unit and Metis Heritage Days in the Core Budget and from other sources. We are currently involved in discussions with the province pointing out the problems this funding reduction has created for the organization. It means we have no resources to employ professional consultants to work on a number of key programs and other issues, on which we have been negotiating with the government. I believe the government has come to the realization that we cannot effectively work with their officials on program development if we cannot retain consultants to assist us to prepare and to work with the government experts.

### B. Constitutional Reform

Work on constitutional reform continues to be a key issue in my view. We have seen from our experience over the past ten years that we must have certain rights guaranteed in the Constitution if we are to make any progress in meeting the needs of our people. At present we must go cap-in-hand band beg for programs and fight for the money we need to run them. If governments don't like what we are doing, they change the rules unilaterally or they have someone do an evaluation, who they know will tell them what they want to hear. When the governments change, we have to start from scratch again. The new crew has to be educated so that they understand our problems and needs. In the meantime, bureaucrats and ambitious politicians are busy taking over control of our programs, integrating them into their programs and building even larger bureaucratic empires. The result is that what we have spent years to develop and make effective is destroyed in a few weeks or months.



If we are not going to continue to find ourselves in this situation indefinitely, we must have some rights guaranteed by the Constitution, and we must have a guarantee of the funds necessary to implement effective programs and services. Therefore, in my view, we cannot and must not accept some watered-down version of self-governing rights recognized only in principle. I believe as a minimum we must have the following entrenched in the Constitution:

- a) a definition of Metis referred to in Section 35(2) of the Canada Act, 1982;
- b) the right to an aboriginal land base or equitable compensation for those who do not want land;
- c) the right to self-government on the land base which includes the right to make laws and to exercise executive powers in all those jurisdictions agreed to and which a local community decides to exercise;
- d) political autonomy rights outside Metis lands. This includes the right to own, control and administer and to make program policies and establish implementation procedures for certain Metis Institutions. Examples are Dumont Institute, N.A.C., Metis Economic Development Foundation, Family and Children's Agencies, etc.;
- e) entrenched implementation procedures to ensure that rights are translated into benefits;
- f) provisions to monitor the implementation of benefits flowing from entrenched rights and enforcement provisions to ensure that existing governments must act to implement the rights provisions in the Constitution.

I pledge to continue to work to achieve these objectives. However, in the meantime, I recognize that we cannot wait to take action on other matters until the constitutional issues are settled. Therefore, I have been and will continue to actively work on getting a number of programs in place or to expand and improve existing programs as necessary.

### C) Economic Development

In terms of where I have spent the major time and effort, my priority has been Economic Development. As you know, I am a member of the Board of the Native Economic Development Corporation which is responsible for the delivery of the \$345 Million Native Economic Development Fund established by the Federal Government. I have attended numerous meetings of the Board, and as well I am serving on a committee which was established to look at the possibility

of using some of the funds to establish a Native Development Bank.

We have made substantial progress in getting the program under way. The following has been put in place:

- a) rules and regulations governing the role and responsibilities of the Board Members;
  - b) the general policy which establishes the development initiatives toward which funding will be directed;
  - c) specific policy for the selection of project and financial proposals;
  - d) the procedures for receiving, reviewing, preparing and making decisions on projects and/or financial proposals;
  - e) the Board is now beginning to deal with the project requests.
- Funding will be available for a variety of Native-controlled and/or-owned initiatives. These include the following:
- a) Native-owned and -controlled financial institutions such as Foundations, Trust Companies, Investment Co-operatives, etc.;
  - b) specific businesses proposed by Native individuals, partners or corporations;
  - c) development projects designed to put in place the structure, business and investment plan for Native financial institutions;
  - d) training projects;
  - e) scholarship funds;
  - f) the possibility of place \$50 Million in a development bank is also being considered.

I have been working with our own AMNSIS Consultants to put together a development project to put in place a financial institution and business plan for Saskatchewan Metis. In the process, several meetings were held with staff of the Native Economic Development Corporation. Our proposal was completed in April and was to be submitted to the Board for consideration at its May 17 and 18, 1984 meeting. At the time of preparing this report, the outcome of our submission is not known. There has been disagreement with staff in regard to how our proposal should be funded. I am concerned that if the partial funding recommended by staff is approved, we will not be able to attract the caliber of staff we need to do the quality of work necessary to establish the Metis Economic Development Bank.

conomic Development Foundation on a sound footing. However, I hope to be able to announce in the near future that we are in a position to be able to begin the work on the long-awaited Metis Economic Development Foundation.

**Note:** I can now verify that the funding is approved and we will proceed with the development project as soon as the contract is signed.

## D) Education and Training

We continue to experience problems in regard to Adult Education and Training. As we predicted, the discontinuance of the N.S.I.M. Bursary Fund and the transfer of all monies into a loan fund have had a serious impact on enrollment of students in most of our Adult Education Programs with the exception of the S.T.E.P. Programs which are federally funded. Enrollment is down at the University and Technical School level and also in the SUNTEP Program. As well, the number of Native students participating in Community College Programs is down. Overall, we estimate that the decrease in enrollment is in the order of 60%. We have had a number of meetings with the government on this issue at both the level of Officials and at the political level. We have made little progress at the bureaucratic level. However, there is some hope that we may make some progress at the political level. We must change this most recent and regressive government policy on bursaries for the Metis and Non-Status Indian students since we now find ourselves where we were twenty years ago. Clearly, Native students cannot borrow money or believe they cannot afford to borrow money since they do not see themselves as being able to repay the loans.

I have also been working closely with the Dumont Board on a new program which we have called S.T.E.P. II. This provided for some new training initiatives to be located in Areas which do not have training programs at the present time. These were training programs in addition to S.T.E.P. I and in different skill areas. We had numerous meetings and discussions at both the bureaucratic and political level. Dumont staff had developed a good proposal with the specific details. Even the bureaucrats recognized it as one of the best training proposals they had received. We had been given to understand that funding of these training programs would be recommended. However, late in March, after all the decisions were made, we were informed that no monies were available because the money had all been committed to Provincial Government programs. We have intervened at the political level and we have had some indication that the Federal Government will find alternate funding for our program. However, at this time, we are still awaiting a firm decision.

A number of meetings have been held with Dumont staff and provincial officials in an attempt to finalize the Dumont funding contract. Originally the money allocated to Dumont was cutback 20%. However, as a result of our meetings, this cut has been restored and the allocation has been set at the 1983-84 level. We also requested major changes in the Dumont Contract, most of which have been agreed to. We now believe we have a funding contract that will give Dumont the programming flexibility it needs. The contract covers a five-year period, however, funding levels will have to be negotiated on an annual basis.

## E) Batoche Centenary

The Association has set up a Batoche Centenary Corporation to be responsible to plan the program for the 1985 Celebrations and to find the necessary funding for the programming. I have met with the Corporation members on several occasions to discuss programming and funding ideas. I have also had a number of meetings regarding funding with Federal Minister Austin and his officials and the Provincial Minister Dutchak and his officials. To date, both governments have been long on promises and short on funding commitments. However, they must soon come up with some funds for the Association since funding has already been committed or granted to a number of non-Native groups who want to participate in the Celebrations.

In regard to Batoche, we are also examining the idea of building a model Metis Community at Batoche. Land is available, but we would have to take the initiative to raise the funds and do the work. We cannot depend on the government to do it for us.

## F) Communications

I have also continued to spend a considerable amount of time on the Communications Program. I have tried on a number of occasions to get a Communications Board Meeting together to make program policy and give direction to staff. These attempts have not been successful since Wehta Matowin has no travel budget for Board Members and they therefore are unable to attend Board Meetings. As a result, I have been left with the responsibility of giving direction to the staff which should come from the Board. There continue to be problems with deficits resulting from inadequate financing. We have reduced the deficit some, but further work remains to be done. I have had to assist in satisfying the reporting demands of government agencies and in negotiating the terms of contracts for funding. As well, I have had to assist the part-time Executive Director to deal with the day-to-day staff and operational problems. In spite of these difficulties, we have been able to publish the New Breed on a regular basis, we have a modest radio program, and we have done some T.V. programming. Wehta Matowin has also prepared a number of video tapes on issues such as the Constitutional discussions and economic development. These are sent out to local communities where they are used for local education programs.

## G) Recreation

We still don't have a Recreation Program. There is still no commitment of provincial or federal funding for recreation. We continue to get the same excuses regarding who had jurisdictional responsibility, how to deliver programs, and who should deliver programs, plus the claim that there is no money. We have, however, made a bit of progress with the Federal Government. The Department of National Health and Welfare has agreed to provide enough funding so we can employ one person to work on the development of preventative health programming which focuses on fitness training, regular exercising, anti-smoking, drug and alcohol campaigns and similar programming. As soon as we receive this funding, we will get the program development activities underway.

## H) Other Developments

There are many other areas, issues and activities with which I must be concerned and which take my time. These include:

- dealing with people experiencing welfare problems;

- giving talks to Native students, service clubs, professional groups, etc;

- negotiating the details of the Federal Core Political Contract;

- attend Board Meetings and meetings of the Executive;

- attend Local and Area Meetings on request;

- deal with people's housing problems;

- attend meetings of other corporations (N.A.C., Dumont, etc.) and attend and participate in their Annual Meetings and Workshops;

- support Northern Trappers and Fishermen;

- respond to Northern Municipal Councils;

- work on the Native Sports Complex;

- help Ka-Pee-Chee Center find administrative and training funds, etc.

## I) Conclusion

I could go on and list many other meetings I have attended or matters in which I have been involved. These are important to the overall work of the Association but include too much detail for this Annual Report. As you will note, we have many serious issues and problems. Everything we accomplish we must fight hard to get. Metis People are simply not a priority with any government. If we make a lot of noise and make a nuisance of ourselves, governments sometimes respond to keep us quiet or to get rid of us. This, however, is not a good way of doing business. Therefore, the entrenchment of rights in the Constitution is the key to our future as a people. As long as we have to go cap-in-hand, begging and fighting for everything we get we are extremely vulnerable. We have few staff and resources. They can wear us down and exhaust our energies by sheer numbers. They also have the time to wait us out.

Therefore, we must all rally around our leaders and make constitutional reform, which includes the entrenchment of Metis Rights in the Constitution, our number one priority project for the 1985 Centenary year. Wouldn't it be great if we could go to Batoche in the summer of 1985 with a Constitutional Accord in hand which provided meaningful guarantees for the rights we seek.

See you at the Assembly. □



## Native Votes Count

by Jean-Paul Claude

**Regina** - The only thing that is certain about the upcoming Liberal leadership race is that all candidates are acutely aware of the electoral power of Native people in Canada. Native leaders from across the nation have come out of the political closet to support the candidate they feel can best address the issues which are of prime concern to them. While many Status Indian people are supporting John Munro, Minister of Indian and Northern Affairs, Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), is supporting Mark McQuigan, Minister of Justice.

This decision by Native people to openly support federal political candidates is unique in the history of Canadian politics. In the past, Native groups have chose a non-partisan position, however, this trend is changing. Sinclair indicated this was because Native people have now been identified within the context of the constitution and may feel a responsibility to get involved in the decision making politics of the country. This would mean seeking out political allies who will support and address Native issues by designing and promoting relative and positive policies. "One of the reasons I've never been involved in party politics in the past," Sinclair said, "was because I felt our people were not a part of Canada. Since we've been included in the constitution, I feel that we have a commitment to start to look at where our friends are, try to develop a relationship with those people who share our views and build on that. You are going to find we will need these people who are trying to change the attitudes of other Canadians towards us."



This change in Native political strategy has not gone unnoticed by federal politicians regardless of their individual party loyalties. It is one which will continue to grow while having a radical impact on politicians and their policies in the future.

Sinclair said that while his support for McQuigan is of a personal nature, he did invite other Native people to listen to McQuigan when he spoke in Regina recently. He encouraged them to examine the issues and decide for themselves which candidate could best address the issues which are important to them. He said that his decision to support McQuigan was made because McQuigan had worked hard to have the Metis recognized as a distinct people and to be included in the constitution. "McQuigan is the first real politician that far up in the Federal government that has recognized the Metis as a western phenomena, a people with a distinct feeling in terms of obtaining a political settlement in the form of land and self-government. This gives him a track record as being a key factor to the Metis people in the constitutional process," Sinclair said. "That alone is enough reason for me to support him."

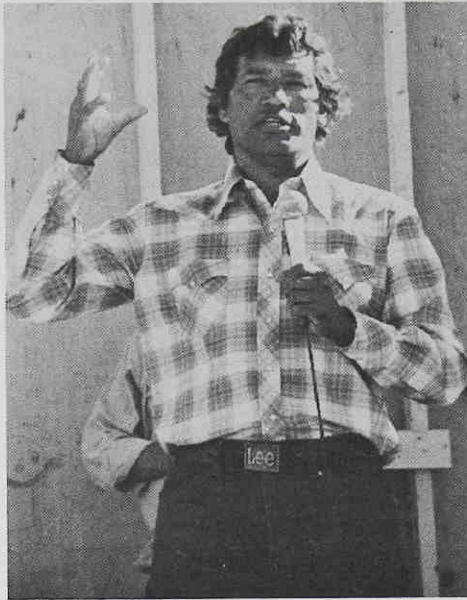
Sinclair said that his decision to get involved in party politics is also a further attempt to see Metis objectives met. He has no intentions of going to bed with any politician or political party if it means trading off those objectives. "What I'm trying to do," he said, "is hopefully build up the image of the Metis to where all parties will have a policy for Aboriginal people, a policy which is positive and will become an issue in all elections. I'm going to continue to take a hard line. We want a land base and we want self-government. The Metis have a right to a homeland and they also have a right to self-determination. I'm not going to back down on that. I'm not going to settle for legislation whether it's federal or provincial. We want rights entrenched in the constitution and that's our goal. We have some support on that and if we don't get continued support from the federal government to the end, I won't be an ally to anyone."

Another reason Sinclair decided to get involved in party politics is because it's his last year as the President of AMNSIS. He feels his political involvement will not have the long range effects on the Association as it might have had in the past. He also feels the time is right to acknowledge the support given the Metis people by McQuigan in the past. "The other reason I put myself out on the limb this year and went out to openly support a party is because this is my last year as leader of the Metis people. During the constitutional conference in April of 1983, I was told that I would not be able to speak on behalf of the Metis because I am an Indian. I thought now that my time had come to an end. I could get involved in supporting those people who gave us support when we needed it. I felt my getting involved in party politics before would create a hindrance to our organization. At this time I don't see a problem as I haven't gone out and committed the organization in any way. I also think if an evaluation were done, many of our people would support McQuigan because his stand has been very strong and very partial towards the Metis. You can sense a real commitment in him and not just something to gain media attention. I appreciate what he's done for us, and win or lose he's still a good man in my estimation."

Not only are Native leaders looking around to see who their political friends are but the Native community as a whole is beginning to see the wisdom in seeking political solutions by becoming more politically involved. "Our people have a big job ahead of them," Sinclair said, "in taking a look at the political parties, deciding what the goals are and then moving towards those goals."

Sinclair recalled contact he had with the American Black Panther movement in the 60's and 70's and he drew some similarities in the way the Blacks in the United States have developed politically and what must happen in Canada within the Native movement. "I met with the Panthers early in the 70's and with Fred Hampton a couple of days before he was shot in Chicago with seven other black supporters. Groups like his were trying to bring attention to the Black problems not only in the USA but also to the world as well as to the Black people themselves. One of the things that came out very strongly from Fred was when he said, 'No one else is ever going to solve our problems. We are the only ones that care about our problems and we are the only ones that are going to solve them. You might get support from people but other than that we have to solve the problems ourselves. We can't depend on anybody else.'

"I think that Martin Luther King moved it up to another stage," Sinclair continued, "with his version



of turning the other cheek. He brought a lot of additional attention to the Black people. He also brought White people into the whole movement. Now Jackson is bringing the movement to another stage. Blacks will be involved in the politics and they will also be registered to vote. That is what we need. We need to register to vote and then get out and vote. It's nice to sit back and sing the blues, but realistically, any politician, whether he's an M.L.A. or an M.P. and regardless of the party he belongs to will first ask himself, does this person vote? Who did he vote for? Does he have the support of the rest of his people? The only way this can be determined is through the ballot box. This will be difficult at first because we are a minority group. However, we do have some strength in the fact that we are dealing with some of the same problems as the Blacks and our problems have now gained some international attention."

Political support by Native people is coming from all regions of Canada. Inuit, Indian and Metis have all made their choices as to who is most able and willing to address their particular concerns in parliament. Some, like Joe Dion, have gone so far as to join the campaign committee of their chosen candidate. Dion, who is a former president of the Indian Association Alberta, is presently serving as John Munro's Alberta campaign manager.

Although there has been some question as to the Native groups supporting different candidates, Sinclair said the choices have been well thought out and indicate a positive attitude by the Native leaders and the way they are pursuing their goals. "I think that the Indians should by all means support Munro," he said, "I would be disappointed if they didn't. After all, Munro has done a lot for the Indian people. He has sat down with them, listened to their problems, offered some real solutions and helped to implement those solutions. I think they would have some serious problems if they didn't support him. For the same reason, I think it would be unfair of us to support anyone other than McQuigan at this time."

Although it is impossible to determine who will win the Liberal leadership campaign, Sinclair says that whoever that person is, he will almost certainly need to attract the Aboriginal vote if he is to be successful in forming the next federal government. "The one effect this has all had is to broaden the scope of the Liberal party in respect to the Aboriginal people," Sinclair said. "I think that whoever does win the leadership race will have to acknowledge the fact that the Aboriginal people helped him get there and he will probably need the Aboriginal vote in order to win the next general election. □



## SUNTEP - A Look at The Past School Year

by SUNTEP Regina

**Regina** - The month of June will mark a very important milestone in the operation of the Regina SUNTEP program. The first group of certified teachers and B.Ed. graduates will be celebrating their graduation with family, community, friends and fellow students at a special banquet and dance held in their honor at the Hotel Saskatchewan.

The year has been a busy one for all of the students who share the facilities of the former Queen Elizabeth School at 121 Broadway Avenue East with the Gabriel Dumont Institute of Native Studies and Applied Research.

In the fall of 1983, 18 new students began their first year in the SUNTEP program. These students were:

Lorri Kramer, Karen LaRocque, Juanita Albus, Alma Ducharme, Joan Anderson, Donna LaRocque, Joanne Dagideck, Ken Gladeau, Ida LeMaigre, Peter Tomkins, Dennis Campeau, Judy Taylor, Heather Ross, Tom Ross, Ron Emkeit, Rodney Starr, Perry Jarrett, Phyllis Hughes.

During this, their initial step toward teacher training, the students became involved with the real world of education through a weekly field placement in a number of Regina's Elementary Schools. For this reason they are classified as Involvement Students. Aside from their on-the-job training sessions, the students take the same full load of courses required on University campuses and additional classes in Native Studies and Cross-Cultural Education. During the Spring and Winter sessions the enrollment of our involvement class stood at 17.

The second year of the SUNTEP program is termed the Pre-Internship or Professional Year. During the fall of 1983, 17 students continued their studies in the Pre-Internship program. These students were:

Linda Blaser, Paula Casemore, Rose Desjarlais, Sharon Elliott, Debbie Fayant, Margaret Fisher, Evelyn Ireland, Merle Leibel, Rosie McLeod, Angie Pelletier, Darcy Pelletier, Charmaine Ross, Frank Tomkins Jr., Joseph Tomkins, Noni VanGoozen, Tom Johns, Bev Worsley.

The 11 students enrolled during the fall of 1983 in that year of the SUNTEP program completed their 4 month internship in December and went on to continue with studies toward specializations in Math, Language, Arts, and Early Childhood Education. These students were:

Joy Amundson, David Amyotte, Darlene Banin, Lillian Daniels, Monica Goulet, Helen Kruzelnicki, Marlene Parisien, Joanne Pelletier, Calvin Racette, Joyce Toth, Lianne Bird.

All of these students are now fully certified teachers with a Standard "A" Teaching Certificate. The majority will continue with their studies toward a B.Ed. degree this year. The Internship program gave them a chance to engage in continuous, long term planning, teaching, and evaluating. For many students this is the make-it or break-it test of Teacher Education in which professional ideologies are put to a hard test. We are proud of our SUNTEP students who emerged with a positive vision of the task that lies ahead.

A further 7 students remained with SUNTEP during the fourth year of the program. They are completing the Arts and Science requirements for their B.Ed. degree. These students had previously completed the courses for their Standard "A" certificates.

Several of the students accepted employment in the field of Education:

**Lynne Daniels** is teaching with the Cornwall St. Tutoring Project.

**Darlene Deschambault** is teaching a Pre-Kindergarten class at Kitchener School.

**Melona Palmer** is employed with the Special Planning and Projects Division of the Department of Education.

**Martina Sayer** is working and teaching at the Regina Early Learning Centre.

**Rema Alexson** is developing Cree Curriculum for the Regina Native Day Care this summer.

**Lianne Bird** accepted a position as a Native Courtworker.

**Calvin Racette** is a Curriculum Development Officer at the Gabriel Dumont Institute.

# AMNSIS News

There were many other highlights during the 83-84 SUNTEP school year. During the months of October and February, the Pre-Interns attended the Outdoor Education sessions offered through the University of Regina at Fort Qu'Appelle. Our students took the rigorous training sessions onto their stride and formed friendships and acquaintances with other education students of the university.

In October of 1983, a number of SUNTEP students visited the sites of the 1885 Resistance. The visit was made in conjunction with their Native Studies orientation. This trip was greatly enjoyed by all who participated.

During the month of September, SUNTEP held its annual celebration to honor the students who have completed the 1st, 2nd, and 3rd year of the SUNTEP program. This celebration is particularly meaningful because it is attended by the students families, representatives from AMNSIS executive, AMNSIS areas and local committees, by Gabriel Dumont Institute staff and representatives from the University of Regina.

The first-year class did an excellent job of co-ordinating and planning the event. MC's Lorri Krammer (Hemmingson) and Perry Jarrett's personalities were well-suited for the job of keeping the speeches short and the audience entertained. The other Involvement students looked after the luncheon and monitored the smooth running of the program. The 2nd, 3rd, and 4th year students were well-pleased with the gifts they received. A special thanks to Sherry Farrell Racette and Darlene Deschambault for the time and effort donated toward the making of the leather pouches for the students.

The opening of the Gabriel Dumont Institute at its new location on Broadway Avenue was celebrated during the month of December '83. The SUNTEP

students provided for the evening's entertainment. Lynne Daniels, Verna St. Denis, and the Second-Year students presented a Cross-Cultural Play for the guests. Other entertainment included a traditional dance by Darcy Pelletier, songs (accompanied on the guitar) by Joanne Dagdick, and a play depicting the legend, "Nanabush punishes the Raccoon." The actors were: Joanne Dagdick, Juanita Albus, Karen LaRocque, and Joan Anderson. Phyllis Hughes narrated the play and Peter Tomkins took charge of the artwork for the backdrop. Frank Tomkins Jr. and Donna LaRocque were masters of ceremonies.

During the month of February the Gabriel Dumont Institute held its Annual Cultural Conference in North Battleford. For the SUNTEP students who attended this important function, it was a valuable experience to see the representatives of AMNSIS in action.

In March a group of students attended the CITEP (Canadian Indian Teacher Education Program) Conference in Saskatoon. Many students returned with a greater awareness of the dynamics of Indian Teacher Education. During the month of March SUNTEP students heard two guests from outside of the province speak about the concerns of Indians and other Indigenous Peoples. The guest speakers were Gary Robson from the Winnipeg Native Awareness Program and Enrique Torres from Guatemala. Another guest to visit the Gabriel Dumont Institute was Alice Bourgeois for Manitoba. Alice taught the art of weaving colorful Metis sashes to the Rec. Tech. and SUNTEP students at the Institute. Following Alice's visit this unique item of Metis clothing has been proudly worn by many members of faculty and staff, here in Regina.

In April, the first and second year SUNTEP students taught one and two week periods in a number

of Regina's schools. The daily encounter with pupils and students in their field placement provided opportunity for them to become better acquainted and despite the heavy schedules for staffs and students it was a satisfying and rewarding experience for all concerned. An important aspect of the April field experience was the teaching of a Native Studies module for which some of the SUNTEP students used curriculum developed by the Gabriel Dumont Institute. The task was accomplished with a considerable degree of expertise on the part of the SUNTEP students and was well received by the co-operating teachers.

During April, two students, Joy Amundson and Monica Goulet, attended the Saskatchewan Teacher's Federation Spring Council. It was a "first" for these students who found the sessions informative and stimulating.

Of special significance to the SUNTEP program was the nomination of a SUNTEP student for two special awards. Noni VanGoozen received the General Proficiency Scholarship and was nominated for the Helen Marquerite Fuller Prize for Teaching. Warmest Congratulations to Noni from the students and staff at the Gabriel Dumont Institute.

This concludes the highlights of the 83-84 SUNTEP school year. Without the special efforts of the students and staff many of the events might not of been as fruitful and rewarding as they turned out to be. Students and faculty of SUNTEP are looking forward to another successful and challenging year.

SUNTEP Regina staff are: Marion Desjarlais Coordinator, and staff Verna St. Denis, Aven Ross, Donna Scarfe, and Christel Barber. □



Pat Smith, Minister of Education

## Dumont Gets Funding

by Jean-Paul Claude

Regina - Education Minister Pat Smith and Donna Desmarais, chairperson of the board for the Gabriel Dumont Institute of Native Studies and Applied Research recently signed two agreements which will now allow the Dumont Institute to do some long term planning for the next five years, something not possible before.

On Friday, May 11, Pat Smith and Donna Desmarais signed a three year contract for \$829,290 for the Urban Native Teacher Education Program (SUNTEP).

On Monday, May 14 another agreement was signed which will provide \$869,000 for administrative and program costs for the Gabriel Dumont Institute for the next five years.

The signing of these two important agreements is exciting news for Gabriel Dumont Institute and its students. "Until now," Donna Desmarais said, "we

have been seriously restrained in respect to planning because we have been awarded only short term contracts with no assurance of renewal. It is extremely difficult under such circumstances to provide any continuity to our program plans. This will now be possible."

The Gabriel Dumont Institute, which is located on 121 Broadway Avenue East and serves as the delivery agent for SUNTEP, was established by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) in an effort to enhance public awareness of the Native contribution to this society. More importantly, to provide an institute of higher learning which would embrace the Native ideology and culture and thereby provide an atmosphere more conducive to the higher educational pursuits of the Native student.

It would seem that these objectives have not only been realized but surpassed. The SUNTEP program, which is one of the programs delivered by the Dumont Institute, was established in 1980. It has three objectives:

- To ensure that people of Native ancestry were adequately represented in urban teacher positions.
- To promote Native teachers who are more sensitive to the educational needs of Native students, and who would serve as models for both Native and Non-Native students.
- To train and graduate students of Native ancestry as fully accredited teachers.

Achievements to date have been outstanding. 135 students are currently enrolled in the SUNTEP program. In 1984, nine students will receive their Bachelor of Education degrees while 31 other students will receive their Standard "A" teaching certificates.

Several graduates are currently working in schools and other educational institutions.

Dumont welcomes all inquiries. If you have any questions direct them to Keith Turnbull, Gabriel Dumont Institute, 121 Broadway Avenue East, Regina, Saskatchewan, telephone 522-5691, Ext. 26. □

## Native Graduates Recognized

by Jean-Paul Claude

Regina - The Regina Native Women's Association will again be honoring all 1984 Native high school graduates in Regina on June 14, 1984. This year's graduation dinner will be held at Empringham's Ca-

terers at 686 Pasqua Street and will begin at 7:00 pm. A number of speakers have been invited to attend and graduates will be presented with leather scrolls.

Invited speakers include representatives from the Gabriel Dumont Institute of Native Studies and Applied Research, the Saskatchewan Indian Federated College, the Saskatchewan Urban and Native Teachers' Education Program, the Native Employment Centre, various Native police programs and the Wascona Institute among others. "We have a number of guest speakers already lined up," Eileen McAllister, said. "We have invited Pat Smith, Minister of Education, as our keynote speaker and we are hopeful that she will be able to attend."

McAllister said that although funding continues to be a problem, they have no intention of charging admission to the event. "Every one is welcome to attend," she said.

McAllister said the graduates participation is entirely voluntary. "All Native graduating students have attended in the past and I believe that this trend will continue. It is a very special way for us to say thank you to these young people and to let them know that their community is proud of them and looks to them for effective, future leadership."

McAllister said that they are still in need of additional funding if this year's event is to be as successful as in the past. "Commercial and individual donations in any amount would be greatly appreciated," she said.

If anyone wants further information regarding the location, agenda or donations, they can contact Eileen McAllister at the Regina Native Women's Association, 1102 Angus Street, Regina, S4T 0Y1, telephone 522-2621. □

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## Tory "Voodoo Economics" Attacked

Regina - Frank Tomkins, Provincial Secretary of the Association of Metis and Non-Status Indians of Saskatchewan, recently congratulated the Provincial Government for implementing what he called Voodoo Economics. "We have a primitive government practicing a bizarre ritual with accompanying mystic chants," Mr. Tomkins stated.

"Voodoo Economics' have drastically increased unemployment, 'Voodoo Economics' have attacked social security network, reduced government services and done nothing to solve inflation."

"For the Metis, the issues of a Metis land base and Metis self-government are ignored. Metis self-government is attacked as buying 'A Pig in a Poke' by the High Priest, Dr. Devine."

Mr. Tomkins said, "The High Priest ensures this primitive ideology is vigorously adhered to by his fellow gargoyles. All must properly chant the magical mystic words that Saskatchewan is 'Open for Business' and has chosen not to participate in the recession."

Mr. Tomkins pointed out that fired Department of Highways workers were told that they have been "Transferred to the Private Sector." This is called 'Freedom of Choice'. It is all part of the ritual.

"I am confident that the High Priest will successfully implement 'Voodoo Economics' so that we all will be equal," said Mr. Tomkins. "No one will have a job."

"With outrageously escalating utility rates we will have no power, no electricity, no telephones."

"I am confident that the High Priest and his mob have us well on a path back to the Stone Age."

Mr. Tomkins noted that, "Almost 100 years ago the Tories hung Riel. Today they want to hang everyone else." □

## St. Louis AMNSIS Local Annual Election Results:

### EXECUTIVE:

Tony Petit - President  
Sonny Vandale - Vice-President  
Linda St. Germaine - Secretary  
Lucy Nidosky - Treasurer

### EDUCATION COMMITTEE:

Doreen Adams  
Anne Lepine  
Connie Regnier ★ Chairperson  
Evelyn Richard

### RECREATION COMMITTEE:

Stella Bird  
Oliver Boyer  
Roseanne Krause ★  
Hubert Lepine  
Hubert Pilon  
Brian Swain  
Marlene Vandale

### WELFARE COMMITTEE:

Hubert Pilon ★  
Sandra Richard  
Sonny Vandale

### HOUSING COMMITTEE:

Gilbert Guilette  
Hubert Lepine  
Joe Nidosky ★  
Oscar Regnier  
Sonny Vandale  
Joe Vermette

### FINANCE COMMITTEE:

Marina Cochet  
Lucille Crevier  
Anne Lepine  
Lucky Nidosky  
Connie Regnier  
Evelyn Richard ★  
Roy Richard

## Rec. Tech. Students Plan Heritage Days Events

by Jean-Paul Claude

Regina - The 16 Recreation Technician students enrolled at the Gabriel Dumont Institute of Native Studies and Applied Research are presently involved in planning and organizing all the recreational activities to be held during Heritage Days 1984 in Batoche. Some of those activities will include baseball games, children's activities, a bannock baking contest, canoe races and a cross country run among others.

Dan Schinsky of Dumont Institute said that this would provide the students with some excellent and relevant experience. "This is the type of work they are being trained for. They are learning every aspect of leisure activity from determining what type of activities are appropriate in a given situation, arranging funding, arranging for services and facilities, preparing the facilities and designing any special equipment needs."

Schinsky said that the comprehensive and accredited course is offered through the Kelsey Institute in Saskatoon with Dumont acting as a delivery agent in this instance. "What they (Kelsey), have allowed us to do is take their course and make some very basic modifications so as to make it more relevant to our students and their career objectives. All of the changes have been approved and do not effect the credit standing of the course in any way."

The course is funded through the Saskatchewan Training Employment Program (STEP). It is operating on a two year budget which provides them with \$331,000 for all expenses incurred in the delivery phase. The students themselves are having a rough time making ends meet while attending classes. Many of them have families to support and they are living on meager allowances which are provided by the Canada Student Loan Program, the Canada Manpower Training Program and the Unemployment Insurance Commission. "The fact that financial hardships exists for students is well illustrated by the fact that four students who began the program have found it necessary to quite just because they couldn't afford to stay any longer," Schinsky said.

Schinsky added that the program was much more than an apprenticeship for playground supervisors. "Although the particulars of the course relates to leisure activities, the main thrust is definitely one of leadership. People with strong leadership skills are going to be invaluable to the Native community in the next decade as they move closer to some form of self-government. This program will go a long way in ensuring that those skills are available in the Native community. These students are learning not only the basics of developing relevant ideas but also how to proceed through the planning and implementation phases leading to successful completion."

"There is a very good chance that we will be able to offer this program again the fall of this year," Schinsky added. "If there is anyone who feels they may be interested in developing their career objectives through the Rec. Tech. Program, I would strongly urge them to contact us as soon as possible. They can write or call at Rec. Tech. Regina, 121 Broadway Ave., Regina, Sask., S4N 0Z6, 522-5691."



Clifford LaRocque, President of the Riel Local.

## Native Co-Operative Formed

by Jean-Paul Claude

Regina - Riel Local No. 33 is offering shares for sale in a newly formed co-operative at \$100 each. The purpose of the co-operative will be to establish a financial base from which the Local can offer a number of programs and initiatives to its' members and the Native community as a whole.

"This is an exciting venture for us," said Clifford LaRocque, President of the Metis Local. "We've been working on this for a number of years and it's just starting to come together for us. If this is successful, the range of services we can offer our people will be greatly expanded."

LaRocque said that although they see unlimited potential for this venture, their initial needs are basic. "The first thing we want to do is obtain a building to house the Local executive offices and its' various programs. We will be able to provide the elders with a much needed social centre. There will also be space available for our many youth orientated and recreational programs such as the Riel Cresaultis Dancers. We will also be able to raise funds through the rental of the facility to community and private groups."

A credit union, which could provide a full range of financial services to the membership is another goal which LaRocque indicated would not be unrealistic in the very near future. "Once we have established a financial base under the agreement we now have with the Sherwood Co-op Association and under the

provisions of the Co-operative Association Act, it will not be difficult to establish our own credit union," LaRocque said. "We will then be in a position to provide mortgage, business and personal loans as well as all other services which are normally available at other such financial institutions such as banks and credit unions. Once we are established under the umbrella of the Sherwood Co-op Association, we will then have access to all their facilities, expertise and assets."

The key to this plan is the initial membership drive which is presently being conducted by the Riel Local. It will be necessary to raise \$25,000, which will then be matched by the sponsoring agent and used as a down payment on the proposed office complex.

"Right now, we need to sell 250 memberships at \$100 each before we can move on this thing," LaRocque said. "If we can't do that then the whole program will die before it even begins. Whatever membership shares have been sold at that time will be sold back to the members with whatever interest might have been earned."

LaRocque is hopeful that the plan will be successful within the very near future. "I've talked with a lot of people since we came up with this idea and everyone was supportive. What we need now is to make people aware of what we are trying to do. I have no doubt that we will reach our immediate goal of \$25,000 in the very near future. Communication is the key and we are going to do everything in our power to ensure that as many people as possible are informed of this exciting project."

Further detail can be obtained at Riel Local No. 33, 205-2505-11th Ave., Regina, or by calling 525-0052. □

## Crescent Lake Homecoming '84

by Robert LaFontaine

**Yorkton** - It's been a long time since the people of the now disbanded community of Crescent Lake, 12 miles south of Yorkton, have gotten together. Officially the community is no longer in existence but its people still share the same sense of roots and community pride.

Tokyo, as it was known by its' Metis and Non-Status residents, was once the cultural and economic hub of the Parkland Area's Metis and Non-Status populace. Both the men and women worked for the farmers of the area and occasionally someone would get a job in Yorkton. If times were tough the people would move on but there was always the hard core Tokyoites who stayed on no matter the conditions and kept the community running despite the economic hardships.

Both the Provincial and Federal governments recognized its status by granting its people a 99 year lease to the land. In 1946 a school was built. The school had an initial enrollment of between 48-52 students. School supplies were free, courtesy of social services and classes from grades one to eight were offered.

"Enrollment wasn't really that tight because some of the older kids were coming and working at home. A 15 or 16 year old boy coming and starting in grade was pretty hard for him, at the same time working in the summer and fall and the spring to try and make a living. They tried to make attendance a priority but they couldn't do it. Living interfered with it," commented former resident Wilmar Shingoose.

In 1966 the school was closed down and with the encouragement of the Roman Catholic priests the people abandoned their homes, and moved to Yorkton in the hopes of finding employment. As they were leaving, their homes were burnt to the ground and any hope of returning was lost. The 99 year lease was declared void. It is still felt by many former residents that the priests were behind the closing of the school and the subsequent destruction of the community, Community spirit, however, still survives.

Thus in late January a variety of concerned people got together, formed a committee and began to push for a community celebration, now known as Crescent Lake Homecoming '84.

Wilmar Shingoose, chairman of the seven man Homecoming Committee says he expects at least 800 people to attend. Letters are being sent out inviting former residents, their children and their grandchildren to attend the three day affair, June 29-July 1.

The idea, says Shingoose is, "to bring back the people to their place of origin, to communicate and visit. That's basically what it is. To have a good time and get together."

Baseball games, footraces, dancing, horseshoe tournaments and many other activities to numerous to mention will all be part of the Homecoming Celebrations.

The Homecoming committee is trying to discourage commercialism at the celebration. "There will be prizes given out, however, the prizes will be kept small, to encourage participation rather than professionalism. The baseball teams will all be picked on the site," says Shingoose.

Key-Wa-Tak, coming home, a rediscovering of roots is what the committee is trying to stress. "We hope that it will be mainly camping and visiting. They will be given a chance to set up their tents to go and set up their camp where they used to live right on the same spot where they had their house. The sites are going to be cleaned up to make them more suitable to put up their tents or pull in their campers in there," says Shingoose.

All Homecoming activities will take place at Crescent Lake either at the school or at the alternate site, the farm of Stanley Brazeau about 1/4 mile south of the school.

"I'm sure if they come to the school they will find Homecoming. It'll be within sight of the school, if not at the school," says Shingoose.

Unlike other celebrations the committee of Crescent Lake Homecoming '84 decided against the use of government funds. "The funds will be generated by the people that are concerned with the Homecoming project," says Shingoose. He estimates that between two and three thousand dollars will be needed to hold all the activities that are planned.

A memorial service will also be held for the people of Crescent Lake.

from the community who have passed away. Father Skuluba a Roman Catholic priest from the St. Gerards Parish has been invited to attend. A lot of the people are still Roman Catholic, it was pointed out and "after all it was a Roman Catholic community and the people that died were Roman Catholic and it is for them." It is hoped Skuluba will conduct the service.

Homecoming '84 is under way. Fund raising activities have begun, the main one being Barouche tournaments. Barouche, for any one who doesn't know, is a Metis card game, something like whist. The project is already having a snow ball effect.

"We have a nucleus of about 36 interested people. You can just about count on the same faces showing up. They're really interested in this Homecoming. Once the card tournament took off, there was just no stopping. We just keep going weekend after weekend and there is no slowing down," says Shingoose.

The Yorkton Friendship Centre and the Yorkton Metis Society donate their halls free of charge depending on their availability. All trophies are donated by the people and raffles are held in conjunction with the card tournaments.

So far blankets, cushions, bannock, bangs, cakes, mudguards have been raffled off. "All these things, stresses Shingoose, have been donated by the people, free of charge and with no strings attached. The Homecoming group is non-political", he says.

"We're going to try, if our funds are good enough, that we might not have to charge for food, and if we do have to charge it will be just at cost. We will be holding some barbecues and weiner roasts that will be free of charge."

At present, the Homecoming Committee has a little over five hundred dollars in the bank but there will be further fund raising activities that have been planned including a dance-basket social. Shingoose is confident that the money will be raised in time. He is also well pleased with the support that has been shown thus far.

Homecoming '84 will bring back a lot of memories and a like amount of dreams. If any former resident hasn't received his or her invitation consider this article your personal invitation and we would welcome any inquiries. Phone 783-4141. No doubt it's going to be a weekend to remember. □

## Big River Hold Graduation

**Big River** - A Dine and Dance was held recently in Big River Community Centre for the two graduating students of Adult Upgrading classes. Trophies were presented to the graduates Linda Anderson and Marion Grassick by Guest Speaker Ron Woodward from Natonum Community College. He also presented trophies to the following students:

Ferne Meyers Grade 10 Highest Average  
Leesa Zeigler Grade 10 Best Attendance  
Shirley Sandry Grade 11 Highest Average  
Lila Neubuhr Grade 11 Best Attendance  
Sherry Gallant Grade 12 Highest Average  
Jeff Miller Grade 12 Best Attendance  
Francis Skidmore Grade 10 Most Improved Student

The Dance was a great success with a midnight buffet supper which was enjoyed by all. Proceeds from the dance were equally divided between Big River Local 59 (AMNSIS) and Big River Community Centre. Photo were taken by Bruce Riddle. □



Teacher Mary Gerow, Marion Grassick, Linda Anderson and Teacher Shirley Marchuck.



Back Row Left to Right - Teacher Mary Gerow, Shirley Sandry, Leesa Zeigler, Lila Neubuhr, Marion Grassick, Linda Anderson, Jeff Miller Sherry Gallant, Elaine Martel and Teacher Shirley Marchuck.  
Front Row Left to Right - Ferne Meyers, Paulette Arcand, Shirley Johnson, Frances Skidmore, Patsy Moyer, Marie LaPlante.  
Missing - Carmen Olson, Doreen Meyers.

# We Remember Fred Schoenthal

## Native Activist Passes Away

Mr. Alfred Huber Joseph Schoenthal, an activist in Native politics for over thirty years, passed away suddenly at the Regina Pasqua Hospital on May 6, 1984. He was fifty years old.

Schoenthal was instrumental in establishing the Native Alcohol Program (NAC) which has alcohol rehabilitation centres established right across the province. Mr. Schoenthal was Executive Director of the NAC Program for thirteen years. "Even though alcoholism knows no barriers," he would often say, "I believe that is one of the first areas we must deal with if our people are ever to become self-sufficient."

Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan, a close personal friend of Schoenthal said his contribution to the Association will be greatly missed. "I remember when he and I were still boozing in the early fifties, we would talk about the importance of organizing our people. It was in the early sixties that we began to talk about setting up a program where our people could go for help if they wanted to sober up. Fred went on to organize the NAC program and we will always be grateful for what he has left us with and for all the work he has done for our people."

Schoenthal served in the Canadian Army in the Princess Patricia's Canadian Light Infantry Division in the fifties. He was also a truck driver before he became actively involved in the Native movement. It was during this period he personally suffered from alcohol abuse and eventually made a decision to deal with the problem himself and help others do likewise.

Schoenthal was also an avid sportsman. He loved to play golf, he was a good pool player in his early days, he bowled on a league in Regina, and he had several race horses. His wife Muriel remembers the days when the only source of income for the family was Fred's winnings from playing snooker.

Schoenthal is survived by his wife Muriel, his brothers: Orville nee Grace, Walter nee Dorothy, Roy nee Shirley, Floyd nee Pearl, Alphonse nee Annette, Ronnie nee Diedra and sister-in-law Marie; his children: Ronnie and his wife Debra and granddaughter April, Gloria and her husband Charles and granddaughter Shaunna, daughters Judith Lynn and Donna Marie nee Alfred Alex, Cynthia, Allan, Jason, Cory, and Kevin, and numerous nieces and nephews. He was predeceased by his mom and dad and son Alfred.

Funeral arrangements were by Lee Funeral Home. Prayers were said on Tuesday, May 8 and the funeral service was held on Wednesday morning, May 9th at the Sacred Heart Roman Catholic Church. He was laid to rest at the Riverside Memorial Cemetery. □



## Fred Schoenthal Gone: After Fifty Years of Caring

by Jean-Paul Claude

Every so often in this society a person is born who stands just a little taller than everyone around him. He does not stand out in a crowd nor does he raise his head to be seen. He is not famous for his eloquent style nor his great acts of charity. Rather, he is merely a man among other men who sees himself as perhaps a shade less than equal to his peers. And although he never seems to work all that much harder than his fellow workers, the fruits of those labours seem to live on forever. Such men are indeed rare and even more rare are the occasions when they are recognized in their own life times.

Such a man was Fred Schoenthal, who passed away in Regina on May 6, 1984. Mr. Schoenthal was well respected by virtually all who were fortunate enough to meet him and yet one man's description could never do him justice. Fred was many things to many people and although it may seem strange, none of these people could pinpoint one of his characteristics which would describe him as anything but an ordinary man. And yet he was anything but.

Listen as those who knew him best share with us their experience of knowing Fred Schoenthal.

### Jim Sinclair - Lifelong Friend and Confidant:

I met Fred when I first came to Regina, 35 years ago. I lived in a tent in those days and spent a lot of time in the pool halls. Fred was always there as he was without doubt one of the best snooker players in town at that time.

Things were rough with little work and deplorable housing conditions. It was hard to cope and many of the younger guys developed alcohol problems as a result. Fred and I were not exceptions. I finally sobered up in 1960 and Fred followed me two years later. There was virtually no A.A. for Native people at that time and we began to think of ways to organize and cope with the alcohol problems of our people. This is when we started to think about the Native Alcohol Council and ways to develop it. Fred got a job in government then and used that experience to help organize our own alcohol program. Once the program was on its feet, Fred came back and worked with the program where he spent the rest of his time.

Our biggest thrust was to try and get the kind of money and the facilities we felt we needed to begin to deal with the problems our people were having with alcohol and to bring it to a standstill. I think we were well on our way to doing that when Freddy passed away.

Fred will be missed in the program as well as by the many people who have been and are involved in Metis politics. He was always interested in the whole Metis movement, right up to the stage it is at now; the constitutional process.

I had a lot of support from Freddy over the years in terms of politics. As a friend, he helped me and as a politician he gave me a lot of support. I think that helped me through the years as well as it gave me the kind of support I needed. I think he understood the issues quite well; understood the feelings of the people and of course, understood their needs. Those kind of people are hard to come by nowadays.

One of the last things Freddy did in his life was to have a game of golf. He loved the game and all sports for that matter. He used sports to help others beat their alcohol problem. He felt if they had something to do they would find it easier to stay away from the bottle. He got me into golf and I know if helped me stay sober. It helped a lot of others as well.

Freddy's passing away leaves a void in my life that will not be easy to replace. When the weekend comes along and you look around for your golf partner and he's not around, you suddenly realize that he won't be there anymore and it's kind of sad. It's a feeling I'll have for a long time. It is a situation that we all have to face at one time or another. I was sorry to see Fred go but at the same time I think that some of the things he did will live long after him.

Fred left us with an understanding of the kind of commitment that some people have towards their own people; that it can just suddenly end and what they have done can live after them and create a better society for those who remain.

### Ken Sinclair - Employer Friend, and More:

Fred was more than my boss and even more than my friend. He was like a father. He taught me a lot and most important of all, he believed in me and encouraged me to do my best. He had faith in me and made me believe that I could do anything I wanted to as long as I put my mind to it. He taught me about responsibility by trusting me with responsibility. When I began to finally realize that this man really believed in me and was going to trust me with a lot of responsibility; that he was counting on me, I decided right there that I wouldn't let him down. I know in my heart that I never did.

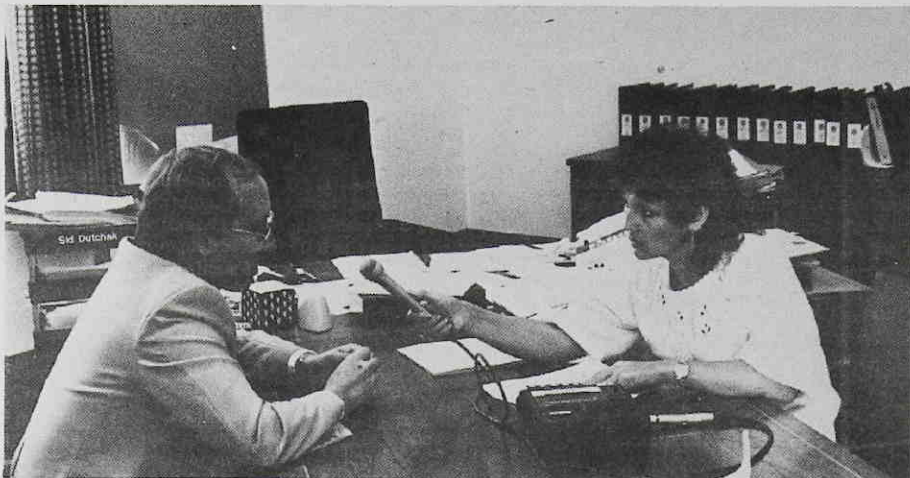
He taught me a lot and I respected him. He was a great person and influence in my life. Any time you had a problem, no matter what it was, you could go to Fred with it and he would never turn you away without first helping you.

He seemed to know before you ever told him when something was bothering you. He would let you know that he was there to help you and he always was.

Fred believed in the work he was doing and he believed in the people he was trying to help. Who ever comes in after him will have a fully big shoes to fill.



Golf Chums: Jim Sinclair, Ed Cote, and Fred Schoenthal.



"In some areas, we have a long way to go and northern Saskatchewan is one of them."

## Sid Dutchak, Minister of Indian and Native Affairs

The following interview was done with Sid Dutchak, Minister of Indian and Native Affairs, on May 9, 1984 by New Breed Editor, Joan Beatty.

**JB -** What was the purpose of that Native Economic Development study that was done earlier this year?

**SD -** The purpose of the study was to get an objective view of what communities were saying in regards to economic development potential and what can be done or should be done in various communities in Saskatchewan.

**JB -** You've had a chance to look at the results, its out for a public review now. What are some of the things that you've learnt from the study?

**SD -** Some of the things we've learnt is that the communities want us to deal more in the community basis. There were many business people interviewed, associations and organizations were also interviewed. There's an indication that the Native people want to control more of their own affairs at a local level rather than government coming up with the programs with all sorts of schemes to attempt to solve situations. There's a strong indication that a lot of communities just don't have the access ability to things such as banking and loans and the stuff you need for viable businesses.

There's a clear indication that employment is required and wanted. Not everyone can be a businessman, but where I see the possibility to make some ground is if the business community is healthy, it'll create the jobs.

The study hasn't got all the answers, you can't read the study and expect immediate results but the concept is there. So the way I see it we've got to apply the departments to addressing themselves in areas where they aren't addressing themselves, and the north is a prime example. There has to be a clearer line of communication direct from the department to the people of the community level as to what can be done in economic development, in tourism and so on. There seems to be a quicker communication and a closer communication between our governments departments and other towns in southern Saskatchewan and the cities but we lack that quick response in a lot of communities in northern Saskatchewan. From the provincial point of view there's a clear indication that we've got to address ourselves to Native opportunities in Saskatoon or Regina for example. There has to be more of an opportunity for Native people to get into businesses.

I think a lot of what the report talks about is training, the training just isn't sufficient. Over

the years we've fallen behind. We've got some programs that have been working in the past but we've got to really strongly emphasize where we're going to on that. Technical training is a prime example because even at the levels we have now the Native content is not as adequate as I'd like to see it. It seems to be a strong emphasis in the study that our educational facilities just aren't adequate.

**JB -** So you're saying that it can't be just an economic development package, it has to be attacked from all departments?

**SD -** It has to be a total government strategy. One department simply can't fulfill what has to be done because it involves advanced education, primary education and economic development and so on. In some areas, we have a long way to go and northern Saskatchewan is one of them. The problems there are going to take many years to solve and I just hope we can get some programming going that is going to produce results.

**JB -** When you're talking about this quicker response, the north verses south, how do you plan to deal with it?

**SD -** A lot of it is informational matter. There are programs right now in government that I don't think are known or just aren't communicated to the people at the community level. When I was up in some of the communities and talked about some of the things that are available, there just simply wasn't a knowledge there. Part of it is the media services just aren't the best. Also the space problem like we've got in northern Saskatchewan, twenty eight thousand people and there is a lot of land to cover, so it's just the physical impossibility of communicating to everyone. So we're working on ways to improve that. Also George McLeod is establishing the Northern Secretariat for that purpose to attempt to link the people up with the communities with various departments that they require.

**JB -** Where is the Secretariat going to be situated?

**SD -** There will be an office in La Ronge that will be the central point but I think we're going to see more of a decentralization, for instance, in education. Advanced education is going to have satellite training centres in various communities. The minister announced in the fall of 1985 classes will begin in conjunction with the new technical school in Prince Albert. We're finding that we can't expect northerners for example to come to Prince Albert for education. A lot of them will but a lot of the on-spot training has to be done in the communities.

Our bigger challenge is to attract some businesses, that are going to be labour intensive, to the north. Because even if we set up businesses in the service industries, and in tourism, that won't be adequate to employ the people that are employable. So we've got to attract manufacturing and things like that. I'll use an example, the La Ronge smoke plant because of our federal regulations, they just couldn't afford to process the fish any longer. They were sending it to Winnipeg, brining it back and then processing it. So things like that just don't make sense. I'll use the same town again, La Ronge. They converted into producing the beet products and now they're selling everything they're producing, they're employing 18 people or so. As government we're taking the attitude that if we can see opportunities like that, we will back them financially. We will get in and help them with their loan. We'll do whatever we have to to set up these industries or manufacturing.

**JB -** One thing the report mentioned is that if it's a Native owned business, they tend to hire Native people as compared to a non-Native business man.

**SD -** It's pretty obvious that it's preferable for Native people to own the businesses and have a direct involvement or at least be in the management sector of the business. Some larger corporations have proven this to be true, the Nova Corporation out of Alberta for instance have proven that. They've got Native people involved in the upper levels of management and they're very successful. They have a good working relationship, they've got joint ventures between Native groups and the Corporation and it works very well without any legislation. So we're looking at more of that idea.

**JB -** The other thing they talked about was the community bank concept, with the banking problems up north?

**SD -** I'm not sure what we're going to do with that. We're looking at it to see if it can work. You've to realize the study is independent, you know it's not our study so I'm looking at that concept to see how it can work.

That's one of the problems, the banking facilities in the north, but you also have to realize that it's very difficult for a bank to locate a branch in a town in the north because of the small business community. It's twenty eight thousand people in total so when you split it up amongst communities, it's difficult to make the bank viable and we're looking at different concepts of how we can attract the Credit Union or

a bank to locate in some of the areas. But aside from that, the other problem is northern lending policy. It's just got to be different because the north is different and their security requirements are going to be different than in southern Saskatchewan. In the south, you've got a market for a piece of land or building for instance so the bank will risk their money. In the north if something goes bankrupt, there likely isn't a market, if it doesn't work. But we think there could be some solutions there but the report identifies it as a problem and we know it's a problem.

**JB** - They also talked about a Native development centre. It's almost on the same lines as what AMNSIS propose on their Native Economic Development Foundation.

**SD** - It's something we're looking at. There was also an indication that Native business people have something in common with each other and like you mentioned before, they employ Native people. Many of them mentioned there's a lack of something like a Native Chamber of Commerce. I can see that setting up. A lot of Native business people feel that would help the younger Native business people to set-up if they had some dialogue and a provincial association. I think it is a positive step too because there's a lot of real good successful Native business people but for some reason a lot of Metis and Indian people never find that out.

**JB** - The other thing that seems to come out is the Non-Native businessmen or even Native people themselves felt there shouldn't be handouts to Native people. Why do you think that's there? Because there's business benefits that are given to Non-Native businesses as well.

**SD** - I think that comes from the fact that a lot of the people that were interviewed that had successful businesses going didn't start them by handouts. And it makes sense, I think it has to be a viable business. That's the problem the former government had in the north and the former government members even acknowledged the problem that they had in trying to identify the viable businesses and getting the right people started. When I was talking to you once before, I used an example of giving a guy a hundred thousand dollars to set up a grocery store. If he's never worked in one before, well we know that it's going to fail and unfortunately a lot of that reflected back on the Native community, saying that, well Native people can't succeed in grocery stores. Well that's boloney because if he had the proper training and proper experience, he would succeed.

So there's a joint responsibility there; part of it is the Native community. We need their cooperation and I think we'd get it whether it be the business community or the Native community. Also government has to be sure that they don't get into give away programs because those programs have existed but it's governments fault. It wasn't the Native people that structured the programs. I think AMNSIS has identified that problem as well in their submissions to us that the programs have to have some sunset to them. There has to be some result in time. You can't just fund things up front and if they don't work, then you try to fund the same guy next year at something different. That's a weakness of governments in the past and I hope we don't get into that.

**JB** - Once you have some kind of a policy in place there's a suggestion that you start in the urban areas first where there's going to be high racial tension and then go to the north?

**SD** - I didn't agree with the report on that concept. I think the problems are critical enough everywhere that we've got to start it at the same time. I'm not sure why it was suggested and that's one reason why I'm meeting with the people that drew the report. Obviously that was a concern of some of my friends in the north and their concern is fairly valid because the figures that are used, 90% unemployment, is fairly accurate. That's how bad it is in some of these communities so we can't afford to wait. In my meetings with the other ministers, I've indicated that any program development has to be on a provincial basis. I feel in the north, many mistakes were made in the last twenty years by treating the north differently. In some areas, I don't mind if

the north is treated differently to recognize the geographic difference or the fact that there's more lakes and different types of land. But there should be no difference in treatment just because somebody lives north of a certain line. I think you'll see our programming is going to develop provincially so the program for, for instance, economic development, tourism and small business will apply equally across. However, I think it's important for the departments to have the qualified people that understand the north, working in the north and I think I'm satisfied that's going to work out fine.

**JB** - What do you think are some of the industries or businesses that can be set up in the north that will be viable? Are you doing some kind of a study in that area?

**SD** - We've got some that we've participated in already; the wild rice area. There's dollars to be made there. It's already proving to be successful and provincially we had put money into that. The fish processing is something we're looking at now but we're running into a lot of problems. With the federal controls and the market feasibility, it's pretty risky. We looked at the Buffalo Narrows situation. I've been dealing with Mr. Hansen of Buffalo Narrows and we've run into a lot of snags on that. So I'm a little cautious to suggest the future of the fish industry. Tourism is something that I think is available and I'm dealing with the minister in that area. We're trying to put together a bit of a package for northern Saskatchewan to get the northern people involved in owning and running their own tourist operations. The mining is something that is different and that won't be done by local people. It'll be done by people that get together who have the dollars but it should result in a lot of local employment.

What happens with Nova in Alberta, when they move into an area of the north and part of Alberta, they let the Native community know about it a year before. So then the Native community sets up all the service industries like dry cleaning plants and everything. They're given the contracts on a reasonable basis, it's not handouts. They're just told that this is what we will pay, you find somebody that will put it together and set up a business to give us that service. That's the way I'd like to see it in the north with our mining development. I think it's coming with our budget changes. There seems to be more activity now and the northern people are telling me that they're seeing a lot more activity now on mining.

**JB** - When is the government going to have some kind of economic development policy for Metis and Non-Status people?

**SD** - Some of it is in place now and I suppose the question is when is it going to be communicated to everybody? That's my responsibility and that's where we've got a little more work to do because some of the things just haven't taken place. The northern Secretariat, for instance, dealing with northern Saskatchewan crosses over on my jurisdiction and they're just establishing themselves now. They'll be operational by this summer, they've got a skeleton staff now. But in terms of the opportunities in tourism, mining and all, that is already in place. In other words, if there are businesses that are viable and people want to get started, our office in Prince Albert or La Ronge is available to show them what we have available, in manufacturing for instance. There's opportunities there and the budget allows for manufacturing in northern Saskatchewan. It's just a matter of the people initiating it.

In some areas, such as the manufacturing, it's pretty clear to me that we may have to pull in people from elsewhere. The La Ronge band for instance, has a gentleman that's on contract from the States. He comes up for part of the year and he helps them with economic development. Probably more of that is necessary, not only for northern Saskatchewan but for the south as well. We're just getting out hustled in the world market and we've got to try to become more competitive. In Massachusetts for instance, there was a Native population and they signed a joint venture with the Japanese Company and got hundreds of jobs out of it, part ownership, and it's functioning very well. We're going to

have to look at more of that. We're going to have to look at the mining companies. They are going to be looking more towards northerners as partners and we're seeing more of this with treaty Indians partially because of some of the advantages to locating on Indian land. You don't have your labour laws applying and there is some tax concessions, things like that. But I've met with some of the companies from Alberta, such as Nova and Husky that have a good reputation in the Native communities and I am convinced that they are interested in northern Saskatchewan. Part of the job is ours now, but part of the job is also the Native business people coming to us with these ideals whether it's on tourism if there is a tourist proposal, we'd like to hear about it. We'd like to know what's needed to make it viable, how can we help. It's our responsibility to convey that message out there and that's what we're trying to do now.

**JB** - What money is there available for economic development, what is there from the province and what is there from the federal government and what is there from the private sector?

**SD** - Right now we're just negotiating our renewal of the Special ARDA Agreement, so that's a joint provincial and federal thing. There are other matters like DREE which is available through the federal government. Our budget is tourism and small business, we've got various interest, stabilization loans, we've got loan assistance, we've got the expertise. If there's a business and somebody wants to know whether it's viable, we can come in and assist at that level.

It's all in place and one of the strategies we're using now is my people are getting together an informational package very shortly that'll be going out to all communities. Part of what's happening as well is that AMNSIS has some community development workers that have been authorized and we participated in that decision. It was a good decision and we'll be able to work well with people like that in the field because a lot of it is communication. We're constantly working on developing policies for Native people in government. I've always got people developing new ideas. Our biggest problem right now is letting the Native people know what's available and it's the same as in southern Saskatchewan. They don't know what can be done in their community, they don't know if they can manufacture shirts for instance, because it needs a market study and it needs other things. A lot of them don't know what can be done in tourism.

**JB** - What would they do, get a hold of your office here or where?

**SD** - I'm putting something together which will go out. For now, they can get a hold of our office in Prince Albert or La Ronge. Prince Albert has an Economic Development office. We've got an individual there that's got all the business answers. For instance if you're starting a new business, he's got a good link with the federal government as well to help the individual. But I think we're trying to make it easier by producing an informational package which will go right to the community and it should've been done a year ago.

**JB** - Let's switch to housing, what is happening there?

**SD** - Contrary to what the news has been, nobodys been thrown out of houses that don't deserve to be but some have been asked to leave that were making good incomes. That's the status and I think we have twenty five in all that have been asked to leave out of fifteen hundred.

The whole housing system in northern Saskatchewan was bad from the word go, the whole system doesn't make sense. The mortgages are advertised too far ahead, the houses will not last the life of the mortgage and I'm looking at new ideas. When I was a Ile-a-la-Crosse to look at new housing concepts that local people are coming up with, I asked the people to get back to me as to what they would do if they were in my position. Because quite frankly, I think CMHC is prepared to look at something, at some new idea whether it means re-writing the mortgages or else coming up with short term loans system to make it possible for people to own their houses quicker. Then they've got pride of ownership; things like that.

# BATOCHÉ 85

## A SHARING, CARING, LEARNING EXPERIENCE

### An Awakening of the Metis Nation

In the grand tradition of the Metis no gathering is complete without festivities. In this time, honored spirit the Metis invite their kinsmen and friends to share in the fun of Batoche 85. It will be a sharing, caring and learning experience.

Enjoy the music festival combining the best talent in North America with a unique Metis flair. This event includes a crafts fair with arts and crafts people demonstrating their skills.

Share in our zest for life when the fiddles play. Tap your toes or tamarac 'er down on that old wood floor! Traditional music and dance such an important part of Batoche 85.

For the more adventuresome there is the Peoples Rodeo. A fun filled event designed with maximum people participation in mind.

Then there is the relay race following the trek ran by Metis messengers from Duck Lake to Batoche in 1885.

Cultural activities galore! Bannock baking and jigging contests, camp fire talks, talent contests, children's entertainment, a multitude of sports events and there's more . . . much more!

Batoche is also the rekindling of a peoples dream. Share that dream when people speak from the heart in a meeting without agenda or resolutions. It is in the tradition of the old buffalo hunts. We call it '*ayiseniwak achimowin*' — people talking together.

Batoche 85 even has an International side. Learn and share the concerns of other first citizens when indigenous youth from around the world meet in conference.

Batoche 85 — it's not just a summer affair, but a whole year long series of events done up with pride and with dignity. A peoples dream did not die at Batoche. The Metis Nation is alive and Batoche its capital.

### A Commemoration of the Metis Cause

In 1885 a young Canadian nation became embroiled in a tragic war within its own borders. The "Riel Rebellion" or more appropriately the 1885 War of Resistance, pitted Canadian troops against the western Metis and their Indian allies. Indian and Metis forces won four consecutive battles but their resistance was broken in the siege of Batoche.

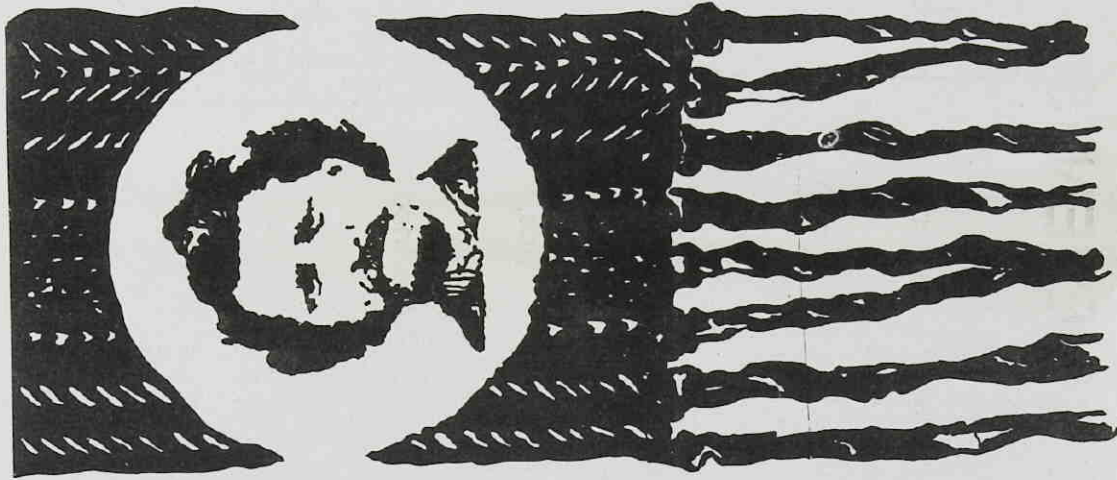
It was a war created in large part by the denial of simple human need. The Metis under the leadership of Louis Riel sought only the just settlement of land and the rights of free people everywhere.

In Saskatchewan, however, no such reconciliation was possible. The Indians, the buffalo gone, faced starvation. They froze in winter and sickened in summer. Riel and his capable general, Gabriel Dumont, entered into alliance with some bands of the Cree and Sioux. With their pleas ignored or dismissed out of hand an oppression, which spawned generations, bore final bitter fruit.

Batoche is a name that will forever haunt Canadian history. For it is more than a place, a battle or even a crippling military defeat. It is, more appropriately, a national symbol. And like the Metis Nation itself, it endures the passage of time.

A century after the Metis dreams of a New Nation in the west were shattered, the Metis people of today will gather to honour their own. They will do so with pride and dignity. For the deepest convictions of the Metis have not changed nor will they ever.

The battle sites will be revisited and a beautiful dream remembered. The Metis people invite their kinsmen and all those with open minds and a deep longing for justice to join them.





# TENTATIVE SCHEDULE OF EVENTS

## March - May, 1985

Commemorations of Various Battles:

March — Duck Lake April — Fish Creek May — Batoche

## Summer '85 (Mid-May to end of August)

Daily Activities Program: Tours, Bannock Baking, Campfire Talks

## July 18 - 28, 1985

Back to Batoche Days

## July 18 - 21

Metis People's Rodeo / Writers, Theatre, Musicians, Artists Workshops / Aboriginal Music Festival

## July 18 - 21

National Metis Youth Conference / Writers, Theatre, Musicians, Artists Workshops / Aboriginal Music Festival

## July 22 - 26

Metis General Assembly / International Indigenous Youth Conference Evening: Plays on Metis History

## July 27

People's Conference. Evening: Round Dance

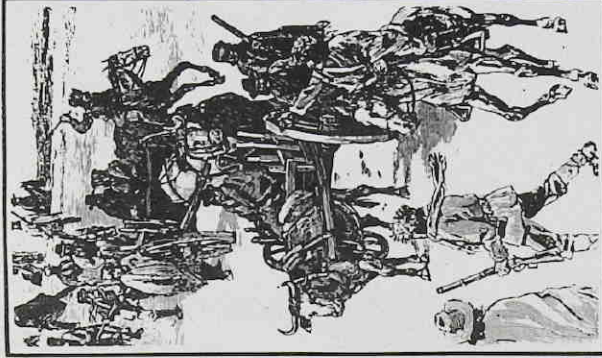
## July 28

Commemoration and People's Conference / Traditional Feast for the Dead

\* Daily Events include sports activities, children's entertainment, historical and cultural displays and crafts.

## November 16, 1985

Commemoration on hanging of Louis Riel



Picture produced by Gabriel Dumont Institute



### 1885 BATOCHÉ 1985

## CENTENARY CORPORATION

#5-501 45th street west, saskatoon, saskatchewan S7L 5Z9 (306) 933-1800

### PLEDGE FORM

Name \_\_\_\_\_ Tel. \_\_\_\_\_

Address \_\_\_\_\_ Postal Code \_\_\_\_\_

Date \_\_\_\_\_ Signature \_\_\_\_\_

Total Pledge \$ \_\_\_\_\_ Amount Paid Now \$ \_\_\_\_\_ Balance Due \$ \_\_\_\_\_

My contribution will be paid as follows:

Year	Month	Year	Month
\$ _____	\$ _____	\$ _____	\$ _____

CANVASSER \_\_\_\_\_

*All donations are tax deductible and receipts will be issued*

# ONE HUNDRED YEARS OF STRUGGLE 1885-1985

## The Age of British Colonialism and Imperialism, 1821-1870

by Ron Bourgeault

### Introduction:

In the last article we saw how the British created a form of colonial government and institutions resident in the fur trade territory. The purpose of this colonial government was to ensure both the British control over the fur trade territory of Ruperts Land, and the further exploitation of Indian and Metis labour; as well as the Metis middle class. This colonial government, as were all colonial governments, was made up of loyal elements of the Indigenous population, as well as resident colonial administrators and representatives from the hierarchy of both the Roman Catholic and Protestant churches.

### The Role of the Church in the Process of Colonialism and Exploitation

Stemming from this early period of the 1800's the Church has always been closely linked with the political and economic forces of exploitation and oppression. With the establishment of the Red River Settlement both church's were brought into the fur trade as colonial agents. Since the Red River Settlement was to be primarily a center of labour, the role of the Church, as a part of its overall colonial role, was that of guaranteeing the continued supply of wage labour into the labour pool of the Red River. In short, the Church was to guarantee that the labour pool - Metis workers - reproduce itself in the Red River.

The establishment of a wage labour force in the Red River for exploitation required that this labour force be constantly available and reproducing itself with the continued birth of children (labour). The main form of doing this was through family units or formations, that were also created as units of work. One of the first roles of the Church, then, was the religious control of marriages and families for the purpose of the reproduction and exploitation of human labour. Take the situation in 1822, with the establishment of the Red River Settlement, in which instructions were given by the Board of Directors of the Hudson's Bay Company towards the settlement of labour in the Red River and its control by the Church and the Law.

*We understand that there are an immense number of Women and Children supported at the different trading posts, some belonging to men still in the Service and the others who have been left by the fathers unprotected and a burden on the trade. It comes to be a serious consideration how these people are to be disposed of. It is both dangerous and expensive to support a numerous population of this description in an uneducated and savage condition, and it would be impolitic and inexpedient to encourage and allow them to collect together in different parts of the Country, where they would not be under any proper superintendence. The Establishment of Clergymen and Schools at the Red River Settlement, where means of religious instruction and education will be afforded them and where they will be under a regular police and Government by the Establishment of Magistrates under the act passed last session of Parliament points out the proper mode of disposing of this numerous class of persons. All old servants with numerous families, ought to be discharged and transported at the expense of the trade to Red River; the Canadians, who are Roman Catholics, their children will naturally fall under the care of the Catholic missions and the Protestants and their families and all those Orphan children, who will (fail)? to be supported by the Company will of course be under the care of the Rev'd Wm. West.*

The Church - either Roman Catholic or Protestant - was given the responsibility of educating the children of both Servants and Officers of the Company. Together with extending the blessings of Christianity, the result was to prepare the children for either the working class or the middle class, whatever the case may be. Metis children born into the working class were prepared by the Church through its control over education for the type of jobs needed by the Company, and primarily as cheap labour. Such

was the duty of the Reverend Mr. West when he was appointed by the Company as the first resident missionary of the Church Missionary Society.

*We have engaged the Rev'd Mr. West to go out as Clergyman of the Red River Settlement, and he will also afford such religious instructions and consolation to the Servants of the Company as the nature of the country and other circumstances may permit. He proposes to establish and superintend Schools at the Settlement for the education of the youth of both sexes, which will be an advantage and convenience to our Servants who may send their children here for education at a much heavier expence.....*

Once the Red River Settlement was created and the Metis working class started to take form, Metis youth were systematically recruited into the service of the Hudson's Bay Company as cheap labour. The preparation and control of the Metis working class for exploitation was part of the responsibility of the Church. The buffalo hunters, voyageurs, tradesmen and general labourers were all influenced from their youth, through the teachings of Christianity, to be the loyal form of labour that the Company wished of them.

*It appears to us that a very useful class of Servants might be raised from among the half-breed Sons of our European Labourers. They might be apprenticed at 15 or 16 years of age or even at 14, if found to answer, for a term of 7 or 10 years according to their age and at wages to the extent of 5 or 6 (shillings) sufficient to cloth them. Some might be brought up as Tradesmen, others as Canoemen and they might be usefully employed in occasionally hunting furs as well as provisions and, if properly treated, would form a body of valuable attached Servants. We think a very considerable number might be taken into the Service with advantage and we should be glad to be informed what number you think could be procured.*



With respect to the middle class, the Church guaranteed that they would endorse and support Britain's economic and political policies in Rupert's Land as being within their class interests. It was important that the Metis middle class exist as a "buffer" class between the European capitalists and their exploitation of Indian and Metis labour. The role of the Church with respect to the middle class was entirely different than it was with the Native labouring masses. Children of the Officer's - both male and female - were given the education appropriate to prepare them for their "middle" position. However, whatever preparation they received, this middle class was in itself a colonial class and subject to exploitation and national oppression. After having received the basics of church controlled education in the Red River, these children of the middle class continued to be sent to Britain for higher education to prepare them for their political or economic positions. It was an education that could be afforded by only the highest means. As such it meant that children of the working class were denied this privilege.

*It was never the intention of the Committee to prevent Officers from sending their Children to Europe for the purpose of giving them a liberal Education where their parents or friends were able to support them. But the numerous instances of Natives belonging to British Colonies that are in a state of Pauperism in England and consequently chargeable to Parishes where they take up their residence.....the Governor and Committee thought it right to prevent any person from their Settlements who had not the means of supporting themselves being brought to England and gave the order you allude to and you will of course take*



**“It appears to us that a very useful class of servants might be raised from among the half-breed sons of our European Labourers.”**

*care that neither natives or half breed Children, where the parents have no probable means of supporting them are allowed to come to Europe to be a burden upon others.*

While the Settlement and labour pool was being developed during the early 1800's in the Red River, the Church was only influential over that part of the working class and middle class centered there. It had not yet exerted itself over the other part of the working class, the Indian labour producing fur in the "bush". The continued exploitation of Indian labour and the further economic conquering of more of the population, as the fur trade moved increasingly inland, was still considered as being accomplished by material coercion i.e., just by trading. Further conquering in the form of intellectual control of Indian labour was not yet seen as being necessary, as it was with the wage labour workers and middle class in the Red River. The domination of Christianity upon the Indian population was only exerted within the immediate vicinity of the Red River. This was more so as a means of political control than economic exploitation. Religious domination - through missionaries - was to occur later. As the increased exploitation of Indian labour was to require a new form of control intellectual conquering.

On the political level the Church was seen as being extremely important in extending British sovereignty over Rupert's Land and colonial control over the population. As increased colonial control and exploitation became necessary, it accordingly became more complex. The influence of the Church started to function at so many different levels. The European, so often in their imperialist expansion, referred to

this as extending the benefits of civilization upon the colonial peoples over whom they were ruling. However, this civilization always somehow turned out to be the means by which the people were exploited and oppressed. It was obviously the benefits allotted to the ruling classes and the means of exploitation of the masses. Again, take the 1824 instructions of the Company's Board of Directors to the Governor of Rupert's Land.

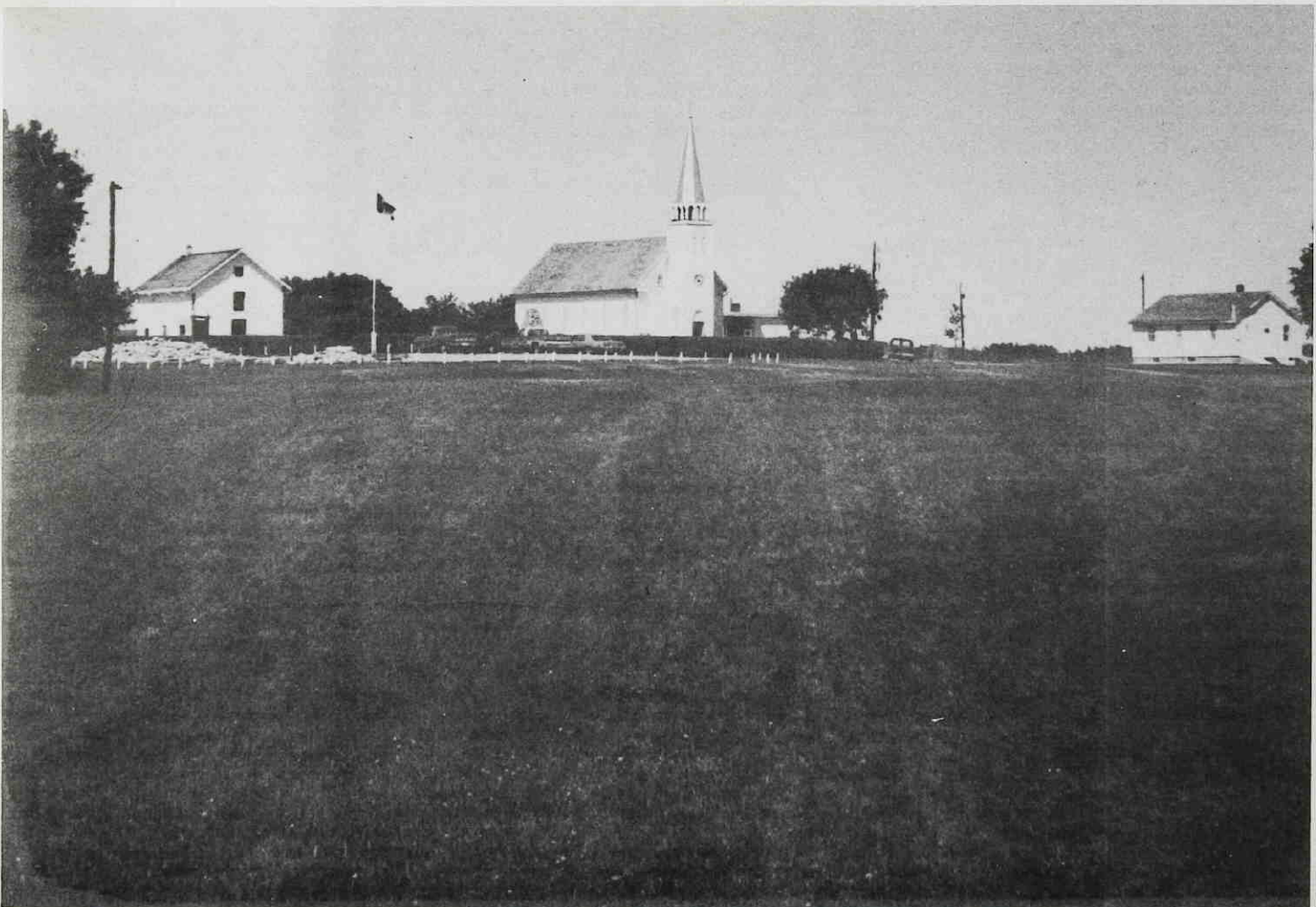
*We are sorry to see you have taken a narrow and erroneous view of the relative situation of the Colony and of the Fur trade. Under proper management the Colony will be of essential use and assistance to the trade, but if mismanaged it will be a constant source of trouble and vexation. Unless a just and honorable line of conduct is pursued towards the Settlers, and unless every reasonable encouragement and facility is afforded to the human endeavours of the Church Missionary Society towards the civilization of the native Indians in the neighbourhood, with which object that Society are willing to connect Schools for the half breed and other children of the Company's retired servants who are located there, great and well merited odium will be excited in this country against the Company, which will probably produce very injurious effects, both as respects the rights and the pecuniary interests of the Company. All Monopolies are extremely unpopular at this time, and it is for the interest of all concerned, that no just ground should be afforded for an attack upon the Company....*

The Church was used to further create and develop racial and class differences among the people.

These differences, created through the exploitation of human labour, were further developed by the Church on behalf of British business interests in the Fur trade. The hierarchy of the Church - both Roman Catholic and Protestant - became apart of the ruling colonial class of the Red River. Put in this position because of their importance and influence through religion in controlling the mass of the population, the Church became a part of the further exploitation of the people as an agent of British colonialism. □

#### FOOTNOTES

1. Hudson's Bay Company Archives (hereinafter H.B.C.A.) A6/20,f.36, 2 March, 1822 Governor and Committee, Hudson's Bay House, London to Governor of Rupert's Land.
2. H.B.C.A. A6/19,f.175, 25 May, 1820 Governor and Committee, Hudson's Bay House, London to Governor of Rupert's Land.
3. H.B.C.A. A6/19,f.115, 3 Feb., 1819 Governor and Committee, Hudson's Bay House, London to Governor of Rupert's Land.
4. H.B.C.A. A6/19,f.100, 20 May, 1818 Governor and Committee, Hudson's Bay House, London to Thomas Vincent, Chief, Moose Factory.
5. H.B.C.A. A6/20,f.255, 12 March, 1824 Governor and Committee, Hudson's Bay House, London to George Simpson, Governor.





Bill Cameron placed second in the Championship flight.

## Native Golfers On Course For '84

by Jean-Paul Claude

Regina - Approximately 30 golfers from throughout the province, tee'd off on Saturday, May 12 at the Murray Golf Course in Regina to mark the beginning of the 1984 Native golf season. Top money was won by Brian (Louis) Sinclair of Regina who completed the difficult course on par. Bill Cameron placed second while Ed Cote came in third. Other winners included First Flight: Alvin Campeau, Graham Murdoch, George Cameron, Second Flight: Peter Garrdippi, Don Ross and Gordon Keewatin.

This year's round of golf tournaments which are being sponsored by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), are promising to be some of the most exciting ever. The line up of tournaments are as follows: Waskesiu Lobstick on June 23 and 24, Prince Albert Cooke on July 7 and 8, Prince Albert Cooke on August 18 and 19, Provincial Championship at Regina Murray on September 29 and 30 with an entry fee of \$60 and Saskatoon Holiday Park on October 6 and 7, weather permitting.

You won't want to miss any of the action or prizes so plan to attend now. Full details can be obtained from Claude Petit, Recreation Director for AMNSIS, 806 Victoria Avenue, Regina, Sask. S4N 0R6 or call 525-6721. □

## Sports News From Moose Jaw

by Linda Boudreau  
Moose Jaw Times Herald  
and Terry Anderson

### Fastball Team To Finals

May 27th saw the Moose Jaw Native Friendship Centre fastball team coast to the finals in a tournament at Earl Gray, Sask. In a loaded draw of 32 teams from throughout southern Saskatchewan, Moose Jaw placed second, being defeated 1-0 by Semans team. The game was tense and action packed, Semans scored their only run in the third inning. Friendship Centre had runners advanced to third on the 3rd, 4th, and 5th inning, but did not bring them home. The final game was the fifth one and was played back to back with the previous one.

Game results for the day were as follows:

1. Friendship Centre - 4, Runs scored by: Nate Littlewolfe, Malcolm Constance, Marshall McKay, Eli Kahnapace  
Southey Playboys - 0
2. Friendship Centre - 2, Runs scored by: Marshall McKay and Eli Kahnapace  
Punnichy Orioles - 1
3. Friendship Centre - 1, Run scored by: Clayton George  
Northland Denture Clinic - 0
4. Friendship Centre - 2, Runs scored by: Malcolm Constance and Clayton George  
Red Sox - 0
5. Semans - 1  
Friendship Centre - 0

The Friendship Centre pitcher, Malcolm Constance was hot all day, pitching 47 strike-outs in five games. Only one player walked in the final game. As well Malcolm brought in 2 runs on excellent hits he made. Many notable plays were made during the day and positive comments were generated about team sportsmanship.

As a first year team, Moose Jaw had held its own against many well established teams. Friendship Centre can be proud of their rookie team!!

### Fastballers Open With Win

Sat Trac could swear that Malcolm Constance spells his name with a 'K' Constance, pitching for the Moose Jaw Native Friendship Centre, struck out 14 Sat Trac batters Sunday en route to a season opening 4-0 victory.

Constance hurled a four-hitter at Sat Trac while striking out the side in each of the first three innings. Of the 7 innings pitched, Constance failed to register a strike out in the sixth inning.

Constance also stood out at the plate with two home runs and one single in three at bats. His homers came in back to back appearances in the first and third innings. Dave Pelletier added two hits for the winners while John Watson, Wallace Littlewolf, Vince Picken and Alvin Jones had one each.

Ken Humphrey, Brian Hill, Burleigh Hill and the losing pitcher Neil Holmes hit safely for Sat Trac.

The Fastball Team needs your support!! Come out, watch fantastic games and cheer for Friendship Centre.

### Tournament Results Balgonie

Moose Jaw Native Friendship Centre defeated Kyles Sports 5-1 at the opening game in Balgonie Tournament, May 19, 1984. Runs were scored by George Quewezance, John Birns, Malcolm Constance, Lawrence Keshane and Dave Pelletier. Hits were also made by John Watson and Arnold Gordon.

Also defeated that day was Regina Legends in a 3-2 win. Runs were scored by Malcolm Constance and a home run by Nate Littlewolf. Hits were also made by Arnold Gordon and Ralph Keshane.

Ellam Sports defeated Friendship Centre 7-1 in the third game, ending the tournament for us that day. Our one home run was scored by Malcolm Constance, with hits by Robert Dubois, George Quewezance, Nate Littlewolf, John Watson and Arnold Gordon.

### Friendship Fun Run

The Moose Jaw Native Friendship Centre held a Fun Run at River Park on May 16th at 7:00 p.m., using a 4 kilometer or 2 1/4 mile course. The race lasted about 45 minutes, with all the racers exhibiting fine form and endurance. It was disappointing that only 8 runners entered, however the calibre of the runners made up for the lack of participants. All the participants were from Moose Jaw.

Here are the top three Senior runners and their times:

- 1st place Alan Armson with a time of 14 minutes and 16 seconds.
- 2nd place Harvey Williams with a time of 15 minutes and 27 seconds.
- 3rd place went to Bert Brooker with a time of 17 minutes and 28 seconds.

Junior runners and their times were:

- 1st place Riley Billy with a time of 22 minutes and 51 seconds.
- 2nd place Jamie Billy with a time of 23 minutes and 14 seconds.
- 3rd place went to Trevor Olson with a time of 32 minutes and 15 seconds.

Thanks to Donna Blondeau, Thelma Maier, Ralph Olson, Mavis Olson, and Daryl McLaughlin who assisted with the race.

Special thanks to McDonalds and Trophy World for their donations of refreshments and prizes.

### Moose Jaw Native Friendship Centre Vs Friendship Centre

On Victoria Day, the Friendship Flyers (slo-pitch team) had a chance to play a slo-pitch ball game against the Friendship Centre's indomitable Fastball team. The weather was almost perfect with the temperature at 65 degrees and the wind gusting up to 30 m.p.h. (just a slight breeze!!) The game started at 2 p.m. and was played at Hamilton Flats.

The Fastball team brought their fans out to the game (all four of them). I regret to say we neglected to bring out any fans. The only support we had was from the jock straps we were wearing. With the wind working to our advantage, the Friendship Flyers "breezed" to a 12-6 Victory over the Fastball team. The Fastball team displayed 7 innings of pure slapstick comedy while the Flyers displayed skill, agility, and a lot of luck. Seriously, the game was played for fun and everybody enjoyed themselves immensely. We hope to have another game, so Lambert can seek his revenge. Anytime Lambert!!

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Information Collection Unit  
2103 - 11th Avenue  
Regina, Saskatchewan S4P 3V7  
Telephone: 565-2952 (Regina)



Saskatchewan  
Tourism and  
Small Business

Hon. Jack Klein  
Minister



## Cultural Survival Basis of Paintings

by Connie Wright

A tall, thin Dene from Patuanak Saskatchewan, Simon Paul Dene was born to a family of high achievers. When asked about the early influences on his art, Dene boldly exclaims: "My first influence was my mother.....she was a fantastic artist." Mrs. Dene would take the designs of her two younger children, Simon and Marius, and translate their pictures into beaded leatherwork.

Dene's grandfather influenced his ideas in spirituality. "The missionaries at the time wanted to excommunicate my grandfather because he would not conform to Christian ideas. He was a herbalist and would take me out to the bush where we would get down on our nands and knees and look for roots. I understood in later years what he was getting at." So his grandfather became for Simon Paul---the eagle or messenger of his work in the seventies.

Growing up proved difficult for Simon Paul. He tried finding himself by being the editor consecutively of two magazines: the first "Natotawin", a Cree word for "Listen to Me", became a platform for Simon's hostility towards the government. "I took up all the causes of Indians on reservations!" But people weren't ready to be challenged by his Cree manifesto. Dene left the magazine and fell into a deep depression from which even the editing of "New Breed" magazine would not free him. He wallowed in self pity, wondering whether anyone was listening to him. He did, however, manage to get out three publications before drugs and alcohol took over his life. Simon went to a friends' farm and got off the streets of Regina. "I knew that alcohol was getting a hold on me and I didn't need the city life, so I went into seclusion".

This all happened about the time Simon met some people from the American Indian movement, a movement started in the sixties. It emanated from the elders who said one had to put aside politics and start focussing on survival. Through this movement Dene began to find himself and to forge out his theories on survival which forms the basis for his paintings.

Simon's first exhibit: "Protect the Earth" was held at the Wandering Spirits Survival school in Toronto, June 1982. Since then he was shown his acrylic and silk screen paintings in arts and crafts shows in both Toronto and Ottawa. During his show at the Harbour Castle Dene met Joan Thicke mother of the Canadian celebrity, Allan Thicke. She took an immediate liking to his paintings and said she would like to have Simon on her son's show sometime during the coming year. Anything is possible now for Simon Paul as he has begun to make his mark on the world and overcome the tribulations of his earlier life.

Dene works mostly at night in his one bedroom apartment on Notley Place in Toronto. Although sometimes he works in "marathons" of three to four days, Dene likes to work at night because it is quiet. There is hardly any traffic on the roads and his days can be spent visiting friends or doing the shopping. He is not totally a moody painter, but says: "I see too many things that I want to put down on paper, so what I do is write." Dene writes his own poems and stories to capture the image of an event or happening. That way when he comes to paint it, he has it steadfastly in his mind.

Dene's favorite subject is the "eagle" as representative messenger or spirit guide. He not only portrays the beauty of the eagle but goes deeper than that. Simon Paul questions why the eagles are dancing in his paintings. But once in touch with these spiritual roots, intellect goes out the window and Simon exclaims: "I paint it because I feel good about it!"

A non-traditionalist in style and colour, Simon paints visions of spirituality. Repeatedly symbolized through the power of the earth's sacred animals, he constructs these visions into colours as soft as the memory of fresh smelling dew or as intense as the committed survivalist being confronted. He paints these visions from the roots of his ancestors. "I always see these visions in terms of the Grandfather because the wind is a Grandfather, fire is another Grandfather."

Survival is an important subject with Simon Paul. As he puts it: "I find that nothing has changed in terms of the survival of our peoples. The only thing that has changed is technology and the faces of people who controls Indians. "As an artist Dene has had to maintain a sensitivity in his art by keeping open to outside influences. Faced by this dilemma which

threatens the very existence of his people, Simon Paul's solution has been to maintain an awareness of the old spiritual values. It is this idealism that an artist can best survive by being open to both the old and new ways which emerges from his paintings---it is the happiness of the eagle who soars, as messenger of the spiritual forces at work in the universe. But his art is tempered by Dene's ultimate belief in man's humanity. It is Simon's special message to his people that they can make something beautiful out of their cultural heritage, whatever that heritage might entail.



Survival is an important subject for Simon Paul.

## Let Us Introduce Ourselves

by Jean-Paul Claude

A newspaper can often seem like a very impersonal and faceless form of communication. It comes into your home on a regular basis bringing news of long forgotten friends and new acquaintances. It informs you as to what is new in the marketplace, government house and the next town. It praises heroes and brings scoundrels into accountability. It lets you know of places you can go, things you can do and things you can buy. It keeps you abreast of the latest sports results and weather predictions. It tunes you in to the rise and fall of current world and regional leaders. It seems to know everything about everyone while nobody knows anything about it. While it seems to touch almost every aspect of your life you never get to see the face of this mysterious mode of communication, if indeed it has one.



Meet Jo-Ann Amyotte

Let us solve the mystery for you. Yes, the New Breed Journal does have a face, or should I say a number of faces and personalities. We will be introducing these to you in the next few issues as we present a short biography of each of our staff members in an effort to fulfill our mandate as being the voice of the Saskatchewan Native community. Your voice; your newspaper.

We will begin this series by introducing you to the person you know only from our third page credits as Typesetter: Jo-Ann Amyotte.

Jo-Ann has been with the Journal for eleven months. She began after being home for a year caring for her new born baby girl, Amanda Lee with the help of her 14 year old daughter Deborah Lynn. She had taken an extended maternity leave from the library of the Gabriel Dumont Institute of Applied Research and Native Studies where she was employed as a secretary. Referring to Jo-Ann as our typesetter is somewhat of a discredit for she is much more than that. Among the many vital tasks she performs at the Journal are those of proof-reader, time-keeper, secretary, part-time receptionist, staff confidant and advisor, visitors' guide, personal counsellor and friend to all. Jo-Ann is that one person in very office around whom everything revolves. She seems to know where everything should be as well as where it actually is when every one else thinks it's lost. If you are unsure of something she is the only one who seems able to set you straight. She is all things to all people and seems to be everywhere all the time. She is never fully appreciated except when she is away from the office. Then suddenly, everyone realizes that something is missing and even though they aren't sure what it is, they do know that nothing seems to run as smoothly as yesterday when Jo-Ann was in.

This is Jo-Ann at work. I'm certain she is not too much different away from work. Jo-Ann is active at the community level as well. She is a member of the Big Sisters Organization and also takes an active interest in the affairs and concerns of the Saskatchewan Native community. This is not at all surprising as her father, Joe Amyotte is long known and well respected in the Saskatchewan Native political arena.

So this is Jo-Ann Amyotte, our typesetter, co-worker and friend. The next time you call our office and a friendly, smiling voice answers with, "Good morning, Native Communications," you can simply respond with, "Hi, Jo-Ann." □

# From the Shelves of Dumont Library

## Byron and His Balloon

### Byron chu bets' i Balloon

*An English-Chipewyan Counting Book  
by the children of La Loche and Friends  
Edited by Davie C May  
Tree Frog Press  
10144-89 Street, Edmonton, T5H 1P6  
K-Div. 2*

#### Review by John Murray

At long last, a book has been born celebrating the great Chipewyan culture of northern Saskatchewan. *Byron and His Balloon* is more than an English-Chipewyan children's counting book and more than the sum of its parts.

*Byron and His Balloon* is a collective work representing the pictures of a Grade One Readiness class, the unique translation of Chipewyan orthography, computerized typesetting, publishing by Tree Frog Press of Edmonton, coordination of volunteer effort with some local history background of La Loche and the children.

The artwork is eye-catching, naive, watercolours drawn in an untrained childlike manner connecting *Byron*, in harmony with text, plus continuity by Indian artist Gerald McMaster.

Interesting phrases add to the English description such as "Byron is up and waiting. The sun has not yet warmed the sky" and; "Five noon-hour, happy children play ball down by the lake."

It is a warm and happy book.

The text is represented by a sentence in English and the Chipewyan equivalent. As a children's book, it is economic in style and choice of words which match the illustrations.

*Byron and His Balloon* is the first commercially published children's book in Chipewyan from Saskatchewan. Tree Frog Press have added to their emerging reputation and are to be congratulated for undertaking the venture of promoting this landmark book. The proceeds go to the Community Library Board of La Loche who are trying to establish a library.

For the children of northern Saskatchewan, it is the first time that they can now go to a library and ask for a book of their own. For the children, parents and librarians, it is an opportunity to support quality literature and learn about La Loche and the people. This book will sell because of its merit and should be available at all better Children's Book stores, hard-bound, \$12.00 each.

A unique feature bonus are the pictures and background notes introducing the children in La Loche. Congratulations to the children, Dave O'Hara, and all the "friends". May *Byron* and his balloon sail on to other frontiers.

P.S. What kind of animal head does the land around La Loche look like?

A Horse, no! How 'bout a moose, or caribou?

John Murray is the Librarian at Gabriel Dumont Institute and has consulted on native literature and library development. □

## Native Awareness Day for Librarians

Public and school librarians were given an in-depth exposure to recent trends in Native education and Metis history at a conference held in Saskatoon May 3-5.

Gabriel Dumont staff offered workshops throughout the day on history, curriculum development and cross-cultural awareness to almost one hundred people. Emma LaRoque, University of Manitoba, offered a thoughtful speech on the Native in Canadian Literature to over two hundred eager listeners as a featured guest lecturer. Her speech will be published later this year by the Saskatchewan Library Association, orders can be sent to S.L.A., Box 3388, Regina.

Ron Bourgeault spoke on the factors influencing the Metis and Indian peoples during the fur trade period and broadened the example to include contem-

porary international parallels of oppressed peoples. Bourgeault's speech was a refreshing new analysis of the situation.

The topic of the Riel Resistance of '84 was well-handled by Don McLean who outlined the issues which motivated both the government and the Metis population. McLean spoke eloquently adding humour in his own inimitable fashion.

The new five year plan for implementing Native Curriculum was well received as Martin Shulman and Calvin Racette explained the reasons for and problems inherent in producing the new Native curriculum. Many in attendance were interested in the existing and future products which will be available from Gabriel Dumont Curriculum Development Unit. The products and the speakers were successfully received and answered many questions.



Keith Turnbull spoke on behalf of the Batoche Centenary Commission, outlining intended plans and soliciting commitment and possible donations. As a result of a Gabriel Dumont Institute pictorial and book display, several hundred dollars were realized in sales.

Cross-cultural criteria presented by Verna St. Denis and Rita Bouvier proved very interesting as various societal values were compared and contrasted during the two hour workshop. Both Rita and Verna used personal examples to complement theory.

The day-long presentation by Gabriel Dumont Institute staff was organized by John Murray and had a positive effect on the school and public librarians throughout the province. The number of Metis, Non-Status and Indian library personnel is beginning to show progress. □

## Upcoming Events



#### June 14, 1984:

- Special recognition of grade 12 Native graduates, 7 p.m. at Al Empringhams Caterers, 686 Pasqua Street, Regina, contact Eileen McAllister 522-2621.

#### June 15-17, 1984:

- 1st All Native Fastball Tournament at Memorial Field, Moose Jaw. Top prize - \$1500.00, fee \$300.00, entry deadline is June 5th. For details contact; Moose Jaw Friendship Centre, 53 Stadacona St. West, Moose Jaw, Sask. S6H 1Z2 - telephone 693-6966.

#### July 2-August 10, 1984:

- Native Women's Cultural Summer Camp, Fees Nil. July 2-5 for children 6-8 years, July 14-16 for children 9-11 years, August 6-10 for children 12-14 years. This is a popular summer event to make arrangements now and avoid disappointment. Contact Eileen McAllister, Regina Native Women's Organization, 1102 Angus Street, Regina, Sask., S4T 0Y1 or call 522-2621.

#### July 7, 1984:

- The second annual Pelican Narrows Marathon begins at 8 a.m. sharp on July 7 from Pelican Narrows, down 13 miles down the north bound grid road and back. There will be a number of other events with more than generous purses in all events. Contact Jim Churchill at Pelican Narrows, 632-2125.

#### July 19-22, 1984:

- Metis Heritage Days '84 Batoche, Saskatchewan. Plan to attend. Contact Tim Low at AMNSIS, 806 Victoria Ave., Regina, Sask. S4N 0R6 or telephone 525-6721.

#### August 6-9, 1984

- Qu'Appelle Indian Residential School Reunion '84. For detailed contact Bev Desnomie at; Qu'Appelle Indian Residential School, Lebret, Saskatchewan, SOY 2Y0 or telephone 332-6622 or 332-5628.

#### Cultural Performances:

DATE: June 16, 1984.

PLACE: Main St. in front of City Hall, Moose Jaw.

★ Traditional Indian Dancery by Gordon Dancers from Gordon's Residential School on Gordon's Reserve at Punnichy.

★ Old Time Square Dancing - Kamsack Dancers from Cote Reserve at Kamsack, Sask.

★ Square Dancing - Midnight Travellers from Regina, Sask.

★ Back up music provided by Arnold Gervais Band from Regina, Sask.

★ 1 Performances begin at 2 p.m.

#### Basket Social:

DATE: June 16, 1984.

PLACE: Legion Hall, Moose Jaw.

TIME: 8:00 p.m.

ADMISSION: \$5.00 per person

Ladies with baskets - \$4.00

Children under five - \$1.00

MUSIC: Arnold Gervais Band.

Lunch and refreshments available.

No alcoholic beverages served.

#### All Native Fastball Tournament, Moose Jaw, Sask:

DATE: June 15, 16, 17, 1984.

PLACE: Memorial Field 3rd and Caribou St. S.E.

See the best in the West.

Baseball game on Main St.

June 15, 1984

Friendship Centre vs Downtown Businessmen's Association.

Using a Nerf Ball.

Come out and support your favorite team.



# Dialogue on Education

## The Metis Historical Collection

by Keith Turnbull

The present Metis Historical Collection is an outgrowth of the original Aboriginal Rights Research program of AMNSIS. Near the end of the Aboriginal Rights research project, the researchers began to see the importance of the information as a data base of social, economic and political history of the Metis people. After some discussion, a decision was reached to continue the research towards this end; that is, towards the development of a comprehensive collection of information about Metis history.

The Metis Historical Collection has given AMNSIS and the Gabriel Dumont Institute the potential for re-writing Western Canadian history. However, because of the huge number of documents and the need to index them, the full value of the collection has not yet been recognized.

Ron Bourgeault, AMNSIS researcher, has continued to work for the development of the collection since the beginning of the project.

According to Ron, the collection is valuable for the following reasons:

1. It establishes the Gabriel Dumont Institute as a centre of scholarly work.

2. It offers potential in such areas as Third World development, Cross Cultural education, curriculum development, scholarly research, and mass education. It provides the basis for people to understand their own roots and the roots of the Metis Nation.

3. Once indexed and microfilmed, various parts of the collection can be made available to other institutes and libraries throughout Saskatchewan and Canada, as well as to AMNSIS locals.

Ron Bourgeault is presently working with the board and staff of the Gabriel Dumont Institute to develop a 5-year plan for the development of the collection, as called for in the Mandate of the Gabriel Dumont Institute which was passed at the Annual Cultural/Education Conference in North Battleford last February. □

## Support Kinosew Sepe Cultural Survival Camp

by Adele Ratt

**La Ronge** - A group of northern Native women are starting a cultural survival camp for Native children. The camp, situated at Fish River in northern Saskatchewan, will serve as an alternative for many Native children who would otherwise be sent to white foster homes in the south.

The cultural camp, once it is operating will serve three major functions:

- 1) To teach basic and cultural survival skills
  - how to live off the land, hunting, fishing and gathering
  - cultural skills, hide-tanning and different Indian crafts.
  - gardening.
- 2) To teach basic northern survival
  - fire-starting in all weather
  - shelter
  - food gathering
- 3) To teach a basic knowledge of Native spiritual survival

The camp will be set up to promote self-sufficiency and respect for the land.

There has been no other camp of this nature proposed (to date) and the concept is new to the north.

The camp urgently needs support and donations are welcomed. Letters of support should be sent to:

AMNSIS  
806 Victoria Ave.  
Regina, Sask.  
S4N 0R7

F.S.I.  
1100-1st Ave. E.  
Prince Albert, Sask.  
S7V 2A7

Saskatchewan Native Women's Ass'n  
1102 Angus St.  
Regina, Saskatchewan

Chief Tom McKenzie  
Box 480  
La Ronge, Sask.  
SOJ 1L0

Donations should be sent to:

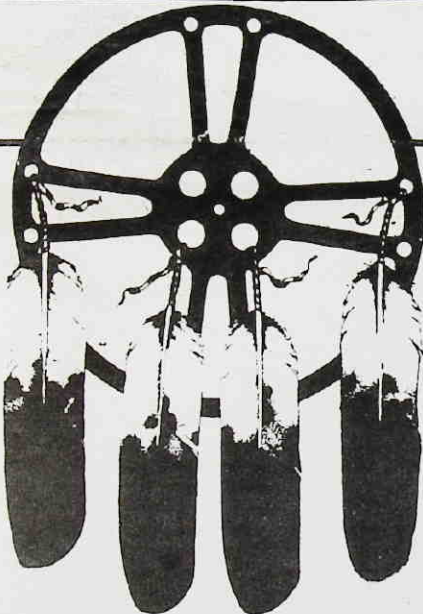
**Kinosew Sepe Cultural Survival Camp**  
Box 404  
La Ronge, Saskatchewan  
SOJ 1L0

We will also accept any donations of:

Food  
Clothing  
Bedding  
Camping Gear, Etc.

In Honor of the Coming Generations. □

## From One Sky



### NORTHERN VOICES

slide-tape 15 min.

A commentary by northern people on the changes in the Saskatchewan North. □

### CULTIVATING FAMINE: The World Food Crisis

slide tape 30 min.

Development Education Centre Toronto \$5/10

**Cultivating Famine** is an examination of the world food distribution crisis. It looks at how grain and other food commodities are dealt with, from the farmer or peasant to the speculative market, and what role governments play in the whole food production system. □

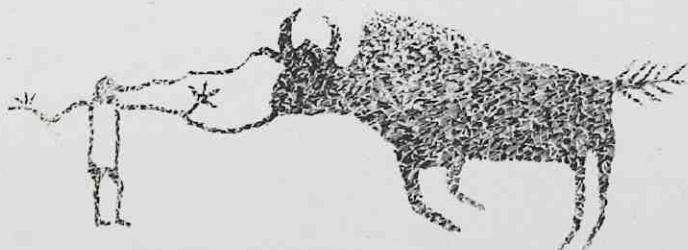
### SOMEWHERE BETWEEN (NEW)

16mm film black and white and colour 50 min.

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

Available from:

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



# Metis Quotes

## Introduction:

The following are excerpts of quotes taken of different Metis leaders leading to and during the Riel Rebellion in 1885. The research was taken from the Batoche Project by Christel Barber, Gabriel Dumont Institute.

## RIEL

"To our brothers the English and French half-breeds at Lake Qu'Appelle and vicinity:

Dear Relations and Friends, - If you have not already heard, you shall hear the reasons which led us to take up arms...The Ottawa Government took possession of our country fifteen years ago, they make a mockery of our rights and offend against the law of God by inflicting upon us endless injustice. The officials commit every species of crime, and the mounted police are a scandal of the world by their foul language and evil conduct.

The English half-breeds of the Saskatchewan are undoubtedly with us. The Indians are crossing to us and joining us on all sides.

Purchase all the munitions you can...Do not listen to the offers the Ottawa Government will make you; their offers are the offers of robbers. Sign neither paper nor petition..."

Canada Sessional Papers

Dear Relatives, - ...if you see the police passing by...take away their arms...Afterwards notify the Wood Indians...keep ready to all events, in being calm and courageous...Do not kill anybody. Do not molest nor ill-treat anybody but take away their arms. Fear not. Louis "David" Riel, Exovede."

Canada Sessional Papers

On April 29, Poundmaker sent the following letter to Louis Riel:

"I want to hear news of the progress of God's work. If any events have occurred since your messengers came away let me know of it. Tell me the date when the Americans will reach the Canadian Pacific Railway. Tell me all the news that you have heard from all places where your work is in progress. Big Bear has finished his work. He has taken Fort Pitt. 'If you want me to come to you let me know at once,' he said and I sent for him at once. I will be four days on the road. Those who have gone to see him will sleep twice on the road. They took twenty prisoners including the master of Fort Pitt. They killed eleven men including the agent, two priest and six white men. We are camped on the creek just below Cut Knife Hill waiting for Big Bear. The Blackfeet have killed sixty police at the Elbow. A half-breed who interpreted for the police having survived the fight, though wounded, brought this news. Here we have killed six white men. We have not taken the barracks yet, but that is the only entire building in Battleford. All the cattle and horses in the vicinity we have taken. We have lost one man, a Nez Perce killed, he being alone, and one wounded. Some soldiers have come from Swift Current but I don't know their number. We have here guns and rifles of all sorts but ammunition for them is short. If it is possible send us ammunition of various kind. We are weak only for the want of that. You send word that you would come to Battleford when you have finished your work at Duck Lake. We wait still for you, as we are unable to take the Fort without help. If you send us news send only one messenger. We are impatient to reach you. It would encourage us much to see you and make us work more heartily. Up to the present everything has gone well with us but we are constantly expecting the soldiers to visit us here. We trust that God will be as kind to us in the future as he has been in the past. We, the undersigned, send greeting to you all.

Poundmaker,

Copinow-Way-Win,

Mussinass,

Meetayways,

Pecyaychew.

Canada Sessional Papers

"We presented the enemy with dummies on which they spent their bullets," reported Gabriel Dumont.

Gabriel Dumont's description of the same day, May 9th, was:

"We were about 175 men, apart from the squad of thirty men sent to keep an eye on the Northcote.

The battle began at about 9:00 in the morning and lasted all day without the enemy managed to advance.



The cannon which they had set on a hill, at about a mile, threw its fire ceaselessly on Batoche, and to the other side of the river on Baker's house on which flew a flag of the Blessed Virgin. Another flag of Our Lord was in the midst of us, on the Council's house.

The red bullets (incendiaries) struck three or four times on the roof a Baker's house, setting it afire, which extinguished as if miraculously...

We held the enemy in check for three days, and every night they returned to their holes. And during these three days they did not kill one lone man; they hit only dummies which we presented to them and on which they concentrated their fire.



During the engagements Riel strolled unarmed in front of our lines encouraging the combatants.

The Northcote, during this time, had been able to slip away toward Prince Albert, and it seems, according to the report of Captain Smith, that it was returning to Batoche with the steamer Marquis; but they arrived only on May 13, that is to say after the battle had finished.

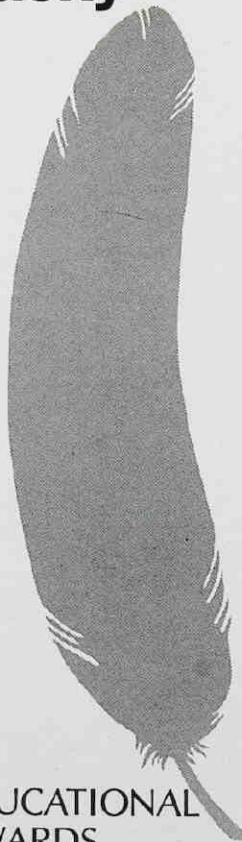
We learned from certain sources: Middleton, though he had received reinforcements, despaired of subduing us, when traitors, whom I do not wish to name, made known to him that we had no more munitions, and that apart from some few, all the Metis were discouraged.

These traitors were constantly in communication with the enemy and with our people with suggestions that they put down their arms and offering safe-conducts."

"What contributed considerably to disconcert our soldiers was that the priests refused them all religious help, the soldiers, their wives, and their children." □

Quimet Adolphe  
La Question  
Metisse  
Decluz/Editeur

## Husky



## NATIVE AFFAIRS

Husky, one of the largest Canadian-owned oil and gas corporations, is 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 has developed an Educational Awards Program designed to assist Native people to achieve greater success in professional career opportunities.

These awards are for people of Native ancestry in B.C., Alberta, Saskatchewan and Atlantic Canada 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 institution are eligible to apply.

Applications for the 1984/85 academic year must be completed and returned by July 6, 1984. If you are interested in getting more information or wish to apply for an Educational Award, please contact us at the address below:

Native Affairs Department  
Husky Oil Operations Ltd.  
P.O. Box 6525, Postal Station "D"  
Calgary, Alberta  
T2P 3G7  
Telephone: (403) 298-6665

EDUCATIONAL  
AWARDS  
PROGRAM



## Metis Memories

by Jean-Paul Claude

### INTRODUCTION:

One of the most basic elements of a culture is its' history; history of its' people, their customs, traditions and standards of behavior. This history is recorded in a variety of ways. Among them are audio and visual recordings, official and not so official records and documents, and by simple word of mouth.

For the most part, the Metis culture has been recorded in the hearts and minds of the Metis people and then passed down through the family and community grapevine. This culture is rich in tradition of dress, music and all other aspects of a culture.

Follow us as we trace our way through a small part of the culture that is Metis as we listen to our brothers and sisters as they open up their hearts and their memories to us.

☆ Excerpts from interviews by Earl Cook, Michael Tymchuk and Bill McKenzie with the people of the North and citizens of Cumberland House. Information submitted by Dave Miller after a recent trip to the north.

"We made our lard with rat fat (muskrat) and moosefat. There was always lots to eat them days. I mean our own kind of food like meat, fish, ducks, geese, rats and rabbits. Today there is hardly enough of these things because we are limited to almost everything."

"We had no matches. Puschagun was rubbed on a home-made file to start a spark. Puschagun is something that grows on birch bark. Flour was rationed too. Two scoops of flour for twenty-five cents."

"There was no baking powder and yet bannock used to bake real good. Today, bannock won't cook through without using baking powder."

"Log houses were built by Native men in which mud and hay were mixed to plaster the holes inside and outside. Then later, lime came and that was used to whitewash the mud. Beds were made with logs and some with lumber. This was for the mother and baby or maybe even another child. The rest of them slept on the floor as the log houses were very small (some of them) and there wasn't enough room. Tables were made with boards. Logs were sawed up about two feet high and a board was nailed across for a chair or it was left like that if it was big enough in diameter. Benches were made with boards. Some spread a cloth or blanket on the floor for a tablecloth and ate on the floor. Jam cans were used for cups. Tin cups and plates were bought later. Blankets were made of rabbit skins, skinned, dried and sewn together."

"Laundry soap was made by women with ashes from the fire. White Poplar ashes were best. The ashes were boiled with the leftover fat that had been fried and drained. This gave them the cleanest wash."

"Underwear was made of flour sacks, like bloomers, slips and baby's undershirts. Pillow cases were made of 100 lb. bags of flour sacks. Dish towels too."

"Some Native women had 10-12 children who were all born at home, without assistance of a nurse or doctor. One of our midwives was explaining to me how she saved a mother in childbirth. She herself, was never assisted by a nurse in childbirth. She had ten children and eight are still living. She was telling me that this woman had the afterbirth in her for nine hours after the baby was born and that she was unconscious. Her arms and legs were cold and her husband was crying for her. Then she took a chance to take the afterbirth with her bare hands. This woman still lives and has 16 children."

"I remember sharing my brothers shoes. Mostly we went barefoot and sometimes wore moccasins. Winters were harder than now and we got boots sometimes from the trading post or in trade from other people. Whoever had to get wood or water or go someplace else in winter would get to wear these boots that were big enough to fit us all."

"I used to go to school with the nuns and I only remember they were real mean and we always had to go back because we were good Christians. We learned to write some and understand the traders and (white) buffalo hunters better. We could read the catechism too."

"We learned alot of things from the priests and our parents and grandparents used to say when we learned to do arithmetic and to read we would do more for our people. I don't think they ever knew

that the priests told us the things our parents and grandparents told us were no good, like our language and spirit stories."

"All our medicine used to be from plants and roots that we would boil and dry. Some were better and some worse than today. A broken leg took over a year to heal."

"We didn't have much clothes like we do today. One underwear, pants, coat, maybe boots and sometimes two shirts. Sometimes a belt or suspenders or we tied up with what you call a sash. We washed the clothes and put 'em back on. We patched 'em till they couldn't get fixed no more and then we got more. Things got better for those things when the Hudson Bay Company came here. Then you could get these things at home for skins and you didn't need money."

"You couldn't eat now like we used to. We would eat anything we could get that was good to eat and it tasted better than anything you could cook with things you buy now. Rats, fish, moose and other meat with bannock cooked with rat fat, berries, wild tea and Red Willow tobacco to smoke after. We would cook on a fire with pots made from clay that was fired. After the traders and priests came we got tin pots."

"Fish were cleaned, fillet and smoked. Rats were skinned, the fur stretched, hung to dry then taken off the stretcher. Rat meat was done the same as moose only they ate the rat after it was boiled only. Ducks and geese were preserved by putting lots of salt on them and hung to freeze for the winter in the shed. They made their own smoking place with four sticks tied on one end and two right in the middle, one tied to two poles and cross pieces placed in the centre where the meat hung. It wasn't any kind of wood what gave a good taste. Metuseetagua was best."

"I remember our horses best. We had two and my grandfather said when he used to go to hunt sometimes a man had more than that himself. They caught 'em wild and sometimes traded for 'em with the Treaties. We walked alot then too, lots more than now when we got cars and planes and things."

"My grandfather used to play a fiddle he got from an Indian around Edmonton somewhere. Now I think he didn't play too good but then that was the only music I heard like that till I went to Cumberland House with my father to trade. I was fourteen. We could all dance. We would dance with the Indians and the whites but the Indians could dance better. The whites pretty soon learned to dance better like us."

"A letter then was a long time getting anywhere. Mail was taken by canoes down the Saskatchewan River and by boats in the summer. In the winter it was different because all the water was frozen. Then,

dogs and sleds were used to take and pick up the mail at Prince Albert. One round trip back to Cumberland House would usually take about one month."

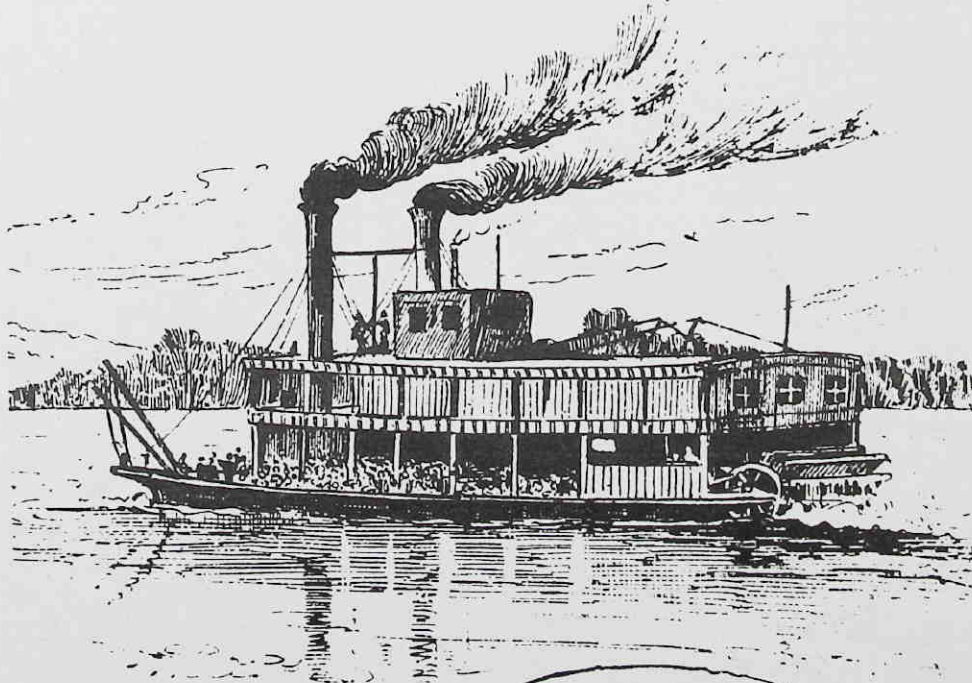
"Canoes and dogsleds were most common in the last two hundred years. Both were practical as they could carry quite a big load. Horses were used awhile back to haul freight and carry mail from The Pas to Cumberland House. The most exciting thing to ever come to Cumberland House was the sternwheelers and steamboats. They made their way up and down the Saskatchewan River to exchange freight. They hauled all sorts of freight like fish, lumber and mail. They also carried passengers from Prince Albert, Edmonton, The Pas and Cumberland House. The water level became too low for any use of these beautiful boats and they were replaced by barges. The barges travelled down the Saskatchewan River hauling freight as well as timber and ore to The Pas along with fish and fur. Man operated ferries were a necessity for us then and they are still out here only now they are powered and run 24 hours a day."

"Sugar was different then and it came in block form. We got what was called Company Tea (HBC) and it came in 10 pound tins. People made their own light from fat, like grease and a cotton rag for a wick. It threw light."

"I believe myself that almost everything that is or was to be done, the woman was always involved. Some women were trappers or fishers and at the same time took care of the children. Of course, as the children grew, the eldest was left in charge to take care of the baby and small children. The boys travelled with their dads if they were big enough. They also picked berries in the summer and there used to be lots of them then. They cooked the berries and jam was put away by the cases for winter use and year around."

"Life is definately better now. One thing that was really rough was the way people had to go without doctors. If you had a serious illness like appendix, a lot of people died from it. Children died of other diseases like diphtheria and things like that. Some mothers died in childbirth. If you had some money you could go to The Pas. If you didn't you just had to take it and hope you got better. Usually you died."

☆ New Breed thanks the people who supplied the interviewers with this important, historical information. Some of them are; past and present citizens of Cumberland House and Northern Saskatchewan, William Sahyese, Caroline Head, Rebecca McGillary, Pat Buck, Charles Wilson, William Dorion, Joe Dorion, and many more. □



Steamer Marquis transporting troops in North Saskatchewan River, 1885.

# Association of Metis and Non-Status Indians of Saskatchewan Present Metis Heritage Days, 1984 July 20, 21, 22, 1984



## Friday, July 20:

- 7:00 a.m. - Winston Wuttunee Show
- 9:00 p.m. - Welcoming Dance-Ray St. Germaine  
Announcement of Mr and Ms. Batoche

## Saturday, July 21:

- 7:00 a.m. - Registration - 10 and 4 KM run
- 8:00 a.m. - Run
- 9:00 a.m. - Fastball and slow pitch tournament begins  
Children's events
- 10:00 a.m. - Horseshoe tournament begins
- 11:00 a.m. - Bannock Baking  
Tug of War elimination
- 12:00 a.m. - Riel Dancers
- 1:00 p.m. - Gordons Pow Wow Dancers
- 2:30 p.m. - Riel Dancers
- 4:00 p.m. - Fiddling and Jigging qualifying rounds
- 6:00 p.m. - Tug of War - Semi-finals
- 7:00 p.m. - Native Talent Show
- 8:00 p.m. - Winston Wuttunee Show
- 9:00 p.m. - Dance - Ray St. Germaine

## Sunday, July 22:

- 9:00 a.m. - Fastball and Slow Pitch Tournaments  
Children Events
  - 11:00 a.m. - Events break at 11:00 a.m. for  
**Memorial Service at Batoche grave site**  
\*no other activities or events are scheduled at this time to 1:00 p.m.
  - 1:00 p.m. - Ball Tournament  
Pow Wow Dancers
  - 1:30 p.m. - Tug of War Finals
  - 2:30 p.m. - Riel Metis Dancers
- The rest of Sunday p.m. will be taken up by the finals in the following events:
- jigging
  - fiddling
  - slow pitch

Registration for all events will take place at the information booth and will be announced accordingly on the grounds.

### Ground Rules

- absolutely no alcohol
- No vehicles in tenting area unless authorized
- Speed limit on grounds 8 kph
- No vehicles in activity area except service vehicles
- No firearms

The above ground rules are necessary for your convenience and safety. Metis Heritage Days is a time for friends to get together and remember the past and renew old acquaintances. It is a time of en-

joyment for all. Your co-operation with the ground rules and appreciations of the many other people who will be at Batoche will help make the event enjoyable for all.

### Concession Booths

Concession stands will be provided by AMNSIS Locals selling a variety of different food.

### Memorial Service:

Sunday, July 22, 11:00 a.m. at Mass grave site

Everyone is urged to come and give tribute to our heroes of the past. Together we will remember those who fought and gave their lives for a way of life, for a culture, for the pride and dignity of the Metis Nation. □



**TO: All AMNSIS Locals**

**FROM: Metis Heritage Days Working Committee**

**RE: Concessions/Services at Batoche**

The AMNSIS Annual Assembly will be held at Batoche on July 19 and 20 in conjunction with this year's Metis Heritage Days which will be on July 21 and 22. This provides our Locals and membership with the opportunity to provide the following services for four (4) days:

- Food concessions - limit of 10.
  - Handicraft sales/diaphys - limit of 6.
  - Bingo facility - limit of 1.
- We must limit the above due to the limited availability of power outlets.

The approved applications can set up on July 18th to provide for services, for those who arrive early to Batoche, at no charge for that day.

The operating fees for the above operations will be as follows:

- Food Concessions** - \$350 for the four days.
- Handicraft Sales/Displays** - \$150 for the four days.

**Bingo Facility** - \$200 for the four days. (the bingo facility will only be allowed to operate in the evenings of the first two (2) days as the Annual Assembly will be going on during the day).

All of the above fees includes a \$50 deposit which will be returned when the applicants site is cleaned up satisfactorily before leaving Batoche.

Fee are charged to help pay for electricity, water, site leasing fees, setup, etc.

All letters of application must include the following:

1. Indication of which Local you belong to and/or represent.
2. Indication of the services you intend to provide and the number of days you intend to operate.
3. Applications must be endorsed, by signatures, of two local executive.
4. Money orders or certified cheques for fees in full must accompany the application.
5. All applicants must agree to keep their respective areas as clean as possible by putting garbage in containers.
6. Applicants must agree to allow no more than one (1) vehicle behind site at any time.

Deadline for all applications will be July 7th, 1984.

All applications will be accepted on a "first come-first serve" basis until the respective limits are reached.

Please send applications to:

**Metis Heritage Days-Concessions**  
2-806 Victoria Avenue  
Regina, Sask., S4N 0R6

## Talent Show July 21, 7:00 P.M.

### SINGING:

Individual Men  
1st - \$60.00  
2nd - \$40.00  
3rd - \$30.00

Individual Women  
1st - \$60.00  
2nd - \$40.00  
3rd - \$30.00

### group singing

1st - \$70.00  
2nd - \$50.00  
3rd - \$40.00

### GUITAR PICKING

Men  
1st - \$80.00  
2nd - \$60.00  
3rd - \$30.00

Women  
1st - \$80.00  
2nd - \$60.00  
3rd - \$30.00

### FIDDLING

1st - \$95.00  
2nd - \$80.00  
3rd - \$75.00

### ANIMAL AND BIRD CALLS

- Prizes will be awarded.
- Register at Information Booth

## Metis Heritage Days - Mr. and Mrs. Batoche '84

This year we are going to rely on the energies of our Locals to select Mr. and Mrs. Batoche. The winners will be determined by the total amount of ticket sales for contestants by their respective sponsors. Sponsors are asked to select their contestants and arrange for tickets to be made up and sold. Ticket sales will be allowed up until 6 p.m. of July 21st. Ticket stubs and monies collected will be counted at Batoche with the winners to be announced at the dance on Saturday nite - the 21st.

Ticket prices should be 50 cents per ticket or 3/- \$1.00. For every ticket sold 25 cents will be best to verify number of tickets or votes sold and to go towards fund raising efforts for the purchase of land at Batoche for 1985 - the 100th anniversary of the Metis Resistance at Batoche in 1885.



## Annual Heritage Days Batoche 10 KM Run And Leisure Run (4KM) "For The Health Of It"

**LOCATION:** Start/Finish - Batoche  
**TIME:** 8:00 A.M. Race Starts - 9:00 A.M.

**ENTRIES:** Forward entry form along with Cheque/Money Order payable to:

Metis Heritage Days Committee  
C/O Patti Hunter  
Gabriel Dumont Institute  
121 Broadway Avenue East  
Regina, Saskatchewan  
S4N 0Z6  
Phone 522-5691 Ext. 12

**ENTRY FEE:** 10 KM \$10.00  
4 KM \$ 3.00

**DEADLINE FOR ENTRIES:** July 20/84 10 P.M. at Batoche Information Booth  
\$2.00 penalty for late entries

**COURSE:** From Batoche to Lawrence Ferry and return to Batoche  
Course will be marked

**CATEGORIES:** Elite 10KM  
Male  
Female  
Junior (under 16)

Leisure 4KM  
Male  
Female  
Junior (under 16)

**PRIZES:**  
Elite 10KM  
Males - 1st - \$200.00  
2nd - \$100.00  
3rd - \$50.00  
Female - 1st - \$200.00  
2nd - \$100.00  
3rd - \$50.00  
Junior - 1st - \$100.00  
2nd - \$50.00  
3rd - \$25.00

Leisure 4KM  
Males, Females and Juniors 1st, 2nd, and 3rd will receive medals and T-Shirts

Free T-Shirts to the first 200 entrants - courtesy of Rec Tech Students, Gabriel Dumont Institute

Please enclose T-Shirt size with registration Fee XS; S; M; L; XL

Release forms and numbers will be issued at Race Time

## Fastball Rules and Regulations

1. No "A" players.
2. A maximum of 16 men's teams and 12 women's teams will be accepted. Each team is guaranteed two games.
3. Entry fee is as follows: Mens - \$200.00, Womens - \$150.00 (Non-Refundable). Only certified cheques or money orders will be accepted.
4. Deadline for team entries is Monday, July 13, 1984.
5. Each team will provide a base umpire.
6. Absolutely No Phone Entries Will Be Accepted.
7. All entries must include a name, address and telephone number of contact person(s).
8. All participants must be of Native Ancestry. Proof may be required if asked.
9. Teams must have a representative present at the team draw on Friday, July 20, 1984 at the Recreation area.
10. Team rosters must accompany entry fee. The form should include names, AMNSIS membership number or Treaty number, also present address of participants. The roster is made up of 17 players, including the coach and manager. Please complete entry roster sheet to its fullest. Make cheques payable to:

Recreation Technology Fastball  
C/O Eric Honetshlager and Darrel Morin  
Gabriel Dumont Institute  
121 Broadway Ave. East  
Regina, Sask.  
S4N 0Z6  
Phone: 522-5691 Ext. 12

### Fastball

**Mens "A" Side:**  
\$1,000.00  
\$800.00  
\$600.00

**Womens "A" Side:**  
\$800.00  
\$600.00  
\$400.00

**Mens "B" Side:**  
\$800.00  
\$600.00  
\$400.00

**Womens "B" Side:**  
\$600.00  
\$400.00  
\$200.00

## Horseshoes Tournament (Open)

- Men's and Women's
- Enter at Information Booth at day of the tournament
- Rules meeting to be held after Registration

**Men's:**  
1st - \$100.00 and medal  
2nd - \$75.00 and medal  
**WOMEN'S:**  
1st - \$75.00 and medal  
2nd - \$50.00 and medal

## Children Events

**Friday Night:**  
- Films  
- Puppet Shows  
- Story Telling  
- Music Show

**Saturday:**  
Ages 2-5 - Arts and Crafts  
Ages 5-15 - Track and Field  
Ages Others - Task Meet

**Sunday:**  
- Arts and Crafts (make and take session)

Posters will be displayed indicating location and times of events.

New Breed Journal/June/1984

Page 27



There's more payments being received now, obviously we've gotten tougher on getting the payments in so those that were getting money and had and could afford it are now making their payments more then they've ever done before. We were still 70% on arrears, in other words 70% of the mortgages out of the fifteen hundred are behind time. I've talked to the MLA for Athabasca, I've talked to him several times starting three months ago, asked him to come forth with ideas but we still haven't put our finger on the solution. But for now we're just trying to get by with assisting the people that truly need the assistance.

**JB** - Are you going to be building houses for people that need houses?

**SD** - Yes, we've got some that are being built right now under last year's budget. There were tendered and they're being build. We don't really require that many new ones in northern Saskatchewan. Part of it has to do with DNS. All that staff housing is now the property of SHC, so I don't know how many there are but in La Ronge we've got a whole slug of them. So the need isn't really there but we've got some more specific needs, for seniors for instance but not family housing. Our biggest problem is finding a solution for somebody that received one of these houses designed by a southern architect, somehow getting a mortgage that he/she can relate to because some of those houses won't last the twenty five years that the mortgage is set for.

**JB** - You said in your press release that you got a new Mandate in housing, can you explain that?

**SD** - From the beginning our mandate was interim. If someone is in need we're going to comply but we're also looking at creating new housing options. La Ronge is a prime example, we're looking at a new system now to allow northerners to build their own houses with straight out grants mixed with loans or whatever to them. In Ile-a-la-Crosse, they used our build a home program last year, went out and build their own log houses, all they needed was the \$3,000 federal loan and our \$3,000 and I've gone through some of those houses and in my mind they're superior to alot of the ones that we paid \$60,000 for.

We're going to have more options. If someone likes a log house and if they can do it themselves, have a house which they own with no mortgage on it, we're going to allow it which was never done before. If an architect sitting in Regina in government thought it wasn't a good idea, it wouldn't be done and now we're going to loosen up. If somebody feels they want to build a different design, and feel that's what they want, we're going to allow it. There's going to be an announcement shortly coming from us on that.

**JB** - What about getting back to the local housing groups that used to exist, are you getting away from that as well?

**SD** - The local housing groups are still there, the housing authority concept is the same. The only thing that's changed are the people building the houses, who got away from non-profit groups, partly because CHMC was at their last straw with us, the overruns and everything. Now they're simply tendered out and it's working fairly well. We're seeing some new companies rising, like Ile-a-la-Crosse is a good example. There's about three good companies there that are building houses there. In fact, in the last year, they've build more houses then we have on their own.

**JB** - So if a community still need homes, they submit them to your department?

**SD** - Nothing has changed there. The need is still determined on the same basis. If there's a need there, they still get housing under the shared federal provincial cost.

**JB** - Has the agreement been signed with the federal provincial governments?

**SD** - Yes, it's still in effect. We're building houses in communities where they're needed. Our problem is we've got over almost 500 vacancies across the province now. But there were alot of houses build in some small towns that didn't need it in southern Saskatchewan, not in the north, and we're cautious that whenever we build, it's needed. □



George Smith, overseer of Pine House.

## Pine House Welcomes Gathering of Northern People June 20 - 23, 1984

**Pine House** - The community of Pine House welcomes northern people to come with their families to camp together for four days to talk about the many issues and ideas that concern northerners. There are many things to share and plan together for the future of the communities and of the children. Camp areas will be provided along with wood, water, and fresh fish.

### AGENDA:

**Wednesday, June 20**  
(Scheduled to start at 1:00 p.m.)

- p.m. - Opening prayers by Maria Campbell and an elder.
- Opening remarks by George Smith, Mayor of Pine House.
- Themes will vary from day to day.
- Traditional Resource Users will be the theme Wednesday.
- Resource people will include representatives from the Wild Rice Association, Trappers, and Fishermen organizations.
- Issues will include land use control and proposed changes by government and how they will affect the traditional resource users.
- Fish and bannock supper, bingo and a talent show in the evening.

### Thursday, June 21

- a.m. - Opening prayers and opening remarks.
- Theme: Forestry in Northern Saskatchewan.
- All northern forestry contractors, northern Indian bands, and communities will talk about their problems with the current forestry allocation and forestry practices. They will make recommendations for changes that will really benefit northern people.
- p.m. - Theme: Community based northern development.
- Resource people will include George Smith, Wayne McKenzie, and a band representative.
- Sessions will centre on types of development and jobs that can be expanded and created in the communities.
- Bingo will be held in the evening.
- Evening Session: Uranium Wastes in northern Saskatchewan, Worker Health, Safety, and Radiation.
- Resource person: Ingrid Allesich will speak and present slides showing the millions of tons of radio active wastes already produced in northern Saskatchewan.
- Adele Ratt will also show a Cree slide/tape presentation about uranium mining in northern Saskatchewan.

### Friday, June 22

- a.m. - Chaired by Oscar Beatty.
- Opening prayers.
- Theme: Community Controlled social services.
- Resource people will include Mary Heimbecker, representatives from Sandy Bay and La Loche and the Peyakowak Committee in Regina.
- This is to discuss the kinds of community based and controlled services that are needed in the north right now, support systems for children, women, the elders, the poor, and the alcoholic.
- p.m. - Communications in the north and Batoche '85.
- Chaired by Robert Merasty.
- Sessions will focus on Native languages and other services for northern people: television, radio, and print.
- Batoche '85 - Maria Campbell, John Cutland, Roy Fosseneauve.
- Will talk about plans in '85 and ways that northern people will be involved.
- Supper in the evening. Fiddle music and jiggling in the park.
- Dance.

### Saturday, June 23

- a.m. - Prayers and Opening remarks by chairman.
- Theme: Aboriginal Rights and the Constitution.
- Resource people: Jim Sinclair, Clem Chartier Delia Opekekeew.
- p.m. - Developments in northern Alberta - Dorothy McDonald, Chief of the Fort McKay Band (Alta), Developments in Manitoba with Ferdinand Guiboche, leader of the Camperville Metis Provisional Government.
- Open Forum - Where do we go from here?
- Closing prayers, dinner, bingo.
- Old time fiddle dance.

No Alcohol Allowed and meeting is open to all Native people. No governmental agencies. □

## Want to be a reporter?



Enter a new career with a 12-month program in Native Communications. On-the-job experience with Edmonton-based Native media organizations and classes at Grant MacEwan Community College in photography, reporting, radio and television production prepare you for this interesting career.

Field experience and many assignments are done outside Edmonton in Native Communities. Workshops in the mountains with Elders are a vital part of the program.

A desire to be a Native communicator will be your best qualification. High school education is preferred, but not essential.

The course begins September 5. For information and an application, contact Barbara Beeson, 10123 - 107 Ave., Edmonton, Alberta, T5H 0V4, (403) 421-9505.



**Grant MacEwan Community College**

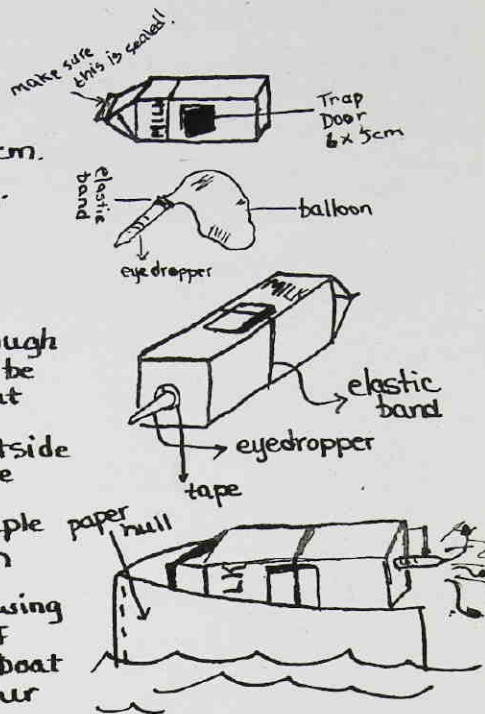
# FOR KIDS ONLY

## HOW TO BUILD A ROCKET BOAT

You will need:

- a balloon • an eyedropper (glass/plastic part only)
- 2 elastic bands • a nail • masking tape • knife or scissors • milk carton (1 litre size) • sheet of writing paper 22 x 28 cm.

1. Draw a small door - approx 5cm x 6cm on one side of carton. Cut out three sides of the door as shown.
2. Pull the balloon onto top of eyedropper and hold it tightly in place with elastic band.
3. Use nail to poke hole in the middle of the bottom of carton. The hole should be smaller than diameter of eyedropper.
4. Open your "trap door" and push narrow end of eyedropper through the hole at bottom until 3cm sticks out. The Balloon will be on the inside. Use some tape where the eyedropper sticks out so the eyedropper will not slide back + forth.
5. Close the trap door and place an elastic band around the outside of the carton to hold the door shut. You have now made the engine. Now to make your hull.
6. Use the writing paper to make a "hull" for your carton. Staple one end of the paper to form the bow. Place the engine in the folded paper hull so that trap door is on one side.
7. To make your rocket engine work, inflate the balloon by blowing into the eyedropper. While holding your finger over the end of eyedropper to keep the air inside the balloon, place your boat in a bath tub or large sink filled with water. Remove your finger and away she'll go.



from: DR ZED'S Brilliant Book of Scientific Experiments  
an Owl Book c 1980

## FOR RAINY DAYS:

### "Stained Glass" Drawings

What to use:

- drawing paper • permanent ink marker (black) • brightly coloured crayons • baby oil or cooking oil • a rag • newspapers

1. Outline a design with black ink/marker on drawing paper.
2. Colour in the spaces with crayons. You can leave some of the spaces white if you wish.
3. Turn the drawing over. Lay it on the newspaper
4. Rub oil over the back of the picture. The oil makes the picture transparent.

from I can make a  
Rainbow  
by Marjorie Frank.

## FOR HOT DAYS:

### POPSICLES

need:

- muffin tins, paper cups (like dixie cups) or ice cube trays
- plastic spoons or ice cream sticks
- popsicle mixture of your choice.
- a freezer

#### MIXTURES:

- root beer
- Kool-aid
- thin pudding
- fruit yoghurt
- orange + cranberry juice
- apple cider

1. Pour mixture into cups, trays or muffin tins.
2. Place spoon or sticks in each popsicle.
3. Freeze.
4. Eat!

## make some PLAY DOUGH

- 2 cups SALT • 2 cups FLOUR •
- 1/2 cup shortening
- 1/2 cup water (or more)
- food colouring or tempera
- peppermint oil

- mix salt, flour and shortening with your hands.
- Gradually add water and keep mixing until the dough is not too sticky.
- Work in a few drops of peppermint oil and some colour.
- Use the dough to model - and keep it stored in a covered container in the refrigerator.

KIDS: we still want your drawings, riddles and stories for this page.

Thanks,  
Arlo

## AMNSIS Receives Grant To Hold Metis Heritage Days

Regina - Saskatchewan Culture and Recreation Minister Rick Folk has approved a \$20,000 grant to the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) to host the 1984 Metis Heritage Days. This event will be held in Batoche July 21 and 22.

Every summer, the Metis return to Batoche to commemorate the Metis who fought and died in their last attempt to maintain their homeland and the Metis Federation in 1885. Metis Heritage Days revitalizes and helps to preserve Metis culture and their history. Various sporting and cultural events such as a cross-country run, dancing and bannock-baking contests, memorial services and talent shows have occurred in the past.

In 1985, the Metis will be commemorating the centennial anniversary of the battle at Batoche.

"This even is an important part of promoting and preserving Metis culture," Folk said. □

## West Side College Starts Local Gov't Admin Training

### The Northerner

**La Ronge** - A Pre-Local Government Administration Program was inaugurated Monday, May 7, 1984 at West Side Community College in Beauval. This program is designed to prepare 19 students for enrollment in the two-year Local Government Administration correspondence course administered by University of Regina Extension Services.

Representatives from Canada Employment and Immigration (CEIC), the Saskatchewan Association of Northern Local Governments (SANLG), the northern branch of the department of advanced education and manpower, and the West Side Community College board of directors took part in signing the documents officially initiating the program. All the participating agencies have worked co-operatively during the past year developing this 26-week program.

Each participating northern village or hamlet will provide a student with actual on-the-job supervised training which will be monitored by CEIC and advanced education and manpower. The College has scheduled seven-week-long classroom sessions in Buffalo Narrows during which trainees will receive instruction in topics ranging from office procedures to accounting to leadership training.

In his address to the group, Mike Blackmon, chairman of SANLG, emphasized the importance of training northern people to become certified administrators. With the new Northern Act now in place giving more autonomy to villages and hamlets, accredited administrators are essential. Morris Onyskevitch, principal of the college, thanked the federal government and provincial agencies for supplying funds for the program and the executive of SANLG for their assistance in preparing the program and helping it gain community support.

More than \$105,000 has been committed by CEIC for this project. Of this total, \$70,000 will be used for instructional costs and \$35,000 for trainee travel. Total wage subsidy to all participating communities will be approximately \$67,500. The northern branch of advanced education and manpower has committed approximately \$39,000 for wages and expenses of a project co-ordinator.

Students enrolled in the program are: Doris Aubichon, Gree Lake; Malvina Aubichon, Patuanak; Eileen Bear, Sandy Bay; Peter Beatty, Deschambault; Marlene Bekkattla, Michel Village; Ronnie Bouvier, Cole Bay; Bella Cook, Southend; Vital Corrigan, Jans Bay; Rose Daigneault, Ile-a-la-Croise; Marlene Hansen, Buffalo Narrows; Rick Laliberte, Beauval; Lynda Maurice, Turnor Lake; Larry Montgrand, St. George's Hill; Annie McLeod, Stanley Mission; Sandra Nelson, Weyakwin; Lillian Petit, Stony Rapids; Elaine Rayner, Sled Lake; Doreen Tinker, Pinehouse; Debbie Woods, Pelican Narrows. □

## Big Sisters/ Brothers Organizations Funded

Regina - Social Services Minister Gordon Dirks said recently \$142,150 will be provided to the Big Sisters and Big Brothers organizations in Prince Albert, North Battleford, Saskatoon and Regina this year.

"These organizations provide a valuable service to boys and girls from single parent families," Dirks said. "They help hundreds of young people who are experiencing problems in day-to-day living to receive encouragement and companionship, providing for more balanced growth than might otherwise be possible."

The organizations recruit, train, place and supervise volunteers who are "matched" with children.

Actual funding will be \$7,390 to the Big Sisters Association of Prince Albert, \$17,250 to the Big Sisters of Regina, \$52,610 to the Big Sisters Association of Saskatoon, \$11,370 to the Big Brothers Association of Prince Albert, \$24,300 to the Big Brothers Association of Saskatoon, \$522,960 to the Regina Big Brothers Association and \$6,270 to the Battlefords and District Big Brothers Association. The organizations are primarily funded by the number of "matches" made. □

## Peter Ballantyne Band in Conflict

**Pelican Narrows** - About 120 members of the Peter Ballantyne Band staged a sit-in at the Band office in Pelican Narrows recently, calling for the resignation of Chief Joe Custer.

The protest group's spokesman Cornelius Ballantyne and Gilbert Michel say they are concerned about the lack of financial accountability in the running of Band affairs, as well as the suspension of three Band councillors and the firing of four community health workers recently.

Joe Custer, who has been chief for five years, walked out of a meeting on May 14 set up to resolve the situation with Indian Affairs and Federation of Saskatchewan Indian Nations representatives present, when his lawyer was requested to leave by protesting Band members.

Chief Custer is reported to have instructed his lawyer to launch a lawsuit against two of the suspended councillors, on the grounds of slander and libel after they circulated a petition criticizing Custer.

The protestors are also seeking legal counsel, charging wrongful dismissal of Band employees. □

## Lebret School 100 Years Old

by Jean-Paul Claude

**Lebret** - The Qu'Appelle Indian Residential School at Lebret, Saskatchewan is celebrating its' 100th birthday in 1984. More than 5,500 students have been educated at the school since it was opened and most of these students are expected to join in the centenary celebrations which will be held in August.

Scheduled activities include regular viewing of a commemorative 30 minute video presentation entitled, "A Proud and Noble Century", the presentation of "In-Deo"; a popular Native presentation in song and dance which documents the Native History, a wild game barbeque, recreational and family activities, a special museum display, an old time dance and special presentations to honour former students and staff.

The Saskatchewan Indian Summer Games will be followed by the reunion of students and staff and the celebrations will conclude with traditional activities including a pow-wow at Standing Buffalo Indian Reserve, August 10-12.

Efforts are being made to contact former students and staff and any assistance in locating these individuals would be greatly appreciated. If you can help in this regard or if you require further information, contact Joanne Reilly, Qu'Appelle Indian Residential School, Lebret, SOG 2Y0 or call 332-5628. □

## 1984-85 Grant To Community Colleges Announced

Regina - Advanced Education and Manpower Minister Colin Maxwell recently announced that grants to community colleges in Saskatchewan are up an average of seven to eight per cent with the total grant amounting to \$7.966 million.

Colleges have received a renewed mandate from government with new priorities to serve, the minister said.

"Colleges will continue to deliver a wide variety of programs to Saskatchewan adults, but the provincial government has asked that the focus be on adult basic education (ABE), cost-recovery of interest programs, and career counselling. The grant increase is directed particularly in the direction of career counselling," Maxwell said.

Last year the community colleges had the highest enrollment in their 10-year history, with 100,661 adults engaged in everything from ABE courses to introductory computer courses. Time allocation of students attending programs went as follows: 51 per cent of the time was spent in ABE; 30 per cent in university and technical institute credit programs; and 20 per cent was in personal interest-enrichment courses.

"I am pleased with the way colleges have quickly moved to realign their priorities. As part of the government's commitment to creating access to skills training for Saskatchewan adults, community colleges are an important link in the regional identification and delivery of programs."

The recently-revealed Saskatchewan Skills Development Program will place 2,275 trainees into college programs this year in ABE. This helps them improve their employability as well as their ability to access further training, Maxwell said. □

## NDP Shocked by Welfare Statistics

Regina - The latest welfare statistics from the provincial government, which indicate that nearly 64-thousand people are now dependent upon welfare in Saskatchewan, are shocking proof of the economic and human costs of the Devine government's failed economic policies, Opposition Social Services critic, Dwain Lingenfelter, said recently.

"The latest figures represent an increase of nearly 4-thousand people from a year ago, and an increase of more than 15-thousand people since the Devine government took office," Lingenfelter said.

"Even worse, almost all of the additional welfare recipients are people who have been forced onto welfare because the PC government's job creation policies have failed miserably. Nearly 38-thousand of the 64-thousand people dependent upon welfare today are on the welfare rolls because they cannot find jobs!"

"The Devine government attempts to justify cuts of 30 to 40 per cent in social assistance by claiming that it will soon create up to 36-hundred jobs and training opportunities for this category of welfare recipient. But there are nearly 38-thousand people in that category, not 36-hundred!"

"Today's figures from the provincial government show that it will spend nearly \$90 million this year to welfare recipients who have been forced onto welfare because they can't find work."

"Wouldn't it be more productive for all concerned if these tax dollars were spent to provide more adequate funding for job creation programs? Then those on welfare could do as they sincerely hope -- be paid to work, rather than be paid not to work," Lingenfelter said.

"In a period of restraint, the Devine government's inaction on job creation is an incredible waste of tax dollars and a waste of our most valuable resource -- people," Lingenfelter concluded. □

## Judge Convicts Indian Hunters

**Cochrane (CP)** - A judge has rejected a defence argument that two Indians had a constitutional right to hunt migratory birds out of season.

Susann Napash, 30, of Kapuskasing, Ont., and Marcel Sutherland, 28, of Calstock, Ont., were found guilty on two counts of hunting the birds and fined \$25 each or five days in jail.

Provincial court Judge Gerard Cloutier ruled that certain treaty rights were abrogated when the federal Migratory Birds Convention Act between Canada and the United States came into effect.

Although the Constitution recognizes existing rights, those that were restricted by the act, such as hunting birds out of season, are not revived by the Constitution, the judge said.

Napash and Sutherland were charged after six Canada geese, one Mallard duck and numerous parts of migratory birds were seized by a provincial Ministry of Natural Resources conservation officer while the two were hunting north of Kapuskasing.

Defence lawyer Catherine Beamish said the rights given to Native people in 1905 under the federal governments Treaty 9 have been assured under a section of the Constitution guaranteeing aboriginal and treaty rights.

She argued that while the migratory birds act prohibits hunting birds out of season, Treaty 9 permits Native people to hunt anytime and that the Constitution upholds that treaty.

Napash said after the ruling she "was brought up to believe Indian people had the right to hunt game at any time in the year. My grandfather taught me that and I feel I have a duty to teach my sons the same," she said. "That's why I take them out of school each spring to teach them their culture."

Constance Lake band chief Stanley Stephens, on hand for the judgement, said hunting is part of the Native livelihood and culture and it's irrelevant whether it's birds or any other animal.

"When the government starts depriving you of your culture there's something dreadfully wrong," he said.

Beamish said she plans to appeal the decision and will go to the Supreme Court of Canada if she has to.

## Task Force on Native Women and Economic Development

**Winnipeg** - The Task Force on Native Women and Economic Development, established by the Native Economic Development Program Advisory Board will hold a series of 21 public meetings across Canada to hear the views of Native women.

Small Business and Tourism Minister David Smith announced today that the Task Force will seek views on the needs, concerns and opportunities of Native women relative to their increased participation in the Native and general economy.

The meetings will be held in Happy Valley, Gander, Halifax, Fredericton, Ottawa, Charlottetown, Montreal, Quebec City, Toronto, Sault Ste Marie, Regina, Prince Albert, Calgary, Edmonton, Vancouver, Kamloops, Yellowknife, Rankin Inlet, Inuvik, The Pas and Winnipeg.

The four member all-Native Task Force is chaired by Winnipeg businesswoman, Mary Richard. The other members are Susan Tatoosh of Kamloops, British Columbia, Bill Lee of Wakefield, Quebec and William Lyall of Cambridge Bay, Northwest Territories.

"Native women must have equal access to the means to become fully represented in business. These meetings will allow Native women to discuss what needs to be done so that Government in general and the Native Economic Development Program in particular can respond effectively to the challenge," Mr. Smith said.

The Task Force will develop recommendations for the Native Economic Development Advisory Board which will recommend to the Minister what steps ought to be taken in order to assist Native women to play an increased role in Native business and economic development.

The four-year, \$345 million, Native Economic Development Program was established to promote economic self-reliance for Native people and is available to Metis, Inuit, Status and Non-Status Indians.

Persons intending to make oral or written presentations are asked to advise the Task Force prior to its meeting in their area by writing to:

The Native Economic Development Program  
Attention: Task Force on Native Women and Economic Development  
1103-330 Portage Avenue  
Winnipeg, Manitoba  
R3C 0C4

## 3,000 Jobs to be Created for Native Youth

**Ottawa** - Indian Summer Canada 1984, a program designed to provide summer employment for status Indian youth, has received \$8 million from the Youth Opportunity Fund for the creation of 3,040 jobs.

The announcement was made today by the Honorable John C. Munro, Minister of Indian Affairs and Northern Development. He said the money would be allocated to three areas: renewable resource enhancement projects - \$4.3 million, 1,378 jobs for students and social assistance recipients; Indian government experience projects - \$2.7 million, 1,163 jobs primarily for students; and Indian business experience projects - \$1 million, 499 jobs targeted at Indian business employers and student employees.

The funds are part of a \$131.5-million allocation to new and existing programs announced earlier by John Roberts, Minister of Employment and Immigration and Celine Hervieux-Payette, Minister of State for Youth.

In order to reduce high reliance on social assistance funds due to high unemployment, particularly in the 15-24 age group, Indian Summer Canada 1984 will provide support and resources to Indian bands for the development of employment opportunities for status Indian and Inuit students and non-student youth.

Activities funded under this program will be defined and controlled in the communities or by the individual businesses involved, and all bands, institutions and businesses are potentially eligible. Funds for approved projects, which may include areas such as forestry, recreation services, communications, enhancement of existing community services and community economic, social and historical research, will be delivered through the Department's district and regional offices.

Projects providing employment for students will have a maximum duration of 18 weeks while graduating students under the private sector subsidies will have a maximum employment period of 42 weeks. Projects involving youth social assistance recipients will be funded for a maximum of 42 weeks, with funding for all projects ending March 31, 1985.

Funds will be distributed in proportion to the regional composition of youth working age population and the criteria for the approval of projects will include the practicality of the proposed activity and the value to participants of the associated work experience for future labor market participation.

In making the announcement Mr. Munro said that while this initiative "would not eliminate the inequality between Indian youth and other Canadian youth employment success rates, it would make solid progress in reducing it."

It is anticipated that the program will provide jobs for 12.75 per cent of the total student population aged 15-24 and for 3.57 per cent of the social assistance recipients in the same age group. □

## Calling for Increased Consultation

**Truro** - Nova Scotia Native women want to be consulted before any band in the province accepts self-government proposals contained in legislation expected to be introduced in the House of Commons before the current session of Parliament ends next month.

Clara Gloade, President of the Native Women's Association of Nova Scotia, says Native women want

to know more about how self-government will affect Indian rights before they're prepared to endorse framework legislation providing for the recognition of Indian First Nation Governments.

Ms. Gloade said in an interview following the association's annual assembly that women are concerned that the legislation will not protect the rights of Indians not residing on Indian reserves.

Under the current legislation, which has governed Indians for more than a century, Indians residing off reserves do not enjoy rights such as housing, education, health care and right to participate in band elections.

The provincial Native women's association represents both status and non-status Indians residing on and off reserves.

"We want assurances that they will not be left out in the cold again," if Nova Scotia bands opt for the new self-government proposals, Ms. Gloade said, "They want the same protection as Indians residing on reserves."

She said Native women don't feel that Nova Scotia Indians are ready for self-government yet because they don't know the full implications of the proposed legislation or how it will affect band financial arrangements.

Of particular concern is a fear that the federal government will terminate its financial commitment to Indian bands once self-government is implemented, she noted.

Ms. Gloade said it's inadequate for self-government discussions to occur at the federal, provincial and Band Council level if the results of those deliberations don't filter down to the band level to those most affected by the proposed legislation.

She called for increased consultation and workshops with Indian leaders to explain the effects of self-government on Indian people and said bands should not opt for self-government legislation until it is put to the people in the form of a referendum or plebiscite.

Band Councils can't accept self-government until they know what rights their people are seeking, she said.

The Native Women's Association held a one day workshop on self-government during their annual assembly during which they participated in a panel discussion with other native leaders on the issue.

Ms. Gloade said the results of the discussion were positive but that more consultation is required at the grassroots level before self-government can be implemented.

Meanwhile, the Native Women's Association supports proposed federal legislation to remove the discriminatory sections of the Indian Act, Ms. Gloade said.

Under the legislation, Indian status could neither be lost or gained through marriage. As well, thousands of women and their first generation children who lost their Indian status because they married non-Indians or were enfranchised would be reinstated and allowed to return to their reserves immediately upon application. Indian bands would be required to readmit them to band membership within a year of the date of application. □

## Wolf Shoot Studied

**NWT** - While British Columbia and the Yukon have both decided to "trim" certain undesirable species, a group in the north feels more research is needed before a similar operation should be used in the Northwest Territories.

The Beverly-Kaminuriak Caribou Management Board, entrusted to ensure the barren-land herds are not over-hunted or otherwise threatened, has decided not to go ahead with a wolf hunt until more is known about their effect on the herds.

James Schaefer, chairman of the board, says it isn't ruling out a wolf-kill but won't proceed without proof they are a major threat. He says it is a more responsible approach than the one taken by B.C. and Yukon.

The research the board is recommending will be applied to a 10-year management plan which the board is developing. Other major considerations are the effects of fire on the caribou range and educating traditional harvesters and other northerners on the herd's characteristics and importance.

A draft plan should be completed for discussion by the time the board next meets in August. The board is made up of representatives of the territorial and provincial governments and native and hunter groups. □

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