

# NEW BREED

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

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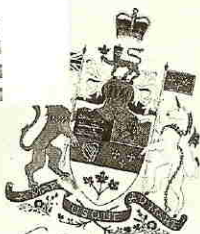
The  
whom the same  
Dumont Assembly

## Metis History

GREETING:

### A PROCLAMATION

Agency General of Canada



Elizabeth II  
Queen

ELIZABETH DE

PAR LA GRACE DE DIEU REINE DU ROYAUME  
CANADA ET DE SES AUTRES ROYAUMES  
CHIEF DU COMMONWEALTH, DÉFENSEUR  
à tous ceux que les présentes pa  
MANNIÈRE CONCERNÉES.  
SALUT:

### PROCLAMATION

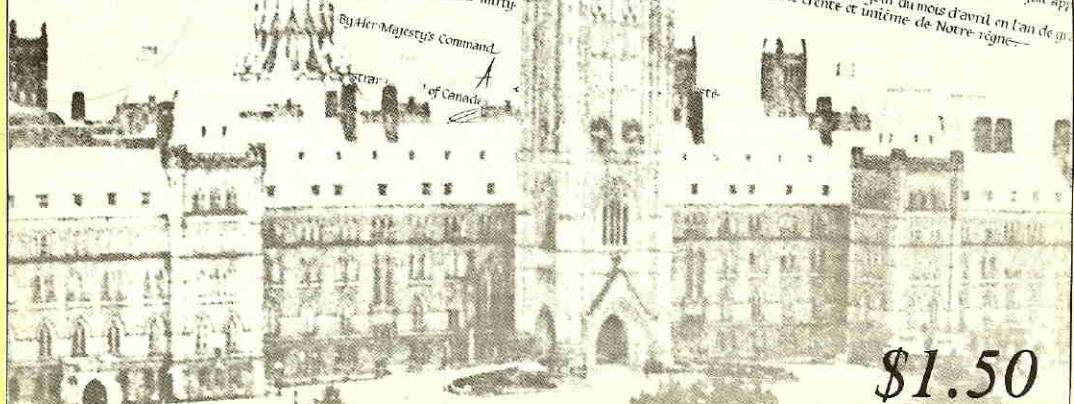
Le procureur général du Canada

CONSIDÉRANT  
qu'il a été demandé et avec le consentement du Canada, le Parle  
qu'en vertu de leur appartenance à un État souverain, les Canadiens se de  
il est souhaitable de modifier leur Constitution au Canada...  
Le nombre de députés et de députés dans la Constitution du Canada la recon  
Le Parlement du Royaume-Uni, à la demande et avec le consentement  
en conséquence, la Loi sur le Canada, qui prévoit le rapatriement  
et sa modification...  
article 28, figurant à l'annexe B de la Loi sur le Canada, stipule q  
de 50, la Loi constitutionnelle de 1982 entrera en vigueur à une dat  
ROCLAMONS sur l'avis du Canada...  
tionnelle de 1982, entrera en vigueur sous réserve de l'article 50, le  
OS d'avril en l'an de grâce sous réserve de l'article 50, le  
MARCHONS À NOS LOYAUX SUJETS ET À TOUTE AUTRE PERSONNE CONCERNÉ  
présente proclamation...  
1982. Nous avons rendu les présentes lettres patentes et j'ai ainsi fait app  
du Canada...  
ville d'Ottawa, le dix-septième jour du mois d'avril en l'an de gr  
atre-vingt-deux, le trente et unième de Notre règne...

WHEREAS  
the past certain amendments to the Constitution of Canada have been made by the  
Parliament of the United Kingdom at the request and with the consent of Canada...  
AND WHEREAS it is in accord with the status of Canada as an independent state that  
AND WHEREAS it is desirable to provide in the Constitution of Canada for the recognit  
of certain fundamental rights and freedoms and to make other amendments to the  
Constitution...  
AND WHEREAS the Parliament of the United Kingdom has therefore, at the request and with  
the consent of Canada, enacted the Canada Act, which provides for the patriation and  
amendment of the Constitution of Canada...  
AND WHEREAS section 58 of the Constitution Act, which provides for the patriation and  
Act, provides that the Constitution Act, 1982, set out in Schedule B to the Can  
force on a day to be fixed by proclamation issued under the Great Seal of Canada...  
NOW KNOW YE that we, by and with the advice of Our Privy Council for Canada, do  
this Our Proclamation, declare that the Constitution Act, 1982 shall, subject to section  
50 thereof, come into force on the Seventeenth day of April, in the Year of Our Lord One  
Thousand Nine Hundred and Eighty-two...  
OF ALL WHICH Our Loving Subjects and all others whom these Presents may concern are hereby  
required to take notice and to govern themselves accordingly.

IN TESTIMONY WHEREOF we have caused these  
Our Letters to be made Patent and the Great Seal  
of Canada to be hereunto affixed...  
At Our City of Ottawa, this Seventeenth day of  
April in the Year of Our Lord One thousand  
Nine hundred and Eighty-two and in the thirty  
first of Our Reign...

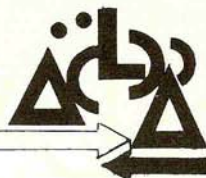
By Her Majesty's Command  
of Canada



\$1.50

# PROFILE

*Let us introduce ourselves*



NEW  
BREED  
& CO.



by Jean-Paul Claude

During the past year, I have introduced you to a number of my co-workers at Wehtamatowin. Some of the profiles I've presented have been somewhat serious while others were meant to poke a little fun at ourselves just to ensure that we didn't begin to take ourselves too seriously. All in all, it has been a lot of fun and more than anything else, the most enjoyable aspect of my job. I couldn't begin to tell you how much I've looked forward each month to preparing this one page article. It not only served to introduce you to the people behind the New Breed pages, but it gave me an opportunity to gain a new insight and respect for the people I worked beside on a day to day basis.

I remember preparing each and every article and I remember how the staff anxiously awaited the delivery of each month's edition just to see who we were going to have a bit of fun with that month. I also remember the sincerity of some of the comments made. I remember how I hoped our readers would look beyond the words and between the lines and know the respect and admiration I really felt for the people I was poking fun at. Most of all I remember the feeling of comradeship that somehow followed the reading of these articles by my friends and co-workers.

This column was like a little ray of sunshine in my busy schedule each month. The only dark cloud in sight was the fact that I never had an opportunity to introduce you to all

the fine people who were Wehtamatowin.

Today, however, there is an even darker cloud looming over my head and it is that I may never again have the opportunity to introduce these fine and dedicated people to you, our readers.

By the time you read this article, many of the people who have worked each month to present you with the important Native issues which concern each and every one of us, news from our own communities and sometimes even a wee chuckle to melt away the troubles we all know so well, will no longer be a part of Wehtamatowin.

Due to recent funding restrictions and governmental policy which might suggest that your communication media, Wehtamatowin, is not a vital part of the Saskatchewan Native community or culture, Wehtamatowin, may be going down the proverbial tube to join other "unnecessary" government programs such as the Northern Food Subsidy, Metis Farms and fair welfare benefits to those caught in the grips of the present government created, economic depression.

Wehtamatowin, at last report, will be granted some funding, but not to the extent necessary to provide you with the information services you will need if you hope to continue working with the entire Saskatchewan community in overcoming the deplorable conditions which have plagued our people for years and if you ever hope to realize some degree of self-determination and pride. You have a right to be informed of the governmental policies and social conditions which will have an impact on your lives. History has taught us that this information will not be adequately provided through the media and information services which tend to serve the interests of the larger Non-Native communities. You have a right to a Native communications system! You have a right to Wehtamatowin!

I stated earlier that the people who are going to be unemployed as a result of these drastic cutbacks will no longer be part of Wehtamatowin. That however, is not entirely true. Everyone who now works, or ever has worked at Saskatchewan Native Communications Corporation will always be part of that organization. I know this is true for working at Wehtamatowin is much more than a job. It is a total commitment. It is a commitment to you; our audience. It is a commitment to a better Native way through communication. It is a commitment to the fulfillment of the Native dream self-determination, self-government and self-pride as we stand shoulder to shoulder beside all of society's sons and daughters. Wehtamatowin has been and continues to be you.

Let me bid a final and fond farewell to:

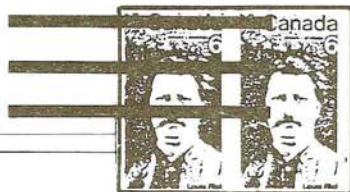
Lee Lavallee  
Larry Laliberte  
Vicky McCallum  
Mavis Sheppard  
Harry Green  
Janice Acoose-Pelletier  
Sandy Ouellette  
Ron Bitternose  
Micheal Kaye Kotowich  
Marlyn Obey  
Debbie Piapot  
Richard Agecoutay  
Edward C. Poitras  
Darcy McKenzie  
Ray Leibel  
Yvonne Nagy  
Burton Smokeyday  
Gerri Cook  
Vye Bouvier  
Joan Beatty  
Jim Favel  
Nap LaFontaine  
Wayne McKenzie  
Don Ross  
Alvin Campeau

At this point in time I don't know if we'll be working together again, but if not I just want to say... it's been a slice... a nice slice! ☐

New Breed/April/1985



# Letters



## HUMAN RIGHTS????

Dear Editor:

I am on welfare and I am writing to let people know about my troubles with the Department of Social Services in Saskatoon. I was living in Saskatoon, when in July 1984, I was told by the Department of Social Services that they would pay my bus ticket back to Ile a la Crosse, but that they would not pay my rent and allowance anymore. After five years of living in Saskatoon, where I preferred to live, I was forced to move back to the northern Saskatchewan village where I had come from.

In Saskatoon, the Department of Social Services harassed me to look for a job, and I did continue looking for work for the five years that I lived there. To show that I was looking and so that they wouldn't cut me off, I would also come to Ile a la Crosse to look for a job. The Department of Social Services in Saskatoon told me I was not required to look for a job in the North, but I was required to look for a job in Saskatoon. What does it matter if you are collecting welfare in Ile a la Crosse or in Saskatoon?

I was also harassed by the law in Saskatoon. As you may know, many people stand and sit around the Mid-town Plaza Mall. I suspect I was harassed because I was a Native person. I was standing in the mall when a city police officer came up to me and asked for my name and I.D. I showed him my I.D. He asked if I'd ever been in jail, then he told me that I could shop or look for a friend, but that I could not just stand there.

I saw the Human Rights Commission about the harassment by the police officer in the mall. They told me that I shouldn't have been loitering in the mall. I then saw the ombudsman about the harassment by the Department of Social Services. He told me that the only way that I

could get help in paying my rent is if I was living with a woman. I had been living in Saskatoon by myself for five years and Social Services has not objected until now.

I think the reason why I was forced to move back to Ile a la Crosse was that I had been in jail for about a month in the fall. I don't see why every person who goes to jail should be refused welfare.

I think that in my case, there was discrimination because of my race, and also because I was incarcerated. I think that I shouldn't have been forced to move back to where I was born, when I would rather have been in Saskatoon. I think this may go against the charter of rights and freedoms in the constitution. It is a violation of human rights at any rate.

I have not mentioned that I am on welfare because I am physically incapable of working. I am crippled. The present provincial government is very afraid that people on welfare are ripping them off. I think that what they are doing to people on welfare is criminal.

I am presently living in Ile a la Crosse. I have not written about this earlier because I could not get help with it.

Tired of being harassed,  
**James Laliberte**

## Francios Boyer Researched

Dear Editor:

I am writing because of my interest in the planned events for this spring and summer to commemorate 1885.

Although I am a Metis, I only learned about this perhaps 10 years ago, and it took me a lot of hunting through books to find out what that was, and who I was.

At that time I was told my great-grandfather Francois Boyer was killed in a rebellion in Saskatchewan when he was just a young boy.

After all this hunting I was able to document the fact that Francois Boyer was wounded at the Battle of Fish Creek April 24, 1885 and died April 25. He was buried at Batoche April 27, 1885.

I was able to make a very brief trip to Batoche a few years back but could not locate any burial information. The stone monolith in the cemetery showed I. Boyer (Isadore, Francois uncle) and a N. Boyer. I have yet to find any record of a N. Boyer who died during the rebellion.

I would be much interested to know if the centenary will be mentioning in some way the names of all Metis who died in battle, including Francois Boyer.

On my quick trip up to Batoche in 1976 I was unable to look for the Fish Creek area, and certainly wish I could be there this April for that ceremony.

However, with lots of hope and much luck, I plan to be in Batoche July 28 for what I believe is to be a special commemoration and monument dedication.

Over these years I have amassed a great deal of records relating to my Metis grandparents and their family lines, notebooks of research and books. I hope to soon do this all up in book form for my three sons.

Then I would like to donate all the research records, etc. to wherever they may help other Metis who are researching. If you have a suggestion, I am happy to send it along.

Thank you for any information you can give me about my inquiry.

Sincerely,  
**Delores Igguiden**  
9796 S.E. 38th Ave.  
Milwaukie, Oregon  
97222

New Breed/April/1985

# FROM THE DESK OF THE EDITOR

by Jean-Paul Claude



Another month has come and gone and although it has been busier than ever for the past four weeks, the office seems more like a morgue today than a communications centre. The entire SNCC staff received lay-off notices two weeks ago and they became effective Friday, March 29 at 5:00 p.m. A few dedicated workers came in the next week to help finish off this issue of the New Breed but they've left now and I don't believe the silence in my office has ever seemed so loud or obvious before.

I don't know what the next few months will hold for SNCC, but everyone involved is struggling to find a solution to our present economic woes. Staff has offered to come and work with no expectation of salary just to ensure that this im-

portant communications link is maintained. The SNCC board of directors too are searching for ways to keep us alive.

At a recent meeting they decided that we had no other choice but to charge a modest subscription fee for all AMNSIS members. They felt that our readership would be the first to want to help us out.

We know that this new policy may create a hardship for some families and individuals and we are asking AMNSIS programs offices, government agencies and the various Service Agencies that already subscribe to the New Breed to help out by purchasing additional subscriptions so they can be available to community members who otherwise would miss future issues.

I want to take this final oppor-

tunity to thank you for your valuable loyalty and support over the past sixteen years as well as your continued support in the months and the years ahead.

You will find a subscription form in this issue and I urge you to complete it and mail it in to us as soon as possible. In this way you can be certain that your present subscription will not be cancelled and the delivery of your New Breed will not be delayed in any way.

In conclusion I want you all to know that regardless of our funding limitations, the New Breed magazine will remain as your news magazine as it continues to provide the fine quality of material that has become a tradition at SNCC. □

## CHILDREN OF BATOCHÉ CONTEST

### OFFICIAL RULES

All entrants must be of Native descent who are less than 19 years of age as of June 15, 1985.

All entries must be postmarked no later than June 15, 1985.

All entries must include a completed official entry form.

All entries prizes will be accepted as awarded and no correspondence shall be entered into with the judges by the entrants.

#### Category One

Open to children 11 years of age and younger on June 15, 1985.

Each entry shall consist of a hand drawn picture on one of the following themes:

- My Native Forefathers
- My Family at Batoché
- Metis History Makers
- The Metis Today

Pictures will be no smaller than 11

inches by 17 inches and no larger than 18 inches by 24 inches.

Pictures can be drawn with pencil, crayon, pencil crayon or paint and they should be coloured.

Pictures should not be folded but rolled and sent in a cardboard mailing tube which will be provided upon request. These can also be purchased for a few pennies at most drugstores where stationery is sold.

Judges will be looking at the overall look of your picture, how well it applies to the theme and your use of colour.

#### Category Two

Open to children between the ages of 11 and 15 on the closing day of the contest.

Each entry shall consist of an essay on one of the following themes:

- Metis Leaders

● Metis Government; Yesterday and Today

● The Metis Nation; A Cultural Perspective

● Batoché and What It Means to Me

The essay shall be between 750 and 1000 words in length.

The essay will be double-spaced, typed or neatly written in pen with 1½ inch margins on all sides of the paper. Pages will be numbered and a bibliography or list of reference material used to prepare your essay will be included on a separate page.

A cover page which indicates your chosen theme, the title of your essay, your name, and address will also be included.

The judges will be looking for the following things:

- a) A well developed theme
- b) Form and structure
- c) Legibility and spelling

- d) Historical accuracy  
e) Compliance with rules

**Category Three**

Open to all youth between the ages of 15 and 18 on the closing day of the contest.

Each entry shall consist of an essay prepared on one of the following themes:

- Metis Government: Yesterday, Today and Tomorrow
- The Metis Nation: An Historical and Cultural Overview

● **Back to Batoche: A Cultural Renewal**

The essay shall be between 1000 and 1500 words long. The essay shall be prepared with observance of all other rules as stated in Category Two.

**S.N.C.C. OFFICIAL ENTRY FORM**

Full Name \_\_\_\_\_  
 Address \_\_\_\_\_ (street & no.) \_\_\_\_\_ (city/town) \_\_\_\_\_ (Prov.) \_\_\_\_\_ Postal Code \_\_\_\_\_  
 Category (please one only)              
one two three

Birthdate \_\_\_\_\_ (month) \_\_\_\_\_ (day) \_\_\_\_\_ (year)

I am (one only) \_\_\_\_\_  
Metis Inuit Indian

Please complete and return with your entry no later than June 15, 1985

**REGINA NATIVE AMATEUR  
GOLF ASSOCIATION**

Date	Place	Name of tournament
1. May 25 & 26	Murray - Regina	Alfred Schoental Memorial
2. June 22 & 23	Waskesui	AMNSIS
3. August 10 & 11	Murray - Regina	Duffers
4. September 28 & 29	Murray - Regina	AMNSIS Provincial

Over \$2,600.00 worth of prizes every tournament  
 For further information contact Ken Sinclair at 522-3681 or home number at 949-8699

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Arto Yuzicapi-BCC Media Liaison Officer  
NB File Photo

by Arto Yuzicapi

I recently had the opportunity, as BCC Media Liaison to escort several reporters from a major Canadian newspaper around the communities of Duck Lake, Batoche and St. Louis. The first of the three-day tour included the Batoche church and rectory. This did not excite me initially. If two city boys wanted to tromp around in melting snow banks and take pictures of old houses, grave sites and mud-covered trenches, fine, but I did not relish the idea of snow up to my armpits. I stayed inside and had coffee with Irwin, one of the Batoche Historic Site supervisors. We managed to exchange a great deal of information on what Parks Canada and the Batoche Centenary Corporation were each planning for their 100th anniversaries, all of which sounds very exciting.

As readers may already know, Parks Canada is devoting huge sums of money to restoring the Batoche Site to its original Resistance appearance, right down to the color of the church's ceiling to the placement of bushes and trees. As well, summer tours will include hikes that will encompass all aspects of Metis life in the 1800's and landmarks of the battle. So far, most of the information that has been passed on to me

New Breed/April/1985

## TOURING METIS HISTORY

as Metis history, has been appropriately filed away as such. Though I've been working in the Batoche, Prince Albert, Duck Lake and St. Louis area for several years, I have never really related the present day Metis locals to those events that happened a century ago.

Up until this point, I had always tried to define Metis in a legal or political point of view along with many other leaders and officials. One reporter was also trying to achieve a similar definition or a description of Metis life in 200 words or less. A lot of times it was impossible, or so I thought until the photographer and I went out to take pictures to go along with whatever the writer had managed to gather. The pressure was off, so to speak, to put in words what being a Metis was, all we had to do was show Metis. We went to Fort Carlton where the Military had taken up residence almost a year before any armed conflict was to take place between Canada and the Metis in 1885. We took pictures, almost 100 years later less 11 days, of the very trail where Mounted Police Superintendent L.N.F. Crozier and 177 men marched to Duck Lake to attack Gabriel Dumont and 27 very determined halfbreeds. We ate a lot of food, because everywhere we stopped it was offered regardless of the time of day.

I think the most exciting part of the day for both the photographer and me was being invited to Leonard Pambrun's father's house. It was here we spent close to three hours just drinking tea and talking. It was here we realized one does not define a Metis but is a Metis. Alfred Pambrun is in his 80's. Despite his damaged fingers, he still knows his way around a fiddle and Leonard and he played a few tunes. We ate

again. This time bannock and raspberries. The raspberries he had picked and canned from his own garden, the bannock was baked that afternoon.

With every fresh pot of tea, a new story began. Both father and son remembered when a party meant the entire Metis community would go to someone's house with at least half a dozen fiddles, a guitar and enough sandwiches, boulettes, chicken and sweets to feed an army. All the chairs would be pushed around either the kitchen or living room, enough wood piled up to last the night and the music would begin. Tunes that had travelled from France to England, from England to Scotland, from Quebec to Manitoba to St. Laurent were all played. Step dancers brought new meaning to each note while kids slept anywhere a lap or blanket was offered.

The names Ouellette, Pananteau, Fiddler, Dumont, Tourond, Baptiste, Trotter, Regnier, Boucher and Lepine all came alive those nights. Whether it was a house party, funeral, or Metis local meeting. Wherever Metis gather to laugh, get angry, dance or mourn, it is evidence enough that the Metis are alive and well.

We learned about the negative side of being Metis, too. The battle itself, thousands of armed soldiers pitted against a handful of Metis, was merely to justify the funds to complete the CP Railroad and ensure western immigration, both promised by a Conservative government. We learned Alfred's grandfather, also a Pambrun, had his arm shot off while guarding Big Bear during the uprising and listened to the very fiddle he had passed on to his grandson as he could no longer play. After the battle, we heard stor-

# CONSTITUTIONAL

*up date*

by Bonita Beatty

This month's report is a summary of all the National, Provincial, Area and Local constitutional meetings that were held in Saskatchewan. These meetings include the Area Board meetings, the Local Community meetings and the Land Commission hearings.

## NATIONAL

There was a two day meeting of all the Aboriginal groups in Ottawa on February 4 and 5. The outcome of those meetings was a decision by the Aboriginal groups to refuse to attend any further meetings with government officials in preparation for the next First Ministers Conference in April. The reason for this action was the Aboriginal groups felt it was useless to continue meeting with the government officials when the decision making powers rested in the hands of the Federal and Provincial Ministers. The Aboriginal groups also wanted to have a special meeting with the Federal and Provincial Ministers right after the First Ministers Conference on the Economy which was scheduled for February 14 and 15, in Regina, but this was not possible.

## AREA

There was an Area meeting in Meadow Lake on February 11. Under the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Area Structure, this area is located in the North West Central Region and it includes such communities as Meadow Lake, Chitek Lake, Livelong, Pierceland, Leoville, Green Lake, Glaslyn, Cochin, Rush Lake and so forth. Some of the issues that were brought out included the following:

(1) Is there enough time left to negotiate and to get Aboriginal rights entrenched in the Constitution?

There was a discussion on the two

year time frame allotted for the First Ministers Conference on Aboriginal Rights, (1985/87).

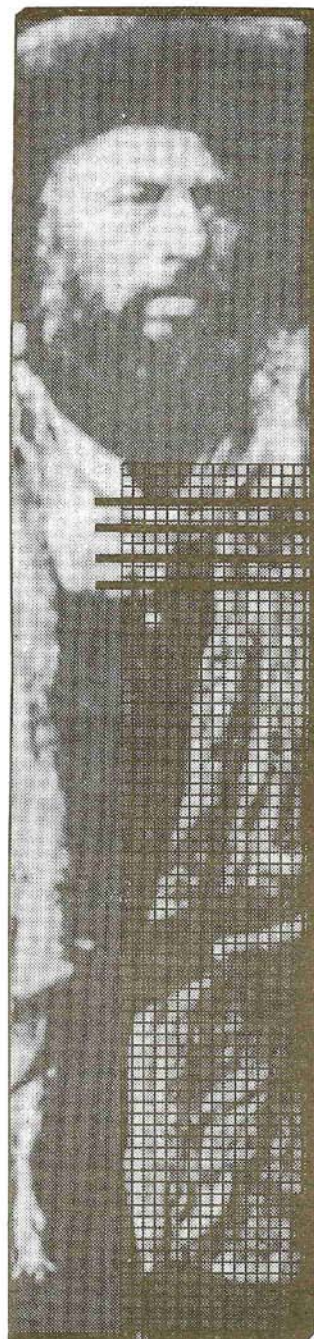
Many of the people were concerned that the next scheduled First Ministers meeting on Aboriginal Rights is only a month away and the Aboriginal Rights Group still have not seemed to be able to convince the Provinces to entrench Aboriginal Rights of the 1985 meetings.

Rod Bishop, AMNSIS Area Director, stated that one of the reasons the governments found it so hard to entrench Aboriginal Rights was because the Metis and Non-Status Indians are a big source of business for various government service departments. He added that unless there is an entrenchment of Aboriginal Rights the poverty and poor social conditions will continue to get worse for Native people.

(2) Who has responsibility or jurisdiction over the Metis people?

The people were quite worried about the position taken by the Federal government that "Parliament could not legislate for the Metis as a 'people distinct from Indians', under the provisions of section 91(24) of the Constitution Act, 1867". In other words, the Federal government has taken the position that the Provinces have historically been responsible for the Metis People and they should continue to take that direct role.

The recommendations that came out of that meeting was that there should be workshops in the area to get the people informed and involved in the constitutional process. This was followed by a discussion on the AMNSIS Land Commission and it's role in gathering local peoples ideas on land and self-government. There was a suggestion that the local people must get active in lobbying the governments to show their support for the AMNSIS Leaders who are negotiating with the governments on Constitutional issues.





## LOCAL

There was a local meeting held in Rush Lake on February 11. This little community is basically a farming unit and the people get their supplies and services from Meadow Lake which is located about 13 miles south-west of there.

There was a discussion on the role and structure of the Metis National Council as well as the work AMNSIS is doing in preparation for the 1985 First Ministers Conference.

The people seemed to understand the need to entrench the right to self-government and a land-base but they were unsure as to how this whole process could come about.

There was discussion on the two ways that self-government could be practised, namely, through Local Metis governments on a land-base and Metis Political Autonomy. The jurisdiction of the Metis local government could only be practised on Metis lands, and this jurisdiction would be entrenched in the Constitution which would, in effect, create a third order of Constitutional government. (The two present orders of government are Federal and Provincial). In actuality, the authority of the Metis government would be more than the existing Municipal governments but less than the Provincial governments. This means that once the self-government rights are entrenched then neither the Federal or Provincial governments can make changes to local governments jurisdiction.

There were many questions asked on the role of the Saskatchewan Native Economic Development Corporation (SNEDCO), and the impact it would have on small communities. Rod Bishop explained that the role of SNEDCO was fairly limited at the present time but it should be organized enough by autumn to assist the development of the small communities in the areas of marketing, training and so on. He also explained that SNEDCO was just one example of the work AMNSIS was doing in fulfilling the goal to create self-governing institutions which would deal with the specific needs and concerns of the membership. (Political Autonomy)

Local meetings were also held in New Breed/April/1985

Pierceland and Green Lake on February 12 and 13. In Pierceland, there was discussion on a proposed land settlement and how it could be compared with the existing Alberta Metis Settlements. Many of the people in Pierceland are familiar with the Metis Settlements, having lived there themselves or having relatives who live there now. The major concern seemed to be that some land had to be secured for future generations but that a system had to be worked out within that land-base to ensure individuals living on it would have security to a piece of land that they could call their own. In other words, they did not want just anyone to pitch a tent in front of their homes.

In Green Lake, people who were at the meeting were worried about the Silver Lake Farm and the lack of control the Metis and Non-Status People had in the development of these Metis Farms.

The major concern in Sled Lake was the proposed closure of the school. The community wants the school to be run independently much like their town government. The people feel that their children should be taught in their own community instead of being bussed to larger communities, especially with the bad conditions of the isolated northern roads. They want to ensure that their community is kept under Local control.

## LAND COMMISSION SUMMARY

The AMNSIS Land Commission held their first series of meetings in the North West Central Area. The meetings were held on February 21/22 in Green Lake and Meadow Lake respectively. The Local Presidents and their members were asked to attend these meetings. AMNSIS set aside \$1,000 to bring the people in to express their views at the workshop.

## LAND

In Green Lake, the people stated that AMNSIS was going in the proper direction in trying to get a land settlement. In the past, they used to have alot of land where they could

fish, hunt and trap. But today, they got pushed into small communities and the freedom to be able to hunt, fish and trap has been greatly restricted by Provincial Laws.

They recommended that a collective base should be negotiated but that it be owned provincially by AMNSIS. But, the control of the land area should belong to that area because of the different styles of life in the various AMNSIS regions. The people also stressed that the mineral rights on the land should be included in the land settlement. The development of the resources should benefit the people living in the area first with the secondary benefits going to AMNSIS provincially. Also, if the land was to be sold, that it should only be sold to the members living in the area, and it should never leave the hands of AMNSIS members.

Another suggestion that was given was to make sure that AMNSIS take action to protect language rights in the Constitution, especially where there is a big population of Native people. In the north, the schools should be teaching Cree and Dene, so that the kids can communicate better with those who cannot speak English, especially the elderly. In the isolated communities, the kids can speak Cree fluently and seem to be able to express their problems better in Cree.

## SELF GOVERNMENT

There was some discussion on the structure of self-government. One idea that was presented was to set up a Provincial Metis government with its headquarters located in Batoche. An area regional council could be set up to manage Area Affairs and a local governing council to manage local affairs. For representation each local could elect a representative to sit on the area council and a person from the Area council would be elected to sit on the Provincial Council.

## MEADOW LAKE

The second commission meeting was held in Meadow Lake, on February 22. Again, the delegates insisted that a land base must be owned provincially, but that the primary

benefits should go to the Local people living in the land area and secondary benefits to go to the provincial members on an equal basis.

If land is negotiated, the people want the mineral rights to that land and the right to govern and develop that land. The type of lands identified would include PFRA and

Community Pastures, Metis Farms, Crown Lands with good natural resources, fur blocks and so on.

In summary, the delegates were insistent that the lands should never leave the hands of the Metis Governments. The governing of these lands and the creation of self-governing institutions must stem from

the local people and not from the top level. Finally the people suggested that a meeting should be set up between M.P. s, M.L.A. s, Cabinet Ministers and AMNSIS to talk about entrenching Metis rights in the Constitution. □

## — THE CONSTITUTION, WHAT IS IT? —

by Larry Laliberte

The dictionary defines constitution as basic laws which govern the operation of a state, nation, or organization.

In Canada the Indian nations were perhaps the first peoples to establish a system to govern themselves, prior to confederation. With the arrival of the Europeans in the 15th century, a new system of law-making began. Thus, Canada's fundamental laws and major constitutional documents evolved from the European based system of law-making. These include the document by which Louis XIV started the Royal Government of New France in 1663; the proclamation of King George III recognizing the rights of Aboriginal peoples in 1763; the Quebec Act of 1774, which restored the civil laws of New France and the freedom of worship of Canadians; the Constitutional Act of 1791 dividing the country into Upper and Lower Canada, each with an elected assembly; the Act of Union of 1840 uniting the provinces of Upper and Lower Canada. All these documents were the work of French and British sovereigns and statesmen.

The British North American Act of 1867 defined the responsibilities and powers of the new federal and provincial governments of Canada. There were no rights of citizens defined nor was there a statement of political philosophies. The Act made no mention of the prime minister or cabinet, nor allowed for territorial expansion or technological growth. Most important, the act did not allow for a system of amendments for the changing needs of Canadians. There was, however, the option of taking it back to the British Parliament for revising, which was

very inconvenient.

In 1927 at a federal-provincial conference, the Canadian Minister of Justice proposed that Canada have the right to change its own constitution without recourse to the British Parliament. Canada however, was unable to propose an amending formula and the power to amend the British North American Act remained with the British Parliament.

In 1947 the Citizenship Act defined Canadians as "Canadian citizens", as opposed to British subjects. In 1949 the Supreme Court of Canada became the country's highest authorized court. In 1965 under the leadership of Hon. Lester Pearson, Canada proudly displayed the "red ensign", which is now the symbol on the Canadian flag. In 1980, "O Canada", which has been sung for one hundred years, became the official national anthem. And in 1952, July 1st was declared Canada Day.

Many attempts were made by previous governments to draft a formula for amending the constitution. In 1980 Jean Chretien, the Minister of Justice, made a Resolution for a Joint Address to the Queen, asking the British Parliament to take the necessary measures to officially amend the British North American Act. The draft consisted of the Charter of Rights with an amending formula. I also proposed to entrench the concept of equality for all Canadians.

The Joint Committee of the Senate and the House of Commons for the Canadian Constitution held public hearings and received approximately 1,200 submissions for 56 days. There was active participation in the proceedings from not only First Ministers but from Canadians everywhere.

The Aboriginal peoples of Canada were among the most active participants. It was the first time Aboriginal Leaders were invited to participate in discussions regarding their constitutional rights since the late 1600s. As a result of the hearings many changes were made in the resolution to the British Parliament.

After lengthy discussions, the Government of Canada and nine of the ten provinces agreed to a constitutional reform. On November 5, 1981 that reform was signed. March 29, 1982 the "Canada Act" was adapted and given royal assent by the British Parliament.

This Canada Act provided that the Constitution Act of 1982 would come into force by Royal Proclamation under the Great Seal of Canada. The Constitution Act of 1982 partitioned the Canadian Constitution and in addition, provided a means to amend the constitution within Canada. It entrenched a Charter of Rights and Freedoms which recognizes and sanctions the principles of Canadian society.

Some provisions of that Act were as follows:

- a) Established of two official languages (English and French), with full rights to use such in all legal matters, including education.
- b) The Rights of Canada's Aboriginal peoples would be clearly defined and entrenched.

The Colonial link between Canada and Britain was finally severed on April 17, 1982 with the signing of the Proclamation of the Constitution Act. This signing, marked the end of the last official tie between the British monarchy and Canada. Thus through patience and reason, Canada had reached total independence. □

New Breed/April/1985

# WEHTUM

## THE CONSTITUTION AND CANADA'S ABORIGINAL PEOPLE

by Vye Bouvier

*The language of the talks on where the Aboriginal people fit into the constitution are in obscure legal language. What is the Canadian Constitution anyway? What do Metis people have to do with it?*

The Constitution Act is a set of rules or laws to protect the rights of people in Canada. This Act, signed in 1982, freed Canada from British law. Among the other parts of the Act, there is the "rights of the Aboriginal peoples of Canada". The part about arranging to have a constitutional conference, has as a topic, "matters that directly affect the Aboriginal peoples of Canada". Because of the relative newness of the Act, a lot of laws have to be discussed and set down. Any past statement of rights of Aboriginal people, such as Section 91 of the Constitution Act 1867, are still law.

In March 1983, the first constitutional conference was held and the elected Aboriginal representatives and elected government representatives met for the first time to discuss Aboriginal rights to be included in the Constitution Act. An agreement, called an accord, was reached at this conference. Essentially, the Aboriginal people and the governments agreed to keep meeting until 1987. In the accord, some changes (amendments), were also made to the Constitution Act. These changes were: that Aboriginal and treaty rights are guaranteed equally to both men and women, that Aboriginal rights are recognized under land claims agreements and that Aboriginal people will be consulted before changes are made that will affect them.

At the March 1984 conference, the government proposed an accord which would preserve and enhance the cultural heritage of Aboriginal peoples and which would give the right of language and allow Aborigi-

nal people their own institutions. This accord was rejected as not dealing with the main demands.

It is important to note that in 1982, the Metis were recognized as Aboriginal people within the Constitution. Before this, the Canadian government had not recognized the Aboriginal rights of the Metis. The Metis National Council (MNC), was formed in 1983 by the Manitoba Metis Federation, the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), and the Metis Association of Alberta. Since then the British Columbia Metis Association has joined the MNC. This is the organization that represents the Metis from the western provinces at the constitutional talks on Aboriginal rights.

Jim Sinclair, the president of AMNSIS, has been one of the representatives of western Metis at the past two conferences and will again represent the Metis and non-Status Indian at the next conference to be held in early April of this year. Sinclair said that the main concerns of Aboriginal people, the right to a land base and self-government have not yet been discussed at the constitutional conferences. These concerns will again be brought up in the 1985 conference.

It was agreed at the conference in 1984 that it was important to identify the Metis, (that is to say who is Metis). The Metis National Council proposed an accord at the 1984 conference where Metis were defined and an enumeration process (a census of Metis) was proposed. This proposal was not agreed upon.

A proposal for enumeration of Metis is again going to be brought forward at the 1985 constitutional conference. A nation without an acknowledged land base, and who are scattered over Canada needs to know how many and where its' people are. The government recognized

the existence of individual Metis people in the 1982 Constitution Act. An enumeration is all that is required by them now to make the existence of a Metis Nation "legal".

Sinclair explained the purpose of enumeration, "governments aren't going to deal with you, if they don't know how many you are". When Metis are free to govern themselves, a population will have to be established to administer such possibilities as equalization payments and payments from royalties. "If the Metis wish to be exclusively Aboriginal with special rights, it has to be determined who these special rights go to. A person can not be a Metis one day and a non-Native the next day, whichever is the most convenient for the moment. Without an enumeration, anyone could vote about Metis self-government decisions". Sinclair gives the assurance that, "Metis self-government would operate within a democratic structure, so that there isn't corruption as in the governments of some third world countries. That is why for example, our educational organizations have community based boards to which they are accountable. People who have fears of registration, do not realize they are already registered as a social security or a health service number.

In the opening remarks of the Metis National Council, during the 1984 conference Clem Chartier remarked that, "it is unrealistic to expect the different Aboriginal peoples, with their distinct identities, cultures, legal situations and aspirations - and thirteen governments to sit down at the officials' and ministers' tables and accomplish very much". No consensus was reached in the 1984 talks. It would be sad indeed, if the results of that conference were prophetic of the results to be expected at the conclusion of the 1985 conference. □

## CORNERSTONE OF SELF—GOVERNMENT DUMONT INSTITUTE

by Larry Laliberte

**Saskatoon**—The Gabriel Dumont Institute of Native Studies and Applied Research will play a major role in structurizing self-government. Delegates were informed on how the institute will assist the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), obtain self-government at their recent two day conference. "Our eventual goal of self-government will be structurized and developed through the Gabriel Dumont Institute," Jim Sinclair, AMNSIS President said the opening day.

Sinclair congratulated the staff of Dumont for a job very well done. "There's no doubt in my mind that the staff of Dumont have done an excellent job in developing and implementing the numerous programs in the various AMNSIS Areas," Sinclair said. His words showed the overwhelming sense of pride the Institute has given him. Sinclair said just a few years ago Dumont Institute existed only in the minds of a few dedicated AMNSIS members concerned about the type of education available to Saskatchewan's Metis population. These few individuals have made the Institute a reality today that has grown beyond their imagination.

"If we want to control our own lives, we must first control our education, and that includes the content and how and who we teach it to," Sinclair said. He congratulated the students and encouraged them to continue their endeavours saying one day they will be at the helm of this association. "The stronger you are, education wise, the easier it is to get people to listen to you, and once you can get them to listen, you've won half the battle, Sinclair added referring to the ongoing negotiations with federal and provincial leaders.

Sinclair explained how Dumont will tie into AMNSIS's eventual goal of self-government. "At the rate the Institute is growing, self-government, for our people, is

con't on page 16

## SUPPORT SERVICES AND SELF GOVERNMENT

by Rod Bishop



Rod Bishop—Area Director Western Region / NB File Photo

When Metis achieve self-government and a permanent land base their situation at the community level may not change much until at least one fundamental obligation of self-government becomes a reality: that is the obligation and responsibility to provide essential direct support services to Metis people. In many cases this will mean taking over services from government. In other cases it will mean obtaining more influence on the way services are provided Metis people, and also what services are provided.

The Metis record of providing services, much of it due to the efforts of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) network, has up until now been very impressive. Achievements in other provinces would be hard pressed to compare with the Saskatchewan record. Rather than list all of the Metis groups and organizations which are providing services in Saskatchewan, the list of services themselves are important. They include:

- drug & alcohol rehabilitation
- day care
- child care
- youth services
- family services
- elderly care

- courtworkers
- crisis intervention
- education
- vocational counselling
- low income housing rental
- community corrections

Not all of these services are province-wide, nor can they generally meet all of the needs where they are operating. With self-government this situation should change.

Control of services is vital to working self-government, because these services form many of the institutions in a society and can shape or maintain a culture. Where there will be major Metis land bases in the province these service institutions will play a crucial role.

The need in many cases will be more than to work under contract to government agencies or departments which, at the very least will still control programs, needs and client identification, as well as operating standards. The services should own their own facilities or these should be a part of the land base, and operating budgets and other expenses should ultimately be free of government or agency direct control. Metis governments in other words, should be empowered to prioritize spending in accordance with needs.

As the Constitutional process continues, locals and the provincial body must continue to develop and deliver services, encourage Metis people to obtain the professional training they will require in their roles as service providers, and strive to ensure a steady growth in the development of service mechanisms and facilities, pending the time when these as Native institutions take their place in the infrastructure of the Metis world.

The Alex Bishop Group Home, opened last year in Green Lake, is a good example of how Metis can take over providing services for their own people.

For many years we have been

concerned at our lack of control in matters having to do with care of our youth apprehended under the Family Services Act and Juvenile Delinquency Act (now the Young Offenders Act). Also, for the past twenty years we have expressed concern at the high number of Native people caught up by the justice system. As a result, we have seen the Native Alcohol Commission Treatment Centres, (NAC Houses), and courtworker programs started. We have seen more and more Native people choosing social work and corrections as careers. Finally we are closer to the front line of corrections with our own opportunity to develop program options for effective counselling and treatment where it really counts, with young people just starting out on the self-destructive trail through the "justice jungle."

The Alex Bishop Group Home was the first non-government organization in Saskatchewan to sign an agreement to provide open custody care under the new Young Offenders Act.\*

The group home is Native-owned and staffed. Without exception the youths in the home are northern Natives, mostly Metis.

The group home has the flexibility to incorporate Native-oriented programs right down to regional diets, elements of Native culture such as the music and crafts traditions, trapping and snaring and fishing, and frequent visits by elders from throughout the northwest.

At the same time the group home can be modern enough to utilize contemporary counselling and treatment techniques ranging from individual and group counselling to drug and alcohol abuse counselling and Life Skills training; almost as if the home had the opportunity to utilize the best of both worlds in its effort to help the residents.

A sidelight not to be forgotten is the employment created by the group home, and most other services. In the case of the group home, nine full-time jobs were created, along with several permanent, part-time, casual, and relief positions.

On the negative side, and this emphasizes the importance of having self-government, it took more than seven years to bring the

Alex Bishop Group Home from an idea to a reality even though we knew all that time that the need was there (and so did government). Self-government would have meant a much quicker response to the need.

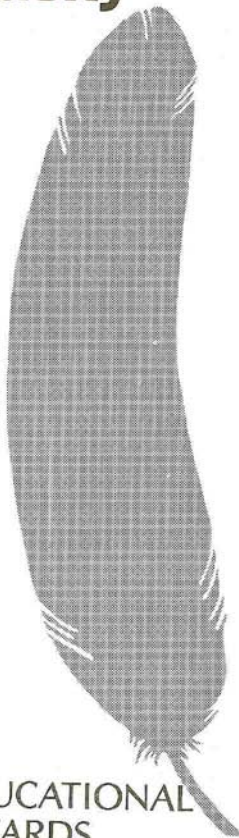
The group home is now poised for an easy transition to a structure of Metis self-government. It has the ability to maintain its community-based integrity and independence while still becoming an important service aspect of the eventual Metis world.

Until now, when we have spoken about self-government and the land

base we have tended to emphasize the economic development potentials. We should not forget the social potentials of self-government and the land base, nor should we forget the social responsibilities which will be coming with them.

*\*The Alex Bishop Group Home has a counterpart on the east side at Sandy Bay, which operated until a few months ago and closed for renovations. It is scheduled to re-open this summer and will be a welcome addition to the services inventory of northern Saskatchewan.* □

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## TIM LOW ON BATOUCHE

by Janice Acoose-Pelletier



Tim Low-Executive Administrator, AMNSIS

The Batoche Centenary Committee (BCC), was established by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), in 1983, to oversee the development and planning of the 1985 Back to Batoche Celebrations. In an interview with New Breed, Tim Low, chairman for the BCC planning committee reported their progress.

Q...Who are the BCC directors and board members?

A...The present chairman is Roberta Kelly, AMNSIS director for the West Central Area, Walter Fiddler, president of the Batoche Local and representative of the elders, Ray Laliberte, representative of the Youth, Frank Tomkins, director, and there is one vacancy.

Q...What events have been planned for the 1985 celebrations?

A...Friday, March 22, the Northwest Centennial Committee is sponsoring a cultural evening at Beady's Reserve, a wreath laying ceremony is scheduled for Saturday, March 23 and the Militia will hold a commemoration ceremony at the Batoche site. Later a display of crafts as well as a lunch will be featured at the

Baladrome and speakers are scheduled to address the crowds in the town's high school gym.

The Metis people will host a commemoration at the Batoche site and at that time they will unveil a plaque which will commemorate the battle which led to the 1885 Resistance. Another commemoration service will take place in Fish Creek in April and yet another by the militia will take place May 11th along with more general promotions. On May 12th the Metis people will unveil another plaque, in commemoration at the Batoche site. Services will be accompanied by cultural celebrations and speakers will address the audience. July will be the actual Back to Batoche celebrations and then, November 16, a country wide observance of Louis Riel's execution will end the centenary activities.

Q...What has been done to promote the centenary activities?

A...Promotional posters were developed and produced in English, French and Spanish. They were distributed to AMNSIS affiliate offices and world indigenous countries in an attempt to promote the Youth Conference scheduled for Batoche in July. Pamphlets were produced and distributed in North America and abroad.

We have been promoting these celebrations as the homecoming of the Metis. We spoke with the Metis National Council, the Native Council of Canada and anyone else who could help in getting the word out. We want Metis everywhere to come home to Batoche. We invited Prime Minister Mulroney and former Prime Minister Pierre Trudeau. We issued invitations to international leaders, provincial and regional leaders from across Canada, World Indigenous Leaders, youth leaders and Native and Metis Leaders from all across Canada.

Organizations such as the New Breed are helping to ensure that Metis people everywhere hear the invitation to return this summer.

Q...How much money has the BCC acquired for Batoche events?

A...We recently received a commitment of \$200,000 from Secretary of State and \$90,000 from the province. The Northwest Centennial Committee approved a grant of \$20,000 and the Department of Culture and Recreation another \$20,000.

Q...How will the money be spent?

A...\$130,000 will go towards hosting the events, which will be a large scale version of the cultural activities AMNSIS hosts each year at Batoche, \$100,000 will go towards coordinating the years activities and to provide the necessary information services. The final \$90,000 will be used to purchase the land at Batoche which will become a permanent cultural centre for the Metis people.

Q...Where exactly is the Batoche land that is to be purchased?

A...The land is approximately 280 acres and is made up of three individual parcels. Two of these are owned by private farmers and the third has been leased from Parks Canada. The entire site is east of the new highway relocation and across the road from the site used for Batoche celebrations in past years. The \$90,000 will be used to purchase the northern most 91.4 acres. The central one hundred acres is owned by a Mr. Noge and we are presently negotiating with him to purchase the parcel of land or transfer it to Parks Canada so it could be leased along with the original parcel already agreed to. The lease is of an open

ended nature and allows us to use the land as long as we choose.

Q...How is the land to be used?

A...We intend to develop an extensive Cultural Centre for the Metis of Saskatchewan and Canada. We consider Batoche to be the heart of the Metis Nation.

The kinds of facilities we hope to develop will include camp-grounds and a regulation horse track in response to repeated requests by the Metis people throughout the planning phases. A large recreational centre is planned but the heart of the entire site will certainly be the cultural centre where artifacts relating to the Metis culture and such leaders as Gabriel Dumont and Louis Riel will be enshrined. There will also be facilities for conferences, forums, meetings, seminars, and workshops which will be used by all Metis people and leaders. There are tentative plans to expand the facilities to include a communications centre and possibly a Metis Embassy.

We want this to be the heart of the Metis Nation and something every Metis person can identify with and be a part of.

Q...Have any of these plans been formalized yet?

A...Yes the plans and development

for this began two years ago. In preparing for the annual Metis Heritage Days at Batoche we have been using whatever money we could scrape together to construct the bleachers, benches and other things we could eventually place on the permanent site.

We hope to establish the site as a Regional Park, thereby allowing us to access Federal and Provincial funds. We can also utilize the Federal and Provincial Employment Creation Grants and programs to do the preliminary landscaping. We have also been in contact with various technical institutes in regards to using the area for the field training aspects of their heavy equipment classes.

Q...Have you waited for the money before you began planning these events?

A...No we have not waited for the money. Everyone has been working hard over the past two years and most of the planned events have been set for some time now. We have had some problems in respect to the pow wow but we are working on that now and things should come together soon.

BCC has done very well and the committees have done a good job planning the various activities. Government has not made any commit-

ments until recently but everyone has been working hard in spite of this.

Q...Have you lobbied governments to make this money available?

A...Yes we had been lobbying to government for two years in order to secure the necessary funds for the 1985 celebrations and also to get governments to work with us at every level. A recent article by the New Breed Editor, Jean-Paul Claude on this subject received extensive criticism but his message pretty well hit the nail on the head.

Two years ago we were trying to get both levels of government interested in the 1985 celebrations for what it meant to us. They showed little interest then but now they have turned it into a big splash for everyone. We were trying to get them to sit on our planning board and asked the Prime Minister to name a representative to that board. We received no reply. Jean-Paul Claude's message was accurate in that instead of focussing on 1985 for what it means to the Metis and Western Canada, which is what we tried to do, they have turned it into something much bigger, Heritage Year.

By expanding the focus of 1985, they have destroyed the significance of this special year to the Metis Nation. □

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## DUMONT ASSEMBLY

by Jean-Paul Claude

**Saskatoon**-On March 21-22, 1985, the Gabriel Dumont Institute held it's second annual assembly to discuss the business of the Institute as well as the educational issues and concerns of the Metis and Non-Stat-Native people of Saskatchewan.

The assembly was held at the Sheraton Inn and it was chaired by Mr. Jim Durocher, Provincial Treasurer of the Association of Metis and Non-Status Indians of Saskatchewan.

This year's assembly theme was Educational & Cultural Change-100 Years and Beyond and the conference began with opening remarks delivered by Chairman of the Gabriel Dumont Board, Dona Desmarais. Ms. Desmarais remarked that the Institute had been successful in the past year in satisfying the mandate and operational plan which was ratified at the last annual assembly. Some of the ways in which that was done was in the hiring of two dedicated and highly qualified Native individuals to fill the two top administration positions at the Institute, increasing the ratio of Native staff members at the institute to 70 per cent, securing Step III funding and delivering training opportunities to 7 of the 11 AMNSIS jurisdictions including 3 which are situated in Northern Saskatchewan communities.

Jim Favel, AMNSIS Area Director for Northern Region III, complimented the Dumont Board and Administrative body for taking the direction of the membership to heart and complying as readily and effectively as they did. Favel said that he was particularly pleased with the establishment of Dumont's satellite training programs, which were brought to the North in the past year. He said that they have been

badly needed for a long time and will be key components in the economic recovery of those Northern communities.

Other speakers included Jim Sinclair, who cast some light on the political implications and maneuverings necessary in the establishment, ongoing development and continuation of programs of the nature which are delivered at the institute. In contrast, Sinclair noted the particular position that Saskatchewan Native Communications now finds itself in while attempting to secure funding to continue it's valuable operations. Sinclair noted that the New Breed magazine, though equal in quality to any major news magazine in Canada, finds itself in a position where it is being labelled as too radical in its content, specifically in its coverage of government activities, and as a result is on the brink of shutdown by refusal of operational funding. Sinclair said that, "these conditions are unacceptable and must end to prevent the brands of cultural genocide we have become so used to seeing our governments practise especially in respect to Native people."

Wayne McKenzie addressed the assembly and spoke of the role of education and the Institute in the constitutional process. His comments were brief but distinct and to the point. He left those in attendance with a greater degree of insight into the importance of continuing to pursue the recent educational initiatives and how they can serve to realize the Aboriginal People's dream of self-determination.

Following the speakers' addresses, remarks and questions were invited from the floor. Participation was again commendable by all those in attendance as those who rose,



Dulcie Fiddler, Saskatoon Delegate, Dumont Assembly  
NB File Photo-Larry Laliberte

knew the issues they were addressing and were only satisfied when they had received the information and answers they were requesting.

The first day proceedings ended with the assembly breaking up into smaller discussion groups and as delegates for the conference was approximately 700, this represented an awesome task. However, the operation was carried out quickly and with little confusion and this was due to the competent organizational skills of Ms. Terry McPhale, the newly appointed Director for STEP, the first day of the conference did not end at the same time as the scheduled meetings. Anyone who is familiar with the Metis people and their ways will appreciate the fact that the social events that follow their meetings are equally as important as the meetings themselves. This conference was well blessed with socializing functions as the meeting was followed by a banquet which was peppered with contract signings, interesting speakers and well deserved award presentations. One of those awards was presented to Vital Morin, a well known and active Metis elder from Ile a la Crosse and recognized his great con-

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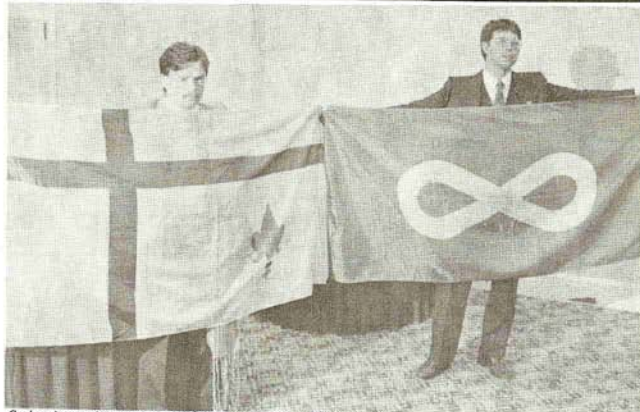


tribution to education in terms of the Metis nation over the past year. However, the M.C. was quite adept in noting that although the presentation only recognized the presentation only recognized the past years contributions. Vital's and enjoyed by the Saskatchewan Native community for over forty years.

The banquet was further enhanced when Dona Desmais, chairman of Dumont Board and Lyne Pearson, Director of Employment and Immigration Canada signed the STEP III agreement which represents a number of new vital and comprehensive training positions within the Dumont Institutes facilities. A special speaker at this event was Paul Chartrand from Manitoba, who entertained the assembly with interesting historical anecdotes as well as stories from his own experience which traced the development and requirements of education for the Prairie Native over the past hundred years. He reemphasized the fact that education is a basic right of the Native community and one that must be fought for and defended at all times. In making his point he quoted Louis Riel as saying, "We may be half-breeds but we will never settle for half rights."

The banquet was followed by a talent show which saw some of the best home grown Native entertainment being enjoyed by all. A dance followed and the evening finally ended as the band, Misdeal, loosened their guitar strings and drum skins at one tune after 1 A.M. to the dismay of every dancer on the floor.

The crowd finally began wandering back to their rooms at 2 A.M. where they retired to get the valuable rest they would need in order to prepare for the busy events planned on the second day of meetings. □



Saskatchewan French Cultural Organization and Batoche Centenary Corporation Exchange flags, NB File Photo

## LEASED BY FRENCH

by Janice Acoose-Pelletier

**Regina-**An agreement was recently signed between the Batoche Centenary Corporation (BCC), and "La Commission Culturelle Fransaskoise" (Saskatchewan French Cultural Organization). The agreement authorized the Commission to a portion of land at the Batoche site for their annual "Fete Fransaskoise" (Saskatchewan French Festival).

The Commission, promotes the advancement and development of their culture within the province and in this way their purpose in existing is very similiar to those of the various Provincial Metis organizations, including B.C.C. In the ongoing battle of the minorities fighting to maintain their culture within the larger majority, Louis Riel's efforts represented the French people as well, the Metis. said the spokesman for the Commission. □

The French people were also a minority in Saskatchewan during the resistance of 1885, and offered their support to the Metis struggle. Many of the graves at Batoche are those of the French people, therefore, the Commission has very personal reasons for holding the celebrations "Fete Fransaskoise" at Batoche.

The spirit of co-operation and respect between the BCC and the Commission was evident as both organizations exchanged their official flags. The BCC also acknowledged the support and efforts by the Commission to promote the French culture in Saskatchewan. They then commended the Commission in regards to their efforts to help create a better understanding of the Metis culture. □

# NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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# COMMEMORATIVE WAGON TREK

by Larry Laliberte

**Green Lake**-A wagon pilgrimage, reliving the old Metis ways is Green Lake's commemorative project for the 100th anniversary of the Metis resistance. The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Local no. 5 is already receiving overwhelming support from local and surrounding residence, including neighboring provinces. Rod Bishop, chief organizer, has submitted a detailed proposal to Saskatchewan Heritage 1985, seeking 50 per cent of project costs.


If funding is approved, the wagon voyage will begin July 4, 1985 in Green Lake with approximately twenty wagons and arrive in Batoche on July 18, 1985. Along the route other participants will be encouraged to join the train which will travel through Big River, Debden, Canwood, Shellbrook, Prince Albert, and St. Louis. (see poster for proposed route B).

Back to Batoche Days begin July 18, 1985 with the Metis People's Rodeo, national Metis Youth Conference, and many more events getting underway. The scheduled arrival of the wagon trek will be very timely.

The route has been carefully mapped out selecting communities rich in Metis history, including some of the earliest settlements of Metis in northern Saskatchewan. Much of the hunting, fishing, trapping, and family farming traditions still hold throughout the area. Many Metis families in the area trace their heri-

## BATOCHÉ '85

### Commemorative Wagon Train Trek



**Proposed Routes:**

- A. Start at Green Lake, go through Debden, Prince Albert, St. Louis and end at Batoche.
- B. Start by going along parallel to Green Lake, going through Chisle Lake, Leoville, Spiritwood, across the Wineguard Ferry, to Duck Lake and end at Batoche.

**July 4th to 18th, 1985**  
(Register by June 25th, 1985)

**\* No alcohol or drugs allowed \***

For more information contact:  
Rod Bishop Phone 832-2222 or 832-2163  
Saskatchewan, Canada

tage to the migration from Manitoba and ancestral participation in the Northwest Rebellion.

Organizers hope this project will not only commemorate but draw attention to the Northwest events of 1885 by emphasizing elements of early Metis traditions which still have a place in contemporary north-west Metis life. The trek to and

from Batoche will focus on traditional Metis family cohesiveness and unity, the traditions of horsemanship, group identity and ethnic pride. Individual wagons will likely carry full families.

During the trip, volunteers will organize events such as community welcomes in the areas the wagon train passes through.

Traditional spontaneous entertainment of music and dance is assured throughout the trip. Most special events will be organized by the AMNSIS Locals in these communities.

To add to the uniqueness of this trip, participants will be encouraged to wear traditional period dress. They will camp along the trail, sleeping under the stars, rain or shine, while sharing traditional communal meals, and snaring the odd rabbit. No doubt this will add much to the historical significance of the event.

The return trip is tentatively scheduled to begin on July 23, 1985 but will follow a different route. On the way home the wagon trek will travel through Duck lake, Shellbrook, Shell Lake, Spiritwood, Glaslyn, Meadow Lake and then back to Green Lake.

Photographs as well as a written and recorded commentary will be maintained over the course of the trip, and put together as a small remembrance publication for dissemination to interested individuals and organizations. □

address to the assembly.

The conference was held at the Sheraton Cavalier in Saskatoon March 21 and 22. Delegates represented all of AMNSIS's Locals, providing well balanced participation. The delegates indicated they were impressed with how well organized the conference was and were already looking forward to next year's event. □

con't from page 10

much closer than previously thought," Sinclair stated. According to Sinclair, Dumont will be the drawing board, structurizing and assisting in implementing the self-government concept.

"Control of our own lives means control of our resources and control of all our finances," Sinclair said.

"It's better to have total control of a small sum of money, than to have no control of a large sum of money," he added.

Sinclair concluded with more congratulating and expressing his sincere pride in Dumont, with their ongoing success in developing and promoting education in Saskatchewan's Metis communities. A long round of applause followed his



# ASSEMBLY WELL ORGANIZED

by Larry Laliberte

Saskatoon-Well organized and informative best describes the recent Gabriel Dumont Institute of Native Studies and Applied Research's second annual assembly held in Saskatoon on March 21-22.

The meetings began as Marie Favel recited a recently written prayer by M. Parenteau of Wakaw, Saskatchewan entitled Great Spirit which was written in response to a request made at the recent Prince Albert meeting of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). A respected Native elder, Dan Pelletier Sr. also offered a Cree Prayer and this seemed to set the grass roots atmosphere for the following meetings which would be necessary if full co-operation by all delegates was to be expected.

Jim Durocher, AMNSIS Provincial Treasurer and Chairman of the conference gave a warm welcome to the delegates and reminded the assembly that the education conference was only two days long so all questions from the floor should be brief and to the point. Durocher addressed the assembly in English and Cree and this was evidently greatly appreciated by the older delegates as they understood the Cree language more fully.

The delegates were then informed of the successes of ongoing programs and introduced to the most recent ones, such as the securing of Phase III of the Saskatchewan Training for Employment Program (STEP), which will see a new Native Social Worker Program delivered out of Ile a la Crosse. This latest program now brings a total of New Breed/April/1985

eleven training courses offered by the Gabriel Dumont Institute. Seven out of AMNSIS's eleven jurisdictions are now delivering training programs.

Larry Beatty, a delegate from Deschambault Lake questioned why it seemed Ile a la Crosse was receiving most of the training programs and none were being delivered in his area. Jim Favel, Area Director for Northern Region III, replied saying his Area lobbied the hardest and the longest, and on a few occasions stayed up into the wee hours of the morning preparing his proposals. Vital Morin, delegate for Northern Region III, added that although the program is delivered out of Ile a la Crosse, they will consider all applicants regardless of what area they're from. "We have an open door policy, we just make sure we don't accept too many applicants from one area," Morin said.

The entire STEP package came in three phases, they are as follows; Phase I; Recreation Technology delivered out of Regina, Human Resource Development Program (HRDP) delivered out of Ile a la Crosse and Lloydminster. Phase II; includes the Child Care Worker Program delivered out of Saskatoon, and Buffalo Narrows, the Farm Machinery Mechanic Program out of Melfort, Radio and Television Electronics in Esterhazy, and Business Administration out of Fort Qu'Appelle. Phase III includes only the one program, Native Social Worker out of Ile a la Crosse.

Funds for the STEP package were received from the National Training Act administered by the

Department of Manpower and Immigration and by the Provincial Department of Advanced Education and Manpower.

The Gabriel Dumont Institute student population now exceeds 235 students, this figure includes the Saskatchewan Urban Native Teachers Education Program (SUNTEP). Delegates were told that these training programs now in place are the result of intensive studies conducted by the Institute and the various areas in determining the future job market.

Bernice Hammersmith, SUNTEP delegate aired some concerns on behalf of the SUNTEP students. She asked why students no longer receive start-up allowances that were available when the program began. Students would like relocation expenses when required to relocate. Students would like the Institute to assist them in acquiring suitable housing when they relocate. Students would like to see a follow-up program put in place for those who graduate, for many are concerned as to what will happen to them after they complete the program. Students are experiencing financial difficulties and would like the Institute to address that problem as well. Last but not least, the students feel the Dumont board favors the staff over them and asked if this was true. They were told that they (the students) were "second to none" and because of the ongoing activities of the Institute, at times it may seem not enough time was being spent with them. As far as the other concerns go, they were asked

## DUTCHEK ON HOTSEAT AGAIN!!!

by Jean-Paul Claude

**Saskatoon**—The most stimulating discussion during the recent two day annual assembly of the Gabriel Dumont Institute occurred during the second day of meetings. At that time, Sid Dutchek, Saskatchewan Minister responsible for the Indian and Native Affairs Secretariat, addressed the assembly who took full advantage of the fact that he was actually there. Lately Dutchek has not been appearing very regularly at Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) functions where he has been expected.

After a brief introductory address the floor was opened to questions and comments. There was an immediate flurry of activity towards the four microphones set up about the room.

The first to address the minister was Nap LaFontaine, area director for AMNSIS Eastern Region III. LaFontaine, asked about the progress being made on returning the Lebrét Metis Farm to its rightful owners - the Metis people of the Southern

Qu'Appelle Valley area. Dutchek said he had told LaFontaine on a previous occasion the situation would be dealt with in two or three months and he needed that time to effect a solution to this extremely sensitive problem.

LaFontaine was far from satisfied with this response saying he had complied with the minister's directions over and over again and not a hint of a solution had ever been delivered. "He said he would take it to cabinet and support our efforts. Nothing happened! He said to submit proposals. We covered his desk with proposals and still nothing happened. Yes, he fixed the problem! Well, at least now we really know where he stands of these issues," LaFontaine concluded.

One of the more sensitive problem areas was raised by Alvin Campeau, area director for AMNSIS Eastern Region I. Campeau commented on training dollars and opportunities that had originally been earmarked for Native trainees through the provincial community college programs. He said Native people are not getting the training dollars promised and, to a large de-

gree, those positions are being occupied by Non-Native people.

Dutchek responded saying he has seen figures indicating 12 per cent more Native students are being trained now than ever before. If such is not the case somebody would have to indicate to him where the discrepancy in these figures was occurring, he told the assembly.

Dutchek said the Saskatchewan government was prepared to support an enumeration process AMNSIS would be initiating. He added that neither him nor his Conservative party is opposed to entrenchment of Native rights but they needed to know precisely what was being entrenched prior to offering their full support. "None of the parties truly understands entrenchment," he said. "We want solutions as much as the Native people do. Real solutions though; not merely some form of symbolism which would not provide a permanent solution for anyone."

Jim Sinclair, President of AMNSIS, then rose to address Mr. Dutchek's comments. He said he was disappointed in the provincial

*con't on page 30*

## Apply Now

At Wascana Institute, students are being accepted into training programs each month depending on the availability of spaces. **Competency Based Programs** do not follow the traditional September to June cycle.

**Don't Wait Until Fall!** If you are interested in any of the programs listed below, **apply now.**

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# Batoche 1985

by Arlo Yuzicapi  
Mary Morin

Batoche Centenary Committee

Mary Morin, BCC Fundraiser, is still hard at work, ensuring we have enough money to make everything a success this year at Batoche. Donations or fund-raising activities through the locals are still being encouraged and welcomed. If locals plan to come to make profits this summer, please address all applications to Tim Low at AMNSIS head office or call him at 1-800-776-5625. Remember, only one profit-making venture per local. Prior to Batoche Days, parts of the land will be rented out to several groups, the French Cultural society and Retread Motorcycle club have agreed to pay a tidy rental sum to BCC and have promised to take very good care of the land on the weekends they're using them.

By the time this gets to print, the Commemoration Committee will have kicked off the Centennial year with a service at Duck Lake to honor the Metis fighters who lost their lives at the battle on March 26th, 1885. A number of activities were planned including a wreath laying ceremony with a Metis Honor Guard in attendance. If all goes well, the same format will be used at Fish Creek on April 24th.

The Fish Creek Battle was where Dumont and 130 Metis soldiers surprised Middleton's Camp at four in

the morning. Armed with only muzzle-loaders, they surrounded close to a thousand (1,000) soldiers and managed to keep them at bay for over 12 hours. Despite Middleton's sophisticated Gatling gun and cannons, the Metis used fire and smoke to confuse a troop trained for traditional fighting strategy, not a group of wild buffalo hunters. Although only seven of Middleton's men were killed, over 40 were wounded. The Metis lost four and two were hurt. Something to celebrate on April 24th. Further details will be finalized after the First Ministers Conference, so if you're interested in attending, please phone Keith Mayberry at the Prince Albert AMNSIS office (1-306-764-9532).

At a March 15th BCC all-committee meeting, considerable debate was conducted on whether or not to have a pow wow at this summer's festivities. Thus far, no co-ordina-

tor has stepped forward to volunteer as the fundraising duty involves quite a commitment.

We must bear in mind that Metis also have an Indian heritage and before government intervention, the Indians were involved equally in the Resistance. Indians died at the various battles, and many were either incarcerated or executed because of their involvement. The BCC is still hoping we can locate someone to put on an Indian celebration. If there is someone out there who feels he or she could help in any way, please phone Mary Morin as soon as possible before we have to cancel commemorating one half of our heritage.

Next month, I should have the final agenda for the official land opening at Batoche. The ceremony, held in conjunction with the commemoration of the Battle of Batoche on May 12th, is hoped to be the kick-off for the summer season. As you may already know, the Metis people have now received title to the 90 acres we have been wanting forever. We're planning an entirely different kind of ribbon cutting ceremony so if you're not busy on May 12th and if there's no raging blizzard, please join the BCC in Batoche. Stay tuned for details coming in May's issue. Till then... □

## NATIONAL CAMPAIGN

### Phase I

Last year, January/February 1984, letters of appeal were sent to the top 500 corporations across Canada, as well as Regina, Prince Albert, and Saskatoon businesses, as well as letter to foundations.

The response was not overwhelming! Phase I of the fundraising campaign received \$22,989.54 in contributions and pledges. The focus of the fundraising campaign was changed from all the events/activities at Batoche to purchase of the land, only. Following are the list of individuals, businesses, and organizations that have contributed to the purchase of land at Batoche. The list can be longer, but only with your help.

### CORPORATIONS & BUSINESSES

INDAL LIMITED, Weston, Ontario  
SASKATCHEWAN WHEAT POOL, Regina, Sask.  
PHILLIPS CABLES LTD., Brockville, Ontario  
KRAFT LIMITED, Montreal, Quebec  
KANESATAKE INDIAN ARTS & CRAFTS, Oka, Quebec  
BOMAC CONSTRUCTION, Saskatoon, Sask.  
ARTHUR ROSE LIMITED, Saskatoon, Sask.  
SASK-OIL, Regina, Sask.  
ENS-TOYOTA LIMITED, Saskatoon, Sask.  
DODGE CITY AUTO, Saskatoon, Sask.  
A. K. A. GALLERY, Saskatoon, Sask.  
DANIELS ENGINEERING LTD., Saskatoon, Sask.  
ESSO RESOURCES CANADA, Winnipeg, Man.

### PLEDGE/DONATION

100.00	CAMPBELL WEST LIMITED	100.00
250.00	CANADIAN PACIFIC LIMITED	8,000.00
200.00	LANOVAZ IGA, Duck Lake, Sask.	115.00
250.00	R.B. GROCERY & FRESH MEATS, Duck Lake, Sask.	115.00
40.00	ROSTHERN VALLEY SERVICE LTD., Rosthern, Sask.	100.00
100.00	ROSTHERN ESSO (184), Rosthern	115.00
25.00	PIONEER CAFE, Duck Lake	115.00
500.00	TELGLOBAL CANADA	250.00
50.00	SASK. MOTOR CLUB TRAVEL AGENCY	100.00
50.00	LANOVAZ HARDWARE, Duck Lake, Sask.	115.00
20.00	ESSO BULK SALES AND SERVICE & DUCK LAKE BILLIARDS	115.00
100.00	WEIGL EDUCATIONAL PUBLISHERS	25.00
500.00	VIA RAIL CANADA INC.	100.00

### Phase II

This January/February/March, letters of appeal went, again, to the top 500 corporations across Canada, as well as letters of appeal to miscellaneous corporations and the foundations. The focus, again, was purchase of land at Batoche.

Since, this is the second fundraising letter, corporations should now realize that we are serious about the purchase of land at Batoche and the events for 1985. Hopefully, this will bring out a better response than the first phase of the campaign. Following is a pledge form. Fill it out to help the Metis get their land!!

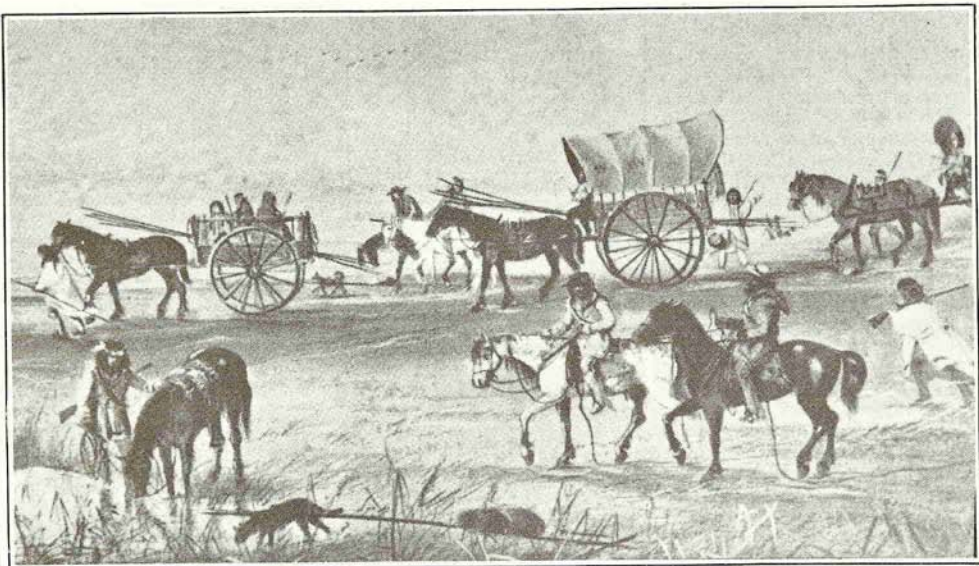


PHOTO CREDIT-PUBLIC ARCHIVES OF CANADA

# THE STRUGGLE AGAINST BRITISH COLONIALISM AND IMPERIALISM

1821

by Ron Bourgeault

1870

Throughout the 1860's the whole political structure of the Red River was crumbling. Summer after summer the voyageurs were striking for better working conditions, jobs and wages. There was open agitation against company colonial rule coming from James Ross, the landowners (Metis and Selkirk settlers), and Orangist merchants. Each were opposed for their own class interests. No longer was the company able to effectively govern.

At the same time there was no leadership within the Red River that had a strong and wide enough base that could draw all political factions together, oppose the regime and establish what was necessary.

## **The confederation of the eastern colonies in 1867 and the build up to the democratic revolution**

In the Red River there were political tensions waiting to see what would happen to Rupert's Land. It was known that the transfer of Rupert's land was going to take place, but there were no guarantees what the political relationship would be of the colony to the rest of Canada.

Page 20

For the transplanted Ontario merchants the transfer was no problem. Their class interests would automatically be taken care of. As merchants from upper Canada (Ontario), they were nationally part of Canada and its expansion, and as such they still maintained political and economic ties to the east. Their political and economic interests of the future were to be taken care of by the expanding banking and industrial capitalists. What they were to become, and they knew it, were the new colonialists.

These Orangist merchants and the likes of them to come were soon to become the new ruling middle class of the Red River. What they were opposed to was any continuation of the power and monopoly of the Hudson's Bay Company, which they saw as being opposed to their interests.

In the case of the radical liberal makes Ross and the landowners, there were no guarantees that they would retain any ownership of their lands. The medium and large landowners throughout the 1860's had been agitating to sell their grains to the open capitalist marketplace where the prices would be higher, instead of the monopoly

New Breed/April/1985

ly of the company where the prices were controlled. Since the company held ultimate title to their lands, the transfer of the territory did not mean they would be allowed ownership of their lands. Politically, Ross saw the question of both title to lands and democratic government as being acquired through territorial relationship with the rest of Canada.

Confederation to Ross meant increased settlement of the west, access to markets for grain and the growth of industry from investment. Above all else it meant the end of the Hudson's Bay Company monopoly over commerce and the fur trade, which he saw as keeping the people backward. Access to capitalism meant advancement. Ross was not prepared politically to go beyond his immediate class interests and engage in a major confrontation with the new order that was unfolding. As a liberal, Ross was more interested in reform than real change. Nevertheless, throughout the 1860's Ross's agitation against the Company was perceived as being a political threat, as the colonial governor in the Red River reported to London on Ross's activities.

*Mr. James Ross the Editor (of the Nor'Wester) exaggerates, and is endeavouring to write the people up to dissatisfaction for his own purposes, and I do not believe that generally they are so anxious as he represents for a change of Government. I would strongly urge the Governor and Committee to press on a settlement with the Home Government for a transfer of the colony as quickly as the interests of the Company will allow, as it is very difficult to say what may happen here, as many besides Mr. James Ross may endeavour to cause difficulties in the expectation that they will benefit themselves.*<sup>1</sup>

Ross was not able to bring the orangist merchants under his political influence. They in turn were not willing to make any strong political alliances or adhere to his leadership. Ross's class base was restricted to the medium and large landowners. He was not reflecting the interests and conditions of the poorer Metis middle class, the small landowners and Red River cartowners, and the mass of the population labourers, voyageurs and buffalo hunters.

The poorer middle and working class had no direct political expression and leadership that would protect their class interests. For them as small landowners and squatters, the transfer provided no guarantees they would be able as well to retain their lands. Just as important, however, the coming of eastern Canadian capitalism backed by British interests, in the form of banker and railroads, meant the cartowners would be put out of business. There was absolutely no protection for them.

For the workers the new transportation system meant that less labour would be required to run its operation. Already during the 1860's the company was experimenting with steam boats on the main rivers, which would put massive numbers of Metis workers out of work.

Throughout the 1860's the Metis voyageurs increased their intensity of strikes. In the summers of 1867, 1868 and 1869, the Metis voyageurs engaged in heavy work shutdowns. The colonial Governor in the Red River reports to London on the severity of these strikes,

*"I regret also to inform you that a portion of the crews of New Breed/April/1985*

*the first Brigade of the Portage La Loche Boats, consisting of 8 boats, mutinied at Norway House and would not proceed on their voyage to York Factory with their cargoes of McKenzie River Returns. It was then feared that the second brigade of the Portage La Loche Boats, consisting of 7 boats, which was behind, would on arrival at Norway House likewise mutiny and come here."*<sup>2</sup>

It was there poorer, middle class cartowners and free traders, together with the buffalo hunters and voyageurs who were economically suffering the most because of the colonial exploitation. The cartowners and free traders were set up by the company after the free trade struggles of the 1840's in an attempt to co-opt the middle class and make a feeble attempt to hide the unemployment as well. The buffalo hunters and voyageurs were the cheap labour that made the fur trade pay big profits to the company. Now they were on the verge of being dumped with no guarantees for the future.

In the fall of 1867 and winter of 1868 agitation against Hudson's Bay Company rule started to occur at the settlement of Portage La Prairie to the west of Red River. Portage La Prairie, was established up the Assiniboine River somewhat earlier by a Rev. Cockran and was made up of Red River settlers who were dissatisfied with

***The poorer middle and working class had no direct political expression and leadership that would protect their class interest***

the Company's policies. During the 1860's they were joined by settlers from Upper Canada (Ontario). It was these anglo-settlers from Upper Canada who joined forces with the orangist merchants in the Red River, that started the agitation against the Company. In the winter of 1868 a petition came out of Portage La Prairie addressed to the British Foreign Office calling for the election of a democratic government. In the words of Thomas Spence the main organizer of the agitation the petition read:

*"As President elect by the people of the newly organized Government and Council of Manitoba in British Territory, I have the dutiful honour to laying before your Lordships for the consideration of Her most Gracious Majesty our Beloved Queen, the circumstances attending the creation of this self supporting Petty Government in this isolated position of Her Majesty's Dominions, and as Loyal British subjects we humbly and sincerely trust that Her Most Gracious Majesty and Her Advisors will be pleased forthwith to give this Government favourable recognition, it being simple our aim to develop our resources, improve the condition of the people, and generally advance and preserve British interests in this rising Far West."*<sup>3</sup>

Spence and his lot in Portage La Prairie, although opposed to Company rule, were still loyal to British interests and to an expanding Canada. The British response, through the Company, was to co-opt Spence by extending the authority of the Council of Assiniboia to include Portage La Prairie and appointing a settler to the Council. As a matter of fact the same move was made to co-opt James Ross and his centerist movement, by giving him a position on the council. These two dissident political movements were given petty representation in order to bide time and maintain government rule. True to being a liberal, Ross believed he could influence the process if he accepted a petty position of political power.

Nevertheless, agitation continued to occur from the more reactionary elements of the Upper Canadian settlers and merchants who continued to attack the Company's authority. Their opposition was directed against the Council of Assiniboia for being unrepresentative, resulting in their making continued demands for a democratic government that would serve their class interests. The merchants were opposed to the Company levying an importation tax on their goods. As sinister as their demands for democracy was, they knew their interests would ultimately be taken care of in political union with Canada.

The internal political differences and mass opposition to the Company's government became so strong that virtual anarchy was setting in. All classes within Assiniboia were opposed to the Hudson's Bay Company colonial rule. Yet their differences were so great that nothing could bring them together in a unified position. In the winter of 1868 the political situation was becoming so unstable that the colonial governor was prompted to write to London.

*"...a strong desire on the part of the Settlers for a Government in which they would have some voice and a Governor unconnected with the Company, has shown itself. So strong is this feeling that anyone inclined to take advantage of it for his own purposes can make trouble under our present circumstances. The subject is one well worthy of consideration but in my opinion no Government here, however popular, would be effective in every emergency unless supported by troops, and I have little doubt that popular disorders would be more frequent under it than even at present. But, whatever, Government may be decided on, I have no hesitation in saying that matters cannot remain as they are without disorder spreading through the country, and that in my opinion the Company's interest as well as that of the colony would be best secured by the establishment of a strong and just Government here and that by the want of it both must suffer."*<sup>4</sup>

With the return of Riel in 1868 there emerged a more radical democratic wing. Riel was aware of both the interests and strategy lying behind the confederation of the British colonies. While in Quebec, Riel was influenced somewhat by its politics, of which a radical movement was opposing the British colonial strategy, considering confederation as being the reorganization of British colonialism. On his return to the Red River, Riel worked over the summer with the Red River carts that transported between the Red River and St. Paul.

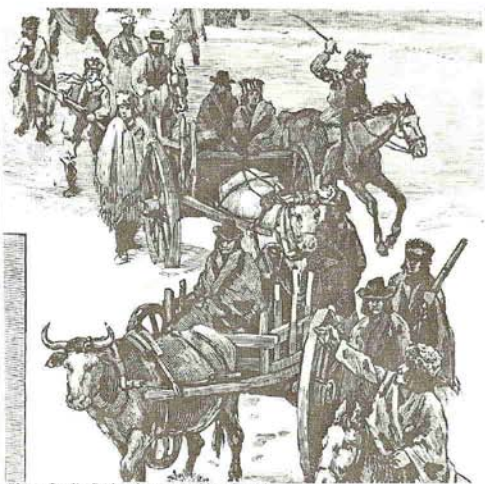


Photo Credit, Saskatchewan Archives Board

To the extent of his political influence Riel set about organizing within the Red River. Armed with a political program of democratic government for the masses, Riel and other radical liberal intellectuals set out to develop a base within the mass of the population. That base consisted of the voyageurs, buffalo hunters and poor middle class cartowners and traders, who were most exploited by the colonialism.

The political struggle was now completely formed within the Red River, between a right wing, centre and left wing with Riel and his base on the left. All of which were opposed to the monopoly of the Company and any likely domination it might exert in the future. However, not all were opposed to the interests of Britain and Anglo-Canada in their capitalist strategy for Rupert's Land.

As we have already seen, the Canadian merchants together with James Ross and the larger landowners, although their were profound differences between them, saw their interests as ultimately lying within the expansion of Canada. It was only Riel that was really opposed to the whole expansionist policy. In fact these fundamental political differences were to express themselves between Riel and James Ross over what direction to follow. With Riel in political opposition the national class struggle was on.

## THE DEMOCRATIC REVOLUTION

Conventional history likes us to believe that the "disturbances" of 1869-70 were a rebellion by a simple people led by an ego-maniac, who were concerned with whether or not they could just retain title to their lands and preserve an old way of life. This history is intentionally portrayed in this manner for no other reason than to justify the oppression that has occurred as being necessary in order that a free and democratic society could take form. This attitude is based upon the belief of the manifest destiny of European capitalist civilization. It is only the Europeans, in this case the Anglo-Canadians



and British, that were capable of developing themselves economically and politically and it was their duty to impart this to the lesser non-European peoples. Riel was seen as standing in the way of civilization never mind its ultimate expression, Anglo-capitalism.

What I suggest is that there was something else more profound going on that has serious implications for today. It was an attempt to transform society.

What was the fundamental difference between Ross and Riel that determined which direction to take? Basically, Ross believed that negotiated change and new relationships could be established working within the process; that process being, becoming part of Canada through annexation. Riel saw it much different. He saw that all the mechanisms of British colonialism, the Council of Assiniboia, and all other forms of domination, both political and economic, were useless and oppressive. If annexation to Canada as a territory was allowed without guarantees of political power, then the colonialism under which they had lived for so long would be recreated against them. They saw the process of confederation that was unfolding at that time as being a continuation of the same colonial process that had been ongoing since the 1820's.

***Armed with a political program of democratic government for the masses. Riel and other radical liberal intellectuals set out to develop within the mass of the population.***

If the people were ever to have democratic rights and liberties, to be able to develop themselves economically, politically and socially, then there had to be a separation from that process of colonialism and foreign exploitation. There had to be a strategy of decolonization, a stage of transition from the old society to the new. For that separation and decolonization to occur, there had to be the creation of an independent state. A state that would take control of the resources and the land and develop them in relation to the people.

Since Assiniboia was being incorporated through the new colonial process into Canada, then the resistance to that process had to declare Assiniboia to be independent. This was the only way in which the national liberation, class struggle, could be realized. Therein lies the fundamental difference between Riel and Ross, reform through collaboration, or change through independence and the transformation of society.

What was at the heart of the colonial process, which was going on for so many years, that required such a fundamental break if the people were to advance themselves? The move by Riel to create an independent state is what immediately placed him at odds with Ottawa and London and the interests they were serving.

The society that emerged in the Red River and throughout Rupert's land for that matter under British colonialism, from 1800 onward, was neither fully national or capitalist. As a colonial society it was neither nationally independent, nor did it have a developed capitalist economy like that of Britain or what was taking place in the eastern colonies. In fact, it was quite under developed, and grossly exploited for its wealth by Britain. The class struggles that occurred largely led by the Metis middle class, were an anti-colonial struggle to establish independent capitalism at the same time as a struggle for national independence. In short the class struggle was bound up with the national struggle.

The form of capitalism that took shape was imposed from the outside by economic domination. The domination that took place was responsible for creating class and racial divisions. What took place in the fur trade in Rupert's Land was similar to other areas of Central and South America. We have seen in the past the similarity with what took place in Guatemala under the Spaniards.

*The economic domination, the lasting essence of the Conquest and the lasting cause of the subordination of the conquered, continued to operate, making it, a peculiar aspect of oppression. The children of these unions, the original half-breeds, were what they were - workers without patrimony tossed out in search of middle-level occupations or completely unskilled ones. Individuals without inherited property, or authority, or servants, had to make themselves useful, in order to survive. The need for free workers (wage labour) acted as a mold into which the human stream of half-breeds was poured.*<sup>5</sup>

The class and political alliances which took shape that allowed the system to occur were not internal as if the country was politically and economically independent, but rather they were alliances that extended to Britain; they were colonial relations.

Assiniboia and the administration of Rupert's Land was not a complete national state, it was a colonial form of administration primarily run from England; that did not serve the mass of the people, but only to maintain the Hudson's Bay Company and British colonial interests. If there was to be any form of national independence, then Riel had to separate the people from this whole situation.

The process of decolonization was to form a provisional government, separate from previous colonial administration and declare independence from all foreign political influence and control. For this to happen Riel overthrew the Council of Assiniboia and established his provisional government. We see how the Company's authorities anticipated this was to happen when the Governor reported in July, 1869 to London.

*"I regret to say that there is at present considerable excitement in the Settlement apparently caused by the proposed arrangement for the transfer of the country to Canada. It is also said that the party among the Half-Breeds mean formally to claim the amount (300,000 pounds) (from) the Canadian Government which it was proposed should be paid to the Company for the cession of the Company's rights, in addition to this they are to seize the Government of the country."*<sup>6</sup>

# News Briefs

## NORTH WEST

### CENTENNIAL HISTORIC SITES GUIDE PRINTED

Regina-Tourism and Small Business Minister Jack Klein recently released copies of the Saskatchewan Guide to Historic Parks of the North West Rebellion, commissioned by the North West Centennial Advisory Committee to complement increased tourist activity expected in the north west region of the Province this year.

The 76-page guide book, written by well-known Saskatoon travel writers, Arlene and Robin Karpan, contains maps, photographs, locational information and brief histories of each historic site.

A total of 50,000 copies of the guide book have been printed and will be distributed free of charge through the normal channels of Saskatchewan Tourism and Small Business.

They will also be available at special North West Centennial events throughout the year, including the Cut Knife Hill Commemorations, May 2; the 1885 and Beyond conference in Saskatoon, May 3 and 4; Ba-toche Days, May 11 and 12; Fort Battleford, May 26; Founders Day in Prince Albert, June 15; and Fort Pitt, July 9 and 10.

"This will be a very helpful guide, not only in terms of providing information, but in helping people better understand the complex events of 1885," Klein said. □

## ELK RELEASED AT

### LOON LAKE

Regina-In addition to the 39 elk released at Fishing Lakes in Nipawan Provincial Park earlier this winter, 31 more were turned loose in the Bronson Provincial Forest near Loon Lake March 8, 1985, by Saskatchewan Parks and Renewable Resources (SPRR).

The release consisted of nine cows, three female calves, three male calves and 16 bulls. These were

also live-trapped at Elk Island National Park, east of Edmonton.

This is part of a continuing program to reintroduce elk to historically common locations in the province, Randy Sequin, SPRR wildlife biologist, said.

Department staff view the Fishing Lakes release as an unqualified success, with the animals remaining in the area and gradually weaning themselves from feed supplies to native forage. Biologists anticipate the Loon Lake release will be a comparable success. □

## \$5,500 NORTH WEST

### CENTENNIAL GRANT

#### FOR DUNLOP

#### ART GALLERY

Regina-Rick Folk, minister responsible for Saskatchewan Heritage 1985, recently announced that a North West Centennial grant of \$5,500 has been approved to assist the Dunlop Art Gallery to mount a premiere exhibition of oil pastels on the life and times of Louis Riel, to be held in the Central Library from June 29 to August 3.

The exhibit will include up to 50 works by noted prairie artist Jeff Funnell, each accompanied by a narrative text. Many of the incidents depicted are directly based on passages from Riel's diary. A display of archival and Metis cultural artifacts and several education programs are planned in conjunction with the exhibition. A catalogue including a reproduction of the drawings will be published as a permanent record of the exhibition. It will also be exhibited at the Sherwood Village Branch Library from August 24 to September 29 and the Glen Elm Branch from October 5 to November 10.

Curator and director of the Dunlop Art Gallery, Peter White, said that the combination of Funnell's lively, highly animated style and text will offer visitors to the gallery an unusually vivid and stimulating ac-

count of Riel's life.

Funnell, who currently is a professor of fine arts at the University of Manitoba and who has exhibited in a variety of media since 1970, developed an interest in Riel as someone with a tremendous impact on Western Canada. □

## SASKATCHEWAN

### YOUTH YEAR

#### GRANTS ANNOUNCED

Regina-Rick Folk, minister responsible for Saskatchewan Heritage 1985 recently announced four more provincial youth conference organizers have received or will be receiving a total of \$16,341 in Youth Year grants.

The United Nations Association in Canada, Saskatoon branch, received a \$4,500 grant for a Youth Spring Conference that was held in March. Both youth and adults participated in sessions that challenged youth to take on the role of promoting sensible solutions to world problems.

The Pathfinders of the Girl Guides of Saskatchewan will receive a \$5,000 Youth Year grant for a three-day Provincial Pathfinders' Conference April 9 to 11 in Weyburn, focusing on the 75th anniversary of the Guide movement in Canada.

The University of Saskatchewan Ukrainian Students Club received a \$5,000 Youth Year grant to help cover the costs of a leadership conference of Saskatchewan Ukrainian youth which was held in February in Saskatoon.

The Saskatchewan Action Committees Status of Women Youth Committee received a \$1,841 grant for a conference held at Fort San February, on issues facing young women in the work force.

"These conferences are precisely the kind of Youth Year activity we had hoped to encourage with Saskatchewan Youth Year grants," the minister concluded. □

## DIRKS ANNOUNCED PROVINCES YOUNG OFFENDERS PROGRAM AND FACILITIES

**Regina**-Social Services Minister Gordon Dirks recently announced a multi-million dollar program to meet Saskatchewan's responsibility under the new federal Young Offenders Act.

The Young Offenders Act requires that provinces implement a youth justice system for young people aged 12-17 years who commit offences under the federal criminal code.

Dirks said that \$3.5 million will be spent for the Saskatchewan Hospital complex in North Battleford creating 40 spaces for youth. \$2 million dollars will go toward renovations at Kilburn Hall Youth Centre in Saskatoon involving about 14 new spaces. The Paul Dojack Youth Centre in Regina which will include the addition of 62 spaces, \$6.2 million has been allocated to this project.

As well, a provincial community service order and restitution program will allow a judge to require a young person to undertake a supervised work assignment as an alternative to probation or a fine, to make monetary compensation for loss of or damage to property, according to a schedule set by the provincial youth court.

This act will also mean the introduction of open custody arrangements, which will be new to the 16 to 17 year-old group of offenders.

When totally implemented, the broad range of program initiatives announced will be cost-shared with the federal government. Saskatchewan's Social Services share of the operating cost under the Young Offenders Act will be about \$3 million per year.

Dirks said it will take about 2 years to fully implement all aspects of the Act. □

## LINGENFELTER QUESTIONS FEE INCREASES AT COMMUNITY PASTURES

**Regina**-The Mulroney government, through the Prairie Farm Rehabilitation Administration (PFRA), recently informed livestock producers that fees at its community pastures will rise by an average of 4 per cent, effective April 1. The Devine government's Lands Branch, which administers provincial community pastures, is expected to announce a similar increase in a few weeks.

"The Devine government is telling our schools, hospitals and municipalities to get along with the same level of funding as last year. Why should the Department of Agriculture be any different?" Lingenfelter asked.

"This kind of increase is completely unjustified. Why is the government charging producers more for feed which just isn't there?" Lingenfelter asked. "There certainly isn't 4 per cent more grass in these community pastures this spring! In fact, many producers will be required to truck in extra feed to make up for the lack of grass in many pastures."

"At the very least, the Mulroney and Devine governments should have frozen grazing fees for 1985," Lingenfelter concluded. □

## LIVESTOCK DROUGHT AID INCREASED

**Regina**-An additional \$3.5 million in aid is to be paid to livestock producers in Saskatchewan, federal Agriculture Minister John Wise and Saskatchewan Agriculture Minister Lorne Hepworth announced recently.

The additional funding is being made available under the terms of the federal-provincial Prairie Livestock Drought Assistance Program.

"The Drought Assistance Pro-

gram began in October, 1984, to help producers maintain their breeding herds after last summer's drought," Wise said. "The larger payout in Saskatchewan reflects the fact that feed supplies in a number of rural municipalities were more severely affected by the drought than first anticipated."

Payments under the program, which have been cost-shared equally by the federal and provincial government boards established in the three Prairie Provinces, will total more than \$60 million. Assistance paid in Saskatchewan will approach \$29.5 million.

Producers should contact their agricultural representative or rural municipality office for information on feed supplies and truckers listed on the Saskatchewan Agriculture Feed Listing Service. The Saskatchewan Feed Testing Laboratory in Saskatoon can also help by testing feed samples.

For further information on the Prairie Livestock Drought Assistance Program, contact the Drought Office in Regina, toll-free, at 1-800-667-5695. □

## CNIB RECEIVES GRANT

**Regina**-Educational support services to blind children in Saskatchewan will be continued through payment of a \$15,000 grant to the Saskatchewan Division of the Canadian National Institute for the Blind (CNIB).

Education Minister Pat Smith recently announced the grant will assist CNIB in offering vocational counselling and instruction on orientation and mobility. The former program involves counselling students on appropriate job placement or higher education after high school while the latter involves teaching students to use a long cane at school and in the community.

"Continued support for CNIB ensures these valuable services are available to blind school children in Saskatchewan," Smith said. □

# Outside The Province

## Native Children's Death Rate Assailed

Vancouver-Native children in Canada are dying at a rate 45 times the rate of non-Native children, a conference on Indian health has been told.

Saul Terry, president of the Union of British Columbia Indian Chiefs, told the conference this week that Health and Welfare Canada statistics show more than 45 per cent of Native deaths occur among children under the age of 4. The non-Native average is less than 1 per cent, he said.

Native youths are also six times more likely to commit suicide than non-Native teens.

"I couldn't believe it myself," he said in an interview. "I knew it was high, but this is bloody atrocious."

Mr. Terry said much of the blame lies with the poor economic conditions that exist on many B.C. Indian reserves. Many families live below the poverty line in substandard housing and often eat poorly, he said.

"The economy of the communities is non-existent, and if that collapses it can result in total impoverishment. It can cause illness and death in any society."

Other statistics indicated that four out of 10 Native people died violent deaths. Native people are also admitted to hospital twice as often as non-Native people.

The Native student dropout rate is between 80 and 85 per cent, and unemployment in some communities reaches 90 per cent.

"I think a lot of it has to be attributed to apathy," he said. "People feel useless and out of control...they feel they have nothing left to lose and seem to direct it inward."

Mr. Terry believes that many of the agencies set up to deal with the problems are inadequate. □

## Feds Cut Native Anti-trapping Tour

Yukon-The External Affairs Department has cancelled funding for a tour which would have seen 11 Native leaders tour eight European countries to try to stem opposition to Canadas' fur trapping industry.

The group, which has members from Greenland, Alaska and Canada were promised a grant of \$30,000 for the tour, but four days before it was scheduled to begin the government turned down the request. The government turned down the grant because it feels the anti-trapping campaign in Europe is relatively dormant and any tour that involves trapping, they fear, may stir-up a new wave of anti-trapping sentiment.

External Affairs spokesman, Dennis Browne, said the decision was made by the Minister of External Affairs, Joe Clark. Browne said that it would be like blowing on smouldering embers. He also pointed out that Clark felt it premature to send a delegation until the department finished developing a comprehensive strategy to address antifur campaigns as they arise.

Chairman of the Aboriginal Trappers Federation of Canada, Sterling Brass said he was disappointed because the importance of Aboriginal peoples getting Europeans to understand how important it is to their livelihood.

"We're the poorest people in the land and yet when we want to get up and represent ourselves, it seems like other people are happier to see us on welfare," he said.

"If they (the government), want to be fair, they should give us that opportunity," he added. □

## Native Groups Denounce Alberta's 'Legalized Theft'

Edmonton-Proposed legislation that would block Indians from re-

claiming ancient cultural treasures is nothing more than "legalized theft," Native groups say. The Alberta provincial Government introduced a bill recently to ensure that rare Indian and Inuit artifacts lent to Alberta, including those taken from Canada centuries ago, are not held up by any legal process. Bud Zip, Conservative member for Calgary Mountain View, said priceless Native Canadian artifacts from around the world will be on display at the 1988 Winter Olympics in Calgary. "We don't want Native groups saying it's part of Native culture and they want it here in Canada," he said. □

## Labour Minister Concedes Minority Record Under Par

Ottawa-Labor Minister William McKnight concedes that his department's record on employing minorities may leave room for improvement, but he has no apologies.

Mr. McKnight told the Commons committee studying the Labor Department's spending estimates for the next fiscal year that departmental officials have set internal goals to increase the proportion of female, Natives and handicapped employees by March, 1988.

There are only two Natives among the department's 850 employees, and Mr. Daniels said the department hopes to increase that number to nine over the next three years. The goal for employing disabled people is set at 32, compared with the current 13.

"The ideal is not apparent," Mr. McKnight said. But he argued it is difficult to bring about dramatic changes in such a small department because of the relatively low turnover of staff through attrition.

"I don't apologize. We're being realistic. I realize that even by releasing these figures we may draw criticism," Mr. McKnight concluded. □



## GARY FULTON: METIS MAGIC IN THE RING

*Gary we salute you. When the day comes for each of us, we'll meet you again in that ring of champions in the sky.*

by Jean-Paul Claude  
Larry Laliberte  
Janice Acoose-Pelletier

One seldom talks about the sport of boxing in Saskatchewan, without having the name Gary Fulton, who died in November of 1982, come to mind.

In recognition of Gary's accomplishments and contribution to that sport, the Saskatchewan boxing community organized the annual Buckskin Goves Boxing Tournament in the Spring of 1982. Gary's mother, Mary was presented with a beautifully engraved trophy which was dedicated to Gary's memory.

Gary's Metis heritage was reflected in the passionate though sometimes reckless manner, in which he lived his life. Gary lived every day to the fullest. His most



L-R Personal Trainer, Gary Fulton, Manager, Photo Credit-Iris Bear

memorable quality, next to his fun-loving attitude, was the pride and respect he maintained for his Native heritage, family and values, and traditions of his people.

Gary always appeared to be in training. The energy and dedication he put into his sport, was soon noticed by Mr. Coombs of Prince Albert. He recognized a winner in Gary at a very early age and eventually became his personal trainer.

Gary's formal training with Coombs began when he was eight years old. Their makeshift gym was set up in a church basement on the east end of Prince Albert, Saskatchewan. Gary's many friends were attracted to the sport and it wasn't long before a boxing club was established in that northern city.

Gary's early success led him out of his home ring and the Prince Albert Boxing Club. He soon became a favorite to the boxing fans in Alberta, British Columbia and the

other provinces. It wasn't long after, that "Gary Fulton! Gary Fulton!", became the favorite chant of many American boxing fans as well.

Boxing was the subject of Gary's proudest moments and he accepted with pride and honour the very special skills he was gifted with. He continually sought out methods of improving those skills with a degree of prideful respect that only one who has felt the sting of an eight ounce leather glove could understand.

As with all of us, Gary's interests began to broaden as he matured. For a short time this led him to pursue interests and activities outside the ring where he developed a number of life-long and loyal friends who were unfamiliar to the sport that Gary loved so much.

It wasn't long however, when he returned to the boxing ring that was so much a part of his life. When he returned he did so with a degree of



Fulton Triumphs Again, NB File Photo

enthusiasm and determination that was exciting to him and his fans alike. He seemed to possess an air about him; a freshness that reflected a degree of professional maturity that anyone who saw him in the ring recognized immediately.

Gary began to train his body mercilessly and it was almost as if he knew that the fight he was preparing for would be his last. When that fateful gong finally sounded, Gary entered the centre of the ring with an unmistakable and almost frightening look of insecurity. His opponent must have seen it and felt that he would be the one to dislodge the crown of this champion. It was a frightening moment. Then...suddenly...just as in all his former fights... the crowd began to chant his name. The arena was filled with the thunderous roar of, "GARY FULTON!!! GARY FULTON!!!". In that moment a miraculous transformation took place, as his winning spirit that had become so famous, once again shone in his eyes. That glow grew and grew until it became so much a part of the man, that it was the man.

Gary scored a TKO as he swung his glistening and tired body through the ropes and out onto the arena floor to greet the fans that were his. He emerged a winner; a champion in the last fight of his career and the last fight of his life.

The Buckskin Gloves Tournament; Gary's Tournament, is held each year to honour the memory of a man who knew how to turn defeat into true victory. Gary was a winner in everything he did and to everyone he knew. His name is remembered with the respect of all who met him, inside the ring as well as out. What he achieved in his short life, most spend a lifetime searching for unsuccessfully.

Gary's dark features were always emblazoned with a smile that was his, and his alone; a smile that always projected the warmth and sincerity that was and could only be....Gary. His friends insist that his most memorable quality was the rare loyalty that was extended to all his family and friends. He was after all, they say to this day, the best friend you could ever hope to have. □

## Book Review

by Sandy Greer

### Norval Morrisseau and the Emergence of the Image Makers

by Elizabeth McLuhan and Tom Hill  
Methuen Publications and the Art Gallery of Ontario, 118 pages \$18.95

### The Sound of the Drum: The Sacred Art of the Anishnabec

by Mary E. (Beth) Southcott  
Boston Mills Press, 222 pages \$24.95

**Norval Morrisseau and the Emergence of the Image Makers** by Elizabeth McLuhan and Tom Hill, and **The Sound of the Drum: The Sacred Art of the Anishnabec** by Mary E. (Beth) Southcott, provide the first critical frameworks for evaluating Anishnabec (Ojibwa/Cree) artists, more popularly known as Woodland. Both authors have worked diligently for many years to encourage these artists, and also to educate the public and the mainstream cultural institutions about the profound, distinctive qualities of Anishnabec art.

Tom Hill, Mohawk curator and artist, and Elizabeth McLuhan, non-Native scholar and curator of contemporary Native art, produced their book in conjunction with an exhibition they finally convinced the Art Gallery of Ontario to display in 1984. This exhibition included a retrospective body of work by Norval Morrisseau, as well as selected works by Daphne Odjig, Carl Ray, and younger artists such as Josh Kakegamic, Roy Thomas, Saul Williams and Blake Debassige.

Tom Hill refers to the acculturation process, from the first European contact, that almost annihilated the creative gifts of North America's first peoples, until the recent years of cultural renaissance, where Native artists have played a key role.

The ceremonial arts, which manifested the traditional religion and culture, received the most destructive blows from the missionaries and the government's assimilationist policy first enacted by the Indian

Act of 1874. One hundred years later, this prejudice reversed, in the "Eskimo arts co-operative movement" taken over by the government, who then destroyed items for the marketplace that did not reflect the required "primitiveness." This regrettable fate was the culmination of decades of a lack of respect for the individual craftsmanship and inherent traditional meaning in Native art. This integrity had deteriorated among many artists who catered to the white marketplace. For, the well-meaning efforts, of non-Native women's art and handicraft groups, to commercialize and preserve Native "crafts" and thereby the culture, had caused an evolution of styles far removed from the traditions of Native communities.

The "new art", highly controversial in the Christian Indian communities of the 1960's, explored

### This integrity had deteriorated among many artists who catered to the white marketplace.

connections to the indigenous, pre-Christian consciousness manifested in the Midewiwin scrolls and rock paintings. This art appealed to a Canadian public at that time who themselves were looking for an identity.

Hill outlines the steps Native artists took, during the '70's, to regain

control, and to honour, their own work. A first step was by an Indian "Group of Seven", who met at Daphne Odjig's Winnipeg studio, which produced art prints. Jackson Beardy, Alex Janvier, Eddy Cobi-ness, Carl Ray, Joseph Sanchez, and later, Norval Morrisseau participated. More recently, cultural centres and other Native-run groups have nurtured arts activities, despite "awesome politics," according to Hill.

By the elaborate insights McLuhan offers, regarding the pictographic style, she demonstrates the strong legacy given to the younger artists, who will continue to apply discipline and individual interpretations on the long road of self knowledge and cultural discovery ahead of them.

McLuhan credits Morrisseau as being the first Native artist to study his cultural roots, refine the pictographic style in a contemporary, visual manner, and who constantly renews his imagery through the struggles in his own life.

Beth Southcott, art teacher and art historian, expands on McLuhan's insights in **The Sound of the Drum**. She concentrates on the younger generation of Anishnabe artists, although she also refers to Morrisseau, Odjig and others, as the "Pioneers." Southcott suggests, in her choice of 25 biographies (selected from more than 70 Anishnabe artists identified in Ontario), a four-fold art historical framework; The Pioneers, the Northwestern Ontario style, the Variationists, and the artists of Manitoulin Island.

Southcott provides a detailed description, accompanied by simple drawings, of the Anishnabe iconography in the Midewiwin scrolls and rock paintings. She embraces a broader context than McLuhan, in her selection of artists, by pointing out how several do not follow the pictographic tradition, although traditional beliefs and concepts have greatly influenced them.

In their respective books, McLuhan and Southcott both acknowledge the limitations of their Western analysis of Anishnabe art. Southcott, however, cites her task as clarifying, particularly for non-Native minds, some aspects of Native culture. Furthermore, she gives us personal information about the

New Breed/April/1985

artists to show how they integrate their art with their lives. In her homage to the artists, Southcott also uses their own words about their values and feeling, particularly in the final chapter, where 'The Artists Have the Last Word.'

Leland Bell, for example, explains: "...to be an artist in this society is more than the sum total of life experiences. As a human being I am a mystic, a musician, a poet, a lover, a father. In all these things I am try-

**"...to be an artist  
in this society is  
more than the  
sum total of  
lifes experiences."**

ing to maintain that balance in myself. I think that is an important teaching, and it doesn't matter if you are Arawak, or Sioux or Anish-

nabe."

Both books fill one major gap about the current activities of Native Canadian artists. The authors illustrate how some art historians are seeking new strategies to more fully appreciate Native art, which in fact, is a key component of their revitalized cultures.

Southcott identifies pictographic art as traditionally circumpolar in distribution, being found among the hunter-gatherer peoples of Canada, Siberia, Norway, Sweden and Australia. McLuhan points out that: "Although contemporary Canadian Indian artists share no single style, they share the common purpose of reconstituting a holistic vision of the world."

Perhaps the living embodiment of primordial symbols in art forms, as individually rediscovered and interpreted for our times by the Anishnabec, can re-awaken in each of us a human consciousness related to the earth, with which we all were once endowed. □

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ies of soldiers who pillaged what little possessions had followed the Metis for generations from England and France. The Metis had scattered, with nothing behind but the burnt out shells of sod houses and a riverlot of land they had fought so hard to claim. Those that did not sell their scrip returned years later to find their lots confiscated through back taxes or simply claimed by an immigrant.

Those who chose to stay in the Duck Lake area suffered from racism, unemployment, and poverty that the rest of Saskatchewan only suffered through the Depression. Younger Metis are often told stories of their people being forced to live on road allowances and hunt rabbits to survive. Even today, substandard housing, baloney and kraft dinner do not seem that much different.

Although, the Association of Metis and Non-Status Indians of Saskatchewan has recently regained 90 acres of original Metis land at Batoche, the majority of Metis people are not land owners, a sad fact considering a lot of what is now the prairie provinces was once Metis and Indian territory.

One hundred years ago, starting at Duck Lake, the Metis were forced to take up arms against an unscrupulous government. Now, a century later, we are armed with education, lawyers and politicians to demand the same rights to education, meaningful employment, decent housing, and the right to the land which was acquired through either dubious means or outright seizure and theft. The Metis also demand the right to an economic base and the right to make these decisions ourselves as we did for centuries prior to the Resistance.

The battle still continues a hundred years later, with federal, provincial, municipal governments, and with misinformed Canadians who really believe what Canadian historians have told them about the "Uprising". Most depressing, and even more perhaps, is the fact that we are now battling among ourselves.

One of the most effective tools that Military and Government used to achieve their "victory" at Batoche was ensuring the Indians were

forced to stay on their reservations with the threat of starvation, while handing piecemeal rights to the white settlers. Both of these groups fully supported the Metis.

It is ironic the three groups wanted the same things, fair Western representation in Ottawa, the right to make their own decisions at home and to enjoy the rights of Eastern citizens. When the troops came en masse however, who was to meet them but a motley crew of poorly armed Metis.

Despite the overwhelming odds, the halfbreeds took them all on. I often imagine how the west would be now if they had all stuck together, a thought that should be kept in mind at the present as we are receiving a lot of money and government support to split up. As the Constitutional talks come closer, who is going to be the "Victor" this time while watching us fight amongst ourselves? I have a feeling the battles may well continue another century but what gives me hope is we've survived for centuries before and as long as there is a reason for us to get together whether for bannock and jiggling or to define what it is we want in a Constitution, the Metis will live on. □

### **New Born**

*I have entered the world...  
make room for me  
I want to be happy  
anywhere and everywhere  
I am hoping someone  
will be there to care*

*Shivering while my little body  
is being tossed and turned  
wondering, while crying for warmth  
I fear for what is near  
What is happening to me?*

*What is happening to me?  
What is to become of me?  
Will I be left alone  
in this cold dark world?*

*Will I have attention everyday?  
Oh, take care of me  
before I am taken away  
For a child is needed everywhere.*

**Rita Roy**

government's track record in respect to Aboriginal issues. "The Saskatchewan Government should be at the forefront in supporting the entrenchment of Aboriginal Rights," Sinclair said. "Instead, they are one of three provinces holding out and preventing entrenchment."

Sinclair reminded Dutchek that the battle being waged at the constitutional table is not one that Canada's Native people take lightly and the only acceptable outcome will be one which allows these people to be accountable to themselves and their leaders. "Our people's culture and rights have never been recognized," Sinclair concluded, "but I will tell you here and now that we will never stop fighting until such is the case. I want to tell your government that every person in this room has a right to self-determination and I will not rest until each and every Native person in this province has those rights entrenched and protected in constitutional form."

The recent cancelled Northern Food Subsidy program was questioned by Bill Daniels, newly elected AMNSIS Area Director. Dutchek responded saying it had been indicated to him that the Food Subsidy Program was originally intended to assist only those Northern people who required the help, and such was no longer the case. Dutchek, referring to some unknown Non-Native Oil outrigger, stated that the cut program would present a hardship to him. Dutchek seemed to indicate the program was discontinued because of this isolated case and all Northern Native residents would have to suffer ultra high food costs until the government could devise a way to prevent this obscure Non-Native worker from unjustly benefiting from the program.

Concern of trappers, rice growers and Native women were also discussed. The entire discussion period was peppered with emotional responses and orderly criticisms by nearly everyone.

Dutchek concluded by saying he was genuinely concerned with all issues introduced and would be attempting to work together with Native people to come up with solutions which would best serve everyone concerned. □



# Sportsman's Puzzle by Sharon Hildebrandt

All the words in this list are hidden in this puzzle. They may be forward or backward, vertical, horizontal or diagonal. Some letters may be used more than once, but seven (7) letters will remain unused and may be unscrambled to form a word meaning, "The Deer of the North."

aim	muley
Alberta	muzzle
altitude	nature
antler	open
bolt	permit
bore	pistol
call	pump
cartridge	quarry
deer	rabbit
doe	rain
far	range
fast	repeater
field	report
firearm	rifle
forest	safe
fox	season
game	snow
grizzly	sportsman
guide	stalk
hibernate	tag
hunter	target
lake	tent
lead	terrain
load	tip
lock	trail
lug	trapper
magazine	trophy
map	whitetail
moose	winter

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L I A T E T I H W I N T E R F
L E K C O L U N A L B E R T A
A R L O F F I E L D L A S R S
C U A M I A P A M F O R E S T
A T T A R G E T I A L E A D H
R A S R E P O R T A G P S L I
T N E K A L T I T U D E O B B
R T C G R I Z Z L Y R A N G E
I L P U M P L Z Q I D T X U R
D E E R R E T N U H T E O I N
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E P I S T O L T R O P H Y E T
R A I N A M S T R O P S A F E
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Solution for puzzle will appear in the May edition of *New Breed*



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During that September, 1869, a strike of voyageurs at Norway House paralysed the commerce of the Company. In November Riel assumed armed control of the Government in the form of a coup d'etat. In December a list of democratic rights were issued for all citizens. Also in December 1869 Riel, on behalf of the provisional government, approached the deposed colonial governor William Mactavish for aid. As the Governor reported to the Company in London,

*"I regret very much to have to inform you that, within the last few days, matters here have assumed a worse appearance than they had previously worn. On the evening of the 17th, instant Louis Riel, the apparent leader of the malcontents, came to me, and after going over what they had done, informed me that, his party were determined to proceed in the course they had taken, and that to do so money was a necessity, after some discussion and unwillingness to come to the worst, they left me, fully satisfied I would not make the loan. Before leaving, however, Riel made a threatening speech, informing me the Company had abused and kept down the half breeds, and ended by selling them with the country, and that it was full time the half breeds got their redress."*<sup>7</sup>

It was the Americans who understood very well the political intent behind Riel. It is one thing they understand very well; capitalism and independence and whether or not it is within their interests. The Americans had three agents operating in the Red River evaluating whether or not the situation was politically ripe for American annexationist ends. The conclusion of the agents was that there was not a political base within Riel's independence movement that could be used for their purposes. Riel was his own boss and there was no getting to him. As one agent reports to the Governor of Minnesota,

*"the Bishop has publicly disclaimed any such political mission from Canada and he has secretly thrown his influence on the side of the Riel party which is now stronger, more united and more enthusiastic than ever, I strongly urged, to attempt nothing more than to confirm the Riel party in the movement for an independent colony...."*<sup>8</sup>

The agent further reported the intent behind Riel's independence and how he understood the motives of the Church, even the limitations of their support. The reality of the coup was that Riel had to keep all political factions under his direction. The American agent continued in his report,

*"I have now learned the bottom secret of the policy of the French priesthood. They are all ardently for ultimate annexation, but they desire above all an interim of Colonial independence in order to secure certain coveted land grants for the Catholic Church, like the seignorialies of Lower Canada, which they cannot hope to get from Canada and still less from the United States. They are now struggling to allow that status of Provincial independence with their present population chiefly for this pur-*

*pose, while the more intelligent and far seeing of the French laity and of Riel's set are not blind to the personal advantages which they may realize from the control and dispensation of the immense landed domain of the Northwest Territory for more secular purposes. The people generally see, too, that if Canada obtains possession of the country, these lands will be granted away largely for internal improvements in Canada itself."*<sup>9</sup>

If there was to be political and economic independence then the new state had to control the political economy, which then put the independence movement in direct opposition to the interests of Anglo-Canadian and British capital.

In January of 1870 internal and external opposition began to occur to the provisional government. Internally the orangist Canadian merchants together with Company officials openly defied the provisional government. Externally, opposition in London and Ottawa recruited Donald A. Smith to go into the Red River as an agent to undermine the revolution. Smith, who came out of the officer class of the Hudson's Bay Company, was now involved with the Bank of Montreal and the proposed new C.P.R., which had a direct investment in Rupert's Land being politically under the control of Canada. In addition to his class interests, Smith was married to a Metis woman from the Red River, which provided him with easy access to the society.

Smith's task was to separate the different political elements in the Red River away from the complete control of the provisional government, and initiate the threat of civil war. In so doing Smith promised them that their political and economic interests would be guaranteed if they supported political annexation to Canada. Smith respectively went to the orangist merchants and James Ross and made these deals. The orangists and Company officials stood in open defiance, however James Ross, as national to the society, engaged in politically opposite debate with Riel, arguing the abolition of the provisional government and the forth-right joining of Canada. Ross was to comment some nine months later while he was awaiting to draw upon what he was promised.

*"You know I tried to act for the best last winter in order to prevent bloodshed. If I gave in to Riel it was to prevent what might have been an awful massacre of man, woman and child among the English, and at any rate I did not more than all the English people did. I did it at the urgent request of Commissioner Smith and the Protestant clergy."*<sup>10</sup>

Again, it was absolutely necessary for the sake of independence that the political dissidents be disciplined and kept under the authority of the provisional government. Some members of the Orangists were imprisoned, including even the colonial governor, and demands made that they swear allegiance to the provisional government. The political anarchist and racist Thomas Scott, who defied all authority of the provisional government, was appropriately shot as a counter revolutionary.

The significance of establishing the authority of the provisional government was the reality of establishing the revolution. There could be no transition to change unless

the forces and agents of colonialism were held in check, and all their influences and controls terminated. The reality of what Riel was up against was all the power of London and Ottawa, and the capitalist interests they represented. This was the very beginning of imperialism.

The question of democratic government for all citizens and the creation of the state of Manitoba was the minority position of Riel, even within his own people. Yet, it contained within it the most democracy for all the people.

After the creation of the state of Manitoba and its negotiated entry into confederation, therein began the subversion of this process and the turning Manitoba into a province. Politically led by Ottawa and her political agents of subversion, the undermining of this process occurred within the first five years of the 1870's. Many Metis were expelled into the outlying territories and Riel driven into exile. The national liberation struggle failed to be truly realized. The colonialism and exploitation that was fought against so hard and long was again incorporated into Canada as a nation state.

Next we will look at the period of transition and the re-establishment of colonialism leading up to the insurrection of 1885.

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# Chronology of a NATION

## 1871-83

## part 4

1884

Spring

Meetings of French and English-speaking Metis in the Prince Albert-Batoche area. The moderates outvote the war party and send a delegation to Louis Riel in Montana.

March 24

Gabriel Dumont addresses meeting of Metis at Batoche.

March 30

Government of Canada names a committee to investigate troubles in the North-West Territory.

April 16

Judge Wade dismisses charges arising from the U.S. elections against Riel.

May 6

English and French Metis unite under Riel's influence at Lindsay, North-West Territories.

May 18

Metis delegation of Dumont, Isbister, Dumas and Ouimet leave Saskatchewan for 700 mile ride to St. Peter's Mission.

June

Indian Council including Big Bear, Poundmaker, Piapot and Crowfoot.

June 4

At St. Peter's, the delegation asks Riel to assist the Metis in Canada.

June 5

Louis Riel and his family in a buckboard accompany the Metis delegation back to Batoche.

June 27

Louis Riel's first stop is at Fish Creek. He is welcomed by 50 wagon loads of people.

July 2

Louis Riel proceeds to Batoche.

July 8

Riel gives his first public speech at Batoche.

July 11

Riel meets and speaks to the English-speaking settlers.

July 19

Riel speaks to enthusiastic white and Metis settlers at Prince Albert.



August 8

Chief Big Bear has a secret meeting with other chiefs.

August 10

Riel speaks of his annoyance at St. Anthony's Parish at the lack of cooperation by the Roman Catholic clergy.

August 17

Riel, in a public argument with Fr. Andre, states he is losing faith in the clergy.

August 21

Riel and Chief Big Bear meet secretly at T.E. Jackson's Pharmacy in Prince Albert.

September

Petition of Bill of Rights forwarded to the Canadian government.

September 24

Both the English and French-speaking settlers form Union Metisse St. Joseph under the leadership of Louis Riel.

October 16

Plains Crees of Big Bear's band camp above Fort Pitt to receive government Land Annuity payments.

November

Riel publicly criticizes clergy.

Winter

Police outpost at Duck Lake reports Metis indignation meetings to Ottawa, warning that serious trouble is

imminent.

December 16

Petition sent to Ottawa by people of the Metis nation seeking redress of their grievances.

December

Fr. Andre, MacDowall and Riel meet to talk about compensation for Riel's claims.

1885

January 28

Nolin receives a telegramme from Ottawa advising that the petition has been received and a commission will be appointed to look into the grievances.

January

Riel receives token payment of \$60 from the Union Metisse.

February 4

Federal government authorizes the commission to enumerate the Metis with a view to issuing 'scrip', not money for land.

February 20

In a democratic election, the people once again chose Louis Riel to be the leader and representative.

February 24

In a democratic election the English-speaking Metis and white population of Prince Albert asked Riel to stay and be their leader and representative.

March

Police detachment at Battleford reinforced by 4 officers, 86 horsemen.

March 1

Andre Nault, a Metis cousin of Riel, is arrested at Fort Pitt by Capt. Dickens, because he is believed to bear messages from Riel to Big Bear who is camped close by at Frog Lake.

March

Riel tells the Metis at the village of St. Laurent that peaceful agitation has failed: it is now time to show force.

March 10

Metis begin novena of prayers at Batoche hoping for divine assistance in their troubles with the Government of Canada.

March 15

Riel challenges clergy over the right of the Metis to take up arms.

March 17

Metis are disturbed by rumours that the NWMP are crossing the South Saskatchewan River to suppress the Metis Nation.

March 18

Mr. Clark at Batoche announces the coming of 500 NWMP. This is not correct but greatly excites the Metis.

March 19

Provisional Government of the Metis Nation declared. This was a democratically elected government.

March 21

Riel sends a letter to Major Crozier demanding surrender Fort Carlton and its supplies.

English settlers and English Metis send Thomas Scott, Hugh Ross and William Paquin arrive to talk situation over with Riel.

March 22

Dispatch to Ottawa states that Louis Riel with a band of 400 men, has seized the mails at an office near Duck Lake. Metis arrest Burbidge for posting notices from Crozier near Duck Lake.

March 23

John A. Macdonald states in parliament that authentic news of the uprising has been received.

90th Battalion, Winnipeg Rifles, leaves Winnipeg for Qu'Appelle on orders of Lt.-Gov. Dewdney.

March 24

Letter from English settlers around Batoche represented by Thomas Scott in favour of Louis Riel and his methods.

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Gabriel Dumont and 16 men seize Hillyard Mitchell's store at the village of Stobart on Duck Lake.

March 26

Battle of Duck Lake. During a parley between Dumont's men and the NWMP under Crozier, "Gentlemen Joe McKay" murders an unarmed Indian, Assywin and Isadore Dumont. The Metis route the NWMP and the Prince Albert Volunteers. Riel prevents the Metis shooting at the fleeing police.

5,000 men have been dispatched to the North-West.

March 28

Middleton arrives at Qu'Appelle. He divides his forces into three columns:

1) based at Qu'Appelle, under his own leadership, the main striking force.

2) based at Swift Current, under Col. Otter.

3) based at Calgary, under Maj.-Gen. Strange.

W.B. Cameron, a trader at Frog Lake, accidentally attends a War Council in Big Bear's nearby camp and learns that the various bands are uniting.

March 30

Canadian Government, after 15 years appoints a commission to inquire into grievances of the Metis.

5 Metis killed at Duck Lake are buried in the mission of St. Laurent, 6 miles north of Batoche. Mass said by Fr. Fourmond.

March 31

Metis leave Duck Lake for Fort Carlton.

At Delaney's house, at Frog Lake his wife, Corp. Sleigh, Mr. and Mrs. Gowanlock, Gilchrist, George Dill and Father Fafard, decide that Corp. Sleigh, Const. Loasby and 4 other police will take the extra powder and shot with them to Fort Pitt.

April 1

Travelling by special train, Fr. Lacombe persuades Chief Crowfoot with his 1,000 warriors to remain neutral.

Indian agent Thomas Quinn, Imasees, J. W. Cameron and two other Indians listen to Big Bear recount his conversation with Riel. War drums were heard that night.

April 2

1:00 a.m. 3 Indians and Little Bear enter Isadore Mondion's tepee and tie him up so he cannot warn the

whites.

4:00 a.m. masees and Chapaquocase enter Quinn's room by a window. He is defended by his Cree wife, her brother Lone Man and Sitting Horse.

6:00 a.m. Indians take the Delaney's to Quinn's house, including Quinn and John Pritchard.

6:30 a.m. Wandering Spirit enters Quinn's home and demands he accompany him. Quinn laughs and tells his protectors it is useless to fight.

7:00 a.m. Walking Horse warns Cameron to flee, but too late. Imasees and 20 Indians take possession of the trading post.

7:15 a.m. priests and white population attend Mass with Big Bear and Wandering Spirit in back of the church.

8:00 a.m. Big Bear admonishes braves to ask Cameron for the goods before taking them. He does not want any stealing or killing.

9:00 a.m. Rev. Felix Marchand at Onion Lake, Fr. Fafard, Henry Quinn, Yellow Bear and Cameron breakfast together in the Hudson's Bay Company house at Frog Lake.

9:30 a.m. Big Bear enters Delaney house saying that some of the younger Indians intend to shoot whites but that Delaney will be safe.

10:00 a.m. Little Bear strikes Fr. Fafard in the eye with butt of his riding whip.

10:15 a.m. killing at Frog Lake begins.

10:45 a.m. Wandering Spirit boasts he killed Quinn.

April 2

News arrives at Batoche that Big Bear's band led by Imasees and Wandering Spirit have massacred whites at Frog Lake.

Evening John Fitzpatrick, farming instructor at Cold Lake, is brought into the Indian Camp at Frog Lake by Big Bear's band.

Middleton arrives at Fort Qu'Appelle.

Appointment of Dr. Roddick as Dept. Surgeon General. This is the first time a medical corps is authorized or used in the Canadian Army.

April 3

Riel and Metis leave Carleton for Batoche.

Henry Quinn arrives at Fort Pitt, having escaped from Frog Lake and reports all white people have been

shot. Rebuilding of Fort Pitt begins under Sgt. Dickens.

April 5

Rev. Quinney from Onion Lake, arrives and made a prisoner at Frog Lake.

316 men of 90th Rifles, 60 of Winnipeg Field Battery and 30 Scouts of Captain French leave Troy (Qu'Appelle) for Prince Albert.

April 7-9

Stockade is still being erected around Fort Pitt. Bags of flour, furniture and wagons are piled between the buildings and in the windows, as the Indians begin camping on the hill.

April 20

90th Winnipeg Rifles and French's Scouts reach Touchwood Hills. Troops from Toronto enter Regina. Sioux Chief, White Cap, 60 warriors and Metis set up camp on flats behind Emanuel Champagne's house, near river at Batoche.

Col. Otter marches 203 miles from Swift Current to Battleford.

April 12

First field hospital unit arrives and is assigned to Swift Current.

Government rents 3 steamers, *Northcote*, *Northwest* and *Marquis* from the Winnipeg and Western Transportation Company.

April 14

Middleton and his army arrive at Humboldt.

Middleton orders Lt. Howard and one of the Gatling guns to accompany the *Northcote* to Clarke's Crossing and there to join the 1st Division.

Big Bear sends a letter demanding Fort Pitt be evacuated. Corp. Cowan, Const. Loasby and Henry Quinn leave Fort Pitt, scouting for Indians.

April 15

McLean, Chief Hudson's Bay trader at Fort Pitt, comes to talk to Big Bear and Wandering Spirit, and is taken prisoner. Hudson's Bay civilian employees and their families then surrender the fort to Big Bear. The NWMP, using a scow, escape by river, leaving the civilian prisoners behind with Chief Big Bear.

Scouts Cowan, Loasby and Quinn, observe that the 200 Indian lodges at Frog Lake are empty. Despite this,

these experienced scouts ride back to Fort Pitt, using the main trail, riding into the midst of the Indian war party.

April 18

Riel rescues Grey Sisters and offers them the safety of Batoche. They and the priests are confined in the rectory.

C.P.R. finishes construction of a telegraph line to Saskatchewan Landing for use by Middleton.

April 20

At Clarke's Crossing, Middleton divides his forces to act on each side of the South Saskatchewan River.

April 20

Col. Strange leaves Calgary and marches 194 miles in 15 days to Edmonton.

April 21

At Clarke's Crossing, Middleton divides his forces to act on each side of the South Saskatchewan River.

April 22

Scow containing policemen from Fort Pitt, arrives safely at Battleford, led by Capt. Dickens.

April 23

Base Hospital transferred from Swift Current to Moose Jaw.

April 24

Battle of Fish Creek a Metis victory over the superior forces under Middleton.

Otter arrives at Battleford.

April 27

*Northcote* grounded in shallows near Saskatchewan Landing at the Elbow, delaying the transport of Middleton's supplies.

April 28

Riel personally supervises defences at Batoche being built by Gabriel Dumont, Michel Dumas and the Metis.

Otter, striking north from Swift Current relieves Battleford which in fact is not under attack. □



con't from page 17

to write them up and a future date would be set to address and hopefully iron some of them out.

Delegates were then told that one of Gabriel Dumont's greatest accomplishments throughout the year, was securing Keith Goulet and Chris Lafontaine for the two top executive positions in the Institute. Goulet, who recently became Executive Director and Lafontaine, Assistant Director indicated they were just as happy to be part of the Gabriel Dumont Institute and look forward to enhancing education in Saskatchewan Metis communities. Most of the Institute's personal hiring has been individuals of Native ancestry. They were happy to report that Native staff now employed by the Institute has reached 70%, and that figure will climb as more Native students graduate.

It was reported, that the most recent administrative activities of the Gabriel Dumont Institute was the signing of a five year agreement with the province ensuring continued operating funds. An agreement was also approved in February 1985 by the Native Economic Development Program, to initiate a Gabriel Dumont Scholarship Program. The scholarship will be the first of its kind in Canada and will be worth \$615,000. Details of this scholarship will be announced as they are released. The Gabriel Dumont Institute was also approved in February 1985 by the Native Economic Development Task Force, ensuring Native input.

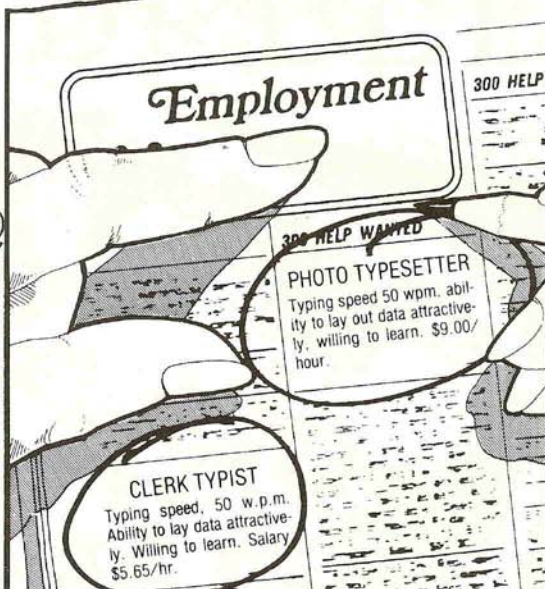
Four major points were emphasized during the two day discussions. First and foremost, that continued growth and expansion take place within the AMNSIS/DUMONT network, so that the institute can achieve its goal of serving all areas. Second, the decision-making system involved the local and area levels. Thirdly was that a plan of action be developed to tackle student concerns. Finally, that the Non-Status Indian and Metis (NS-IM) program dollars, lost in the transfer to community colleges be somehow recovered under Dumont Institute control. □

New Breed/April/1985

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# 1885 Back to 1985



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