

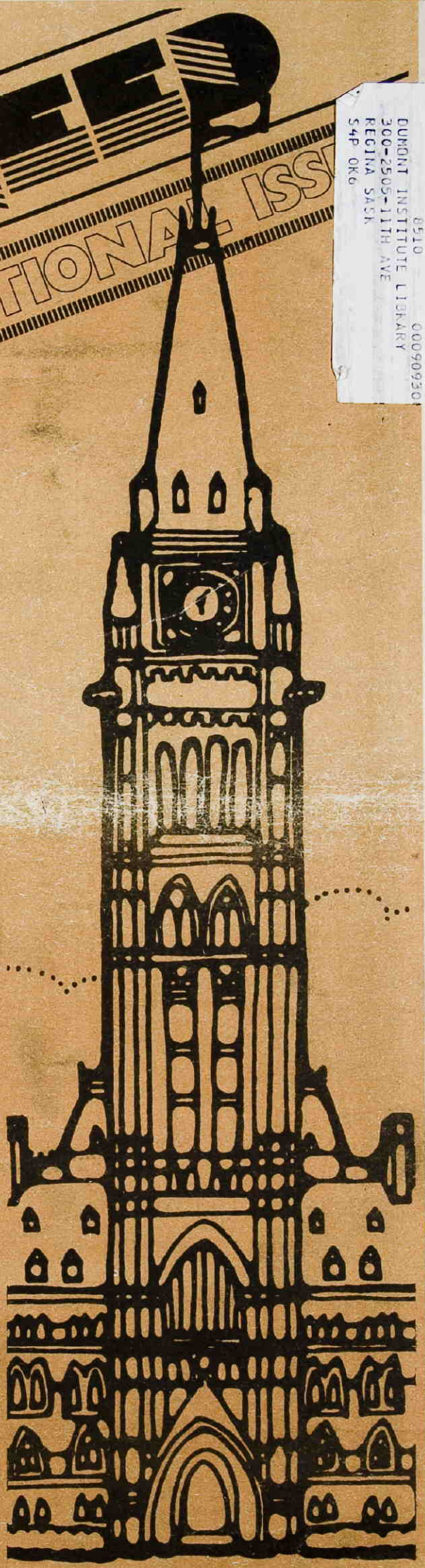
March 1984

Vol. 15 No. 3

NEW BREED

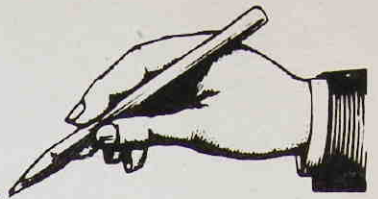
SPECIAL CONSTITUTIONAL ISSUE

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Letters



SORRY!

The New Breed Journal apologizes for the delay in mailing out the February issue of the New Breed Journal. Due to change in procedures by our printer, and the post office, communications between them broke down. As a result, the paper, which was published February 29th, was not mailed out immediately. We are sorry for any inconveniences caused and if you have any questions, please contact the Editor. □

INCREASE IN NURSING HOME RATES

Dear New Breed Journal:

Effective February 1, the basic monthly charge for the 8,900 senior citizens in Saskatchewan nursing homes increased to \$450 a month. This latest increase means that the Conservative government in Regina has now increased nursing home rates by more than 15% in little over a year!

On December 1, 1982 the nursing home rates were increased from \$390 a month to \$417. On November 1, 1983 -- less than a year later -- the nursing home rates increased again to \$447 a month.

At that time, Health Minister Graham Taylor announced that from then on he would increase nursing home rates automatically every three months, according to some bureaucratic formula. In other words, the nursing home rate increase which took effect February 1 is just the first of many to come in 1984.

The latest rate increase means that the Conservative government in Regina is now taking an additional \$6.5 million a year out of the pockets of nursing home residents in Saskatchewan!

Unfortunately, nursing home rate increases are not the only rate increases which Saskatchewan's senior citizens have had to face in recent months. For example, The Conservative government's huge utility rate increases have given Saskatchewan the second highest inflation rate in Canada. Inflation hurts most those on fixed incomes, like senior citizens.

Still, the Conservative government in Regina refuses to help senior citizens cope with these increased costs. The Saskatchewan Income Plan, which provides a small monthly subsidy to the poorest of our senior citizens, has been frozen since the Conservatives took office nearly two years ago.

Utility rates haven't been frozen. Neither has the maximum charge under the Saskatchewan Prescription Drug Plan, which many senior citizens benefit from. A few weeks ago, the government announced that it was increasing the maximum charge under the plan in order to raise an extra \$1 million in 1984.

So far senior citizens seem to be getting hit with all the government's rate increases, but they aren't getting action on any of the Conservatives' 1982 election campaign promises. When's the last time that you heard the government talk about its promise to provide all senior citizens with free telephones? Or the promise to eliminate the 5 per cent provincial sales tax from all utility bills?

The government's answer is to appoint a task force to study the needs of senior citizens. At some point, this government has to finish studying the needs of various groups in our society, and begin to concentrate on deeds. In short, senior citizens that talk to me are telling the government: "Get on with the job." □

Yours sincerely
Dwain Lingenfelter
NDP Health Critic

UNEMPLOYMENT SOCIALLY ACCEPTABLE

Dear New Breed Journal:

Recently, a document dated August 8, 1983, a confidential discussion paper prepared for Premier Grant Devine by unnamed senior officials in Advanced Education and Manpower was leaked to the press.

The document said that high unemployment will become "socially and politically acceptable", that tuition fees for university students may rise 15 to 20 per cent in 1984-85 and that women of high income families be discouraged from competing in the labour force.

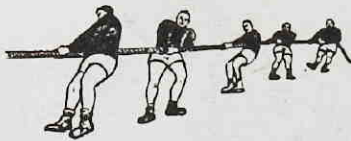
It's evident the "progressive" Conservative government can't deal in real solutions, ie meaningful, long-term jobs, to reduce the growing unemployment levels in our province. Instead, the government prefers to talk about the "social acceptability" of Saskatchewan's number one problem.

Sid Dutchak, MLA for Prince Albert-Duck Lake doesn't think the proposals outlined in the paper will occur in Saskatchewan. He believes the action will occur in Ontario and the Maritimes. Perhaps, I should check the history books, but I feel quite secure in saying that policy for Ontario isn't made in Regina, Saskatchewan. Mark it up to delusions of grandeur, I guess.

Dutchak can't understand the furor raised over this leaked document. He said the amount of criticism by women, particularly in Regina, is a lot of "barking" attributed to outside political pressure. Furthermore, he believes that high unemployment and keeping women out of the labour force isn't a women's issue.

Really, Mr. Dutchak, I should think you would know the difference between "dogs" and "women", but I now realize we're the same in your "progressive" Conservative mind. The next provincial election, however, may jar your sensibilities. Women, unlike dogs, can and will be voted.

Women know how to organize without the guidance of "outside political pressure." We'll be remembering Progressive Conservative policies...the demolished Women's Division, the frozen minimum wage, the anti-choice position, the cutback in child care subsidies for the unemployed, the \$60,000 "Pro-Life" chastity grant, the cutback to Planned Parenthood Saskatchewan, the anti-labour legislation - Bill 104, the needless Day Care Discussion Paper ... the list goes on ad nauseum. □



100-B

GOOD JOB AT CONFERENCE

Dear New Breed Journal:

We wish to thank the staff of Wheta Matowin for providing us with their technical expertise in setting up and operating the sound system at the recent Gabriel Dumont Institute Conference held in North Battleford. We faced a difficult situation when we ran into a snag in our plans to provide a good sound system. Rick Wagamese and the other staff members of Wheta Matowin immediately came to our assistance and by the time the conference started, everything was in place and working. The staff also did an excellent job of taping the conference organizers, I wish to personally thank all of the staff that helped us.

A large number of people helped to make the conference possible - the staff of the Friendship Centre, the AMNSIS and IA and it's locals, the board and staff of the Institute and the membership and guests who attended - either as delegates, as guest speakers or as observers. Thanks to all of these people for their participation and assistance. □

Yours sincerely
Keith Turnbull
Communications

NDP TASK FORCES SET UP

Dear New Breed Journal:

I am writing to bring to your attention an opportunity for Saskatchewan citizens and groups to become involved in shaping the future directions and policies of the Saskatchewan New Democratic Party.

As you may already know, five NDP Policy Task Forces will be touring Saskatchewan for the next few months, gathering input and developing policies based on what the people of the province hope for in the future. The five task force areas are People and the Economy, Rural Life, Social Justice, Environment (and urban development) and Human Rights.

Enclosed you will find a copy of the groups' early itinerary along with biographies of the task force personnel. Additional dates will be added to the itinerary and meetings can be arranged for special interest groups with members of one or more of the task forces.

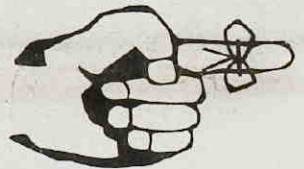
Groups or individuals unable to attend any of the scheduled public hearings are invited to send their brief to the Saskatchewan New Democratic Party, 1122 Saskatchewan Drive, Regina, Sask., S4P 1J2.

Our Party's president, Delaine Scotton, has called the task force process "an open invitation to Saskatchewan people to shape the future." We see your involvement as an integral part of this goal.

If you need any more information, please call either Dallas McQuarrie or Marcus Davies at 525-1322.

We look forward to hearing from you. □

Sincerely
Ned Shillington, M.L.A.
Regina Centre



THE NATIVE EXPRESS

Dear New Breed Journal:

We are writing to inform you of an exciting new project which is happening in Toronto. The PIWAPIC Broadcast Project, a non-profit division of Canadian Satellite Communications, will be producing quality Native television programs under the title of, "The Native Express." The program format will be divided into three areas: Political Update, Personal Profiles, and The Arts. The show will reflect a positive, upbeat theme and humour will be used whenever it is appropriate. The host of the program will be Johnny Yesno, a well-known Native media personality.

In order to produce a show which will interest a national audience, we must of course be able to deliver program materials gathered from across the country. These materials would reveal the diversity of the various Native groups. The PIWAPIC project is looking for resource information about Native people. In particular, we are seeking short, pre-packaged tapes, (less than 8 minutes long). We would like to know if your organization has material for sale or rent, and if so, we will need information regarding the copyright permission for national television.

Please feel free to send us a press kit or any promotional tapes which you might have on your organization. We also welcome any story ideas you might have for our show. Unfortunately budget limitations may restrict our abilities to purchase materials in quantity.

Thank-you for taking the time to read our letter. I hope that we can work together in the near future. For more information, please do not hesitate to write or call us at the address and telephone number above. We want to hear from You!! □

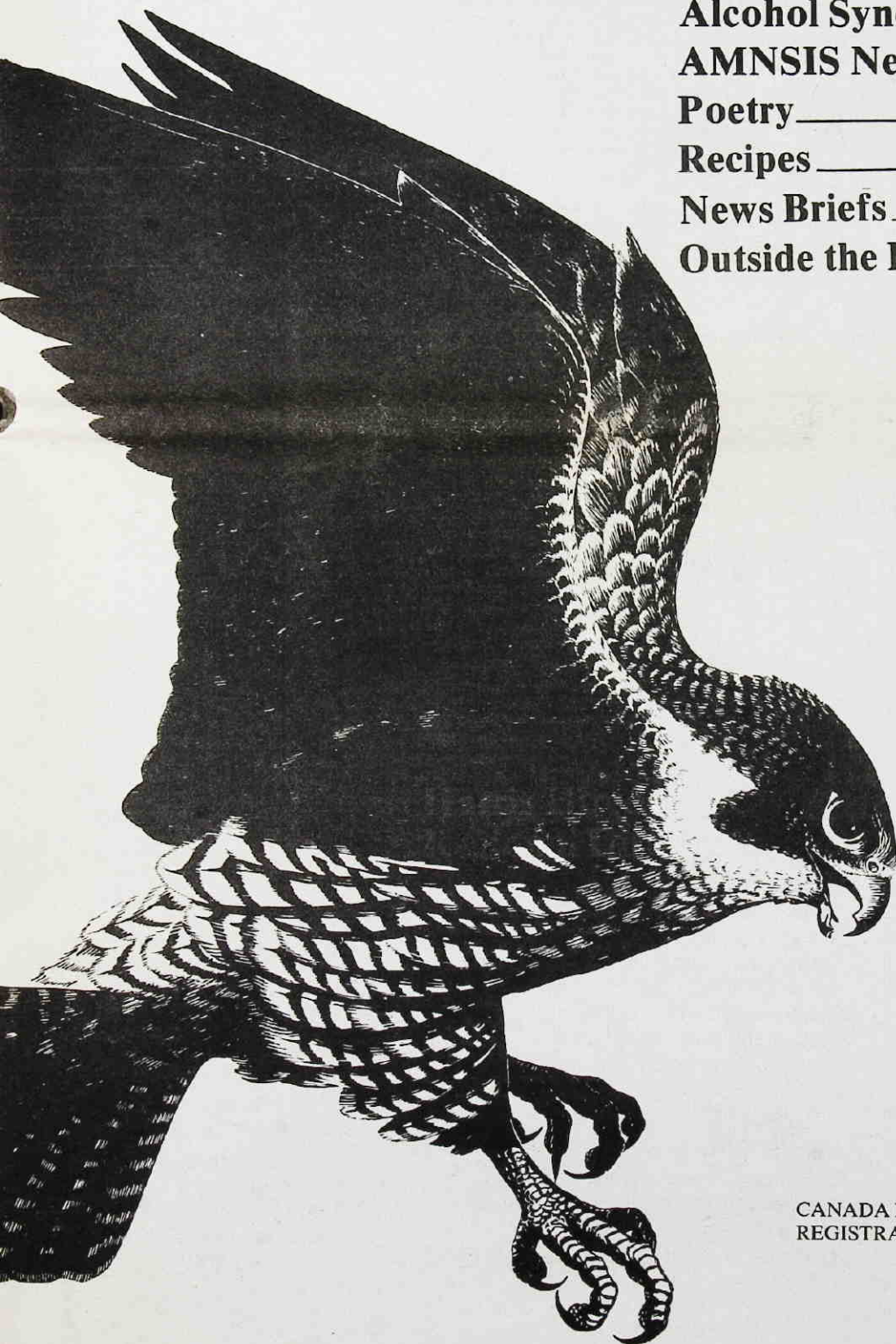
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Freelance Articles & Photos:

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

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



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CANADA POST SECOND CLASS,
REGISTRATION NO. 4649

By joan beatty



The March 1984 issue of the New Breed Journal is late this month as you probably noticed by now and I would like to take a couple of minutes to explain why. Because of the constitutional conference on Aboriginal issues taking place during the second week of March, we wanted to present the information to you in this issue, otherwise, it would have to wait until the April issue. We will get back on track again with the April issue and you shouldn't be receiving it as late into the month as you will with the March issue.

I want to make a couple of comments about the meeting itself in Ottawa. Even though it didn't come out as positively as we had hoped, with the outgoing prime minister and all, the Metis people did make some gains. They were able to present to the premiers and to the general public as a whole, the injustices they have been living under for so long and the many areas of concern that must be addressed. These include the jurisdictional question of who is responsible for them, who are they, and so on. Many of the questions have to be dealt with by the Metis themselves but the governments must also be willing to deal with them on a meaningful basis.

As far as the other Aboriginal groups are concerned, they were not too happy with the amount of time it took to talk about the Metis issues and the whole equality question. They had specific agenda items they wanted to talk about but there was just no time

to deal with them. I don't think the provinces were really prepared to deal with anything that would have resulted in something concrete.

One of the premiers that has made a real switch is Premier Hatfield who didn't think the Metis had any legitimate basis to be considered as a group of its own a couple of years ago. But he brought to the attention of the Canadian public that the other premiers and the Yukon were just not yet ready to treat the Aboriginal groups as an equal.

However, it was a real educational experience for all of us who attended. For those of you who didn't make it to Ottawa, the television coverage was excellent, you didn't really miss anything other than all the back room maneuvering that goes on by government officials and the Aboriginal people themselves.

We hope that some of the information we have provided for you to read will be helpful to you in understanding the positions presented by the Aboriginal leaders, particularly the Metis National Council and AMNSIS. We would like to thank these two groups for paying our way down there; otherwise we wouldn't have been able to go.

We also hope you will take the time to read our other articles on herbal remedies and how good they are for you, according to Arlo. Vye Bouvier also has a pretty heavy article on radiation and what it means.

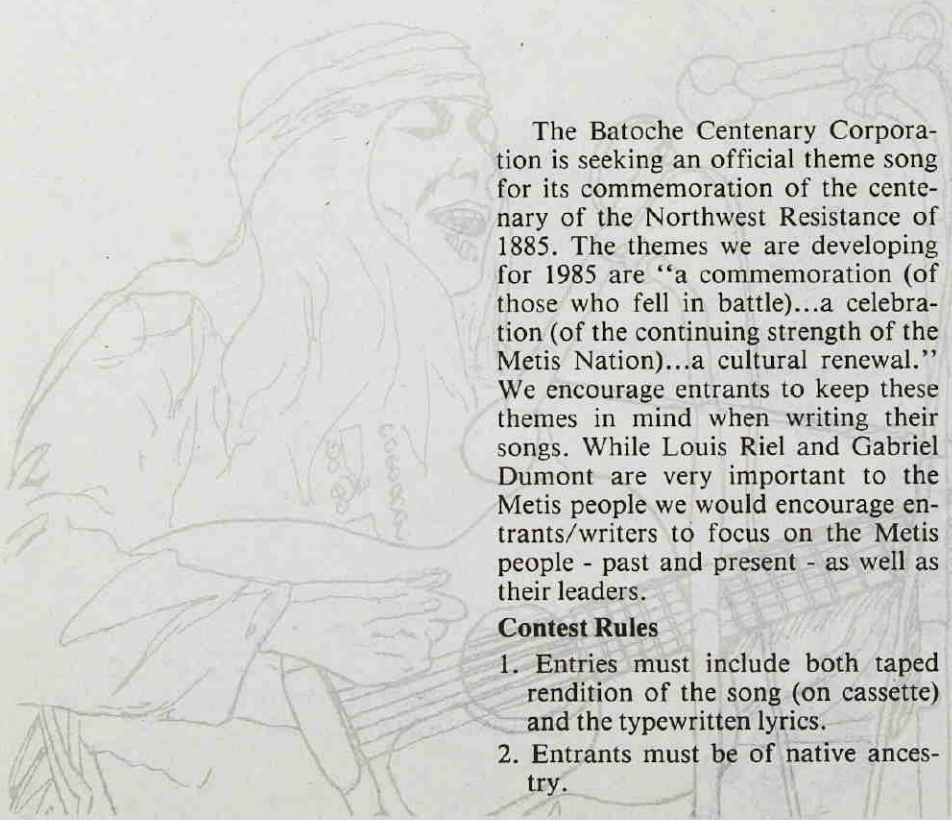
There are currently many terms flying back and forth all referring to uranium radiation and most of us don't know what they mean; thus the article. So whenever you read something about radiation that you don't understand, you can refer to this article and it should help you out.

I would also like to ask you again for your favorite recipes so that we can feature them in our recipe page. What we would like to do eventually, as I have mentioned before, is to compile them into a book form in the English, Cree, and French languages. Who ever submits one or more of their favorite recipes, traditional will get a copy of the cook book. So we would appreciate your help and I think it's something that would be enjoyed by many people.

Also, if you are interesting in doing some community reports for us whether it be in sports, local people stories, etc., please contact me and we can work on some specific arrangements. You don't have to be a great writer just have an interest in letting other people know more about your community. I would like to thank Sandra Nelson from Weyakwin for being so faithful in submitting her reports. But we would like to hear from more of you.

Our next issue will focus on Justice and we hope you will find that interesting. That's it for this month and remember, your comments and opinions are always welcome. □

“Batoche Centenary Announces Song Contest”



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

Contest Rules

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

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

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

Little Opportunity For Success

by Dale Eisler (Leader Post)

As another first ministers' constitutional conference evaporated into bitterness and warnings of troubled times ahead, the natural reaction was to try and assess blame. A year of preparation had gone into the second conference on Aboriginal rights, yet progress in the minds of the Aboriginal people was unmeasurable.

The legwork for the meeting had been done quietly in the months leading to the conference. Officials and ministers representing all the participants had met in places like Toronto, Yellowknife and Victoria to build an agenda that made progress possible. A year ago, these same people were able to agree on a constitutionalized on-going process dealing with Aboriginal rights, and also embraced an amendment to ensure equal rights for Native women and men.

But in this latest exercise, which grew more painful as the minutes passed on Friday, there was not the will to achieve the breakthrough many of the Native people expected. The reasons for the breakdown were numerous and, in many ways, so divergent that success was unattainable from the beginning. They ranged from the petty personality conflicts that have dominated constitution talks during the Trudeau years, to the shadow of racism that is a part of Canadian politics, to simple logistics.

It seemed absurd from the outset, that such a diverse group of people, representing so many often-conflicting interests, could sit down and achieve constitutional change at a two-day conference. The conference was designed so that there was little opportunity for success. If the federal and provincial governments were truly serious about debating aboriginal rights and the concept of self-government for Natives, with an entrenchment accord coming out of the meeting, the conference would have been scheduled to last for more than two days.

Everyone agrees that Aboriginal rights are an intensely complex and sensitive issue, yet the time wasn't allowed to give the meeting a realistic chance. By setting aside two days for talks, the first consumed almost entirely just by opening statements from the participants, the players displayed how serious they were about dealing with a pressing national issue.

There was a reason only two days were reserved to tackle such ponderous problems. It is because there wasn't enough time, and six premiers believed more study had to go into the specifics of self-government, that the conference ended as it did. Many of the premiers, including our own, made the very legitimate point that they needed to investigate the implications of a proposal by the federal government that would have put an accord in the constitution committing all governments to work towards Aboriginal self-government.

But there was a reason the political will to roll up their sleeves and donate more than two days to the conference didn't exist. In Canada, the truth is it is not smart politics to talk about giving native people the right of self-government and a land base that would go with it. Minority rights are not often politically attractive.

If the premiers found themselves weakening, all they had to do is remind themselves of the schism of recent months in Manitoba caused by the **Howard Pawley** government's attempts to constitutionalize French language rights in that province. All the premiers say they support greater autonomy for native people, but most of them want it done incrementally, phased in over a period of years to minimize the political impact. Principles get sacrificed because of political reality.

Finally, there was the **Trudeau** factor, which always dominates any meeting of first ministers. This was the last round in the old fighter's career, and there was no way sentimentality was going to interfere in doing what is safe politically. The old **Trudeau** adversaries from previous battles, people like **Brian Peckford**, **Rene Levesque**, **Peter Lougheed** and **Bill Bennett** were not going to go soft in the head and let **Trudeau** snooker them one last time.

The facts are it is not smart to be seen as siding with **Trudeau**. It scalded the former NDP government in Saskatchewan, and it therefore made no sense for **Trudeau's** enemies to become conciliatory at this late stage. In June, **Trudeau** will be gone and a new face will be on the scene, perhaps someone with a completely different agenda. Within months the whole momentum for aboriginal rights might disap-

pear with the prime minister, making concessions at this point unnecessary.

When all the factors were taken into consideration, the conference became an exercise in futility if it is to be gauged by what was achieved. For the Aboriginal groups, it marked a step backwards and as a result attitudes have hardened to the point that future conferences are in jeopardy.

To understand the Native people's frustration, you must appreciate their history and understand what they believe are their untractable rights. For them, there is no question they have aboriginal title to land and control of their own destiny. Their rights have not been extinguished by any acts of parliament or legislature, a position that was upheld by three Supreme Court justices in the 1973 case involving the Nishga tribe of British Columbia.

The force blocking them from achieving their Aboriginal rights, which are included in the new Constitution, is government, both federal and provincial. All the first ministers agree to the concept of self-government, but are reluctant to even put in the Constitution an accord that would bind all parties to work towards native self-government.

It was at this conference that the Aboriginal people expected to make substantial progress. When the will didn't emerge and the conference folded, you couldn't help but sense the whole process was in jeopardy.

There was anger and frustration in the voices of those Aboriginal leaders who said they came to the conference to bargain in good faith, and left with nothing to show for their efforts. Chief **David Ahenakew** of the Assembly of First Nations, a native of Saskatchewan and a man respected in all quarters, said he was "disgusted" with the premiers who blocked a constitutional accord.

Jim Sinclair, the Metis leader from Regina, said native people in Saskatchewan are used to confrontational politics. "If there is another conference, our people will be in sight," **Sinclair** predicted.

It was a disturbing end to what had been an effort doomed from the outset. Whether there is any credibility left in the process is the question that Aboriginal people now find themselves trying to answer. □

Open Letter to Premier Devine

The government has been in power for two years. The first year was full of supposed consultation and plans to improve the livelihood of the taxpayers of Saskatchewan. What are we facing today from this concerned government?

We are facing a high unemployment rate in the province, but more so in the northern part of the province. There is no monitoring committee in northern construction projects to make sure there is 50 percent native employment. Southern contractors are hiring their own men and not hiring northern people.

Houses are being repossessed in the north. Are the people to live in tents? With no jobs, how can they feed their families? People are being cut off from un-

employment benefits. The welfare recipient rate is high.

Economic development, for who? The small northern businessman has faded out of northern development. At least with the last government the northern people felt a part of the contributing tax-paying people of Saskatchewan. The former government had some things that they could have improved. But two years hasn't improved the abilities of this government. The government doesn't even listen to it's own executive's request in the Athabaska Constituency. When you compare this government to the former government, is it giving a better deal to the people of the north?

Yes, the Conservative government has a reputation to overcome. Wasn't it the same government who instigated the loss of native lands and the death of their leader? It seems it isn't improving it's image at all. It is not helping northern people's dignity to support their own families and contribute to society.

We talk about the Third World countries. It would seem to me that the Conservative government is creating a Third World in their own province. Thanks for listening, that's how you got into power.

Clem Cummings
Buffalo Narrows, Sask.

Yukon Indian Claim Agreement-In- Principle Close

Whitehorse (January 26, 1984) -- Negotiators for the federal government and the Council for Yukon Indians (CYI) have reached an Agreement-in-Principle on the Yukon Indian Claim. The announcement was made at a joint press conference recently by John Munro, Minister of Indian and Northern Affairs, and Harry Allen, President of CYI.

Mr. Munro congratulated the negotiators for the spirit of co-operation in which they sorted out the

final issue -- the finality of the claim settlement and related constitutional concerns. "After sincere and difficult negotiations, this highly sensitive issue has now been resolved to the satisfaction and credit of both parties," he said.

Both Mr. Munro and Mr. Allen expressed regret that the Yukon Government's concerns over the question of a constitutional override of certain aspects of the settlement still remains to be solved.

However, they gave assurances that representatives of the federal government and the CYI will continue to work with YTG with a view to satisfying their concerns before the agreement proceeds to ratification.

Specific details of the Agreement-in-Principle are considered to be confidential until the federal Cabinet, the beneficiaries of the claim and the Yukon Executive Council have had time to consider ratification and approval of the package independently. □

Constitutional Special

Chronology of Events: Aboriginal People and the Constitution

June 1978

A *Time for Action*, federal discussion paper and Bill C-60 on constitutional amendment, released by federal government. The discussion paper calls for aboriginal issues to be addressed and identified.

January 1979

Prime Minister Trudeau invites three national aboriginal organizations to send observers to a second First Ministers' Conference on the Constitution in February.

February 5-6, 1979

The Prime Minister, with support of several premiers, proposes that federal and provincial ministers and/or first ministers meet with aboriginal leaders to explore their concerns, and the conference agrees. Also as part of the ongoing dialogue on the Constitution, federal and provincial governments adopt as an agenda item "Canada's Native Peoples and the Constitution", calling for as much aboriginal participation as possible.

April 29, 1980

The Prime Minister addresses a National All Chiefs' meeting in Ottawa. He reaffirms direct involvement by Indian leaders "in the discussion of constitutional changes which directly affect you." He indicates that from the federal perspective this encompasses "... such matters as aboriginal rights, and treaty rights, internal native self-government, native representation in political institutions such as Parliament and the responsibilities of the federal and provincial governments for the provision of services to native peoples." He also announces funding support to national aboriginal associations for constitutional work.



June 9, 1980

First ministers meet in Ottawa. The federal government proposes "... that the leadership of the native peoples continue to be involved in the discussion of constitutional changes which directly affect the native peoples in the context of the joint work on the item 'Canada's Native Peoples and the Constitution'."

August 1980

The National Indian Brotherhood (NIB), the Native Council of Canada (NCC) and the Inuit Committee on National Issues (ICNI) meet with a subcommittee of Ministers on the Constitution in preparation for September's First Ministers' Conference on the Constitution.

September 1980

First ministers meet. Three national aboriginal organizations attend as observers.

December 1980

The NIB (December 16), ICNI and NCC (December 12) make representations to the Special Joint Committee. These are supported by 14 provincial or regional Indian, Inuit and Metis organizations.

February 13, 1981

The committee reports to the House of Commons and included in the final report are the following specific provisions:

Section 25: Aboriginal rights and freedoms not affected by Charter.



Section 34: *Kwakiwilt* of the aboriginal peoples of Canada.

Section 36(2): Participation of aboriginal peoples in constitutional conferences.

Section 55(c): Matters requiring amendment under general amendment procedure.

November 5, 1981

The federal government agrees to withdraw aboriginal and treaty rights section under pressure from the provinces.

November 26, 1981

The federal government with provincial concurrence restores "existing" aboriginal and treaty rights section.

April 17, 1982

Constitution Act, 1982 proclaimed.

April 1982

The National Indian Brotherhood is restructured and becomes the Assembly of First Nations.

June 22, 1982

The Prime Minister meets separately with three national aboriginal associations to initiate preparatory meetings leading to S. 37 Conference of First Ministers in mid-March 1983.

January 31-February 1, 1983

Meeting of federal-provincial ministers with aboriginal organizations and territorial representatives.

February 28-March 1, 1983

Meeting of federal and provincial ministers with aboriginal organizations and territorial representatives.

March 1983

After a court injunction against him, the Prime Minister invites the Metis National Council to sit at the table at the March 1983 First Ministers' Conference.

March 15-16, 1983

First Ministers' Constitutional Conference; signing of a constitutional accord including proposed amendments to the Constitution of Canada. These amendments include the constitutional recognition of rights under land claims agreements, a provision whereby aboriginal and treaty rights are guaranteed equally to male and female persons, a commitment to consult aboriginal people prior to certain constitutional changes affecting them and the calling of future aboriginal constitutional conferences.

March 17, 1983

The Prime Minister announces the establishment of the Office of Aboriginal Constitutional Affairs (OACA) within the Federal-Provincial Relations Office to co-ordinate federal activities in the ongoing process mandated by the accord, and to liaise with provincial, territorial and aboriginal participants in preparation for future FMCs.

May 1983

The first round of preliminary meetings in the ongoing process takes place. Federal officials meet separately with each of the associations which signed the accord.

May 31, 1983

The Nova Scotia legislature is the first legislative body to pass to a Constitutional Resolution based on the 1983 Constitutional Accord.

June 3, 1983

The Alberta legislature passes the Constitutional Resolution.

June 16, 1983

The Prince Edward Island legislature passes the Constitutional Resolution.

June 28, 1983

The New Brunswick legislature passes the Constitutional Resolution.

June 29, 1983

The House of Commons passes the Constitutional Resolution.

Summer 1983

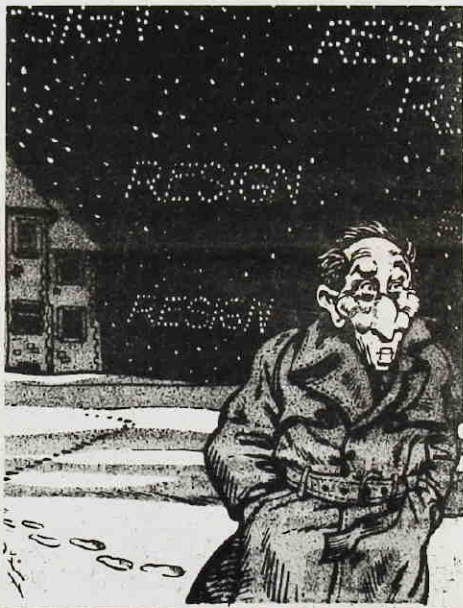
Federal-aboriginal meetings take place to discuss agenda and process for next FMC. Some provincial-aboriginal meetings also take place.

August 18, 1983

The Manitoba legislature passes the Constitutional Resolution.

September 1983

By mid-September, all four national organizations have signed multi-year contribution agreements with the federal government to fund their participation in constitutional discussions.



The walk in the blizzard

October 18, 1983

The Ontario legislature passes the Constitutional Resolution.

October 21, 1983

The British Columbia legislature passes the Constitutional Resolution.

November 2-3, 1983

Ministers and aboriginal associations meet in Ottawa and agree on an agenda and schedule of preparatory meetings for the 1984 FMC.

November 3, 1983

The Senate passes the Constitutional Resolution.

November 30, 1983

The Saskatchewan legislature passes the Constitutional Resolution.

December 2, 1983

Newfoundland becomes the ninth province to pass the Constitutional Resolution.

January 25-26, 1984

Ministers and aboriginal associations meet in Yellowknife.

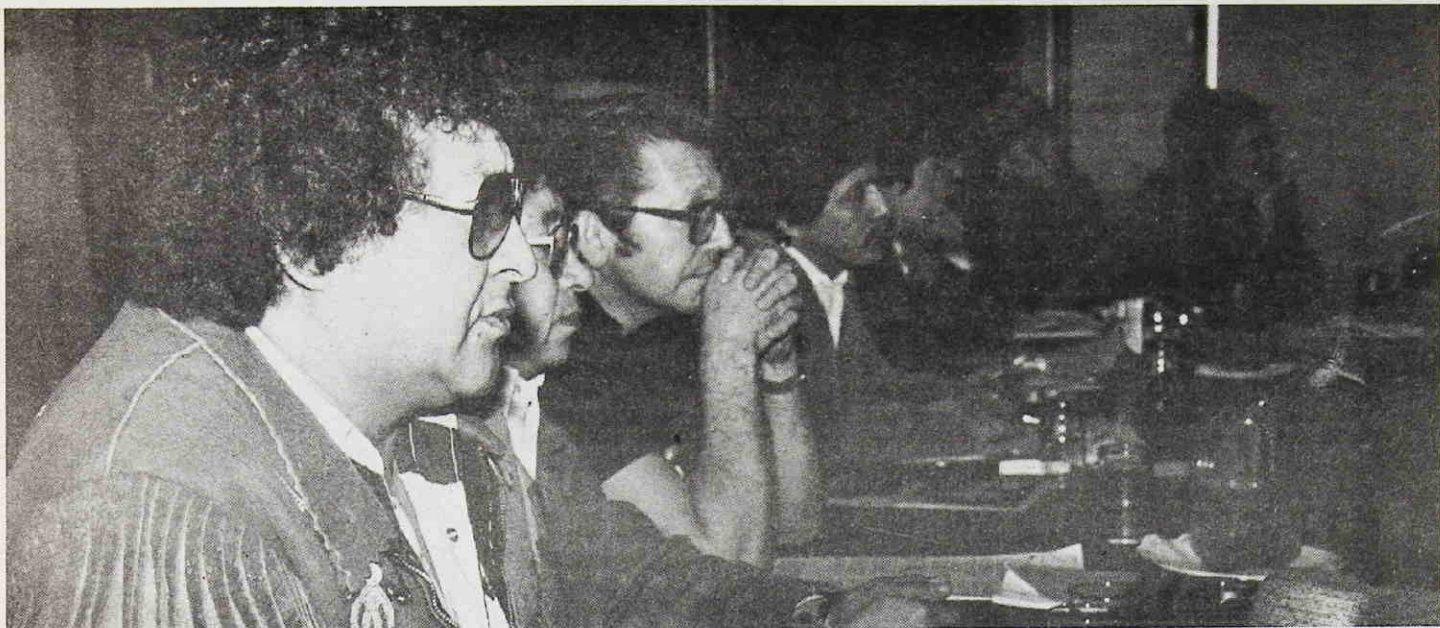
February 13-14, 1984

Ministers and aboriginal associations meet in Toronto.

March 8-9, 1984

First Ministers' Conference. □

Metis National Council's Opening Remarks



Fred House, B.C. Metis President, read the opening remarks on behalf of the MNC.

Introduction:

The following is the opening remarks of the Metis National Council to the First Ministers' Conference on Aboriginal Constitutional matters, Ottawa, Mar. 8 and 9, 1984.

The Metis National Council is pleased to be here today to work towards the Identification and Definition of the Rights of the Metis people to be entrenched in the Constitution of Canada. In order to achieve this objective, this conference should recognize the obstacles which have blocked us in our efforts to date and explore ways to overcome them. We trust that all participants will approach these talks in a candid and constructive manner and can muster the will and courage to go a step further than expected to reach an accommodation of differences.

Two of the obstacles encountered this year have blocked progress on Metis issues in particular and have made our tasks in the constitutional process that much more difficult than those of other aboriginal peoples. The first of these is the reluctance on the part of some conference participants to recognize who and where the Metis people are.

During the preparatory talks leading up to this conference, the Metis National Council went to great lengths to explain who the Metis people are. We provided exhaustive historical and genealogical material to identify the people who evolved into a distinct aboriginal nation in the late 18th and early 19th centuries and who asserted their aboriginal rights and nationhood in what have been called the Riel Rebellions. We assumed that participants would draw the logical conclusion: That Metis people today are descendants of the historic Metis nation of western Canada and other aboriginal people who have been absorbed by the Metis nation.

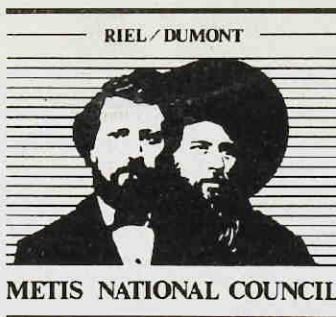
Yet we hear from some quarters that a Metis is anyone of mixed Indian and non-Indian ancestry from coast to coast. We think not. Surely it is more than racial characteristics that makes a people. What about a common history, culture, political consciousness? Our origins, like that of any people when traced back far enough, are mixed but once we evolved into a distinct aboriginal people, the amount of this much or that much ancestry mattered less than being Metis.

It is our goal to leave this meeting tomorrow evening with a firm agreement on Metis Self-Identification and on the enumeration process by which the Metis membership will be established. To facilitate this process, the Metis National Council will table for your consideration draft Agreements dealing with these two matters. When we get to the Metis agenda items, we want to begin with this item and resolve this issue before we go on to other rights.

In the first Accord we identify the Metis as the descendants of those persons in western Canada who received land grants and/or Scrip under the Manitoba Act 1870, and the Dominion Lands Act 1879. We have also made provisions for other persons of abo-

riginal ancestry who have been or are accepted and become a part of the Metis community. The second Accord sets out a process to enumerate the Metis. The Metis National Council must be the major participant in this process so we can determine our own membership.

Another obstacle peculiar to the Metis is the unwillingness of governments to move on Metis issues until their jurisdictional responsibilities are settled. In practice, this has meant that the Metis get kicked around like a political football, with neither level of government willing to move on our issues until the other accepts constitutional and fiscal responsibility for us. The end result is a Federal-Provincial impasse over jurisdiction with the real losers being the Metis for whom nothing is done.



While the Government of Canada accepts constitutional responsibility for the Indian and Inuit peoples, it maintains to this day that the Metis people are a provincial responsibility. While it has established bilateral processes outside of the constitutional talks through which Land Claims Agreements and Self-Government can be pursued by other aboriginal peoples, it tells the Metis to go to the provinces to discuss these issues. We strongly feel that this unequal treatment of aboriginal peoples should end.

Being a practical people, the Metis recognize the necessity of working out an agreement on our rights with a full understanding of the existing division of powers, in particular, provincial jurisdiction over lands and resources. We know that the assumption of constitutional responsibility for Metis by the Government of Canada is not a panacea. We know that the only way a Metis Land Base and Self-Government can become a reality is if Canada and the provinces within the Metis homeland mount the political will needed to release the Metis from the jurisdictional strait jacket in which we have found ourselves for decades. We appeal to First Ministers at this table not to argue over who does or does not have responsibility to deal with us but instead to determine how Metis aspirations can be accommodated through joint Federal-Provincial action.

If the provinces are willing to transfer lands to the Metis, surely the Government of Canada can assume primary fiscal responsibility. Political will on the part of both levels of government is also required for the transfer of entrenched or delegated powers to Metis government on the land base. In short, Mr. Chairman, when there is a will, there is a way.

Our commitment to a political resolution of our rights has been demonstrated outside of this National Constitutional Forum. Recently our Manitoba member, the Manitoba Metis Federation, suspended its court action against the Governments of Canada and Manitoba for their unconstitutional legislation striking down Metis aboriginal rights in the Manitoba Act. We welcome the willingness of the Manitoba Government to seek a settlement of our claims out of court. At the same time we call on the Government of Canada to show similar good faith by entering into discussions to resolve the long outstanding land claims of the descendants of the Manitoba Metis who now live throughout the Metis homeland in Western Canada.

With respect to the process to date, its structure has not served to facilitate discussions. 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. Any agreement on constitutional amendments must involve all conference participants at the national level but we remain convinced that the groundwork for these conferences must be done within a more flexible and responsive framework. In the case of the Metis, this means a sectoral forum - involving the Metis National Council, the Government of Canada, and the five provinces and one Territory within the Metis homeland.

What we want this conference to do is set the stage for the next round of talks by agreeing to immediately entrench the right of the Metis people to a Land Base and Self-Government. The sectoral process, which would involve representative communities selected by the Metis National Council, would delineate the boundaries of a Metis Land Base and identify the powers and responsibilities of Self-Government to be entrenched or delegated on the Land Base. The process would also deal with special political arrangements for those Metis choosing to live off of the Land Base.

On a final note, let me remind conference participants that 1985 is the centenary of the Metis resistance of 1885 at Batoche, Saskatchewan. As one of the activities of the Batoche Commemoration, the Metis Nation will be hosting an International Indigenous Youth Conference to coincide with the United Nations International Year of the Youth. Mr. Chairman, as a champion of World Peace, the NorthSouth Dialogue, and the Rights of Indigenous Peoples, you are invited to come to Batoche to share your visions with us. □

TRUDEAU'S Wish for "Interesting Times"

"...In our case, we are determined to proceed with the frame work legislation for self-government; we are prepared to proceed with all of the Aboriginal groups, and with whatever provinces want to discuss ... So let us not be too bitter because we haven't succeeded in constitutionalizing anything in these two days...."

"...I think it was Mr. Sinclair who indicated that there is alot of fight left in all of us. That is Canada. And we progress with good will. I've detoured some-times. I've been at the end of constitutional confer-ences which I have chaired. I have been as bitterly disappointed as some of you are but that didn't pre-vent us from arriving at some goal that wasn't too far removed from what we had hoped to get at the out-set..."

"...As I draw to a conclusion, I just want to say, continue the fight. As one who will leave this fight from this part of it, I would leave you with a wish, 'may you live in interesting times' and I am sure you will from yesterday's and today's discussions..." □



Prime Minister Trudeau was named to the Order of the Saskatchewan of the Manitoba Metis Federation of MNC.

Opening Remarks by Premiers

Excerpts of opening remarks by several Premiers at the First Ministers' Conference on Aboriginal Constitutional Affairs.

Premier Richard Hatfield, New Brunswick

"Over the course of the recent Ministerial/Aboriginal peoples meetings, self-government has clearly emerged as the pivotal issue. On the basis of these meetings and following discussions I have had since with aboriginal representatives, I advocate that we now agree to entrench in the Constitution Act 1982 the right of the aboriginal peoples to self-governing structures within the Canadian federation.

Entrenchment of this right would not be the end of the matter; negotiations will be required to render this commitment into functional arrangements which will serve the needs of aboriginal peoples in all parts of Canada. It has been my experience that recognition of a right is the necessary first step to the responsible definition and development of that right."

Premier Howard Pawley, Manitoba

"The fact that it took the federal government and the provinces over fifty years to arrive at the Constitution Act 1982 need not serve as a model.

After all, as our aboriginal compatriots have often pointed out, they've already waited four hundred years for the full recognition and protection of their rights.

The process having begun, the time for some results is not fifty years hence.

And ... Mr. Chairman ... When we say results, we mean **Constitutionally Protected Rights**.

My government's basic position on the question of aboriginal rights is already well known.

That position is the subject of a number of docu-

ments tables at preceding meetings. I refer particularly to our statement of principles tabled at the First Ministers' Conference in March 1983 and the Manitoba position on self-government tabled in Toronto on February 13th of this year.

I refer as well to our proposal concerning an amendment to Section 35(1). I believe such an amendment is attainable at this meeting. Our proposal is to clarify Section 35(1) so it reads:

"35(1) the existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized, **Guaranteed and Protected.**"

Premier William G. Davis, Ontario

"The government of Ontario has advocated that several broad principles be entrenched in the Constitution as an indication of the importance we attach to the place of aboriginal people in Canadian society. We believe principles stand above and beyond specific issues such as self-government and set the context for such an activity.

We can thus guide any discussions we undertake between now and 1987 by adopting four broad principles:

The aboriginal peoples are citizens of Canada and distinct because of their occupation of the land since time immemorial and as such they have unique cultures and languages;

The aboriginal peoples require the opportunity to benefit from the use of their lands and waters as a base for the enhancement of economic opportunities of aboriginal communities and families;

The aboriginal peoples are entitled to

various institutions of self-government within the Canadian Federation; and

The aboriginal people require the opportunity of participating fairly in resource development.

In proposing these principles I want to make it clear that they are not intended to limit any of the rights recognized in the Constitution Act.

It may be that others here would prefer an accord on such principles rather than entrenchment at this time. I am flexible.

In whatever form they are expressed, an agreement on principles would signal a tangible commitment, on behalf of us all, to the range of concerns at this conference."

Premier Grant Devine, Saskatchewan

"Our government believes that to define and constitutionalize rights hastily without careful thought and without being precise for the long-term consequences of such actions would be counterproductive to the endeavours we are trying to achieve.

We are, after all, engaged in a four-year process and this gives us time for careful and proper consideration of all the essential aspects before us.

To achieve further constitutional change, it seems to us essential that any draft amendments be fully discussed with the implications fully analyzed, fully understood, and fully agreed upon by all.

No one here today should expect, and no one here should accept, less. Being precise is important.

On the basis of the work completed today, Saskatchewan does not believe that amendments to the constitution are either possible or desirable at this time." □



Premier Grant Devine argues Metis are federal responsibility



Left to Right: Premier Lougheed, Premier Pawley, Governor-General Edward Shreyer, Rose Shreyer, Prime Minister Trudeau, Premier Hatfield, Premier Buchanan, Premier Bennett.

1984 Constitutional Accord On Metis Self-Identification

The following draft Constitutional Accords on Metis Self-Identification and Enumeration was tabled by the Metis National Council during the recent First Ministers' Conference.

Whereas pursuant to Section 37 of the Constitutional Act, 1982, a constitutional conference composed of the Prime Minister of Canada and the first ministers of the provinces was held on March 15 and 16, 1983, to which representatives of the aboriginal peoples of Canada and elected representatives of the governments of the Yukon Territory and the Northwest Territories were invited;

And whereas the said constitutional conference agreed, *inter alia*, to convene another constitutional conference which was held March 8 and 9, 1984;

And whereas it was agreed at this conference that it was important to identify the Metis under Section 35(2) of the Constitution Act, 1982;

And whereas from the earliest contact between Indians and Europeans, it was government policy to legally recognize persons of mixed ancestry as Indians if they lived with and like the Indians and as non-Indians if they lived in the non-Indian community;

And whereas in the Northwest of Canada where the fur trade was carried, on a separate people emerged who established themselves in separate communities, identified themselves as Metis and asked to be dealt with as an aboriginal people separate from Indians;

And whereas the Government of Canada agreed in 1870 and 1879 to legally recognize these people who elected to identify themselves as Metis as a separate aboriginal people while still recognizing other persons of mixed ancestry in the Northwest of Canada as Indians;

And whereas since one century has elapsed during which a number of additional persons of aboriginal ancestry have come to identify themselves as Metis and have been accepted by the Metis community;

Now Therefore the Government of Canada and the provincial governments hereby agree as follows:

1. That the term "Metis" in Section 35(2) of the Canada Act, 1982 is identified as follows:

Firstly, all persons who are descendants of those Metis who received land grants and/or Scrip under the provisions of the Manitoba Act, 1870 or the Dominion Lands Act, 1879.

Secondly, other persons of aboriginal descent who identify themselves as Metis and who have been or are accepted by the Metis community.

2. A Metis community is any group of Metis people who can trace their ancestry to those Metis who were legally identified and dealt with as Metis under the two Acts referred to in subsection 2 above.
3. That the parties to this agreement undertake not to in any way alter the identification of the term "Metis", except by agreement reached as a subsequent constitutional conference.
4. In the event of a Court challenge, the parties of this Accord agree to present this Accord as evidence of the identity of the term "Metis" under section 35(2) of the Constitution Act.

5. The Prime Minister of Canada will lay or cause to be laid before the Senate and House of Commons, and the first ministers of the provinces will lay or cause to be laid before their legislative assemblies, prior to December 31, 1984, a resolution in the form set out in the Schedule to authorize a proclamation to be issued by the Governor General under the Great Seal of Canada to amend the Constitution Act, 1982.

METIS HOMELAND



Schedule 1

Motion for a Resolution to authorize his Excellency the Governor General to issue a proclamation respecting amendments to the Constitution of Canada;

Whereas the Constitution Act, 1982 provides that an amendment to the Constitution of Canada may be made by proclamation issued by the Governor General under the Great Seal of Canada where so authorized by resolutions of the Senate and House of Commons and resolutions of the legislative assemblies as provided for in section 38 thereof;

And whereas the Constitution of Canada, reflecting the country and Canadian society, continues to develop and strengthen the rights and freedoms it guarantees;

And whereas, after a gradual transition of Canada from colonial status to the status of an independent and sovereign state, Canadians have, as of April 17, 1982, full authority to amend their Constitution in Canada;

And whereas historically and equitably it is fitting that the early exercise of that full authority should relate to the rights and freedoms of the first inhabitants of Canada, the aboriginal peoples:

Now Therefore the (Senate) (House of Commons) (legislative assembly) resolves that His Excellency the Governor General be authorized to issue a proclamation under the Great Seal of Canada amending the Constitution of Canada as follows:

Proclamation Amending The Constitution Of Canada

1. Paragraph 35(2) of the Constitution Act, 1982, as amended, is repealed and the following substituted therefor:

"35(2)(a) In this Act, 'aboriginal peoples of Canada' includes the Indian, Inuit and Metis peoples of Canada."

"35(2)(b) A Metis is a person as identified by the Prime Minister and the first ministers pursuant to a Constitutional Accord signed at Ottawa on the 9th day of March, 1984 by the Government of Canada, the provincial governments, and the Metis National Council."

2. This Proclamation may be cited as the Constitution Amendment Proclamation, 1984.

1984 Constitutional Accord On Metis Enumeration

Whereas pursuant to Section 37 of the Constitution Act, 1982, a constitutional conference composed of the Prime Minister of Canada and the first ministers of the provinces was held on March 15 and 16, 1983, to which representatives of the aboriginal peoples of Canada and elected representatives of the governments of the Yukon Territory and the Northwest Territories were invited;

And whereas the said constitutional conference agreed, *inter alia*, to convene another constitutional conference which was held March 8 and 9, 1984;

And whereas the identity of the term "Metis" was agreed upon at that conference;

And whereas it was agreed upon at that conference to enumerate the Metis under Section 35(2) of the Constitution Act, 1982.

Now Therefore the Government of Canada and the provincial governments hereby agree as follows:

1. An enumeration process will be carried out jointly by the federal and provincial governments and a representative of the Metis people with dispatch.
2. The enumeration process will include provisions for application, certification, registration and appeals.
3. The criteria which will be used to identify the membership for the purpose of establishing a charter register will include:
 - (a) a declaration by the applicant that he/she is a Metis; and
 - (b) proof that he/she is a descendant of those Metis who received a land grant and/or Scrip under the provisions of the Manitoba Act, 1870 or the Dominion Lands Act, 1879; or
 - (c) proof of aboriginal ancestry for those persons who have been or are accepted into the Metis community.
4. Statistics Canada will be contracted to be the administrative arm to undertake and implement the enumeration process.
5. The federal government will finance the cost of the enumeration process pursuant to its responsibility under the Statistics Act.
6. The potential register of charter members and the register of charter members produced by this process will be public information.

Behind the Scene of the Send First Ministers' Conference on Aboriginal Constitutional Affairs

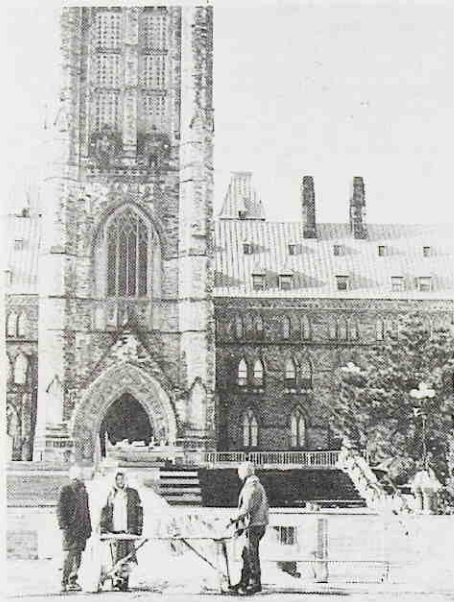
by Joan Beatty

MARCH 6:

As I arrive at the airport shortly after nine, I wonder whether **Vye Bouvier**, who is going to attend a First Ministers' conference for the first time, is here yet after all that happened last night. (I won't go to details on this). To my surprise, she is **All** there passing out No Cruise arm bands to everybody. Today, is also the day the cruise missile will be tested in Canada. Other staff from Wehtamatowin include **Wil Campbell, Tantoo Martin and Burton Smokeyday**.

When we stopped at the Toronto airport, we find out that the cruise had passed over us in Winnipeg, which sets off alot of ribbing for **Vye**. **Vye** also just about manages to forget her airport ticket in one of the bathrooms.

We finally arrive at the Chateau Laurier and try to get our thoughts in order. We meet **Jeff Bear** from Alberta in the hallway on our way to our room and he tells us that the Assembly of First Nations is meeting at the Skyline and that the Coalition of First Nations is at the Friendship Centre. The Metis National Council is also planning to have a press briefing the next day.



The Peace Camp "on the hill" continues in Ottawa, not discouraged by the testing of the cruise on March 6.

I check on what is happening at the Westin Hotel where the AMNSIS Board and Executive are staying (most of them) and go up to one of their meeting rooms. **Dale Eisler** from the Leader Post is there talking to **Jim Sinclair** and **Wayne McKenzie**. I sit there and listen, trying to piece together what has been happening in the past few days in the fast, ever changing scene of Native politics.

Talks center on whether **Trudeau** will indeed try to leave a mark in history as to the one who really led the way for Native rights or will he have too much of a fight in his hands from those premiers, who either for political or personal reasons, will not allow him to do that.

Just as we are making plans to head out for supper, **Fred Storey**, former consultant to AMNSIS and who is now working for the United Native Nations, calls up and says the B.C. group is meeting in another room in the same hotel. **Sinclair** wants to talk to them so away we go to the meeting. There are about twelve representatives from B.C. at the meeting.

Sinclair talks about the need for the Non-Status Indians to have a forum to present their positions and concerns in the constitutional process. Because the emphasis has been to get a proper footing for the Metis, the Non-Status issue has been virtually put aside. He explains the AMNSIS still represents both groups and that a proposal has already been submitted by the Saskatchewan group to get some funding for the Non-Status Indians. He tells them that wheth-

er or not the Non-Status issue is dealt with through the constitutional process, their concerns must also be expressed. He says the federal government cannot ignore one set of Aboriginal people because changes in the Indian Act or the settlement of Metis rights and a land base will not solve the problems of all Aboriginal people; in this case, the Non-Status Indians.

William Lightbaum, President of the United Native Nations, says he agrees totally and that he has brought this concern up many times to the Native Council of Canada (NCC). He says he is not satisfied with the kind of representation he is getting through the NCC.

Sinclair suggests that one way of dealing with this matter is to have the NCC agree to the definition of who is a Metis. A paper had been prepared by the Metis National Council which was well received by both the federal and provincial governments and the Metis people themselves. He suggested a meeting with the NCC to explain the paper and try to get their support. This would also alleviate the problem of two different definitions of who is a Metis, which is causing problems at the negotiating table. It would also leave room for the Non-Status issues to be dealt with through the NCC. **Lightbaum** says he will try to get **Sinclair** on the agenda at the NCC meeting the next day.

It's now about 10:30 p.m. and I am starving. I check on **Vye** and she says she just wants to rest up for tomorrow's meetings and doesn't want to come out for supper with us. Besides, she doesn't like Japanese food. When we get to the restaurant, it's kind of neat to see all these Native people sitting there, eating. I notice an Indian elder at one table beside **Rodney Soonias**. He seems to be enjoying the little tricky maneuvers by the chefs as they cook the food in front of him. The food is delicious. Thanks to **Larry Heinemann** for the supper.

I get back to the room and find that **Vye** is still up and that she has visited the Metis National Council office and also visited one of the protestors against the cruise testing, camped out in front of the Parliament Buildings.

We plan to have breakfast meeting the next day to schedule our activities and then head out to the Metis National Council meeting being held at the Delta Inn.

MARCH 7:

Vye is an early riser and gets up at 6:30 a.m. I am still very tired as I couldn't get to sleep right away, planning out the things I must do (in my head) before I got to sleep around 3:00 a.m.

We go to the Delta Inn for breakfast and meet up with **Tom Dore, Wilf Campbell, John Weinstein, Ferdinand Guiboche**, and other delegations from the western provinces.

We get to the MNC meeting. The agenda items include draft copies of the opening remarks for the First Ministers' Conference, who is going to do the press conference, the proposed dinner meeting with all the Aboriginal groups, a report from the Metis women, and whether **Sinclair** is able to get to the NCC meeting.

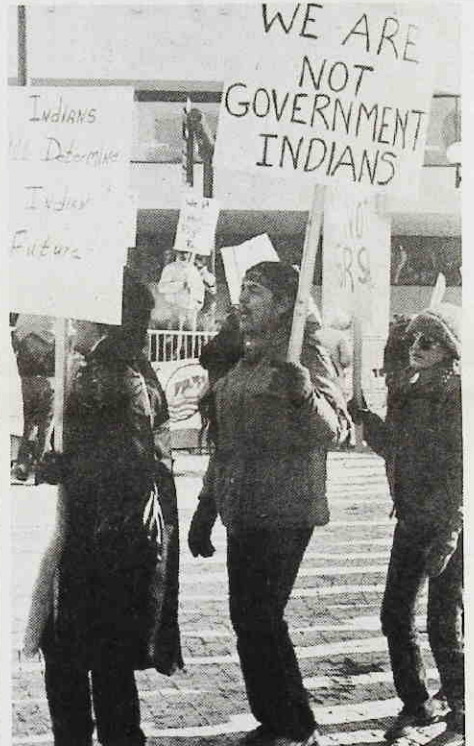
Some say the opening remarks are too negative, attacking the governments before the negotiations begin; others say the MNC can't go before the governments on their knees. It is finally agreed both positions be put into one paper.

The Provincial leaders who are present including **Sam Sinclair** from Alberta, **Don Melvor** from Manitoba, and **Fred House** from British Columbia head out for the briefing with the press along with other individuals from the western provinces. **Vye** decides to go with them. **Clem Chartier** goes on behalf of Saskatchewan.

The rest of us stay behind and continue on with the meeting. **Sinclair** and **McKenzie** get back during coffee break. They report that the NCC wouldn't allow them into their meeting. **Sinclair** says that the Non-Status delegations voted in favour of him making a presentation but the executive of the NCC voted against it. It was a tie and NCC President **Smokey Bruyere** had to break the tie. There is joking that this is the first time he has made a decision as head of the organization.

Chartier brings up the matter of the dinner meeting with the Aboriginal groups which will include the Assembly of First Nations, the Inuit, and the NCC. Apparently, the AFN wants to change the agenda items around (equality question be put at the end) and also they want to put a fifth agenda item on the table, the extinguishment of Aboriginal title. **Chartier** says they will agree to these changes if the AFN and the Inuit agree that the MNC is the sole spokesman for the Metis people in Canada. He says we cannot continue to accommodate them all the time without getting something back in return. The dinner meeting is at the Delta Inn; thirty people are allowed to go. It's closed to the press but we tag along anyway and listen to the interviews being done by the press as the Native leaders head into the meeting. I really like **Harry Daniels'** black fur coat which he sets off with a black cowboy hat.

I then head back to our hotel room to meet **Vye** to get our accreditation done which will allow us into the conference. After we get our passes straightened out, we head back to the Delta Inn where the meeting



Coalition of First Nations demonstrated during the Constitutional Conference saying Indians should only deal with the federal government.

is continuing with the MNC.

Chartier reports that the Inuit and the Indian people could not agree to the request by the MNC and therefore, nothing was really agreed to by anyone. The MNC did agree to make room for the opening ceremony planned by the Indian people.

The rest of the afternoon is taken up with a presentation from **Louise Medynski** and **Rose Boyer** on Metis womens issues and other related matters.

I have about half an hour to check out the shopping mall attached to the Westin Hotel. It's a huge place but I never made it past a few shops before it closes.

The evening includes a reception for the delegates from each of the provinces. The prime minister and the premiers are also to be in attendance but we are told the media cannot go in. **Vye** goes to take some photos of the receiving line. She said she never encountered so many pushy photographers. I stay in and lay down for awhile.

About nine, we go out for supper and schedule our activities for the next day.

MARCH 8: (First Day of the Conference)

We have breakfast at the Westin Hotel which is directly across from the Conference Centre. About 8:00 a.m., we see protestors starting to gather at the back entrance where the prime minister and the premiers go through. They are people from the Coalition of First Nations who do not agree with the constitutional process, saying the Indians should be dealing directly with the federal government without the presence of the provinces or other Aboriginal groups. They say this will jeopardize their treaties and the special relationship they already have with the federal government.

It's really cold as we make our way across the road to the Conference Centre. We go by the demonstrators and Vye takes a few snap shots. We're met at the door by all kinds of security people as we head towards the press room. The rooms are already crowded with the press, mostly non Native. One of the first people I see is **Gordon Big Canoe** who works for the Secretary of State in Ottawa and talk to him for awhile.

This year, I don't feel so strange and I don't feel as out of place as I did last year. I also sense that we aren't so strange after all to the non Native press. I make my way into the main conference hall, promising to save a seat for Vye. She stays by the entrance to take some photos of premiers and the prime minister coming in.

The meeting opens about 9:30 a.m. as the prime minister loudly taps his gavel to bring the meeting to order. West Coast Tribal Indians begin beating their drums and chanting their prayers in colourful Indian dress to open the Constitutional Conference on Aboriginal Rights.

Tribal Council leader, **George Watts**, thanks the prime minister for inviting the Aboriginal leaders to his house today. "May this house be a responsible house so that we can live as one. Your destination is our destination," he tells **Trudeau**. The Indian tribe then give the prime minister a hat in appreciation for the work he has done in laying the foundation to deal with Aboriginal people. "We have walked through many blizzards," he says with a smile, "but may decisions be made on sunny days and not on those kinds of days. May the Great Spirit guide you and your children."

The prime minister, announced his retirement after a walk during a blizzard, smiles and says he will not promise that on another sunny day, "I won't go for a walk and think things over again." He tells the Indian tribe, "It's now become our house because these constitutional meetings bring us altogether, the provinces and all Aboriginal peoples." (See opening remarks by the prime minister).

The rest of the morning and afternoon is taken up by opening remarks by the provinces and the territories and the Aboriginal groups. (See opening test of the MNC and other provinces).

Although the prime minister's opening statement is positive, only three provinces seem to support the prime minister's hopes of agreeing to one of the Aboriginal groups' agenda items, the entrenchment of self-government in the constitution. The rest are negative responses, including Saskatchewan's Premier **Grant Devine** who says he cannot entrench anything he doesn't understand. Questions are also raised as to who is responsible for the Metis people in Canada. The federal government believes, along with Premier **Peter Lougheed**, that the provinces were responsible for them. **Devine** believes they are a federal responsibility. It is pointed out that how can you begin talking about the equality clause, the first agenda item, if inequality exists amongst the Aboriginal people themselves; namely the Metis people.

Sinclair says the Metis fought long and hard, even to the point of taking the prime minister to court, to be part of the constitutional process. He also tells the prime minister he doesn't like the Metis being referred to as the "disadvantaged" group. "We are here as one of the Aboriginal people. We are not taking part in a poor peoples conference." He says the Metis people are a political oppressed group and not 'disadvantage' as had been earlier referred to by the prime minister. "When you're disadvantaged, you're a social problem. When you're oppressed, you're a political problem."

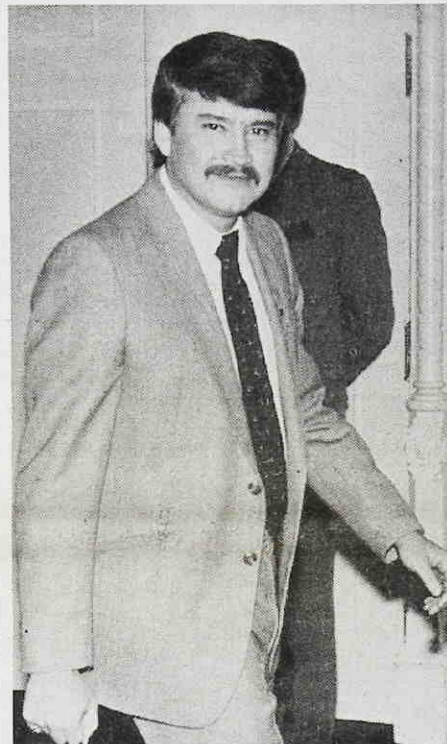
The meeting ends and senior government officials and Native leaders plan to meet to try and reach an accord as proposed by the prime minister.

The delegates and some news media are invited to a reception right after the meeting. Vye and myself get inside where there is standing room only. I notice a few premiers and ministers in the room as Native leaders continue their discussions with them in corners. I am told that this is the kind of settings many agreements are reached. I talk briefly to **Elmer Ghostkeeper** from Alberta on how he thinks the discussions have gone so far. He says that at least there is a lot of discussion on the Metis. I also meet up with



Sinclair, with Wayne McKenzie, and Smokey Bruyere at Governor General's reception.

Photo by Vye Bouvier



Elmer Ghostkeeper, President of the Alberta Metis Settlements, on his way to the Governor General's reception.

Photo by Vye Bouvier

Roy Gould from Nova Scotia and **Bob Rupert** who did a report on Native Communication societies across Canada. All of a sudden, I notice all this commotion and camera bulbs flashing as **Brian Mulroney** Leader of the Opposition, goes around shaking hands. He gets to where we are and my first thought is to ask him what would happen to the constitutional process if the Conservatives got into power. "First there would be a massive celebration," he says, "and I promise you that we would be a lot further ahead than you are today." He also said the constitutional process would be on going and not start over again. I was quite surprised as to how tall he was and I noticed that he did seem to have a way with women.

The other interesting person we meet who I find to be very short and very unpredictable as to his facial expressions and as to what he says is **Premier Rene Levesque**. I also get to meet **Charlie Walt** from the Territories who was recently named to the Senate. I expected an old man. This was a very interesting and educational experience for both Vye and myself and this was the only time I got to talk to my old boss **David Ahenakew** and his wife **Grace**. Try to talk to him any other time; it's impossible.

Later that evening, **Vye**, **Claudia Agecoutey**, **Bob** (friend of Vye's from down East) go to the lounge but not before Vye gets stuck in a revolving door at the Chateau Laurier. She just about kills us laughing.

We finally get to bed about midnight, completely exhausted.

MARCH 9: (Last Day of the Constitutional Conference)

Early in the final day of the Constitutional Conference, we hear that government officials and Aboriginal group's technicians are still meeting and that nothing has been accomplished. I again have breakfast at the Westin, trying to collect my thoughts and meet up with some people from Saskatchewan before crossing the street to the Conference Centre. The Demonstrators are more lively today and I am asked inside if they bothered me at all. I say no and find that some remarks had been made to the Native media representatives for covering the conference. I don't attempt to do any interviews.

The meeting begins at 9:00 with a report from Justice Minister **Mark MacGuigan**, as expected, no progress has been made and the morning is taken up with endless argument on the equality question. It seems to be a wasted effort and Native leaders continue to mound their attacks against those provinces who are not willing to entrench a form of self-government. (See closing remarks).

Just before dinner, the prime minister makes a final plea to the provinces to give the Aboriginal groups a chance to run their own lives. "This might be a bit of a leap of faith" he says but paternalism, assimilation, and integration has failed. "Let us give them a chance to regain this sense of dignity in governing themselves."

We break for dinner; everyone else heads for more meetings behind closed doors but no one expects much from the afternoon session.

Discussion continue on in a deadlock. **Premier Grant Devine** says if he agrees to the **Trudeau** proposal, it will be like "buying a pig in a poke." Seven other provinces and the Yukon agree with him.

Native leaders, in their summations repeatedly state they have not failed to get together during the two days. They say it is important for Canadian people to understand this and the message comes through loud and clear, especially with the simple explanation provided by **Premier Hatfield** who says, "the will is just not there."

An hour before the end of the meeting, an attempt is made to reach agreement on a constitutional amendment to give greater protection to Aboriginal women. It does not receive consensus as the AFN say they will need more time to study it.

After the conference concludes, Native leaders are interviewed and we head out to the back entrance expecting a press conference by the prime minister as he had done last year. He cancels it and only answers a few questions on his way out. I come back to the main conference and listen to an interview being done by the CBC with **Sinclair** and **Devine**. We make a joke of having their faces powdered with **Sinclair** refusing to have his done.

Later, some of the Saskatchewan delegation get together and talk about the meeting that has just taken place. Most of the Metis people are pleased that so much discussion has centered around the jurisdictional issue of the Metis people, something that had not been expected. Some also say that maybe it was a good thing the self-government item was not reached agreement because it would have only given a limited form of municipal government to the Aboriginal groups if it had been agreed to by the provinces.

We go for supper and we hear that receptions are being held by some of the Aboriginal groups but you would never guess what I end up doing; watching a repeat broadcast of the constitutional proceedings till about midnight. I've lost track of Vye but I am past caring which revolving door she might be stuck on this time. □

Opening Remarks by Aboriginal Leaders

Excerpts from the opening remarks of the Aboriginal Leaders.

Inuit Committee on National Issues (ICNC) - John Amagoalik and Zeebedee Nungak

"Many people ask why we need self-government? We are Inuit and we have accepted the fact that we are part of Canada. But to remain a distinct people, we need adequate protection and promotion of our language, our culture, and our economies. We must have contemporary tools and structures to assist us. The most significant tool in this respect is self-government.

Self-government is the exercise of effective control by a people over matters directly affecting their lives. As a distinct people with Canada, Inuit can only continue to develop and to avoid assimilation by exercising adequate powers of self-government. Moreover, our self-governing institutions will provide a proper balance between the rights of the individual and those of the collectivity.

A second question which is often asked of us is why we need constitutional recognition of our right to self-government? In the past our fundamental rights have not been respected. French and English language rights are protected in the constitution along with other rights that Canadians feel are so fundamental that they cannot be entrusted solely to legislation. Similarly, the right of self-government is of such fundamental importance to aboriginal peoples that it requires constitutional entrenchment."

Assembly of First Nations, (AFN) - David Ahenakew

"For the first nations, "sovereignty" has a distinct and special meaning. A meaning which should make no reasonable, objective Canadian nervous. To us it means full autonomy and self-determination within Canada and the Canadian Constitution.

It means having full control over and responsibility for our lives and our future.



Remarks by David Ahenakew at far right.

It means having the power to fully exercise our human potential as peoples of the First Nations -- to contribute to a better Canada and a better world.

Canada as certain obligations toward us.

As long as Canada uses our traditional lands and our resources, Canada must continue to compensate us for the use of those lands, as well as continue to protect our jurisdictions."

Native Council of Canada, (NCC) - Louis (Smokey) Bruyere

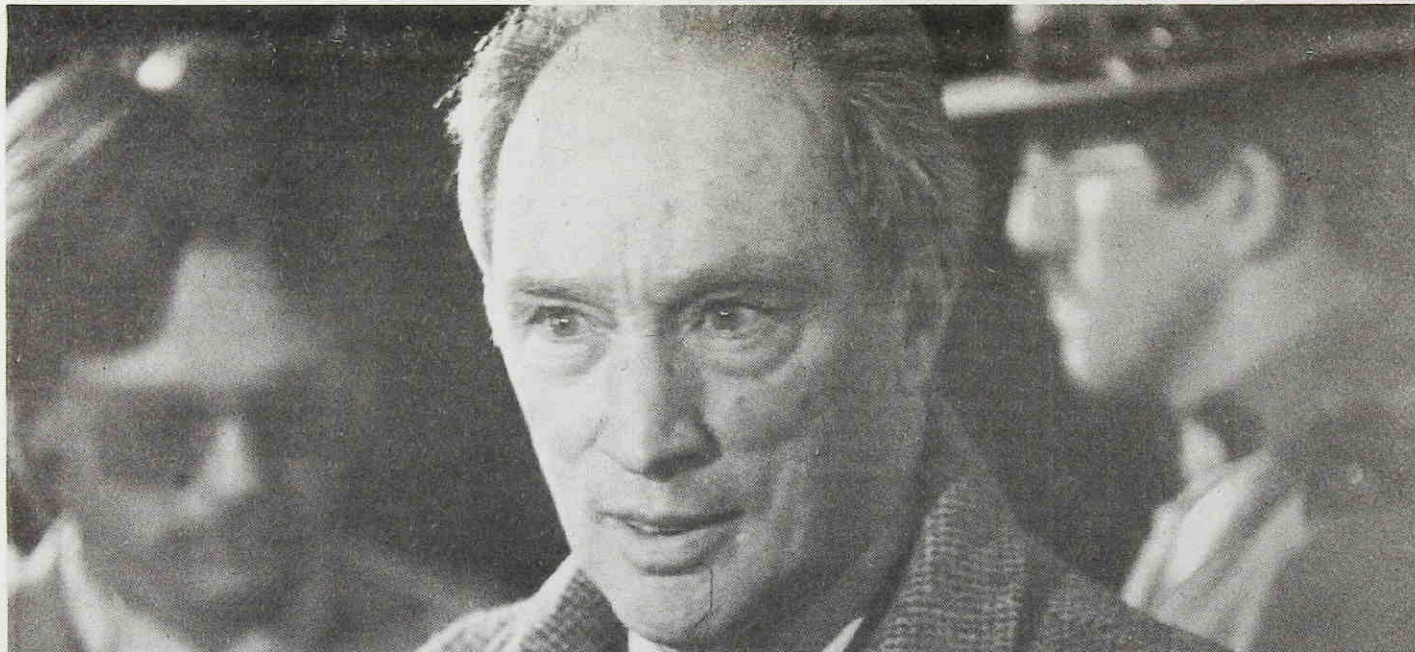
"We want you, on behalf of your government, to make a clear statement to this conference accepting federal responsibility for all aboriginal peoples. We want a commitment that there shall be equality of treatment of the aboriginal groups not only as between sexes, but as between the three aboriginal groups themselves.

The new constitution describes aboriginal peoples as either Indian, Inuit or Metis. Our groups have consistently and unanimously told governments we are prepared to work out and adopt guidelines that will clearly describe our own membership. We have insisted, indeed, that none but ourselves can decide who we are.

We have also stated that we categorically reject as the basis of our identity narrow nationalism or arbitrary geographic criteria. Our constituents live in every part of Canada. They are the product of the varying phases of historical development which characterized this country from the earliest colonial period to the present day. We believe any definition which excludes large numbers of aboriginal people will deny rights and perpetuate division.

What we need now is for the federal government, with the concurrence of the provinces, to unequivocally accept that Section 91(24) reference in the Constitution Act 1867 embraces all aboriginal peoples, not simply those covered by the narrow and unjust definitions of the Indian Act." □

Trudeau Resignation Changes Federal Political Scene



Regina - Prime Minister Trudeau's resignation announcement changes drastically the federal political scene in Canada, because it means that the next federal election will be fought on the basis of policies rather than personalities, Opposition Leader Allan Blakeney said recently in Regina.

"Prior to today, the number one priority in the next federal election for most Canadians was the defeat of Pierre Trudeau as Prime Minister. With Mr. Trudeau's resignation, the public's attention will turn to the new policies and new directions needed to get Canada moving again," Blakeney told reporters.

"As Canadians begin to examine the stagnated policies of the Liberal Party, and begin to compare

the policy alternatives offered by the two opposition parties, I am confident that New Democrats will do very well.

"Canadians now will be asking themselves which opposition party offers them a real change from the Liberals, in terms of policies and in terms of their vision for Canada. A federal election campaign fought on real policy issues, as opposed to personalities, is what Canada's New Democrats have been looking forward to," Blakeney said.

As for Pierre Trudeau's 16 years as Prime Minister of Canada, Blakeney told reporters that Mr. Trudeau will likely be remembered most for the patriation of the Constitution. But while many might

see that as his greatest success, others would see it as his greatest failing.

"Many Canadians felt that the Prime Minister often concentrated his efforts, and those of his government, on constitutional change at the expense of economic policy," Blakeney said.

"Canadians respected Mr. Trudeau for his strong leadership abilities and for his superior intellect, but often felt that he failed to understand the needs and concerns of average Canadians.

"Whether right or wrong, that will be the judgement of a great number of Canadians," Blakeney concluded. □

"We Want to do More Than Just Sit With Them"

by Vye Bouvier

I interviewed Mary Simon on a Friday, after the last day's Constitutional Conference. She told me she had been in Ottawa since Monday and had hardly eaten or slept. She wanted to get something out of this conference. She said after the year's work that went into the conference, that the people involved build up expectations, and when it happens, expect some co-operation. She said that there was a lack of respect from the people who were meeting with the Aboriginal people. She said, "there was no lack of respect in terms of dialogue, but a lack of respect of the rights of Aboriginal people." There were different levels of respect.

"Understanding the process is not easy", she explained, "when we first got Aboriginal rights discussed, we knew it would be a difficult process." Aboriginal people haven't challenged what happened to them until recently. Governments have become tough in their dealings, and now have the upper hand in their dealings with Aboriginal people. "At the same time as they recognize us as Aboriginal people, they haven't come to understand that in order to be respected as first nations, the things we have to talk about have to be recognized. We are happy that we can sit down with First Ministers to have dialogue and the result has to be a substance to the dialogue, that is recognized rights in the constitution.

As for ourselves, as Inuit, we've been subject to provincial legislation. If they give you rights through legislation, there are no guarantees those rights will remain. A lot of things that aren't good have taken place through legislation, such as the Indian Act. We don't want that. Any positive act, which is not in the constitution can be removed at the whim of the government.

We can't deny the fact that we have come a long way. Being able to sit with the first ministers is an achievement in itself. However, we want to do more than just sit with them.

Mary Simon was a spokesperson for the Northern Quebec Inuit and is the president of the Makivik Corporation. The Makavik Corporation came out of the land claims settlement that was signed in Northern Quebec in 1975. This is also referred to as the James Bay Agreement.

A Profile

My mother is Inuit from Northern Quebec, my father is English Canadian. I was born in a small community called George River in Northern Quebec. This is a community of 250 Inuit. In Inuktitut, the community is called "kangirsualuajuag". From the time I was five, I was raised in Fort Chimo ("Kuujuak"), a village of 1,300 people, 70% of whom are Inuit, the rest are non-Native. Kuujuak is the centre of Northern Quebec and has a jet service.

Kuujuak had elementary school classes up to grade six. After that children went out to Fort Churchill or Yellowknife to continue their schooling on a provincial program. Even though the Indian Act was not supposed to apply to an Inuk, my mother, when she married my father, lost her status on getting certain rights to government programs. We were

considered non-Native and couldn't get into the government programs our friends were in. I have a lot of brothers and sisters and my father couldn't afford to send us out. My father taught us part of the time through correspondence classes; he used an Alberta curriculum. We were fortunate my father was educated and strict enough.

In the later years of high school, one of us would get sent out one year, and another the next year. I went to Colorado for grade eleven and twelve. My father had relatives there; rather than living in boarding schools or with strangers, he sent us there. It was difficult getting our schooling in this way; but we got through it and as a result we are stronger now. After grade twelve, I went back up to Northern Quebec. I grew up with Charlie Watt. His father is non-Native and his mother is an Inuk. He was able to take part in the government programs because his parents weren't legally married. My father is fluent in Inuktitut, my mother doesn't speak English. I knew enough English to attend school. My father moved up north when he was nineteen and lived with the Inuit and learned the language. He's a real northerner.

The thing that my parents taught me that I consider a great advantage is for them to have chosen to live up north and to have brought me up in my mother's culture. I identify with my mother's culture. My father made sure we realized his culture as well. I can adapt. I am completely at home up north, but I can live here comfortably. It has been beneficial to me as an individual to have been taught both cultures. I identify mostly with the Inuit side. That is why I am so involved with the rights of Aboriginal people. A lot of injustice has been done to people in the past, that has to be corrected. You can't always rely on other people to do it for you, if you feel strong enough, you get involved and you help make it happen.

I got married at nineteen and I now have three children. When I had the kids, I could have been tied down. I stayed home until they were three or five. When they were three or five, I got involved in Broadcasting. I covered a lot of political issues. I also got involved in part time jobs like teaching. I taught Inuktitut in 1969-70. I trained on the job in radio. It was an Inuktitut CBC program, which had only one person to do research, announce and produce the program. When I started, I co-ordinated the research and programming. The program expanded from newscasts to include current events. I was interviewing Inuit leaders. All of a sudden, I started getting really interested; thinking they needed some help. I worked on Inuktitut CBC radio from 1969-74 and then I became involved in politics and got elected.

I wanted to get involved. I arranged my life so I had time for my family and my work. I got on the board of a regional Inuit organization; I represented Inuit on political development of the people in the territory. I suppose because I've always been keen and interested and willing to work twice as hard as anyone else, I became a key member of the board.

I wanted to ensure my rights and Inuit rights were being dealt with and recognized. This conference is an example of what is going on. It takes years to negotiate any kind of recognition for our people. For me, one of the many important realizations I've come to is not only do you have to have stamina, there has to be a lot of determination. There can be a lot of disappointment and frustration when your expectations are high. If it doesn't turn out, you just have to dig your heels in and be more determined the next time, and believe that you'll be able to get something.

Two years ago, I decided to run for the president of the Makivik Corporation. Charlie Watt was then president. I ran against him and won. It was the first time in the history of the Inuit of northern Quebec that they had a woman for a leader. The Makavik Corporation came out of the lands claim settlement that was signed in northern Quebec in 1975. This was the James Bay agreement. Out of the agreement, we got different types of institutions because it was a comprehensive land claims settlement. The Makavik Corporation was entrusted with the responsibility of ensuring the compensation funds from the settlement were properly taken care of. The corporation is responsible for the economic as well as the political development of the northern Quebec Inuit, which means we're involved in the proper implementation of the James Bay agreement and many other issues relevant to political development. □



Photo by Vye Bouvier

Mary Simon - "Not only do you have to have stamina, there has to be a lot of determination."

Ferdinand Guiboche Wants Community Control

by Vye Bouvier

Introduction:

Ferdinand Guiboche was one of the three constitution committee spokespersons for the Metis National Council of Canada during the Constitutional meetings. He has been involved with the Manitoba Metis Federation for many years. The interview with Guiboche reflects his thoughts about the conference and about the political work to be done in his home area. Guiboche is leaving his position as spokesperson for the Metis National Council in late March, to work at establishing a community based movement. Later this spring, Guiboche will be going to Israel to look at the kibbutz system of organizing communities.

New Breed: *Of what has gone on so far at this constitutional conference on Aboriginal rights, do you see any hope of obtaining what the Metis National Council is seeking?*

Guiboche: I came here as a member of a group hoping to settle the identification and enumeration issue. At a meeting in Yellowknife, the Minister of Justice suggested that we work on community consultation to identify the kind of self-government Metis people want. These are the three areas we hoped to have finalized as a minimum. In addition, we wanted entrenchment of self-government as a constitutional right. Once we had the entrenchment of self-government we could have worked out the details.

There seems to be a great reluctance on the part of the provinces to grant the Aboriginal people, self-government. There are some provinces that are in agreement but they're in the minority. Manitoba, New Brunswick and Ontario are flexible. Regardless of what comes out of this, in our own view, the fate of the Metis rests in our hands. If nothing happens here, in the future, we'll have to take measures to correct it. Where we are a majority in Metis communities, we should take steps to take control, meeting with people in communities to decide the course of action. There are 75 identifiable communities in Manitoba that could take this action. And that is action that runs contrary to federal and provincial jurisdiction.

New Breed: *What kind of actions are you referring to?*

Guiboche: We will set up governments contrary to federal and provincial laws. We don't expect violence, but if necessary there will be civil disobedience. The civil disobedience will show we mean business. We want to take control of our own lives, have jurisdiction over health, education, our resources...For example, if we decide we want to cut wood, we'll cut wood contrary to provincial law. If we want to fish, we'll fish, contrary to provincial laws.

The only portion of Trudeau's speech that I agree with is where he says that in the final analysis the fate of the Metis people are in their hands. I think that as long as our fate is in other people's hands, as in this forum we will not achieve what we want. And, I am only convinced now, after two constitutional conferences on Aboriginal rights, that the only way we will achieve the right to self-government and a land base is by taking action where we presently live.



New Breed: *Could you elaborate on the community consultation that the Metis National Council is hoping to pursue?*

Guiboche: The community consultation would take the constitutional conference on Aboriginal rights to a grass roots level. It would get people involved. They would know what was happening and articulate what they want. We have to work on the funding and mechanism to adequately explore the possibilities in community consultation. We have talked about community consultation in our Metis National Council papers, but it hasn't been mentioned yet at this conference.

New Breed: *You seem to be very strong on community consultation, have you done any of this work in the communities so far?*

Guiboche: I'm from Camperville, Manitoba. I'm the mayor of this predominantly Metis community. About two weeks ago, we had a meeting at the Pas, Manitoba. About ten communities were represented. I unveiled the concept of self-government and a land base. We talked about a structure for a Metis National Government, we talked about creating our own

institutions in education, health care, economic. We would tap into federal and provincial fiscal dollars to put some of these services into the community.

I believe strongly in the exchange of ideas between communities. Different communities would have different priorities. For example, some community might have its priority in child care, another in recreation. These ideas would be brought together and exchanged.

And it is the communities that are going to determine what land base and what form of self-government they want. I think that there should be more community control of Metis organizations.

New Breed: *What are you prepared to do, to ensure that this happens?*

Guiboche: I've been involved in the Manitoba Metis Federation since 1966. I'm leaving at the end of the month to concentrate on developing our community. I'm prepared to work with other communities. I feel that the direction will come from the communities and in my mind, that's where it should rightly come from. It's only a matter of time before the communities will take the organization over anyway. The day this happens, I will be quite pleased. When that happens, Metis leaders will have the strength to negotiate positively, because they'll have the backing of the people. I feel the Manitoba Metis Federation, now, is outdated in its structure, and it should be replaced by a grassroots movement. I've been through the whole system in the organization. In the last three years, I've been working on the community level. The people in the Metis community say they don't understand much about the constitutional talks on Aboriginal rights. Once they elect a community leader, they place a lot of faith on the leader to do the right thing. They're not exposed, for example, to a conference like this, and would not understand a process like this. I am talking about leaders elected democratically by people. We're not just clubs, we have to deal with issues. It's not easy. We have to give up some of our time.

New Breed: *How do you compare the tone of this year's conference, to the conference last spring?*

Guiboche: The tone of this conference is very much like the talks with officials last spring. There hasn't been that much advancement. The reason for this, in my view, is that the rights of Aboriginal people in Canada is not a priority with federal and provincial governments. If it was a priority, we would have settled many of the things that we're talking about. □

Indian Women to Gain Equality?

by Vye Bouvier

Ottawa - "If you support the equality clause, then entrench it in the Constitution clearly and distinctly. We also ask that the right to equality be entrenched in Section 35, part II, which concerns the rights of the Native peoples of Canada." These were the words of Bibiane Courtois of Quebec, who made a presentation during the First Ministers' Conference on Aboriginal Constitutional Affairs. Other spokespersons for the rights of Indian women were Mary Simon and Mary Two-Axe Early, both also from Quebec.

There are several sections of the Indian Act which discriminate on the basis of sex. Section 12(1)(b), for example, deprives a registered Indian woman of status and band membership if she marries a man who is

not a registered Indian. On the other hand, an Indian man who marries a non-Indian woman retains his status and band membership, and his spouse acquires them.

Sandra Lovelace who had taken her case to the United Nations, also spoke at the conference for the rights of Indian women. This section was found to go against the United Nations Covenant on Civil and Political Rights and the Convention on the Elimination of all Forms of Discrimination Against Women. It also conflicts with the sexual equality provisions in the Canada Charter of Rights and Freedoms which will come into effect on April 17, 1985.

Trudeau announced on March 8, during the first day of the Conference, that the government intended

to introduce legislation shortly to remove discrimination on the basis of sex from the Indian Act.

After an eleventh hour meeting of government officials and Aboriginal leaders, a resolution was brought forward, which was turned down by the Assembly of First Nations, the national organization for status Indians. Prime Minister Trudeau suggested that the Indian Nations study the resolution and report back to him within three weeks. The Metis National Council, the Inuit Committee on National Issues, the Native Council of Canada and the provinces supported the resolution.

John Munroe, Indian Affairs Minister, announced that the bill to end discrimination against Indian women, who lose their status if they marry a non-Native is to be tabled in parliament by June. □

Aboriginal Leaders United in Their Demand for Self-Government

by Joan Beatty

Ottawa - For the first since the constitutional process began, Aboriginal groups which consist of the Inuit, Indian, and the Metis were united in their efforts to get a form of self-government entrenched in the Constitution. Although their concepts of self-government differed from that of total sovereignty to one of sharing, of administering their own institutions, the Aboriginal people were consistent in their demand for the need to have it in the Constitution.

When we ran into an array of opposition from most of the provinces, they joined their voices in anger, expressing bitter disappointment at the lack of progress being made. The following are excerpts of the closing remarks made by the Aboriginal leaders:

Sol Sanderson, Federation of Saskatchewan Indian Nations:

"We're very dissatisfied. We cannot tolerate the obstructionists, in this case, many of the provinces that are sitting around here. You expect us to deal with the conditions of our people. We are saying we require the powers and the same jurisdictional spheres that you have. We cannot deal with the symptom conditions by pouring more money at those symptoms. We want the control and the powers that are necessary to turn around those conditions. We ask your co-operation to recognize Indian Band government."

We also speak about the concept of Indian self-government. Mr. Levesque just spoke before me. He was concerned about several matters. I want to draw a parallel with respect to the political arrangement between the French and English people of Canada where you have accommodated the cultural, language, and territorial rights of these French people in Quebec. But you also tolerated the recognition of their civil law, the French law, and likewise, you have done the same thing with the English people of Canada under the common law system. We are saying we want the recognition of Indian self-government that includes recognition of the executive and legislative powers as well as the judicial powers.

We will also not support another political accord. Premier Rene Levesque said that he would sign a political accord but he would not sign a constitutional accord. We cannot tolerate the problem of being caught between the French/English issue all the time. I think those matters got to be sorted out. You people want to set up governments. Let's get some of your problems ironed out outside of this process. It's meant to deal with our issues and our relationships."



Chartier and Sinclair, MNC spokesman, conferring during the meeting.

Harry Daniels, Native Council of Canada:

"I would suggest that after this meeting with whatever resolutions we do finally reach, we start immediately with the on going process and not have a time lag so that we don't eat up a lot of time waiting for things to happen. I am pleased that the item, Metis, will be the next go around of talks but I prefer to talk about it in a broader context in the equality of rights as between Metis, Indians, Inuit, and Non-Status Indians. I had hoped we would have reached more on the agenda in terms of self-government, land, and resources, language and culture, among others. We expected to see more, however, we are prepared to go into the ongoing process to discuss these items. Hopefully, we will develop a mechanism in the next while that will bring us closer together in terms of focus and not use a shot gun approach."

Maybe we should deal with shorter lists and not try to deal with four items that drag you across the board, you diffuse your energy and you really don't zero in on anything.

David Ahenakew, National Chief, Assembly of First Nations:

When we left here last year, we had the impression that all participants had agreed to step through the door that had been opened. When we listened to your opening remarks, we were encouraged to believe that Canada was indeed prepared to take one more step

forward, however, a tentative step that may have been. We believed that when we heard from the provinces of Ontario, New Brunswick, and Manitoba, that the provinces maybe willing to join with us with the federal government in taking that step. I want to thank premiers' Davis, Hatfield, and Pawley for the fine work they have done here. However, we have reached the point where we are forced to ask, is everyone ready to accept change? Are you capable of abandoning the status quo? You continue to tell us that the options we put forward are a problem rather potential solution. You continue to produce little more than program devolution, seeking our participation in administering our own misery.

"We have travelled a long hard road to get to this point. We will not give up simply because the road ahead promises to be long and hard. In 1969, we had no alias. Now we have a few powerful alias. If the others are not ready, we will move forward with those who have, who have this vision, courage, and the potential and the political will to lead. Our nations, our children, our grandchildren will never forgive us if we don't."

To you prime minister, I give you E for effort right down the line. To those provinces who have tried to find these potential solutions, I say thank you. And to Canadians, I say, God Bless us in the future."



Newly appointed Senator Charlie Watt clarifying points with Trudeau.

Photo by Yve Bouvier

Jim Sinclair, Metis National Council

"In summary, I think the meeting was over very early this afternoon when you brought your position (federal government) on self-government and it was turned down. I think we were just killing time and making general political statements. That bothers me. I thought we came here to make amendments and constitutional changes."

We've gone through alot of problems in the past three years, particularly in Saskatchewan, with the development and political awareness of our people. They began to get disenchanted with the way governments were treating them. The Constitution has given hope to some of my people and we have agreed to work in good faith in developing a position for this Constitution. People have been waiting patiently. We're going to have some problems in the next constitutional meeting. I'll tell you one thing; if I am still a leader and I am still around, I am going to organize those people at the grass roots and make sure they are some place in sight and in view when the next constitutional conference takes place. (Clapping)

My people are going to take some action because the political leaders here could not reach a decision. You know very well what happened in the 1970 FLQ crisis. When people took to the streets, governments were in a hurry to call in the army, the troops, and the police. They were prepared to spend millions of dollars to squash people who wanted jobs and who were after rights. It bothers me when I come to a meeting like this and I find a bunch of leaders who are not prepared to deal with the rights of the Aboriginal people. It bothers me when we have to go home without any new solutions but with just another



Photo by Vye Bouvier

Jim Sinclair, looking for a friend or foe?

er offer to come back and do some more negotiating.

You said last year, this is not a government Constitution. This is a peoples' Constitution. And I am going to rally my people that if they want any rights in this Constitution, they're going to have to start taking things into their own hands. (Clapping) I am prepared to do my best. I've always been first at the bargaining table and I'll be the last at the bargaining table. But when it comes to the real problems, I will also take my place in the front lines as I have been in severe problem times. I've been a leader for 15 years and out of those 15 years, I've spent 5 or 6 years in court, trying to make government programs work, that were made by bureaucrats, made by people who never saw a Native community never alone dealt with Native people bending the rules to make them work. The minute we bend the rules, myself and other government people who came out to help us, were dragged into court as a lesson not to break the rules.

My people have been oppressed, not disadvantaged, because it's laws that hold us down. We need a definition of rights to improve our way of life. We said that a Constitution would provide a frame work on which our people could build their future. Now, this Constitution is not building a frame work. It is building a barrier to make sure that the Aboriginal people of this country are left out on the outside and will continue to be colonized from hereon. That I will not stand back and see happen. If I am not back at these meetings, I will back at the street level, helping people to organize and put some pressure on the governments where it belongs. And they'll be more radical leaders at this meeting than I am."



Premier Rene Levesque was told to fight his separatist issues elsewhere.

John Amagoalik, Inuit Committee on National Issues:

"Everybody around the table, everyone around this room, keeps saying that we have failed. Yes, there has been failure. But, we haven't failed. You have failed! I am sorry, people of Canada have to know who has failed. British Columbia, (pointing) you have failed! Alberta, you have failed! Saskatchewan, you have failed! Newfoundland, Yukon Territory, you have failed! (clapping) Northwest Territories, you have failed! We haven't failed.

You have failed to agree that Aboriginal people have the democratic and human right to self-government."

George Erasmus, Assembly of First Nations:

"I've been sitting here for two days and I've been trying to figure out why the provinces didn't jump immediately at the proposal that the federal government had put forth, particularly, where it dealt with self-government. The Justice Minister clarified, yesterday, exactly what it was. It was a principle of self-government, totally non enforceable. It was something that was discussed last year and rejected by First Nations and other Aboriginal people. Again, this year, we tried to bring people further along but-



Harry Daniels, MNC, wants negotiations to be ongoing.

....for the life of me, I can't understand why the provinces didn't go for it. It would've gave them complete veto. We would have had in the Constitution, paper recognition of self-government. We would not have been able to set up a single government in the country without the provinces agreeing. They would had to have negotiated jurisdiction, powers, fiscal relations, etc., etc. To me, when I envision the worst possible way that self-government could have been put into the Constitution, that would probably been the wording that I would've arrived at myself. Now, if the provinces aren't going to accept that kind of language, then what kind of language are you going to accept?

You would've had total control of the process. There would've been no Aboriginal institution in any province unless the province in that area would have said, yes. That goes ahead in these conditions, these kind of powers, these are the people we have control of. If you're not going to agree to self-government under those conditions, what conditions are you going to accept? For the life of me, I don't know! The only conclusion that I can come to is that the good will that is supposedly there about the recognition of self-government, in reality, is not there!" □

Devine's Proposal Receives Little Reaction

by Joan Beatty

Ottawa - During the dying hours of the Constitutional Conference on Aboriginal Rights, Premier Grant Devine presented five points that he said "he was prepared to proceed with immediately" but which received very little response from the Aboriginal leaders.

The proposal included:

(a) the study of definitions and ramifications of various forms of Indian self-government along the lines outlined in the federal response to the Penner report;

(b) to proceed with a process of community consultation;

(c) a process to identify and enumerate the Metis;

(d) a review of government services and program delivery for Aboriginal people;

(e) and to study and resolve questions of jurisdictions and responsibilities, including Section 91(24) of the Constitution Act.

Devine said he was presenting a series of specific initiatives "all of which are constitutionally related" which will assist in the constitutional deliberations. Devine said by going through specific issues, everyone would understand what is being entrenched in the Constitution.

Prime Minister Trudeau said "they were certainly constructive," and Premier Peter Lougheed of Alberta said the recommendations "certainly had merit."

Devine's recommendations were ignored by the Aboriginal leaders as they took turns in slamming the provinces for blocking their efforts to have the federal government's accord on self-government entrenched in the Constitution.

Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan said the premier's suggestions were good and that he would be prepared to work with him in those areas back in the home province. □



Devine and Sinclair being interviewed by CBC after conference.

Photo by Yve Bouvier

Constitutional Meeting Not a Complete Failure

by Joan Beatty

Regina - Even through the First Ministers' Conference on Aboriginal Constitutional Affairs was termed a complete failure by all Aboriginal leaders in Ottawa, some representatives from the Association of Metis of Non-Status Indians of Saskatchewan (AMNSIS) say it wasn't a complete failure, particularly for the Metis people.

According to Jim Sinclair, President of AMNSIS, the fact that the Metis jurisdictional issue was discussed so extensively during the two day conference was a real educational process for many of the premiers and the Canadian public. "It explained many of the concerns that the Metis have as to who is responsible for them. Is it the federal government or the provinces? How far does that responsibility extend?"

Clem Chartier, Vice-President of AMNSIS, echoed Sinclair's sentiments, saying it was a break through for the Metis people. Chartier said the agreement to make identification of the Metis as one of the main agenda items at the next constitutional conference was a small victory in itself.

Chartier also said the publicity that the Batoche 1985 Commemoration received on nation wide television didn't hurt either. Towards the conclusion of the conference, Don McIvor, of the MNC, presented a Metis sash to the prime minister, in appreciation for initiating the process in getting the Metis people recognized and dealt with in the constitutional forum. He invited the prime minister to attend the 1985 Riel Commemoration to be held in Batoche. The prime minister said he would like to attend, along with his children, and maybe even meet up with some of his relatives there.

A few days prior to the First Ministers' Conference, the MNC agreed to the wording of a constitutional accord, which was tabled at the Conference, as to the definition of a Metis. The definition says the



Clem Chartier, Metis lawyer - "Our main objective is the entrenchment of a Metis land base and self-government."

Photo by Yve Bouvier

Metis are those descendants who received land grants or scrip when Manitoba became a province in 1870. It also defines those "other persons of Aboriginal descent who identify themselves as Metis and who have been, or are accepted by the Metis community." (See 1984 Constitutional Accord on Aboriginal Rights).

The accord also includes a section asking the federal government to finance the enumeration and identification process of the Metis which would work in conjunction with Statistics Canada.

However, the definition proposed by the MNC did not receive approval by the Native Council of Canada (NCC). They refused to have Sinclair attend their meeting to explain the definition to them. The problem remains with two groups claiming to represent the Metis people at the constitutional table.

Sinclair says it's important for the Metis to solidify their position in the constitutional process. "Right now the Metis are very vulnerable because there is no definition of who is a Metis and if it gets to the courts, the definition may be too wide or too narrow, and it will have no input from the Metis people themselves."

During the conference, Premier Grant Devine said he understood the federal government was responsible for the Metis people since they were the ones that got them included under Section 35 as one of the Aboriginal groups. However, Trudeau said he understood they were provincial responsibility because they do not fall under the Indian Act.

Premier Lougheed of Alberta also believed the Metis were under provincial jurisdiction. Alberta is the only province who has done some work in recognizing Metis land claims through the establishment of Metis settlements. Lougheed said maybe all his efforts in this area have been unconstitutional. □

Excerpts From The Diary

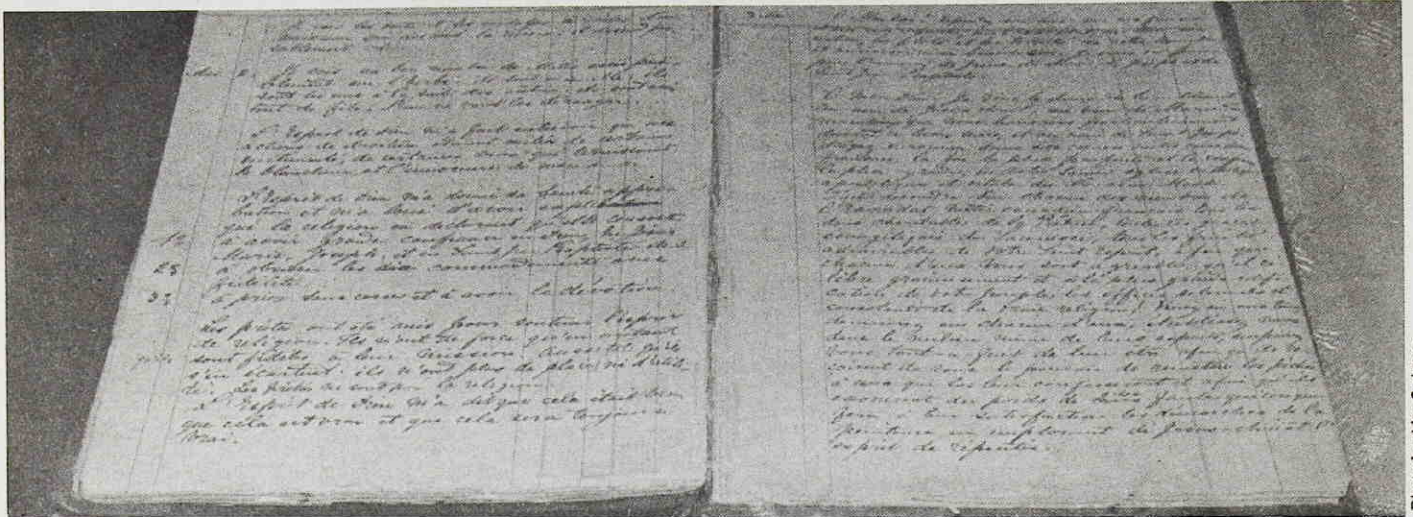


Photo by Also Swinton

Riel's 1885 Diary was known to exist in 1885 but did not emerge until 1970 when it was offered for sale by an unidentified owner in Winnipeg.

(Leader Post)

The following are excerpts from a 1905 translation of the diary.

March 26

The spirit of God has let me know that a battle has taken place, somewhere, at about two miles from Duck Lake. This was not told me verbally but was communicated in my mind in a manner more determined than is ordinarily the form of simple thought. I am morally certain of such an event, for it has been revealed to me that the Crees were of great help to us.

...The spirit of God showed me seven or eight young Metis running toward me...they are saving themselves: they are winning paradise they are winning the land that some would take from them.

April 19

I hear the voice of the Indian: he is come to joining me: he comes from the North. His mood is for war...

I see a great number of Indians...More

Indians come every day to increase their number, they have the same goal as we do. Courage, my people, courage.

April 21

I have seen the giant: he is coming, he is hideous. It is Goliath. He will not reach the place he intends to occupy...

The spirit of God spoke to me of the beautiful prairie and of the people who would remain there.

April 25

The spirit of God has shown me Middleton's large gun: It is bad because it directs its fire against the throne of God.

April 26

Middleton's army fired at me awkwardly. It did me no harm. Thank you O my God!

April 29

Oh the offer of American help is a dangerous invitation. Beware of the adventurers from the United States. For I assure you, they are to be feared. They have neither

morals, nor faith, nor heart. They are dirty dogs: foul jackals, ravishing wolves and furious tigers.

May 7, 2:15 p.m.

I see the red soldiers close by: I pass 10 feet from their guns: they did me no harm. They were stunned: I almost as much.

May 8, 4 p.m.

The spirit of God made me know how arrogant is England...She does all she can to assure herself victory over those she does not like: and when she has the upper hand she cries out furiously, saying, no I do not want to...

O my God! Do not let England defeat me. For she would annihilate me with my nation.

May 10

O my God! Assist me, direct me, most kindly that I may station well our people and that I may look after them well without needlessly exposing myself without fear of cowardice. □

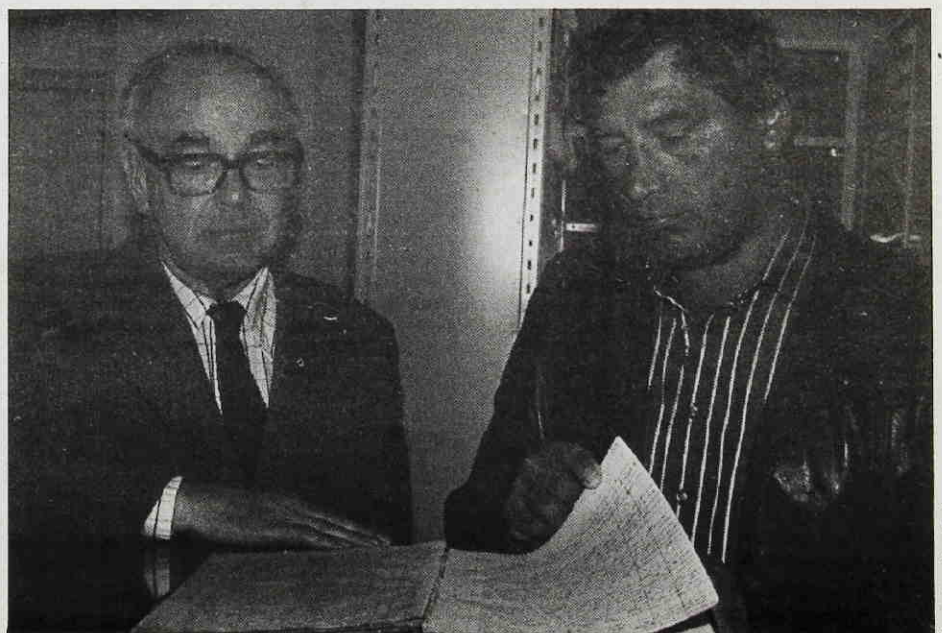
Louis Riel's 1885 Diary

Contents:

- covers period between March 26 and May 12, 1885;
- handwritten in blue or red ink, with two pages in pencil, in a folio-size bound volume manufactured as a cash ledger book;
- pages numbered in sequence in manufacturing;
- 12 pages missing: whether they contained text that has been lost, or whether Riel removed them for other purposes (notes, etc.) is not determined;
- entries give only meagre information about battle-field events;
- entries describe and are evidence of Riel's religious, social and political convictions, his sense of mission, and his complete faith in the righteousness of his cause.

Condition:

- steady deterioration since 1971;
- binding is loose, pages are yellowed and brittle;
- sulphuric acid in paper (from manufacture) is destroying bonding fibre;
- fragments of pages have already broken off;
- without conservation treatment, will likely disintegrate completely in less than 40 years. □



AMNSIS President, Jim Sinclair and Dr. Norman Ward, chairman of the Saskatchewan Archives Board.

Photo by Also Swinton

Diary Symbol of Metis Struggle



Photo by Also Swinton

Left to Right: Hon. Rick Folk, Minister of Culture and Recreation, Hon. Sid Dutchak, Minister in charge of Indian and Native Affairs, AMNSIS President, Jim Sinclair, AMNSIS Area Director, Roberta Kelly, and Ian Wilson, Provincial Archivist.

Regina - Louis Riel's Batoche Diary is back in Saskatchewan. In early March, the provincial government purchased the diary and at a reception in Regina, the historical document was turned over to the Saskatchewan Archives.

The announcement was made jointly by Culture and Recreation Minister Rick Folk, Sid Dutchak, Minister in charge of the Indian and Native Affairs Secretariat, and Colin Maxwell, Minister in charge of the Saskatchewan Archives Board.

"I am delighted the provincial government has been able to purchase this diary, bringing it back to Saskatchewan where it was written 99 years ago," Folk said.

"Its fragile state requires immediate restorative treatment, which is already arranged. But we hope that within a year, it will be possible to exhibit the diary in other Saskatchewan centres, so that many may see and share this priceless part of Saskatchewan's heritage."

Dutchak, in the joint announcement, said: "Riel's Batoche Diary" is considered by many to be one of the most significant single documents in Western Canada's history and culture. Without doubt, having



Photo by Also Swinton

Roberta Kelly says Archives will be a temporary home for the Riel Diary.

the diary back in Saskatchewan in time for the 1985 celebrations is something of which all Saskatchewan people can be proud.

On behalf of Maxwell, who is out of the country, Ian Wilson, provincial archivist, said: "I am honored that the Saskatchewan Archives are entrusted with the restoration and safekeeping of Riel's Batoche Diary. The new facilities here are Saskatchewan's best. We have the correct light temperature, humidity and security controls for its protective storage. Archives staff are designing a semi-portable display case, with the same rigid controls, so we may safely exhibit the diary elsewhere in our province."

Riel's Batoche Diary, written between March 26 and May 12, 1885, is considered the most important of all the Riel diaries. The document's history is unclear. Its existence was known in 1885, and much of it appeared in print in the Toronto Globe that year. It fell into private possession in Winnipeg, and publicly reappeared there in 1970, when it was offered for sale. It was sold at the Montreal Book Auctions in 1971 to an Edmonton group. It has been kept since in an Edmonton bank vault, with only rare and brief public showings, until the Saskatchewan government purchased it this week. □

Riel's Diary Returns

by Joan Beatty

Regina - The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) representatives recently participated in a formal ceremony, turning over one of the diaries of Louis Riel to the Saskatchewan Archives after the provincial government purchased it from a group of private businessmen in Edmonton.

Jim Sinclair, President of AMNSIS, said it has always been the dreams of the Metis and Non-Status people in this province, to have such historical documents as the Riel diary return to the site of the Metis struggle. "This is an important and symbolic document for the Metis people as it gives us some insight as to how this great Metis leader viewed the issue of Metis rights. This will assist the Metis today in obtaining a better understanding of what Riel was fighting for."

Sinclair said it is a very emotional time in the history of the Metis people as the struggle continues for a land base and self-government through the constitutional talks. "The struggle is not over. We have to have our rights protected in the constitution. We

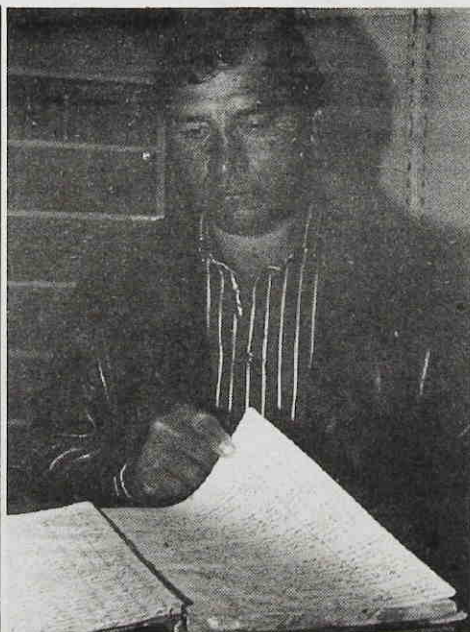


Photo by Also Swinton

AMNSIS President, Jim Sinclair says Diary is an historical symbol to the Metis as they continue to fight for the same rights Riel fought for.

need more than symbolism. We need action."

We thank the government for acquiring the diary.

He thanked the government for acquiring the diary.

Roberta Kelly, Area Director for AMNSIS Western Region II, also expressed her appreciation to the government for bringing the 1885 document to Saskatchewan. She told the government officials that the Metis people are entrusting the document to them for their safe keeping until such a time they themselves have their own museum established in Batoche.

According to Tim Low, Administrator for AMNSIS, the idea of purchasing the diary began with the NDP several years ago but never materialized because of the high cost of purchasing it. Talks were started again when the new government took over.

It is estimated the cost of the diary was \$75,000 and was purchase from Gordon Horby of Edmonton, who was the principal shareholder, Louise Hayes, Edmonton, Gene Rheume, Ottawa, and Walter Rudnicki of Ottawa. □

The Keys to Herbal Home Remedies

by Arlo Yuzicapi

Old fashioned remedies provide both intrigue and entertainment for the folklore buff. Many are downright ridiculous, but some of the more practical herbal remedies have proven very effective in our effort to cope with everyday disasters, without using over-the-counter drugs.

Not only have the following recipes worked well for us, but the side-effects have been great! Laughter often accompanies a child's reluctance to "take your medicine" when a hand-mirror reflects the faces made before or after the deed is done. Dispensing remedies like garlic and cayenne can be more fun if skits or plays are performed where the audience must "partake of the potion" or "swallow the evidence" in order to facilitate curtain time.

Incidentally, entertainment, in the form of puppet shows, music, stories or role-playing (pretending you are a nurse, etc.) have a profound effect on the ill. Whether it is the pleasure, humor or just plain companionship that promotes healing is unknown, but for certain, the patient whose rest periods are alternated with periods of fun and happiness will recuperate more rapidly than the patient who is both sick and lonely or sad.

Home Remedies

Garlic Cold Preventative: To nip colds in the bud as soon as you feel the first signs of a cold, peel and mince a few cloves of garlic; roll up in a lettuce leaf or slice of toast and chew well. Do this as often as necessary. OR, if you are brave and don't have any meetings in public today, simply chew a clove of garlic like gum and follow up with a shot of cayenne in fresh lemon juice.

Garlic Cough Syrup: Press 1 entire bulb (several cloves) of garlic to exude juice. Mix with equal amount of honey and swallow every hour, allowing mixture to coat throat.

Onion Cough Syrup: Quarter 1 small onion into blender. Add 1 T. apple cider vinegar and 2 T. honey. Blend and refrigerate. Take 1 T. hourly or as needed.

Slippery Elm Throat Lozenges: Mix 2 T. honey with 2 T. fresh lemon juice. Gradually add ½ cup slippery elm powder, adding more if necessary to make mixture very thick. Refrigerate until firm, then roll into dime-sized lozenges. Dehydrate. Suck on 1 or 2 for sore throat or to coat dry throat while running in cold weather or working in a dusty area.

Sore Throat Gargles: To 1 cup hot water, add 1 T. salt OR 1 T. apple cider vinegar OR ½ T. cayenne pepper. Gargle. (Caution: don't swallow the salt water.)

Wound Disinfectant: Mix 1 part salt and 8 parts hot water OR 1 part cayenne and 10 parts hot water OR 1 part garlic juice and 5 parts hot water. Flush wound thoroughly and follow with application of aloe vera gel. **Variation:** Dip wounded area in pure wheat grass juice until bleeding is halted. Apply more juice at intervals with cotton. Expose open wounds to sunlight when practical.

Wound Anesthetic: Numb wound with ice to lessen pain before applying above disinfectants or before removing splinters, insect stinger, or gravel.

Milk Sedative: Heat milk but do not boil; add 1 T. honey and dash ground anise seed per cup of milk. Drink slowly just before bedtime.

Tea Sedative and Bath: Drink peppermint, catnip, valerian and/or chamomile tea while you relax in a warm (not hot) bath to which a very strong solution of any or all of those same teas—plus some dried orange or lemon peels—has been added.

Soothing Poultices for Burns, Cuts, Bites, Stings, Rashes: Finely chop fresh comfrey leaf, parsley, eucalyptus, or sweet basil, until you have 2 T. Add a little boiling water and enough slippery elm powder to make a paste. Add any or all of the following: cayenne, garlic, goldenseal or camphor. Apply to tender area, cover with sterile cotton cloth, drink a cup of comfrey tea, relax and rest while the poultice transmits healing nutrients. Change poultice every 2 hours and alternate with applications of aloe vera gel or vitamin E. Expose skin to sunlight when possible.

Salve for Canker and Cold Sores: Allow a little homemade yogurt to dehydrate slightly near a warm stove until it is the texture of thick glue. Apply to cold sores, canker sores and cracks in lips. Eat some regular yogurt at hourly intervals to replenish favora-

ble intestinal bacteria and increase B-complex vitamins, which will help heal internally and prevent further lip sores.

Salve for Chapped, Dry Lips: Mash 1 T. avocado OR homemade, unsalted butter with the contents of a 500 I.U. capsule of vitamin E. Apply generously to lips before retiring. For daytime protection: In top of double boiler, melt 2 parts beeswax, 3 parts natural oil (almond, apricot, olive, orange, sesame, etc.), and ½ part camphor. Cool and add contents of 3 500 I.U. capsules of vitamin E. Keep refrigerated.

Household Herbs for Healing and Happiness

The most ancient and traditional methods of medicine include the therapeutic use of herbs. Because we are living in a modernized society where medicine is sophisticated, scientific and analytical, we find it difficult to accept a form of healing based on folklore. Yet herbology, with its emphasis on preventive as well as remedial measures, is the great-grandfather of modern-day miracle drugs. One need not ignore the medical establishment in order to utilize herbology, for ancient and modern wisdom can complement one another.

Drugs can, however, interfere with the body's normal healing procedures. They tend to force a response or temporarily alleviate a symptom, while neglecting the root cause, and may even antagonize or multiply the problem by leaving toxic residues or causing harmful side-effects.



The Physician's Desk Reference, available at most libraries, is a huge dictionary of prescription drugs. We found, in many cases, that the lists of precautions, adverse reactions, contraindications, warnings, and side-effects were longer than the lists of action, composition, indications, administration and dosage. Interesting reading, in light of the reports of billions of dollars spent annually for supposedly safe drugs.

While herbs work more slowly than drugs, they are often complete with their own buffers or are used in conjunction with other herbs that combine to aid in the healing process. Because of their complex root systems, (indeed, many herbal preparations are roots) herbs often reach for the trace minerals, deep in the soil, that are missed by shallow-rooted vegetables. Perhaps these minerals are the "secret" ingredient in herbs, for we know that all the vitamins in the world are of little value without the proper balance of minerals.

The herbologists we have met have been extremely conscientious. They revere our planet and pay tribute to all growing things. They wouldn't inflict a single herb tea repeatedly on their bodies the way many coffee drinkers do, three-five-seven times a day, day after day. They respect herbs for their inherent powers and always remind us that only the body can heal itself; the herbs are merely foods that aid in that process.

The Keys to Delicious Herbal Tea Blends

If you are trying to cut down on coffee or just like variety in your beverages, try herbal teas; some for their medicinal value, some for their delightful flavor and some for an excuse to relax and chat with a friend.

Include herbs as companion plants in your garden and experience the joy of drying your own or purchase them from a herb shop. Some major black tea producers are marketing herbal teas, primarily to regain the business they have lost to small herbal cooperatives. Your support of the small herb companies will help ensure their survival and encourage the small business ethic - a practice which is important in other areas as well.

Store dried herbs in airtight containers, always label and use within the year. Strengths vary, but one rounded teaspoon of dried herbs to two cups of boiling water is a good, general ratio. Pour the boiling water over herbs that have been placed in a cloth bag, rattan strainer or stainless steel teaball. Allow to steep for five to ten minutes. (Do not allow tea to boil or it will become bitter.) Pour brewed tea into cups for you and your friends; then pour remainder into a thermos and enjoy the delicate flavor at intervals throughout the day. Avoid the use of aluminum pots. Refrigerate any left-over tea and drink cold or save to water plants.

The following tea blends are quite flavorful without additions, but you may want to add fresh lemon juice for vitamin C, honey for sweetness, and/or a cinnamon stick for spice and variety.

Terrific Triple Tea Blends: 2 Parts, 1 Part and to Taste

- Papaya Leaf, Lemon Balm and Valerian
- Papaya Leaf, Alfalfa and Wintergreen
- Raspberry Leaf, Alfalfa Leaf and Wintergreen
- Raspberry Leaf, Lemon Balm and Valerian
- Raspberry Leaf, Papaya Leaf and any Mint
- Raspberry Leaf, Yarrow and Spearmint
- Rosehips, Comfrey and Licorice Root
- Rosehips, Lemon Balm and Cinnamon Stick
- Alfalfa Leaf, Catnip and Licorice Root
- Alfalfa, Papaya Leaf and Spearmint
- Comfrey, Hyssop and Fennel
- Chamomile, Horehound and Licorice Root
- Chamomile, Lemon Balm and Spearmint
- Comfrey, Rosehips and Licorice Root
- Lemon Balm, Comfrey and Goldenseal
- Lemon Balm, Rosehips and Fennel

The Keys to Using Medicinal Herbs

Remember that herbs work more slowly than drugs. They can be potent medicines and in a few cases harmful, even addictive, if misused. Refrain from using the same herb daily for more than two weeks at a time. Do not be foolish enough to use herbs in place of sound medical treatment in cases of obviously severe illness.

All of the properties attributed to the following herbs have been handed down from generation to generation and are never considered "cures" but only lend assistance to the body's own curative powers. Most are acceptable to the average palate, but, we confess, some are ghastly! Adults as well as children, may be more receptive to the use of medicinal teas if lemon, honey and a cinnamon stick are added for flavor and fun.

Medicinal Herbs and Their Uses

- Catnip:** Relieve gas, calm colic, reduce fever.
- Cayenne:** Increase circulation, aid digestion, create warmth.
- Chamomile:** Induce restful sleep, alleviate headache and menstrual cramps.
- Comfrey:** Soothe ulcers, promote general healing-internal and external.
- Fennel:** Increase mother's milk, aid female troubles, relieve gas and colic.
- Flaxseed:** Relieve constipation, improve skin; high in nutrients.
- Garlic:** Relieve colds, respiratory problems, stimulate digestion, eliminate pinworms, external antiseptic poultice.
- Goldenseal:** Relieve constipation, nausea, halitosis, itching.
- Horehound:** Relieve colds, sore throat, coughing, constipation, pinworms.
- Hyssop:** Reduce tension, fevers, phlegm, cleanse kidneys and blood.
- Lemon Balm:** Relieve gas, nausea, menstrual pain and fever.

Licorice Root: Relieve sore throat, coughing, constipation.

Papaya Leaf: Aid digestion, calm stomach, cleanse blood.

Parsley: Reduce fever, stimulate sluggish system, high in vitamin C.

Peppermint: Aid digestion, relieve colic, fever, strengthen heart.

Raspberry Leaf: Relieve discomfort of menstruation, pregnancy, anemias, mouth sores, heartburn and tension.

Rose Hips: Relieve cold symptoms, infection; high in vitamin C.

Senna: Relieve constipation, halitosis, pinworms.

Slippery Elm: Soothe sore throats, ulcers, burns - internally or as a wash.

Spearmint: Relieve colic, gas, nausea, soothe weak stomach.

Valerian: Sedative for tension, aching muscles, relieve gas, colic, fever.

Yarrow: Relieve gas, diarrhea, soothe ulcers, hemorrhoids.

Yerba Santa: Relieve congestion, sinus and respiratory, ear aches. □

Jerky

"Jerky" basically means strips of raw meat seasoned in salt and pepper brine and dried. It's a homemade snack that anyone can enjoy. It's tasty and nourishing. I send Grandpa Emery a big jar of it with a red ribbon around the neck at Christmas because he really likes that kind of thing. It's good for company. But like many other old fashioned arts you have to make it a couple of times to get comfortable with the procedures and to find out just how dry and how spicy your particular family likes its jerky. Modern commercial jerky is so heavily treated with seasonings and preservatives that trying to eat it as a basic food would make you sick. Meat jerked to use as a basic food should be in thin strips, 1/4 inch thick, prepared without any salt or spices, and dried in sun a couple days. To eat use in stews and soups.

Cutting - Use lean, red meat. The flesh of any large wild animal such as deer, elk or moose is fine. Beef, goat and mutton can also be jerked, but don't jerk pork or bear because these two may carry trichinosis. Veteran meat jerkers use the poorest meat for salami and better cuts such as the loin and round steak for jerking. Frozen meat can be thawed and jerked at any time in its locker life, if you get it into the locker fairly promptly in the first place. About 5 pounds of raw meat will yield 1 pound of jerky.

To prepare meat for jerking first remove all fat, bone and visible connective tissue. Cut the remainder into strips about 5 inches long, 1 inch wide and 1/2 inch or less thick. Cut lengthwise along the muscle, not against the grain, to make the long strips. (Or 6 inches long and 3/4 inch across or 9 inches long or what you like - but remember that any piece over 1/2 inch thick will be hard to dry.)

Seasoning - After the strips are cut, and before they are dried, you season them. There are as many possible ways to do this as there are recipes for jerky and really they all work OK. You'll probably experiment. Mike and I never have agreed about it. The simplest method of "seasoning" is to dip the meat into salted water, but people usually want a stronger flavor. You can soak the meat in a seasoned brine for 24 hours. Rinse briefly, and then hang up to dry. Or else rub or pound the seasoning in by hand, let the seasoned meat rest a few hours, then rinse it off under the faucet. Jerked meat will usually take more seasoning than you might think because the heat of the drying process weakens the spices.

But just how much you want is very much a matter of taste and you'll have to make jerky a few times to find out what your particular family's tastes are (they probably won't all agree). If possible don't use iodized salt to make your brine - some people told me it gave their jerky an off flavor. Morton's Sugar Cure is a prepared mix for this purpose that you can buy and use. But I don't like some of their ingredients. You can mix your own seasonings. Salt, pepper, brown sugar, allspice, oregano, marjoram, basil, thyme, garlic powder and tabasco are all possibilities. Some people, when making oven-dried jerky rather than smoked jerky, fake with that store stuff called liquid smoke.

Pure Salt Brine - Make a brine of 1/2 to 1 1/2 pounds pickling salt in 1 gallon water. Proceed as below.

A Seasoned Brine - Dissolve 1 pound pickling salt, 1 pound brown sugar, 1 teaspoon ground allspice and 2 tablespoons black pepper in 1 gallon water. Use a granite canner, crock or plastic bucket. Soak the jerky strips in the brine for 12 hours. Weight the meat with a plate and a quart jar of water on top of the plate so that the liquid stays over it. Then rinse off in clear water. My husband prefers this recipe but I think it is very strong. To weaken it leave the meat in the seasoned brine a shorter time.

An Easy Dry Method - Have ready a suitable sized granite canner, crock or plastic bucket. Sprinkle the bottom with salt, pepper, garlic powder and brown sugar. Put in a layer of meat and sprinkle the bottom again. Put in another layer and so on until you are done. Place the container in the refrigerator or some

cool place and let rest 18 hours. Then remove, drain the meat thoroughly of the extracted juice and proceed to dry it. For a mild jerky, rinse the meat before drying it. This is my favorite recipe. It makes a comparatively sweet jerky.



Another Dry Method - Lay the meat strips on a towel, mix thoroughly 1/3 cup brown (or white) sugar, 3/4 cup salt and 1 teaspoon crushed black pepper (or use Morton's Sugar Cure). Or use 1/2 cup salt and 2/3 cup brown sugar. Rub the seasoning in. Juice will be coming out. Turn the strips over and repeat on the other side. Some people do this on a wooden board and pound it in. Then roll the strips in a damp (wet and then wring out) towel and leave them in the refrigerator for 8 hours. Take them out of the towel. Rinse each piece thoroughly under running water. Lay on a dry towel for 2 or 3 hours.



Drying - After the strips of meat are seasoned they are ready to dry. This can be done "in the field" by the heat of the sun during the day and the smoke of your campfire by night or in your smokehouse or in your oven depending on your preference and your facilities. Just exactly how dry you want it is also a matter of preference. For simple food preservation the dryer the better. You can stew the jerky to eat, but people usually make it for smoking and plan to use it up soon and don't dry it clear out. As a snack it's nicer with some moisture left in. If some moisture is left you'll have to keep it stored in the refrigerator. If you get your jerky too dry to suit you, you can wrap it in a damp towel and keep it in a tightly lidded gallon jar in the refrigerator to recover a little moisture.

Completely dry jerky. For long-term storage can be stored in an air-tight container and will keep very well. I use quart jars. Just screw the lid on tight. The

dryer the jerky and the more heavily seasoned the more keeping power it has. The salt and sugar here have the same preservative effect as when making old fashioned home cured hams and bacon.

In The Field - The meat strips can be spread on rocks or bushes on a hot day. If insects are a problem they can be covered with a muslin or build a smudge fire or you could stand there waving your arms all day and pray for a wind. If the weather changes to rain before you're done you'll have to take your meat indoors and wait to finish when the sun shines again. It will take about 3 days to do it this way, more or less, depending on your weather (the dryness and hotness).

Over a Wood Stove - Is a fine method for winter time when you are using the stove alot. Just run wires like a clothesline so that the meat can be suspended in the hot air around and above the stove. The little metal fasteners sold for hanging Christmas balls work fine for fastening a strip of jerky to a clothes hanger or wire.

Smoking and Drying at the Same Time - Whether or not you smoke jerky is a matter of taste and convenience. If you want to stop smoking and the meat is still not dry, you can finish it in the oven. The thicker the pieces of jerky the longer it will take. It may get a crust on the outside and fail to dry in the middle if it's too thick or if you are smoking at too high a temperature. The meat should be drained and dried thoroughly before being placed in the smoker. The smoker temperature should be 90° to 120°. Smoking doesn't have to go on day and night but it should be completed as rapidly as possible. As to how long to smoke - I have heard of estimates anywhere from a few hours to several days. It mostly depends on how you like it and on your smoker. There's more on smoking meats in the special section with that name. We don't smoke our jerky. Just make and eat it out, seasoned and dried in the oven.

Oven Dried Jerky - Set the oven temperature at about 120°. Remove your oven racks and lay the seasoned jerky strips across them. Leave a little room for the heat to circulate. You can put lots of jerky in the oven but don't have it any closer to the top or bottom of the oven than 4 inches. You can leave the jerky in the whole time or you can visit in the middle and turn the meat over. Make a small batch the first time and keep an eye on it till you become acquainted with your oven's peculiarities. It takes about 11 hours in my oven. A layer of aluminum foil on the bottom of the oven will catch the fat drips. If the oven door is left open a crack it lets the moisture out better. If you like your jerky moister than the dark brittle absolutely dry final stage, then stop at whatever stage you like. For muddy tasting fish like Kokanee salmon (landlocked salmon) soak in salt water overnight before jerking.

Pemmican

Real old-time pemmican was made by the pioneers from lean portions of venison, buffalo and so on. Remove the fat from the lean. Sun dry the lean meat in thin jerky-like strips. Put the lean pieces loosely in a jar. Render fat into tallow and pour it in hot over the lean dried meat until the spaces are filled. When you need it cook like sausage or else eat as dried beef.

Pemmican also was a pioneer trail food. It was light to carry and self-preserving because of the lard. This kind was made from jerky, dried berries (raisins can be substituted), suet and a little optional sweetening. For every pound of jerky use 2 tablespoons of sweetening, 2 ounces of dried berries or raisins and 1 pound of suet. Grind up the jerky (traditionally it was pounded into a powder). Mix the sweetening and dried berries in with the jerky. Melt the suet and when melted mix it thoroughly with the meat mix. Allow the pemmican to cool enough for the fat to be firm again and then pack as you like. Plastic bags work all right. □

From: Old Fashioned Recipe Book

Delegates at Dumont Conference Suggest Changes



Photo by Also Swinton

"The theme of this conference is In Search of Native Studies. Ka nitoon na mac ooma ap eetow koosan ee oo Kis no mai to win. Grandfather and grannie would have been surprised to hear this, because they were never told that they had lost the Cree way of learning."

by Vye Bouvier

North Battleford - "Don't rush through getting the conditions of the mandate approved", advised Ron Camponi at this year's Gabriel Dumont Institute's Annual Conference. Camponi was spokesperson for the Metis Locals that had met at a quickly organized meeting at the Beaver Hotel in North Battleford.

The Gabriel Dumont Institute was given short notice that its' mandate had to be passed at an annual assembly before the government would renegotiate its funding. This year's annual assembly reflected some of the urgency to get the mandate "passed". A lot of confusion resulted from this but out of this year's conference came valuable experience at organizing.

During the conference when it became obvious that 600 people in a crowded hall could not possibly absorb the material presented to them, some of the Metis Locals rented a hotel room and sat up until midnight educating each other and discussing the mandate and the amendments to the bylaws and constitution of the Gabriel Dumont Institute. Out of this came further amendments to the amendments, which were presented by Ron Camponi.

The amendments to the bylaws and constitution

dealt mainly with the method of electing the Board for the Institute. One proposed by the Locals was that the board members be "elected" and not "appointed". Another requirement proposed by the Locals was that the quorum for a meeting should include six of the eleven area representatives as well as one-third of the board members plus one. The recommendation that there should be a planned effort to hire an increasing number of Native people at the Institute was unanimously agreed to by a packed hall.

Some hard feelings were generated by the local peoples' demand to be give enough time to study the mandate and the amendments to the bylaws and constitution. Some area board representatives felt that there would not be enough time to get the mandate passed. This, being the only gathering to discuss the education of Metis people in one year, did not strike these board members as justification for a slower paced process.

The mandate discussed by Keith Turnbull, of Gabriel Dumont Institute, in this issue (Dialogue on Education) was included in a kit presented to the people at the conference. The mandate of the Institute is the

goals and powers that are given to the Institute to serve in educating Metis people. The mandate was easily passed, as the people at the conference understood the importance of controlling their own educational system. However, to make things expedient, the language of the mandate was left in the English of government reports written at a university level. The following interviews will show the impossibility of any discussion of the mandate when the language is not that of a Native people or that of the general population whose vocabulary is not that of someone with a lot of formal education. As well, Saskatchewan Native Communications brought up the concern that new communications facilities were to be set up by Dumont Institute, when existing Native communications facilities could be used.

Maria Campbell, who spoke earlier in the day about recognizing the worth of Metis writers who did not have BA's or Phd's, spoke in the evening at a banquet. Maria told the audience, "what my grandparents told me, made me strong; a strong half-breed woman. Our strength comes from our grandparents, our teachers can only add to that to make us stronger."

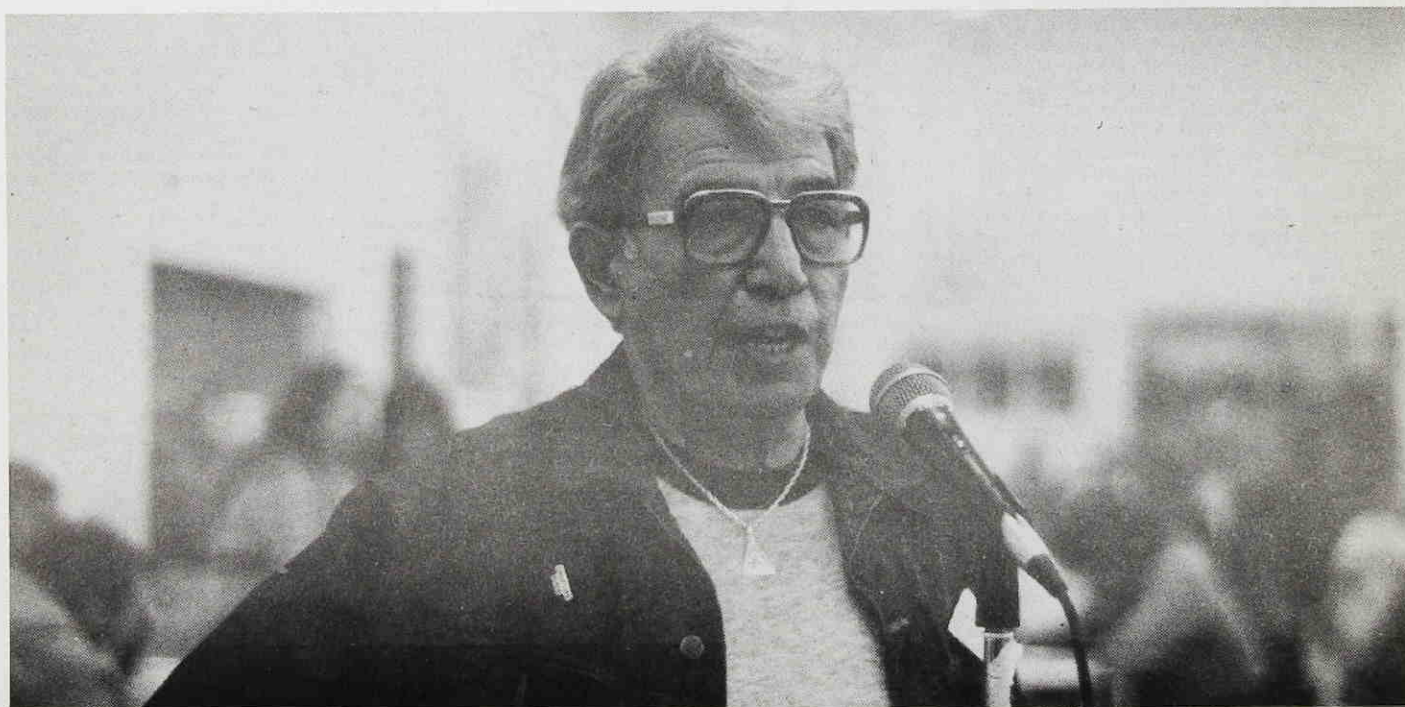


Photo by Also Swinton

Ron Camponi, spoke on behalf of the Locals.



John Ross of Lloydminster and Joe Amyotte of North Battleford are interviewed by New Breed Reporter Vye Bouvier.

Photo by Also Swinton

John Lariviere - President of Patuanak Association of Metis and Non-Status Indians Local:

I don't speak English well. I had trouble understanding what was going on; there should be a Cree and Chipewyan translation. In northern Saskatchewan, we don't all live in the same area. Our villages are scattered. We should talk about things from the north.

Some want to be separated. We should not be separated. If we help each other, it works better. Some think they're smarter than those without formal education, but I think we should speak with respect with each other.

In 1885, they fought for today. In 1984, look at how poor it is in 1984. To hunt, we need a license. To chop wood, we need a permit. Where do we go? I wonder if we can do the right things? Those that are sixty are past change. The young that are now twenty, how will they be making a living when they are sixty? There is no money. There is no work. The governments take all our land. Let's help each other to find something to make a living from. In the north, we shouldn't fight.



Photo by Also Swinton

Norman Falcon, trophy for being most active President.

Some came here from a long way from the north. Some speak Cree. Some speak Chipewyan. There is talk of helping northern people. When a speaker is at the microphone, they don't allow discussion to continue, they close it off. I think the important things should be discussed until there is a consensus.

Dumont Institute is doing nothing for us in Patuanak at the present time. This is the first time I've attended a meeting concerning the Institute. I never heard of it before. The Treaty Indians in Patuanak have spokespersons. The Metis have no spokesper-

son. I want to speak, but I don't speak English. If we could speak Cree or Chipewyan, I speak both of these languages.

Some of our youth in Patuanak have their grade twelve, but they can't afford post-secondary education. We have no money, we don't know where to send them. We need help to do this. Four of my children have their grade twelve, but can't get any further formal education.

Joe Amyotte of North Battleford and John Ross of Lloydminster:

Joe Amyotte: I can speak English, but I couldn't understand the hard words they used in speaking English. So, only university people can use it. They should translate into Cree or French. I couldn't understand much of what they were trying to do because of the level of language they were using. I am the president of the Delmas Local of the Association of Metis and Non-Status Indians of Saskatchewan. I never went to school in my life.

John Ross: I speak English, I too couldn't understand the hard words. If only there was a translator, so that we can better understand it. This would be good for the elders.

Verna St. Denis - Saskatchewan Urban Native Teacher Education Program Instructor:

New Breed: What say did you have in planning this conference?

St. Denis: I helped to organize the Suntepe students in Regina, to put on some sort of entertainment. The students are going to sing songs and perform a skit.

New Breed: How do you feel about the organizing of this conference?

St. Denis: As far as I can see, after being here a day and a half, it wasn't that well organized. Some of the Suntepe students are without rooms. The students had to get here on their own money. They were told when they got here they would have rooms that were paid for. These students are going to school on student loans. We brought our own cars, and we bought gas together from student funds.

New Breed: Do you feel that the conference gives people a voice?

St. Denis: If some people hadn't realized that all the info necessary to make informed decisions concerning bylaws weren't in the kit, they would have had to discuss amendments to bylaws they hadn't seen. So a few people got copies of the bylaws and gathered people that were concerned about it and went through the bylaws.

New Breed: Why was this conference held?

St. Denis: In the information passed out, there was a letter sent from the Department of Education saying that if the Dumont Institute couldn't come up with a mandate from the AMNSIS Locals at a general assembly, the provincial government would terminate any responsibility to the Institute, and they would begin to phase

it out in three months. The letter was sent December 22, 1983. That is why this meeting is important. We have to deal with that. The Dumont Institute Board needs a mandate from local people so that they can take that to the government, to begin negotiations with the government for a new contract.



Photo by Vye Bouvier

Verna St. Denis Suntepe Instructor.

New Breed: Do you think that in getting this mandate passed quickly, that the Dumont Board is allowing local people to voice their concerns?

St. Denis: The people, when they arrived at this conference, after some looked at proposed amendments, decided that before they gave a mandate to the Institute, they would be certain that they would have the avenues there for them to have as much input into the running of Dumont through the bylaws and the mandate. This would ensure continual input into Dumont. □

Bourgeois Emphasis Native Tradition

by Arlo Yuzicapi

Alice Bourgeois is a handicraft instructor from the Indian and Metis Friendship Centre in Winnipeg. Prior to the Dumont Conference in North Battleford, Alice was conducting a weaving workshop at Dumont in Regina to students interested in making "Metis sashes". Alice is of Metis heritage and was raised in a French community in Manitoba. Although her activities in preserving traditional Native people's crafts did not start until after 1974, Alice has always had the interest. "I remember my Cocum used to do alot of beautiful beadwork. She taught me all about the different styles like the Woodland. She used to say, 'If you find a nice little leaf, you bring it to me and I'll bead it'. I remembered what she said and I thought there's so little of this (beadwork) going on, it's a terrible thing for this culture to die out, so I got really interested and I used to push everyone to continue this craft."

Alice has travelled extensively throughout her life as her husband was in the Forces. In 1972, she spent 2 years in Africa on a Cuso project and it was through these final years abroad she realized that Native people must keep their traditional crafts alive. "Preservation of cultural crafts is very important, you have to have something to tie into the past. Every nationality I've seen in my travels have maintained their culture and art. Even the Africans, despite all the trouble they've had, have kept all their old traditions. Every country has their special days where they will



Alice Bourgeois

Photo by Also Swinton

dress up and things like that. The Indian and Metis can't lose their traditions."

Seven years ago, Alice enrolled in a course for handicraft people to help them design courses to teach crafts to various groups such as children and senior citizens. Since then, she's been "going strong." At the present, she teaches weaving, beadwork and leather work and has learned the art of moosehair-tufting, which is very difficult. Besides conducting workshops at the Frontier School in Manitoba, Alice also works with such groups as Katimavik (an inter-provincial experience program for youths). She enjoys travelling and helping others to learn but is often curtailed by lack of funds available for these types of projects.

Alice would encourage more "cottage industries" and the marketing of the various crafts produced. She believes alot of people feel preservation of crafts are important but lack confidence in being able to do it. One of the first things she stresses in her workshops is to take pride in one's heritage and crafts are a part of this heritage. She mentions as well that most of the students she taught at Dumont were very enthusiastic, something she appreciates very much. Alice Bourgeois can be reached at the Indian and Metis Friendship Centre in Winnipeg (465 Alexander st., Winnipeg, Manitoba, R3A ON7, (204)943-1501 for more information. □

Landrie Cooks For Dumont Delegates

by Arlo Yuzicapi

Emilie Landrie was one of the people from Battleford Local 106 who provided Friday's meals for the Dumont Conference. A mother of three children, Emilie is of Metis heritage and has been involved in the Local since its start 5 years ago. She was raised around the Battleford's area and is also on the Urban Native Housing Board for both Battleford and North Battleford.

When asked if she had experienced any problems growing up as a Metis, she answered, "With this blonde hair? No, I've never had any problems although my sisters did. I've always been aware I'm a Metis. There were some members of my family that weren't willing to admit to any of that. But that's their choice." Her participation in provincial Association of Metis and Non-Status Indians of Saskatchewan has been limited to several annual meetings in Prince Albert and Batoche, but not as a delegate. She



Emilie Landrie

has mainly concentrated on working with the local people as she gets "to political when she gets involved more than the local level and even that gets heavy at times."

News of the Dumont contract for meals came just a week before the actual day they would be feeding over 400 people. Other workers along with Emilie were working 13 hours a day for three days although it wasn't entirely devoted to peeling potatoes. There would be breaks of two hours or so between washing up from one chore and starting on another. Emilie enjoyed it but was unable to sit in on any of Friday's activities and wasn't sure if she could stay awake for Saturday's. She feels the feedback she and others received was very positive from the many delegates and guests who ate at the Centre. And the compliments made it all worth while. □

opinion;

by Paul J. Chartier

Buffalo Narrows, Sask.

I was shocked, to say the least, when I heard Grant Devine's speech extolling and bragging about the Saskatchewan economy.

I, and thousands of other people in northern Saskatchewan, could only listen in disbelief as Mr. Grant Devine described, "Saskatchewan with a 100% booming economy." The only thing booming up here is "Welfare".

Since the present party came into power, we have gone back to being a "third world country", north of the 54th parallel. In fact we are worse off than that. At least in other third world countries, foreign governments spend millions upon millions of dollars trying to establish a viable economy for the peoples of these countries to be self-sufficient and restore initiative and pride in that they can go out on the land and earn a living off their natural resources. Here again I must emphasize that we should be given the opportunity to utilize our natural resources. We have quite a lot of timber in our area, but it is slowly and steadily being harvested by outside interests which does not bring a single dollar into the local economy as these people bring their own manpower, groceries, etc. from the south when they come up. Why are we

Booming For Who?

not approached and asked whether or not we would like to cut our own timber? This kind of thinking by government just goes to show that we are not recognized as people but just something to be swept under the rug.

One hundred years ago they had a quicker method of dealing with us, they shot and hunt us if we made too much noise, but attitudes have changed so now all they do is ignore us and hope the problem will go away. Our migration started in Manitoba, moved into Saskatchewan, eventually northern Saskatchewan. What will be our next move? N.W.T., Barrenlands, eventually to be pushed into the Arctic Ocean? Then I suppose the "problem" would finally be resolved to the satisfaction of the government.

Well back to "Saskatchewan is booming". I quite agree with Mr. Devine on that point, that is, if he means his own Cabinet, they, I must say are not suffering financially. They are quick to seize the opportunity to raise their own salaries whenever they feel they should get more money for the injustices they are performing against the people of Saskatchewan. I would guess that Saskatchewan has grown smaller in the past few years, at least judging from the remarks

made by Mr. Devine just a few days ago. It would seem that north of the 54th parallel is no longer a part of Saskatchewan as far as people are concerned. It is only used for exploitation by southern interests and to hell with the people that happen to live up there. Oh yeah!, it's a problem but if you overlook it, it may just go away eh? Well let me tell you Mr. Devine, et al, that whether or not you want to recognize us as human beings who have the same functions and aspirations as the rest of humanity, we will survive, history has proven that. Your government has persecuted and prosecuted us for endless years, but we are still here and will continue to be here whether you like it or not.

I hate to even think of what Saskatchewan will be like in a few years if the present trend continues that your party has started since it got in power. At the rate it's going now, we won't even be left with a pick and shovel, because they'll (government) be putting them up for auction.

I pray to God that the voters in Saskatchewan will have by now seen the tragic error that was made by electing this party. One can only hope that time passes quickly and we get another party in power with credibility and one that we can trust before too much damage is done to the province.

Eva Peters Comments on Education and Alcoholism

by Arlo Yuzicapi

Eva Peters is a field worker for the Native Alcohol Commission (NAC) in Fort Qu'Appelle, Saskatchewan. Born in 1921 around Balcarres, Saskatchewan, Eva has been involved with Metis people off and on for close to 50 years. Her parents, Mr. and Mrs. Alec Blayone, were Metis from the communities of Wide-awake and Tellymet near Balcarres. In 1935, the Metis people organized a local group, not like the locals now, in Goodeve with Raymond Ross as president. When asked what were some of the problems faced by Metis people at that time, Eva replied, "The same as we have now - unemployment, housing, poverty, property, schools." The group was then actively involved in fund-raising activities like box socials and dances to send our executive to provincial meetings in Saskatoon and other cities as there were no government dollars for that purpose.

Eva married Jacob Peters in 1949 and moved to Buffalo, New York in 1952 where she spent 17 years as a photo finisher. After their return to Saskatchewan, Eva became active again in 1971 with the Metis organization now known as the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) when Bob Desjarlais approached her to set up a Balcarres Local. The same problems were still being addressed as when she had left twenty years earlier.

Eva was involved with the development of Ka Pa Chee after Nap LaFontaine was elected as area director in 1976. He got all the Locals together and Eva was hired on in recreation. There was only 4 or 5 area workers as Eva recalls, and they managed to get a small office out of the Parkland Community College in Fort Qu'Appelle. "We knew the troubles we were having in education, housing and jobs. Our students



Eva Peters - Fort Qu'Appelle

were also having trouble finding living quarters or room and board in Fort Qu'Appelle if they wanted to take courses from the community college. So we thought we'd buy our own house and have our own institution where they could room and board."

Eva's position as Alcohol field worker started in 1977 and involves a lot of travel to hold workshops at Locals in AMNSIS southwest area. She feels the biggest problem an alcoholic faces is admitting he or she is an alcoholic. This often means hitting rock bottom first. "They have to want the help to get the help. You can have meetings to make them aware what help is available to them, but they have to want it first." Eva states. She has found that there is an increasing number of young people with drinking problems as well as drug-abuse problems.

Eva agrees elders should become more involved with Dumont and AMNSIS as they have a lot to contribute through their experiences and the way they lived or what they had to go through when going to school. "My mother shares a lot with me her young days at Lebert Boarding school with Father Hubinard. They couldn't talk in their own language there, and if they did, they had to do penance."

Eva felt the conference thus far was successful in that her delegation along with others got the changes in the mandate and by-laws that they wanted. She also felt the meals and everything else was "run okay." When asked what piece of parting advice she would care to share with the younger Metis, she had one sentence: "Stay in school and get a good education."

Eva Peters can be reached at the Ka Pa Chee Centre in Fort Qu'Appelle at 332-4498 for more information about alcoholism or workshops. □

Pambrun Stress Importance of Education

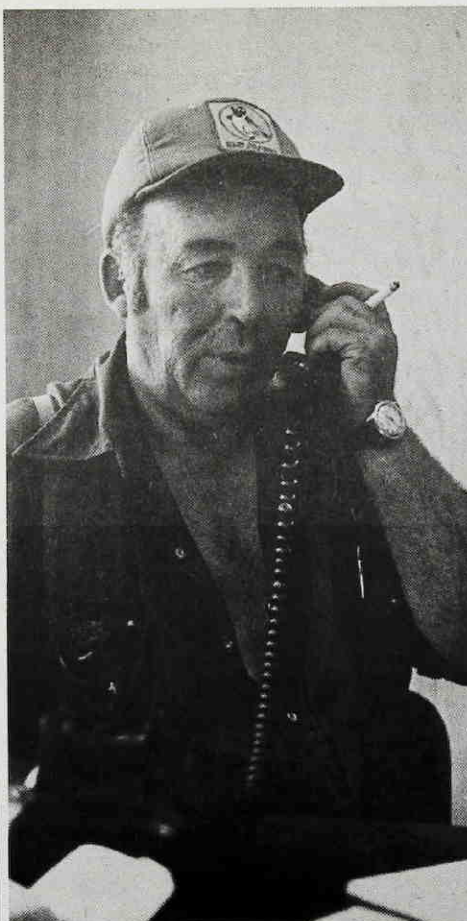
by Arlo Yuzicapi

Leonard Pambrun was born in 1928 in the community of St. Lawrence, about 9 miles from Duck Lake. The son of Henry Pambrun and Rosalie Lavillette, Leonard's family farmed on what was original scrip land along with other Metis families. To date, all scrip land in that area has been sold due to the depression and world war; others lost their farms due to back taxes or abandonment.

Leonard is a direct descendent of the many Metis and Indians who took part in the battle of Batoche. Growing up as a Metis proved difficult, he said, when there was a lot of discrimination in both white and Indian communities. He was always proud to be a Metis, even though it is only now that people are beginning to admit to their heritage. Leonard says there was a lot of jobs a half-breed couldn't get in Duck Lake for a long time, but that's changing now because the Metis and town are working together.

Leonard started becoming involved with Metis affairs in the late 40's when researching land scrip. He knew his people had land but there was little if any documentation, only verbal history. His work with the Metis around Duck Lake between the years of 59 to the present included being a vice-presidency for AMNSIS Local 10 and sitting on a Social Services board. Leonard was elected president of the Local in 1976 and has been involved in projects in conjunction with the town since then. Some of these include the provision of sidewalks and sports bleachers. The Local also built 7 CMHC (Canada Mortgage and Housing Corporation), the Duck Lake Metis Hall, and the Carlton Trail Grill, a fast food restaurant open during tourist season.

Leonard feels a serious problem of the Metis today is their lack of education. At one point "education or certification was not needed to use a pick and shovel" and experience was more important than books, says Leonard, who himself was forced to quit school at an early grade to help at home. Metis people do not have enough education to even get into courses and Leonard believes not enough work is being done at the grassroots level to upgrade everyone to get into Kelsey Institute and other training places. Leonard sees this as being resolved by encouraging more young kids to stay in school and make



Leonard Pambrun

sure that message gets across at local meetings. He uses such programs as summer youth employment as incentives for students to stay in school and not drop out for employment that may only last 6 months. He also feels more upgrading courses are needed right in the locals.

Leonard doesn't believe a lot of the provincial and national Metis issues such as the constitutional talks are understood by the local members. "We've been fighting for the same things for 100 years and today's members think land claims mean they'll be getting 1/4 section of land", he said. He sees the executive and board members as helping this situation by promoting better communication and by not "talking like politicians and putting everything in plain terms." He is, however, satisfied with the present AMNSIS leadership but feels there are too many factions, adding "We should stick together. Some of our leaders might split in 85 and I hope they don't do it after they've been elected another term to represent all of us."

When asked about what services he would like the Metis locals to receive, Leonard was sure it wasn't Social Services. "Why work on a project or for minimum wage when Welfare pays better dollars?" asks Leonard, "A lot of that money goes to bars because there's nothing else to do. I can see a lot of welfare recipients doing something constructive with their time and that will give them a sense of pride. These people are capable of working, the government can give us programs where we can benefit the entire community - like the sidewalk project. If the museum needs construction work or a senior citizen's home needs repairs, we can supply the labour."

When asked to pass on advice to younger people, he answered, "Good God, stay in school!" He feels the older members should try guide youth into programs such as SUNTEP (Sask. Urban Native Teacher Education Program) or Kelsey. He realizes the main problem is often financial, and a lot more students would go on with their school if their parents could afford it. However, Leonard still stresses the importance of continuing school and that it's that piece of paper that counts these days. □



Dialogue on Education

GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES AND APPLIED RESEARCH

Gabriel Dumont Institute Mandate Approved by Membership

by Keith Turnbull

The Gabriel Dumont Institute's annual cultural/educational conference, held in North Battleford February 3 and 4, overwhelmingly approved a comprehensive "Mandate" or future direction for the Gabriel Dumont Institute.

The conference was attended by over 600 delegates and guests, all of whom are keenly interested in education and the progress of the Gabriel Dumont Institute.

The mandate is a popular mandate, the result of several hundred suggestions and recommendations coming out of the four previous cultural/educational conferences held since 1976. It shows clearly the direction which the Gabriel Dumont Institute, as the educational arm of AMNSIS, will have to travel if it's major goals are to be met. A five-year plan to put the mandate into action is now being developed.

The approval of the mandate was timely in that contract negotiations are currently underway with the Provincial government, to determine the resources available to the Institute for the next year.

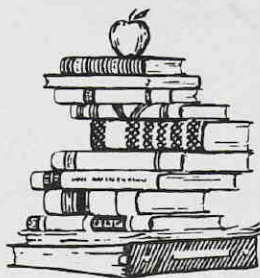
The outline of the goals and objectives of the Institute, as approved in the mandate areas follow:

Goal No. 1: Healthy Metis and Non-Status Indian Communities

Objectives:

1. To implement the AMNSIS/Dumont Education network throughout Saskatchewan.
2. To provide planning for the development of educational programs that reflect local needs.
3. To involve as many Metis and Non-Status Indian people as possible in collective and local educational advancement.
4. To design and implement a resource sharing system between local, area and provincial structures.

5. To develop Metis and Non-Status Indian human resources to the fullest potential.



Goal No. 2: A Renewed and Strengthened Culture

Objectives:

1. To establish a Native cultural institute controlled by Native people.
2. To conduct research of an historical and contemporary nature towards the development of a factual record of Native history and culture.
3. To disseminate cultural, historical and contemporary information.
4. To design, develop and implement Native language courses.
5. To repatriate historical and cultural artifacts and archival material belonging to the Native peoples.
6. To research, identify and reproduce Metis symbols such as flags, music, etc. significant to the Metis Nation.

Goal No. 3: A New Education System

Objectives:

1. To review curricula materials and eliminate those that portray Native people in a negative and/or stereotypical fashion.
2. To develop and promote Native content as a part of core curricula in the following ways: Native studies and Native language courses, and as a part of Social Studies, Language Arts, etc.



3. To train more Native teachers and to ensure that all teachers have sufficient training in Native Studies and cross-cultural education.
4. To establish Native-based pilot-project schools.

Training Update

by Keith Turnbull

As of January 1984, 203 students were enrolled in the 7 training and professional programs at the Gabriel Dumont Institute. One hundred and fifty-five of these students are women and 48 are men.

The S.U.N.T.E.P. (Saskatchewan Urban Teacher Education Program) operates out of three locations Regina, Saskatoon and Prince Albert, with a total of 138 students studying to become fully qualified teachers.

The Recreation Technology program, situated in Regina, has 17 students who, after two years of training, will be certified by the Kelsey Technical Institute.

Two Human Resource Development programs, with 33 students, are operating in Lloydminster and Ile-a-la-Croise. Graduates will have the knowledge and skills to apply for a wide range of jobs in management and counselling upon the completion of the 2 year course. They will also be able to move directly into university to continue their training.

The Native Studies Instructors program in Saskatoon is a one year program with 15 students enrolled. Students are learning to teach Native history, culture and issues to adults.

For more information, call the Gabriel Dumont Institute at 522-5691. □

New Training Programs Requested

by Keith Turnbull

Negotiations are currently underway with the Provincial and Federal governments to establish new training programs through S.T.E.P., phase II (Saskatchewan Training for Employment Program).

Meetings have been held in Regina and Ottawa to determine which of nine requested courses might begin in 1984.

Three programs were approved through S.T.E.P. phase I, including Recreation Technology, and the two Human Resource Development Programs. Funding for these programs is provided through the Skills Growth Fund of the Government of Canada and by the Province through a Federal Provincial Institutional training agreement. □



Genocide by Choice:

The Fetal Alcohol Syndrome

by Arlo Yuzicapi

Ernest Abel, in his research paper **Fetal Alcohol Syndrome: Behavioral Teratology**, defines FAS as a "pattern of physical malformations in the offspring of women who drink alcohol during pregnancy, the most serious effect of in utero (in the womb) exposure to alcohol being mental retardation." He adds that although the injurious effects of alcohol to pregnant women has been recognized throughout history, it has been only in the 1970's that FAS has drawn serious scientific and medical attention.

Dr. Mary Jane Ashley from the Department of Preventative Medicine at the University of Toronto broadly classified the major effects of the Fetal Alcohol Syndrome as such:

1) **The Effects on Growth:** Prenatal growth is usually retarded in both length and weight. After birth, FAS babies fail to catch-up, even with adequate diet and proper medical supervision. These children continue to remain small for their age.

2) **The Effects on the Face:** Characteristic facial deformities include short eye slits, an undeveloped upper lip, a reduction of the indentation which runs from the bottom of the nose to the middle of the upper lip; face may be further altered by poor development of cheek and jaw bones.

3) **The Effects on the Central Nervous System:** The Central Nervous System is often affected; the size of the head is small and FAS children are usually mentally retarded. The greater the obvious physical deformity, the greater the mental retardation. Newborns are irritable, as they grow older, they become poorly co-ordinated and hyperactive.

4) **Other Defects:** Abnormalities of the bones and joints, heart murmurs, and unusual creases in the palms.

Jo Nanson, a researcher at the Alvin Buckwold Centre (University of Saskatchewan) reports half of the examined FAS children are mentally retarded, having IQs below 70. The remainder are slow learners IQs of 70 - 850 or have normal intelligence but with specific learning disabilities. Nanson reports "the degree of intellectual impairment is directly related to the degree in which brain growth is impaired in utero by the alcohol."

The effects of Fetal Alcohol Syndrome were at first thought to be caused by other factors such as poverty, malnutrition and inadequate health care in addition to chronic alcoholism but Nanson states animal research conducted since 1973 has confirmed alcohol as the culprit and not social conditions.

The offspring of mice fed alcohol during their pregnancies but maintained on nutritionally adequate diets gave birth to malformed offspring. When allowed to mature, these offspring had more difficulty with a range of learning tasks than had mice born to mothers fed the same diets without the alcohol during their pregnancies. The learning difficulties also occurred in offspring of mice fed lower dosages of alcohol equivalent to social drinking in humans.

Brain growth and development are affected at lower blood alcohol levels than the level required to produce deformities. Thus in humans, it is assumed that children with the physical aspects of FAS represent only a portion of all those affected by alcohol in utero.

Nanson adds that although alcohol during pregnancy is the direct cause of FAS, abuse of other drugs such as nicotine, caffeine, tranquilizers and illicit drugs plus the use of other toxic substances such as airplane glue and lysol spray, will also contribute to the toxic effects of the alcohol. This would also include poor or non-existent health care.

In addition to obvious physical abnormalities Nanson summarizes other effects of FAS. Due to the decreased or non-existent sucking reflexes of newborn with FAS, tube feeding is often required. More seriously affected infants, those with heart defects and cleft palates or other deformities, are "essentially incompatible with life." The death rate of fetuses and newborns exposed to alcohol in the utero is conservatively estimated to be 17 out of a hundred.

Due to their irritability and deformities, Nanson continues, FAS children are often beyond the ability of an alcoholic mother or parents and the majority of the children are often placed in temporary or perma-

nent foster care. Despite the best care received, these children thrive slowly and continue to have intellectual and behavioral problems. Self-care skills, such as feeding and dressing are often achieved much later as FAS affects motor-skill development. Speech development is also impaired and most FAS children will require Special Education classes to some degree. Even those who are not mentally retarded have specific defects usually in the areas of attention span, social learning, and/or verbal skills.



"Safe" Levels of Alcohol During Pregnancy Doubtful

Ernest Abel reports the risk of FAS, when daily consumption is 1 ounce (33 ml or approximate 1-1½ drinks) of absolute alcohol, is low. With 1 to 2 ounces of absolute alcohol is consumed daily, the risk approaches 10%. Two or more ounces per day increases the risk by 19%. He stresses, however, that these estimates are based on the more physical characteristics of the Syndrome; "safe" levels of drinking have not been identified in clinical literature. He writes:

Alcohol abuse is increasing among women and can be expected to continue to do so. With more women of childbearing age using alcohol, the number of children born with FAS can be expected to increase. The current estimate of children born with FAS in the United States is one to two live births out of a thousand. Although this estimate is based on diagnoses from the observations of the physical features of the syndrome, the most frequent characteristic of the FAS is not physical malformations, but rather cognitive impairment (i.e. some form of mental retardation or learning disability). Both prospective and retrospective studies indicate that children born to alcohol-treated mothers perform poorly on tests of cognitive ability. However, unless there are accompanying physical abnormalities, children born with this syndrome will not be diagnosed as FAS children. Hence it is likely that the number of FAS children born each year far exceeds current estimates. Although alcoholic women are far more likely to give birth to children with this syndrome, it is clear that women who drink moderately may also have children who are affected to some degree by in utero alcohol exposure. Although current estimates place the fetus at risk for the physical signs of the FAS if maternal drinking during pregnancy is six drinks (3 oz, 60 ml of absolute alcohol) or more per day, safe limits have not yet been determined.

Dr. Mary Jane Ashley confirms similar warnings when asked the following questions:

If a woman has been drinking during the first part of her pregnancy, for example, before she realized she was pregnant, is it worth her giving up for the remainder, or has she done irreparable harm?

If it is most definitely worth giving up drinking. For one reason, it is quite possible that the critical time may be different for different abnormalities. With regard to brain development, heavy drinking which occurs around 90 days following conception may affect a different part of the brain than that affected by drinking around 45 days. Studies by Rosett and his colleagues in Boston clearly showed that among heavy drinkers who reduced their consumption or abstained completely during the final months of pregnancy, the incidence of birth defects in their infants was substantially lower than for heavy drinkers who continued to drink. We really do not know yet at what time during pregnancy various features of the fetal alcohol syndrome are caused.

What if the woman goes on drinking heavily right up until her delivery?

Unfortunately, the likelihood that an infant born to such a mother will manifest one or more abnormalities is high. Rosett found that of 27 women who drank heavily during pregnancy, only two delivered normal babies. In addition to the physical abnormalities and delayed growth already described as manifestations of heavy maternal drinking, these newborns may display various functional disturbances. Although initially the infant may be drowsy due to the depressant effect of alcohol in its bloodstream, within a short time it may become irritable, difficult to pacify, and tremulous. Its sleep patterns may be abnormal and other signs occur such as gastrointestinal signs and symptoms such as abdominal distension and vomiting. Some of these disturbances may subside with time and appropriate treatment. Others, such as the hyper-irritability and altered sleep patterns may persist and probably reflect permanent effects of maternal drinking. These symptoms, particularly the chronic ones, may interfere with the establishment of the mother-infant bond, especially if the mother is also emotionally and functionally handicapped. They may also interfere with the infant's subsequent physical and mental development. The long-term effects of these functional disturbances need to be clarified. However, in the long run, intellectual impairment, which appears to be irreversible for the most part, is the most reckless consequence of heavy, non-stop maternal alcohol use.

Jo Nanson addresses the question concerning the effects of occasional "binges" as opposed to regular consumption of alcohol:

The effect of binge drinking, a pattern common in Northern Saskatchewan, is not clear at present. It is known that it is the blood alcohol level not the amount of alcohol which determines the effect of alcohol upon the fetus. In animals, very high blood alcohol levels on a longer term basis, that is a condition similar to chronic alcoholism in man, leads to failure to ovulate, failure of the fertilized ovum to implant, and a dramatically increased rate of fetal death. Thus, very severe alcoholism in humans may be associated with decreased fertility and increased fetal loss. However, the very high blood alcohol levels on a short term basis produced by binge drinking may not have the same effects of fertility and fetal death but may lead to severe malformations of the fetus if the binge occurs during the critical period for the development of a specific system, i.e. heart, brain, etc.

Thus although binge drinking may involve amounts of alcohol equivalent to social drinking rather than alcoholism, its effect on the fetus may be just as severe as the chronic alcoholic.

Is FAS A Native Problem?

Based on the results of Dr. W.A. Zaleski's Maternal Drinking Study conducted at the Alvin Buckwold Centre in Saskatoon, the answer is yes. The following information has been taken from his paper **Fetal Alcohol Effects: The Saskatchewan Experience**.

Radioactivity - What Is It?

by Vye Bouvier

Wild Electrons

Substances, like uranium, which give off invisible rays are "radioactive." Radiation occurs when an element like uranium breaks down and give out particles and rays while it is doing this.

Why is it important to understand what radiation is and what it can do? For those of us who live in Northern Saskatchewan, the reason is the uranium mine just down the river from the village, which dumps and spills radioactive wastes and where Native villagers work. Drinking water and wild meat will over the years become contaminated with radium 226. Workers at the mine run the risk of inhaling radon gas daughter products. Radium 226 and radon gas and its daughters are the break down products or "radionuclides" of uranium. If we wish to understand the effects on our health of the uranium that is mined, we have to basically understand what our body and the things around us are made of and the unseen energy that makes things radioactive.

To understand radiation, you have to break things down to the smallest part that they are made of. First things can be broken down into the 92 natural forms known as chemical *Elements* that everything is made of. Oxygen, iron, lead, hydrogen, carbon, nitrogen and uranium are all chemical elements.

Elements can be broken down into Atoms, the smallest particle in an element. Atoms are incredibly small. Atoms can be further broken down into a middle part which is thick and moving around the middle are tiny particles. The middle part is called the "nucleus" and the tiny particles in motion around the central core are called "electrons." Most of the atom is made up of the empty space that separates the nucleus from its "orbiting" electrons.

A nucleus is made up of two kinds of particles, protons and neutrons. Protons are positively charged particles. Neutrons are neutral particles with no electric charge. The electron has a negative charge. In a neutral atom the number of electrons and protons is equal.

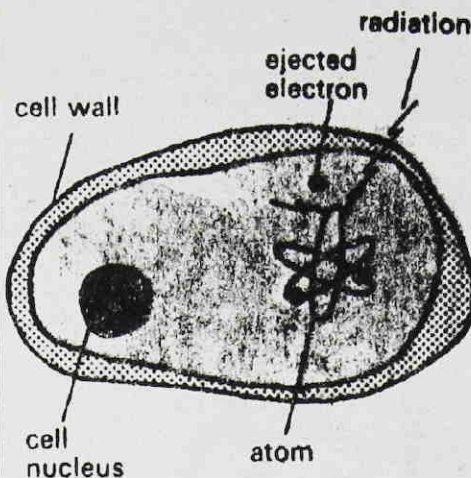
The simplest element known to humans is hydrogen. Its central core (nucleus) has one unit of positive charge in the form of a particle known as a proton. Also, in the hydrogen atom is one electron in motion around the nucleus; this electron carries one unit of negative charge.

With enough energy it is possible to separate the electron from the hydrogen atom. When we do this, we have a separated electron, with one unit of negative charge and we have the core of the hydrogen atom, of one unit of positive charge which is now called a positive hydrogen *Ion*. A *Positive Ion* is made by taking away the electron from a neutral atom, which leaves behind a positive charge (proton). A *Negative Ion* is made when an electron is added to a neutral atom. When *Ions* are made from atoms, the process is called *Ionization*. This is important because when you create whole regions of positive and negative charge, you make an *Electrical Field* in between the two regions. Electrons will leave the negative region and move to the positive region. When the electron hits the positive region all its energy is used up.

Roentgen, found that when electrons give up their energy in the positive region, something else happened. A new form of radiation was being made. This radiation would pass through glass and through other materials that would stop ordinary light radiation. This new form of radiation was given the name x-rays since nothing much was known about it.

Later, it was discovered that x-rays could on passing through gas, liquid or solid matter (living or non-living) make *Ions* from neutral atoms and so they were named *Ionizing Radiation*.

There are other radiation energies that cannot be seen, including ultra-violet radiation and gamma rays. Radiant forms of energy were once described as wave motion, but this wasn't good enough. This kind of thing is better explained by thinking of radiant energy as concentrated in the form of very small packets of energy or photons.



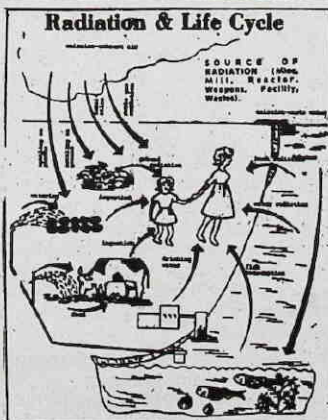
The energy of electrons or photons is measured in electron-volts (ev). A thousand electron-volts is one kilo-volt (kv). A million electron-volts is one megavolt (mv). An electron with 1 kv of energy is 1 kev. An electron with 1 mv of energy is 1 mev.

X-rays, depending on how much energy they have, can go through various changes as they pass through the body. X-ray photons of less than 1.02 mev will have two effects. One effect is that all of the energy of an x-ray photon is transferred to one of the orbiting electrons of an atom, and the electron is set in motion. The other effect is that instead of *All* the energy of the x-ray photon being given up to the electron which it knocks into motion, only part of the x-ray energy is used. The rest of the energy of the x-ray becomes a new x-ray photon with less energy. The new x-ray photon can either give up all its energy or it can also set an electron in motion and create still another x-ray photon with less energy. So, the *Real* effects of x-rays are the effects of all the electrons they knock into motion.

X-ray photons of energy greater than 1.02 mev will have another effect, as well as the other two effects. Near an atom, this x-ray photon can disappear and in the process it will create new matter in the form of one negative electron and one positive electron, a positron. A *Positron* is a particle of the same size and mass as a (negative) electron, but a positron has one unit of positive charge.

All of the energies of x-rays or gamma rays that is spent on matter finally ends up as the energy of electrons in motion. It will be what moving electrons do to matter that will determine the effects of radiation on the body, whether these effects are cancer, leukemia or genetic injury.

Our bodies are made of atoms of different elements. When an electron, set in motion by x-ray or gamma ray, goes ripping through the body, it can set other electrons into motion. The forces that hold the chemical bonds of the body together are much weaker than the energy of the high speed electron.



Radioactivity

Radioactivity is radiation when it is given off by what looks like an inactive substance (such as a rock) without any help from an energy source outside. All elements with 83 or more protons in their nucleus are unstable or "radioactive."

Uranium is a radioactive rock in that it releases radiation when it breaks down (or decays) into different forms of itself (called radionuclides). The following is a chart of the radio-decay series of uranium-238:

Radio-Decay Series of Uranium-238

		Uranium-238*	4 billion years
Uranium-234*	Protactinium-234*	Thorium-234*	
250,000 years	1 minute	24 days	
Thorium-230*			
76,000 years			
Radium-226*			
1,600 years			
Radon-222			
4 days			
Polonium-218			
3 minutes			
Lead-214*	Bismuth-214*	Polonium-214	
27 minutes	20 minutes	less than a second	
Polonium-210*	Bismuth-210	Lead-210*	
138 days	5 days	22 years	
Lead-206			
Stable			

The times are the half-lives
* are gamma emitters
↕ alpha decay
↔ beta decay

The half-life for a radioactive element or radionuclide is the length of time during which one half of a sample of the element will have disintegrated (decayed). The half-life of uranium-238 is 4 billion years, which means that one half of the atoms of uranium-238 will not have disintegrated in 4 billion years.

The radioactive nuclides of an element are not in themselves radiation, but instead are chemical substances showing all the chemical properties of the element of which they are radionuclides. It is only those

There are other radiation energies that cannot be seen, including ultra-violet radiation and gamma rays. Radiant forms of energy were once described as wave motion, but this wasn't good enough. This kind of thing is better explained by thinking of radiant energy as concentrated in the form of very small packets of energy or photons.

radioactive nuclides that are undergoing change that give off radiation, the rest give off no radiation at all.

The curie, named after Marie Curie who discovered radium, is used to measure radioactive decay. A curie is that amount of radionuclide which is disintegrating (falling apart) at a rate of 37 billion disintegrations per second. A *Picocurie (pci)* is an amount of radionuclide which is showing 0.037 disintegrations per second or just over 2 per minute. Now with metric conversion, radioactive decay is measured in becquerels (bq). One *Becquerel* is one nuclear disintegration per second. One becquerel is equal to 27 pci.

The radiations that are given off when uranium decays are alpha, beta and gamma. *Gamma Rays* are photons and are identical to x-rays, except that x-rays are made in high-voltage machines. Gamma rays come from the nuclei (plural of nucleus) of atoms. The other radiations are not photons but are two types of particulate radiation (particles). *Beta* particles are electrons emitted (shot out) from the nuclei of decay products of uranium and travelling at a high speed. Once emitted the properties of the beta rays are no different than those of any other source of high energy, high speed electrons. *Alpha* particles are

emitted from the nuclei of uranium. The alpha particle is nothing other than the nucleus of a helium atom, with the two orbiting electrons missing. In the end, all alpha particles emitted from such substances as uranium find two electrons and become atoms of helium gas.

Gamma rays are identical to Roentgen's x-rays except that some had far higher energies per photon than any x-rays Roentgen had produced in his machines. Some of the gamma rays from uranium and other naturally radioactive substances have energies in the range of millions of electron-volts per photon; compare these to 50 to 100 kev photons of ordinary x-ray machines. Gamma rays from unstable nuclei do all the things that x-rays do, such as cause the three effects where electrons are set in motion. Such x-rays or gamma rays which do not produce such effects, but go right through the body, will have no biological effect at all.

When a gamma ray goes through a body and electrons are removed from their atoms, huge energies are given to those electrons compared to those in ordinary chemical reactions. Such electrons can do damage for great distances (in the dimension of atoms) and can break any kind of chemical bond. In the body, reactions in biochemical systems are carefully controlled usually by the way reactants are arranged. An invading high speed electron does not notice all this wonderful order, it can break anything, anywhere. And once it has ripped out an atom in a molecule, that molecule is itself at such a high energy level that it can produce all kinds of chemical reactions.

The most energetic beta particles (electrons) from unstable nuclei also have energies in the million electron volt range, these highly energetic beta rays are always accompanied by beta rays of lesser energies ranging down to nearly zero. The alpha particles (helium nuclei) commonly have energies in the 5 million electron-volt range, when emitted from naturally occurring unstable nuclei. The chemical bonds of the

body are characterized by binding energies of 5 to 7 electron-volts. Even the most powerful chemical bonds are of energies of about 1/14,000 the energy of the high speed electron. There is no chemical bond in biological tissue which is strong enough to resist breakage by such energy.

Beta and alpha particles start interacting and producing ionizations in tissue from the very beginning of their travel paths, and they slow down as such ionizations reduce their energy (energy transfer). This means there is a certain distance, known as the range over which an alpha or beta particle will travel in tissue. The range of alpha particles in tissue is on the order of 30 to 40 micrometers (micrometer is one millionth of a meter) or about 3 or 4 cells wide. Beta particles travel much farther because they lose less energy per micrometer. In general, we are dealing with beta particles which travel distances on the order of millimeters, rather than micrometers, unless the beta particle begins with an energy which is very low.

Paper will stop alpha particles. This is used by

All of the energies of x-rays or gamma rays that is spent on matter finally ends up as the energy of electrons in motion. It will be what moving electrons do to matter that will determine the effects of radiation on the body, whether these effects are cancer, leukemia or genetic injury.

those who try to reassure the public that uranium mining is safe to demonstrate the "weakness" of alpha particles for causing biological damage. "After all, they can't even make it through a sheet of paper." The reason the alpha particles do not get through the paper is that they are so effective in damaging chemical bonds in the paper that they transfer all of their energy in just the thickness of the sheet of paper. Alpha particles should be expected to be very damaging in going through tissue. If a radionuclide giving off alpha particles lands on a part of the lung,

three or four sensitive cells there will get an enormous blast of energy as one alpha particle spends its energy in passing through them. To be sure, an alpha emitter on the surface of the body cannot produce radiation injury to tissue inside the body. One would have to breathe in a radon daughter which would emit alpha particles in the area of the lung. One can also drink water with radium 226 in it, which would emit alpha particles while it is lodged in the bone.

Measurement of Radioactivity

Biological damage depends on the amount of energy from ionizing radiation that is deposited on a particular tissue. The energy of the radiation is measured in ergs per gram of tissue. One *Rad* of radioactive energy is 100 ergs per gram of tissue.

One kind of radiation may be stronger than another kind. For example, alpha particle radiation produces ten times as much health effect per rad as does beta particle radiation. This is called the relative biological effectiveness or *RBE*. Hypothetically, the *RBE* of alpha particles would be 10. *REM* is a measurement that considers the *RBE* in measuring radioactivity:

(rads) (RBE) © REMS

The *Working Level (wl)* is a measurement used in estimating how much radon daughter products have been breathed in by workers. Air containing radon gas at 100 pci/liter exposes our lungs to 1 wl of radon daughter products. One industrial *Working Level Month* is the product of the number of working levels times the duration of exposure, where one month represents 170 hours of work exposure.

Learning About Radiation

This material was gathered mainly from three books:

- Radiation and Human Health** - John Gofman M.D. Ph.D.
- Nuclear Madness** - Helen Caldicott M.D.
- The Non-nuclear Way - Creative Energy Alternatives for Canada** - Simon Rosenblum

Baich Ends Hunger Strike

by Joan Beatty

Regina - Ben Baich, who was recently fired by the provincial government, went on a five day hunger strike to ensure the go ahead for a wood-fired thermal plant in the Big River area. Baich ended his fast after Saskatchewan Power (SPC) Minister Lorne McLaren indicated SPC would purchase excessive power produced from the plant.

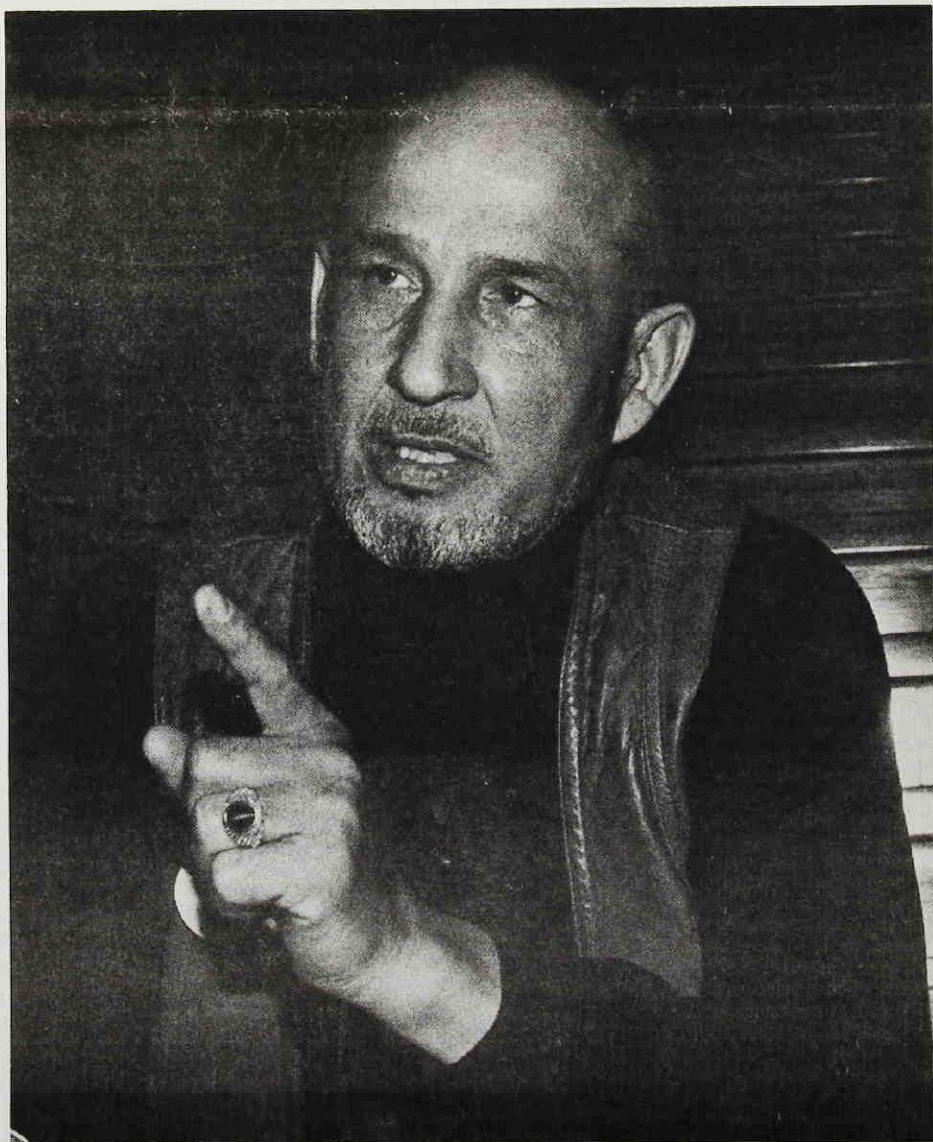
Businessmen from Big River said that once the government indicated it's commitment to purchase power from generated from the 60 megawatt power plant, it was feasible for them to go ahead and begin construction.

Baich said his firing was partly because he refused to stop lobbying within government for such plants to be built in northern Saskatchewan. "Six 50 megawatt plants will create 10,000 - 12,000 jobs immediately for northern people without having to go through all kinds of training." He said such plants have already been tested in the States (Vermont) and are working and would provide no danger to the habitats wild life if proper planning is done. Baich said the proposal involved the use of aspen poplar as the fuel for the power plants. By products would include cattle feed.

Baich also said the electrical waste wood burning plants are environmentally clean and will enhance forest producing areas. He said Saskatchewan Power is planning to purchase a 100 megawatt gas burning turbo plant which costs three times as much as the wood burning power plants. He said gas or coal burning power plants are not as environmentally clean and would only provide short term work during the construction phase.

Baich said the government was enthusiastic about the project a year ago when a feasibility study was launched and was eagerly received by such people as Marcel L'Heureux of La Ronge who works for the Department of Northern Saskatchewan's economic development branch. However, L'Heureux was told to back off any attempts of such plants, "North of the buckskin" line.

Baich has worked for the Association of Metis and Non-Status Indians of Saskatchewan as a consultant. He wore a PC button throughout his hunger strike. □



Baich said he was prepared to die because power project would alleviate crushing unemployment in the north.

Photo by Also Swinton

News from Weyakwin

by Sandra Nelson

Weyakwin - On February 17 and 18, 1984 an Annual Winter Festival was held in Weyakwin. On Friday a Klondike Nigh was held at the Mochikun Hall. There were a variety of events to take part in. Adults had games of chance and bingo. The youth had dart games, ring toss and a fish pond. In all there was a very good turnout of the community.

On Saturday the following events were held and here were the winners:

Women's Cross Country Skiing

- 1st - Bernadette Ross
- 2nd - Tammy Nelson
- 3rd - Yvonne McDonald

Men's Cross Country Skiing

- 1st - Danny Badger
- 2nd - Brian LaVallee

Youth Cross Country Skiing

- 1st - Leah McDonald
- 2nd - Neil Ross
- 3rd - Gerald Bradfield

Women's Snowshoe Race

- 1st - Nancy Brown
- 2nd - Mary Badger
- 3rd - Rosella LaVallee

Men's Snowshoe Race

- 1st - Peter Nelson
- 2nd - Redmond Ross
- 3rd - Danny Badger

Youth Snowshoe Race

- 1st - Leah McDonald
- 2nd - Darryl LaVallee
- 3rd - Eugene LaVallee

Women's Nail Pounding

- 1st - Bernadette Ross (12 seconds)
- 2nd - Gloria Bradfield (15 3/4 seconds)
- 3rd - Joan Ross (16 seconds)

Men's Nail Pounding

- 1st - Howard Millar (5 1/2 seconds)
- 2nd - Danny Badger (6 1/2 seconds)
- 3rd - Frank Beatty (7 seconds)

Youth Nail Pounding

- 1st - Leah McDonald (18 seconds)
- 2nd - Darryl LaVallee (20 seconds)
- 3rd - Eugene LaVallee (37 seconds)

Men's Power Saw

- 1st - Danny Badger (13 1/2 seconds)
- 2nd - Clifford Roberts (15 seconds)
- 3rd - Frank Beatty (16 1/2 seconds)

Women's Log Splitting

- 1st - Rosella LaVallee (12 1/2 seconds)
- 2nd - Joan Ross (15 seconds)
- 3rd - Mary Badger (16 seconds)

Men's Swede Saw

- 1st - Danny Badger (16 seconds)
- 2nd - Frank Beatty (16 1/2 seconds)
- 3rd - Howard Millar (17 1/2 seconds)

Women's Swede Saw (Doubles)

- 1st - Mary Badger and Rosella LaVallee (20 1/2 sec.)
- 2nd - Bernadette Ross and Joanie Nelson (29 1/2 sec.)
- 3rd - Jeanie Valier and Gloria Bradfield (32 1/2 sec.)

Tea Boiling

- 1st - Rosella LaVallee
- 2nd - Danny Badger
- 3rd - Maggie Bradfield

Bannock Making

- 1st - Maggie Bradfield
- 2nd - Danny Badger
- 3rd - Doreen Bird

Log Chopping

- 1st - Frank Beatty (8 seconds)
- 2nd - Clifford Roberts (9 1/2 seconds)
- 3rd - Danny Badger (19 seconds)

Tug of War

Women's Winning Team:

- Corrina and Joan and Elza Nelson, Sandra and Marlene Ross, Leah McDonald

Men's Winnipeg Team:

- Dennis Bradfield, Don Naytowhow, Allen McLeod, Alfred and Jack Nelson, Danny Badger

Cigarette Smoking

- 1st - Clifford Roberts
- 2nd - Alfred Nelson
- 3rd - Brian LaVallee

Men's Squaw Wrestling

- 1st - Danny Badger
- 2nd - Redmond Ross
- 3rd - Brian LaVallee

Women's Squaw Wrestling

- 1st - Doreen Bird
- 2nd - Rosella LaVallee
- 3rd - Gloria Bradfield

Jigging Contest

- 1st - Mary Badger
- 2nd - Redmond Ross
- 3rd - Patsy Nelson

Men's Beer Guzzling

- 1st - Peter Nelson (7 1/2 seconds)
- 2nd - Donald Nelson (8 seconds)

Women's Beer Guzzling

- 1st - Clara Nelson (11 1/2 seconds)
- 2nd - Yvette Natomagan (12 seconds)
- 3rd - Joan Ross (13 seconds)

The trophies were handed out at the dance which was held Saturday night. An old-time band from La-Ronge played from 9 to 2. The dance was a good way to end a day of excitement. It was enjoyed by all. □

Continued From Page 27

Maternal Drinking Study - Results

Out of 202 referred children of mothers who drank heavily during their pregnancy, all children had some developmental problems. 29 cases were excluded due to incomplete records.

The remaining 173 were divided into three groups with the following criteria and classified as Treaty or Metis people and Caucasians.

A) Fetal Alcohol Syndrome (FAS)

Criteria (all required)

- 1) Growth Retardation - small height weight, head circumference.
 - 2) Central Nervous System Dysfunction - a) Intellectual - mild to moderate retardation, b) Neurologic - poor co-ordination, microcephaly (small brain).
 - 3) Deformed Facial Characteristics - cleft palate (hair-lip), short eye slits.
- 73 children had FAS.
84% were of Treaty Indian or Metis origin,
16% Caucasian.

B) Fetal Alcohol Effects (FAE)

Criteria (Two FAS criteria required)

- 51 children diagnosed with FAE.
- 79% Treaty Indian or Metis origin.
- 21% Caucasian.

C) Fetal Alcohol Exposure (FA Exposure)

Children who did not meet criteria for FAS or FAE but had a confirmed history of prenatal exposure to excessive amounts of alcohol. 49 children were classified as FA Exposed and had developmental problems.
95% Treaty Indian or Metis origin.
5% Caucasian.

An average of 80% of all the children affected were of Indian origin.

Many of the children in the study were in the care of social service agencies because of the psycho-social consequences of their parents' drinking. It is possible that many children go unrecognized, particularly in families whose drinking patterns do not show obvious

problems. Unfortunately in the study, many families had more than one affected child.

In the Yukon and British Columbia...

Dr. Asante has seen over one hundred children in Northern B.C. and the Yukon have developmental problems because of maternal alcohol consumption during pregnancy.



Out of 65 children with FAS, 95% of the children and 90% of the mothers were Native people although it is recognized that FAS occurs in all racial groups. The area of the country where Dr. Asante's work and data is gathered had a high Native population. In this area 90% of the 100 children examined were of Native ancestry.

Dr. Asante is not sure if the Native population drinks more heavily, or if the pattern of drinking is different. If the problem of Fetal Alcohol Syndrome and Fetal Alcohol Exposure is not taken seriously by the Native population, Dr. Asante concludes the whole culture is at risk.

Jo Nanson feels the actual incidents of FAS and FAE in Saskatchewan is higher than reported. Since Indian women rate highest out of the entire population for female alcoholics, it is obvious their children will be more likely to show the affects of FAS and FAE. Nanson's conclusion is perhaps the most fitting.

The tragedy of FAS is that unlike most other forms of mental retardation, it is **Totally Preventable**. Safe levels of alcohol consumption during pregnancy has not been established so that at present, the only way to prevent FAS is for women who are pregnant, or who wish to conceive, to refrain from consuming any alcohol from the time they attempt conception onwards. Children with FAS require complex care but do respond to medical treatments, early stimulation and good care. Fetal Alcohol Syndrome is a major cause of mental retardation and birth defects in Saskatchewan. □

Further Reading:

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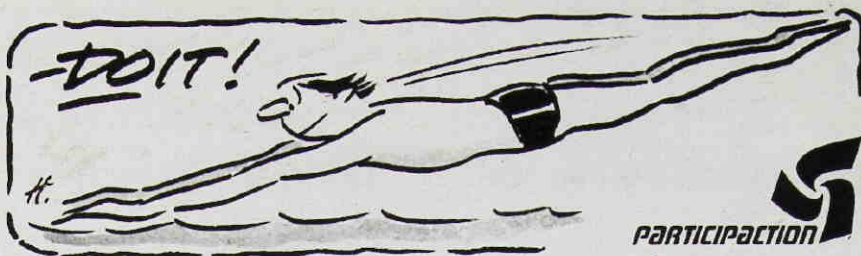
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Walking with Your Walkman

In the Fifties, we put an antenna on the roof so we could sit in front of a TV.

In the Eighties - with fitness taking over the times - we put a set of headphones over our ears and go walking or roller skating or jogging around town!

A lot of people across Canada have a "Walkman" which is the brand name Sony has given to its personal, portable stereo, and the name the general public seems to apply to similar products made by other manufacturers.

Nowadays, it's no surprise to see folks of all ages ambling about with music in their ears and a kind of distant smile in their eyes as they enjoy their music at their own volume levels - without disturbing another soul!

PARTICIPAction likes the idea.

Now, you certainly don't need a Walkman to take a walk. But there's something enjoyable and even liberating about striding along in tune with your favourite DJ or cassette. There's a player in almost every price range. And anything that encourages Canadians to get into motion is



fine with us.

Some personal stereos even have jacks for two sets of headphones so you can stroll in complete harmony with your mate!

Someone we know has even gone so far as to program his own cassettes - in keeping with his jogging routine.

This energetic man has a personal stereo that not only plays cassettes but can record them, as well.

So, he takes selections from his favourite records at home and puts them on the cassette he'll take out with him.

"First, I record a few fairly slow selections. I use these to warm up. I'll just walk along doing a few head rolls, shaking my arms, getting loose for a while. Occasionally, I'll stop to do some slow stretching, too.

"The next few songs I put on my 'Track Tape' as I call it, have a somewhat faster tempo and that's when I start to walk a little more quickly.

"I then select tunes that go faster and faster, so that by the time I'm listening to Bruce Springsteen's 'Born To Run' I have reached full stride.



"I generally cool down to Carly Simon. And for a joke, the last tune on my tape is Bobby Darin's 'Splish Splash I Was Takin' A Bath'."

"I have a lot of fun recording the tape, picking the songs I want to hear. It gives me complete control over my routine. And, it also let's me 'see' my workout in advance and go over it in my mind so I can take full advantage of it when I do it."

Well, that's a very sophisticated way to go about a job, but we mention it only to show some of the possibilities of using modern technology in your fitness routine.

Ironically, we might soon be going full circle back to the Fifties - but with a twist. You can now buy full portable, personal TV sets. Sony calls theirs the "Watchman".

We can't quite figure out how you're going to jog and watch, though.

Russ Kisby is President of PARTICIPAction, the Canadian movement for personal fitness.

Saskatchewan Indian Federated College

Position: Department Head - Indian Management and Administration

- Duties:**
- co-ordinate department's administrative activities, including delivery of on and off campus courses.
 - Insure availability of qualified instructional staff.
 - Supervise and direct research development and accreditation activities.
 - Prepare annual budget and plans Et Al, also three year forecasting.
 - On going and annual staff evaluations.
 - Promote and maintain liaison with Indian organizations and education institutions offering similar program of education and training.
 - Teach one or two classes offered by Department.

Qualifications:

Masters level degree in administration or similar area of study

OR

Bachelor of Administration or commerce degree supplemented by five years of teaching or relevant work experience in business management development plus considerable experience in Administration Educational planning and management.

Salary: Negotiable

Starting Date: August 1, 1984

Closing Date: April 30, 1984

Please submit letter of application with curriculum vitae to:

Personnel Human Resources Office
Saskatchewan Indian Federated College
University of Regina
127 College West
Regina, Saskatchewan
S4S 0A2

Telephone: 584-8333 or 584-8334



Federation of Saskatchewan Indian Nations

Saskatchewan Indian Federated College

Position: Program Head - Department of Indian Social Work

- Duties:**
- To co-ordinate the Indian Social Work certificates and degree programs.
 - To maintain communications and liaison with the Faculty of Social Work, University of Regina, and the Indian communities.
 - To assist in the further development of the professional programs at a community level.

Qualifications:

A minimum masters or equivalent in Social Work or the Social Science or a combination of training and experience, with administrative and clinical experience, communications skills, and freedom to travel.

The ability to work effectively with Indian people and to utilize elders in the cultural components of the program.

Salary: Negotiable

Closing Date: March 30, 1984

Starting Date: July 1, 1984

For further information you may contact:
The Department of Indian Social Work
Telephone: (306) 934-2444

Please submit a letter of application with a curriculum vitae to:

Personnel/Human Resources Office
Saskatchewan Indian Federated College
127 College West
Regina, Saskatchewan
S4S 0A2

Telephone: 584-8333 or 584-8334

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Silence of the North

the silence of the north
is in the throat of this machine
pulling the cracking wooden sled
over the ice I stand on the back skis
like a musher eyes open for tracks
for muskrat mounds like small smooth breasts
on the white snow river
for birch the bark starts a low crackling
in the belly of the air-tight
soon the cabin is too warm
and all that was frozen
begins to thaw

on the walls are jars
clumps of dried brown
this is rat root bitter good for sickness
this is bait smell it the scent sacs of beaver
but what works best
is Channel

the sound of the north
the midnight burst
firearms aimed at the sky
to chase the new year's devils away
every trigger finger pulled
by a mind blurred with celebration
in two hundred years no one's been hurt

I did not hear it
at midnight I am watching
balloons fall from the ceiling
breaking them with my hands
the sound is deafening

the silence of the north is the jabber
of tourists pouring out of a 185
on the dock in front of your cabin
and they are the first people
you've seen in four weeks their speech
like rude noises too fast too vulgar
they talk to you you cannot answer

the silence is the dull roaring
that is in your head as it tries to remember
tries to keep up to a snow storm of questions
tries to fold your tongue into answers
that do not come
and you are a fool
embarrassed by the company of your own kind
you put your foot out
push the floats from the dock
wave them on

the silence of the north the low animal cry
you hear the plane lifts from the water
and you the only animal
on that shore

Brenda Niskala
La Ronge, Sask.

To A Politician

by Vye Bouvier
Your lies are like flies
Contaminating things
they land on
Swatted from one corner
to another
By those who hate
flies
Pardon me
Lies. □

United We Stand

We must stand together and
Work together towards a Brotherhood
and a Sisterhood
of peace and harmony
We must stand united in search
of a better and brighter
future
Searching justice and recognition
for our people
We must stand united in our
efforts and goals
Yet find peace and harmony
In this confused place
We call our country.

Ethel Deschambeault
Thompson, Manitoba

Booze

"Booze has snapped more wedding rings, sold more homes, bankrupt more people, blighted more children, hung more crepe, defiled more innocent, twisted more limbs, smashed more vehicles, wrecked more manhood, dishonored more womanhood, filled more jails, broken more hearts, caused more suicides, armed more fools, drained more blood, blinded more brains, blasted more lives, dug more graves, made more insanity, and created more living hell for good people than any other single scourge that ever took root within the human race."

- on back of Poundmaker's lodge pamphlet.

Forsaken Land

How long will this destruction last?
The barrenness has become so vast.
Our back's to a wall of great despair,
And no-one seems to even care.

I wonder often do they understand,
What it is they're doing to our land.
They better realize pretty damn soon,
Or this fine earth will look like a moon.

They're mining ore everywhere.
'til the dirt is the only thing there.
They seem to think it's alright,
To ruin the land day and night.

Now maybe in time they'll all see,
Life is getting worse for you and me.
And if they're going the way they are,
The only thing left will be a scar.

Tomorrow may or may not arrive,
And we may or may not be alive.
But, believe me when I tell you this.
These kind of people we'll never miss.

Dwayne Ross
Regina, Sask.

Upon A Whispering Wind

I hear my forefathers calling me,
Asking me to return to the forest
I hear their voices in unison
Though my eyes cannot see.

I hear my parents of the longhouse
Asking me why I'm in the city.....
I wake up in the morn
Listening to the loons' call.
My forefathers sigh inside my brain.....
All I hear are car horns,
All I am is a number.

Fathers of the past
Whispering into my ear
It seems too late to go home,
I cannot bring Freedom back.

Wind: echo of my forefathers
Forgive me of my mistake
I am being punished.....
Lost in the wilderness of steel,
concrete, machines with voices.
You mourn my death,
as you mourn your land.
It is all the same,
No distinction, we are roots
torn up burned to ashes,
blown away by the wind.

Wind, trying to capture my attention
I try not to hear: the voices scare me,
awaken me in the morn,
when I want to sleep,
when I want to forget.
I want the trees and stars,
the freedom to run forever.
I want us back, a nation
who grew from the land.
A mighty people who are now meek,
silent, no one cares to hear us.
When we do speak, it has no purpose.

We have misted memories:
Azure skies, blue waters.
There is no reality; only a dream
which no one can hold,
It is elusive, as the wind itself.

by Sherri Theilheimer
Composed 1973.
Willowdale, Ontario

It is my firm belief
that my people are suffering
from lack of pride and integrity

Two of life's emotions that
made my people a great Nation.

In days of old my people
were in touch with nature.
They lived off the land
and drank from clear, cool
flowing springs.

In modern days my people
are living in concrete mazes and
dying from artificial supplements.
Or drowning in the fumes of an
empty whisky bottle.

A once mighty and strong Nation
has crumbled, only to become
a frustrated and depressed society
longing for those days of old.

May God watch over us;
and give us the strength
and the will to endure.

Rodger W. Ross
Regina, Sask.

Recipes

Fried Beaver Tail

- 2 beaver tails
- 1/2 cup vinegar
- 1 tablespoon salt
- 2 teaspoons soda
- 1/4 cup flour
- 1/2 teaspoon salt
- 1/4 teaspoon pepper
- 1/4 cup butter
- 1/4 cup sherry or cooking wine
- 1 teaspoon dry mustard
- 1 teaspoon sugar
- 1/4 teaspoon garlic powder
- 1 tablespoon Worcestershire sauce

1. Skin beaver tails, clean thoroughly and wash well in solution of salt water. Let soak overnight in cold water to cover, adding 1/2 cup vinegar and 1 tablespoon salt to water.
2. The next day, remove from the brine, wash, then cover with solution of 2 teaspoons soda to 2 quarts of water. Bring to a boil, reduce heat and simmer 10 minutes. Drain.
3. Dredge beaver tails in seasoned flour.
4. Melt butter in heavy fry pan and saute tails at low heat until tender.
5. Mix wine with mustard, sugar, garlic powder and Worcestershire sauce.
6. Add to beaver tails and simmer gently for 10 minutes, basting frequently. □

Fried Grouse and Onions

- 1 grouse (cut in pieces)
- 2/3 cup melted butter
- 1/2 teaspoon salt
- 1/4 teaspoon pepper
- 1/2 cup thinly sliced onions
- 1 tablespoon flour
- 1 1/2 cups milk

1. Skin and draw grouse, cut in serving pieces and soak overnight in a weak solution of salted water.
2. Drain well, then roll each piece in flour.
3. Heat butter in a heavy fry pan and saute grouse pieces until golden brown and tender. Sprinkle with salt and pepper.
4. As each piece is cooked, take it from the pan and keep in a warm oven.
5. After the grouse is done, add the sliced onions to the fat in the pan and cook until translucent.
6. Stir in the flour and blend well.
7. Add the milk and bring to a boil, stirring constantly.
8. Arrange grouse on a hot platter and pour the onion sauce over it. Serves 2-3. □

Roast Partridge

- 4 partridges
- 4 strips bacon
- 1 teaspoon salt
- 1/4 teaspoon pepper
- 1 cup slightly soured cream
- 4 slices hot buttered toast

1. Skin and draw partridge. Wash thoroughly and pat dry.
2. Rub partridge inside and out with salt and pepper.
3. Fasten long strips of bacon over partridge breasts and place in uncovered roaster. Roast at 350° F. for 30 minutes.
4. When partridge are a rich brown, pour the cream over them and let the cream bubble up in the pan for a minute.
5. Place each partridge on a slice of hot buttered toast, pour gravy over and serve hot. Serves 4. □

BLUEBERRY MUFFINS

- 3/4 cup sugar
- 1/3 cup butter
- 1 egg (beaten)
- 1 cup milk
- 2 level cups flour
- 4 level teaspoons baking powder
- 1/2 teaspoon salt
- 1 cup blueberries

Cream butter and sugar, add fruit and egg, then milk and flour sifted with baking powder and salt. Bake in greased muffin tins.

BATTER FOR FISH

- 1 cup flour
- 2 teaspoon baking powder
- 1 1/2 teaspoon salt
- 2 teaspoon sugar
- 1 tablespoon salad oil
- 1 cup milk or water

Combine ingredients. This is enough to cover 2 lbs. fish for deep frying in oil. The water makes the batter crisp, while the milk makes the batter tender.

Submitted by:
Rose Ulrich
Box 105
Spalding, Saskatchewan
SOK 4C0



Fried Muskrat

- 1 muskrat
- 1 tablespoon salt
- 1 quart water
- 1 egg yolk
- 1/2 cup milk
- 1 teaspoon salt
- 1/2 cup flour
- 4 tablespoons cooking fat

1. Skin and clean muskrat, remove fat, scent glands and the white tissue inside each leg.
2. Soak muskrat overnight in a weak brine solution of 1 tablespoon salt to 1 quart water. Disjoint and cut muskrat into desired pieces.
3. Parboil for 20 minutes, drain and wipe with a damp cloth.
4. Make a smooth batter by beating the egg yolk and milk, then add salt and flour.
5. Heat the fat in a heavy fry pan.
6. Dip the meat in the batter then saute in the hot fat until brown.
7. When brown, reduce the heat, cover and cook slowly for about 1 1/2 hours. Serves 4. □

Wild Greens

- Bracken or Brake-Fern
- Dandelion
- Lamb's Quarters or Pigweed
- Scurvy Grass
- Sourdock
- Strawberry Blight or Red Flowering Pigweed
- Wild Mustard

1. Choose only tender young leaves.
2. Wash well, rinse, then cook in a small amount of water just until tender.
3. Drain and serve with butter, salt and pepper.

Variations:

Use the tender young leaves as salad greens. They should be clean, cold and crisp. □

Rice Good Food

Not noted for its conversational abilities, nor for its social graces, wild rice is nevertheless attracting alot of admirers these days. While tribes of Indians may no longer be hacking each other to pieces to gain possession of the charming young plant, they're sitting in committees and boardrooms to ensure their people aren't whirled off the stage altogether.

At the centre of it all, Zizania, lovely Zizania. Growing from a tiny seed in the muck to a tall, graceful plant that trembles in the slightest breeze.

Wild rice is found mainly in shallow water along rivers and streams. In fact, so strong is its affinity for running water that in lakes it concentrates near inlets and outlets, fanning itself with its leaves and jockeying for socially strategic positions.

Like most things of beauty, Zizania is unreliable. Good yields in lakes occur only once every four years, followed by a poor year, then two average years. Zizania has to be coaxed back into it, and it can be a long and arduous task.

But its pride is understandable. From a humbling introduction to the province in the 1930's as muskrat food, Zizania has risen to its present position. And looking into the future forecasts nothing but further glories.

Grant Devine says, "Its a symbol of what the province can do..." while Zizania ducks its present position. And looking into the future forecasts nothing but further glories.

Grant Devine says, "110 million pounds of Zizania are expected to be produced per year in the not too distant future. This from the 45,000 pounds per year being produced only five years ago.

Zizania is an annual plant, but it grows up quickly. In early fall seeds drop from mature plants. The seeds lie dormant at freezing or near freezing temperatures, and germinate in spring. While Zizania begins growing in mid-May, its "growth spurt" occurs in July. Then it's on to the whirling season of August and September, and the trips abroad (usually to the U.S.) to improve its mind.

Zizania needs individual attention to grow best, so it's not surprising that in dense stands Zizania doesn't do well. So much time is spent in competition that it grows shorter, more slender, and don't produce much grain.

Zizania is a favorite with muskrats. Moose and deer also find the plant attractive, and in late fall swarms of admiring blackbirds settle on the Zizania beds.

To be at its best Zizania needs a lot of time. It has to be cured, parched, hulled or de-husked, and finally cleaned and graded.

But it's worth it Zizania is low in fat content, high in protein, high in Vitamin B, iron manganese, and contains more riboflavin and niacin than any of the other common cereal grains. Indeed, it's triumph over its rivals places it in a kind of "super-grain" category.

Then again, it's only fitting. □

Rabbit Lake Mine Site Meets All Standards

Regina - A thorough investigation by provincial authorities at the Eldor Mines Ltd. uranium mine and mill site at Rabbit Lake has shown that all occupational health and safety standards are being met.

John Alderman, acting director of occupational health and safety with Saskatchewan Labor, said that contrary to some reports in the news media the investigation shows that not only were all health and safety standards being met, and in most cases exceeded, but that workers had few complaints.

In fact, Alderman said, over a period of eight years the mine safety unit received no more than one or two expressions of concern.

"As far as worker satisfaction is concerned, this surely speaks for itself," Alderman said.

"It is a credit to both management and employees that the mine and mill is being run with such a high degree of efficiency and endeavour."

He pointed out that radiation levels are very low, as should be expected from an operation milling and processing 0.5 per cent ore.

"Worker exposure has been consistently within regulatory requirements. Some 85 per cent of workers received exposure of only one-tenth of the permitted Saskatchewan standard, and 100 per cent of the workers received exposures below one-fifth of the permitted standards."

Alderman stressed that the Saskatchewan standard is even more rigorous than the federally-permitted standard.

"Worth noting is the fact that the level of exposure permitted for the general public is one-tenth the federal maximum, which is equal to what most workers at Rabbit Lake would be exposed to."

Both Saskatchewan and federal Atomic Energy Control Board inspectors visit the site regularly. They have constantly found health and safety procedures to be administered competently. Any concerns raised by inspectors have been corrected immediately.

Alderman said concerns raised in the news media were based on recent comments by a group of contract workers who were on the site seven months ago for just 10 days.

Yet, the fulltime work force at Rabbit Lake has been a remarkably stable group for a northern mine. This long-term expertise by supervisors and workers has been a valuable asset in keeping the mine up to standard, Alderman said.

Alderman said his investigation has shown that concerns raised in the news media are generally due to lack of proper knowledge of the effects of radiation and the procedures for controlling and monitoring radiation. □

Harris Hired CEIC Regional Director

Regina - Ms. V. Lynne Pearson, Director General for the Saskatchewan Region of the Canada Employment and Immigration Commission recently announced the appointment of Mr. Brian D. Harris as Saskatchewan Regional Director of Immigration.

Mr. Harris, who began his duties January 16, 1984, is responsible for overall direction of Canada Immigration Centres and immigration operations within the province.

Mr. Harris joined the Commission in 1972 as an immigration examination officer and served at a number of locations in British Columbia. He has worked as Area Manager of Immigration in South Central B.C. Since 1978.

Mr. Harris holds a Bachelor of Arts degree in History and Economics and has extensive experience in dealing with ethnic groups and non-governmental organizations involved in immigration settlement.

In Saskatchewan, Canada Immigration Centres are located in Regina, Saskatoon, Prince Albert and North Portal. Overseas and United States originating flights can be cleared for immigration purposes at both Regina and Saskatoon airports. □

Conservatives Mortgage PCS to Reduce Budget Deficit

Regina - A confidential government document made public recently by NDP MLA Murray Koskie shows that the Conservative government in Regina is mortgaging the future of the Potash Corporation of Saskatchewan, in order to reduce the record provincial deficit.

The document released by Koskie, the NDP critic in the Legislature for the Potash Corporation of Saskatchewan, is part of the Consolidated Financial Statement for the publicly-owned potash company.

"This document shows that the Conservative government in Regina has been draining off the Saskatchewan taxpayers' equity in PCS, in order to get its massive provincial budget deficit down," Koskie charged.

"This financial report shows that in the past 12 months, the Conservatives have taken \$100 million in public equity out of PCS, even though the corporation made less than a million dollars profit in 1982 and is likely to lose money on its 1983 operations.

"In fact, this document reveals that for the first time in its history, the Potash Corporation of Saskatchewan could experience a loss on its 1983 operations. Perhaps as much as a 10 to 15 million dollar loss," Koskie said.

"In 1981, under the NDP, the Potash Corporation of Saskatchewan made a profit of \$141 million for the taxpayers of Saskatchewan. Now, just two years later, this public corporation is looking at the first operating loss in its history. Something has gone very, very wrong.

"This document shows that, in effect, the Conservative government has forced PCS to take out a 'second mortgage' on its assets by taking away the company's retained earnings (the taxpayers' equity built up in the corporation since its creation), and forcing it to borrow money to continue operating," Koskie said. □

NDP on Tour

Regina - The Saskatchewan NDP's policy task force process is "underway," party president Delaine Scotton recently announced.

"The halls are booked, the dates confirmed and the interest is growing," she said. "We're looking forward to a very productive tour."

The five policy task forces include People and the Economy, Rural Life, Social Justice, Environment (and urban development) and Human Rights. All five groups began their provincial tours on the weekend of February 17-19 in the Battlefords-Lloydminster area. They will be taking briefs and presentations from groups and individuals across Saskatchewan through to mid-April.

Scotton said the task force hearings "are an open invitation to all Saskatchewan people to take part in shaping the province's future"

"We intend to come out of these hearings with some vigorous new policies," she said, "based on what the people themselves see as important for the next decade."

The party president explained that the party developed the process to strengthen its contact with grassroots Saskatchewan.

"We were faced with two choices," she said. "We could base our policies on the polls, as the Tories do, or we could get out and actually talk to the people. We chose the latter."

Scotton, a Wilkie resident now serving her fifth successive term as president, said the reports of the five task forces will be dealt with at a "mini-convention" in June before being forwarded to a full provincial NDP convention in November. The report of a special northern affairs task force will also be dealt with at the June gathering.

"This whole process is geared to getting people thinking and talking about the issues," she said. "It will be an educational experience both for the party and for the people of the province." □

Indian Child Welfare Committee Formed

Regina - Social Services Minister Gordon Dirks and the minister responsible for the Indian and Native Affairs Secretariat, Sid Dutchak, have announced a committee of provincial and federal government officials and representatives from the Federation of Saskatchewan Indian Nations has been formed to deal with Indian child welfare issues in Saskatchewan.

Dirks said the formation of this committee is an important step towards the Indian community assuming greater responsibility for Indian child welfare.

The committee consists of representatives from the provincial Department of Social Services and the Indian and Native Affairs Secretariat, the federal Department of Indian and Northern Affairs, and the Federation of Saskatchewan Indian Nations.

"I am pleased that this milestone step has been taken to deal with the very pressing child welfare issue relating to the Indian community," Dirks said. "It has been my objective to develop a partnership approach to help solve Indian child welfare policies. This committee is a tangible result of partnership efforts between the Indian community and government."

In its initial stages the committee will investigate ways to facilitate a common working relationship between the three parties with a view to developing proposals for a comprehensive and detailed plan on Indian child welfare.

Dirks said the committee is necessary because Saskatchewan has one of the highest proportions of Native children in care in all of Canada. Over 60 per cent of the children under the protection of Saskatchewan Social Services are of Native ancestry. □

Government Inaction on Education Report Unacceptable

Regina - The Conservative government in Regina should be implementing the recommendations of a two-year study into Saskatchewan's educational system, not launching a 'study of the study', NDP Education critic, Murray Koskie, said recently.

"The Conservative government's inaction on this important report is bad news for Saskatchewan teachers, parents, and students," Koskie said shortly following the report's public release in Regina.

Upon publication of the final report of the Curriculum and Instruction Review Committee, called "Directions", Education Minister Pat Smith announced that she was launching a four-month study of the two-year study.

"The Minister's announcement is nothing more than a stall, because the Conservative government gives education a low priority and has no plans to provide Saskatchewan's educational system with additional funds, as the Review Committee's final report recommends," Koskie charged.

The final report of the Curriculum and Instruction Review Committee contains 16 major action recommendations, including the development of a core curriculum for all Saskatchewan schools, and a major upgrading of library and resource centres in all Saskatchewan schools.

"Significant changes are obviously needed because, as the Review Committee documents, more than 30% of all Saskatchewan students do not complete Grade 12. This kind of dropout rate is totally unacceptable and demands immediate action.

"This two-year study cost Saskatchewan taxpayers more than \$350-thousand. The 23-member blue ribbon committee which produced the final report included: teachers; faculty members from the two universities; plus representatives of: the Saskatchewan Teachers' Federation; the Saskatchewan School Trustees Association; and the League of Educational Administrators, Directors and Superintendents.

"Over the two years, the Review Committee held 34 public meetings around the province, accepted 157 briefs from groups and individuals, sent out more than 160-thousand questionnaires, and commissioned 11 special studies on different aspects of the Saskatchewan educational system.

"Why does the Minister now say she needs more 'public input'? It is time to get on with the job, rather than studying the problems to death," Koskie said. □



1983-A Quick Look Back on Central America

During the course of 1983, Network helped to break several major stories concerning Indigenous Peoples, and conducted a number of human rights emergency activities.

★ **Dennis Banks at the Six Nations:** In February, Dennis Banks, prominent North American Native activist, sought refuge from extradition by the new Republican Governor California on the Onondaga Indian Reservation in upstate New York. The Onondagas, an Indian Nation with considerable international standing and a history of traditional government jurisdiction within their Reservation, granted Mr. Banks "asylum." I.P.N. broke the story nationally through public radio and the Associated Press. An exclusive three hour interview with Banks has been credited with setting the tone of several weeks' intense, front page coverage throughout Central New York.

★ **K'anjobals in Florida:** The threatened deportation of a group of Indian refugees in Southern Florida results in the uncovering of a large migration of non-Spanish speaking Guatemalan Indians to the United States. Interviews with the refugees in their Native language detail the terrible story of persecution and massacre in Guatemala and the repressive tactics of U.S. Immigration authorities in the Miami area. Legal intervenors obtain the release of eight detainees and the *New York Times* carries the story.

★ **Guatemalan Weapons Purchases:** Article released which explores Israeli and Argentine arms sales and technical assistance to the Guatemalan Armed Forces.

★ **Las Hojas Massacre:** A massacre at a Nahuatl Indian Community in El Salvador, inflicted by Salvadoran Army personnel results in a denunciation by a delegation from the Community before the U.S. Congress. Upon return to El Salvador, members of the delegation are intimidated by Death Squads, and one is arrested and formally charged with murder. I.P.N. plays a part in an international campaign to generate press and human rights attention, and the Nahuatl leader who had been arrested is released and the local Army Commander is restrained from further persecution of the Community.

★ **Arrest of C.I.S.A. Leadership:** Cracking down on Marxist-Leninist-Maoist Shining Path guerrillas, the Peruvian Government casts a wide net that brings into suspicion all grass roots Indian organizations. The South American Indian Council (C.I.S.A.), an international communications and lobbying effort on behalf of South American Indian peoples, based in Lima, has its offices ransacked and several staff people arrested. An I.P.N. Emergency Bulletin helps stimulate expressions of concern from international quarters. All those who had been arrested from C.I.S.A. are released.

★ **Leonard Peltier:** I.P.N. distributes News Release on the event of fifty U.S. Congressmen signing declarations of support for Peltier's right to a new trial. A review of Peter Mathiessen's book, *In The Spirit of Crazy Horse*, which deals with the Peltier case is produced. General monitoring of inmate Peltier's safety at the Federal Prison in Marion, Illinois continues.

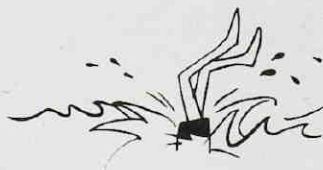
★ **Kokatha Aborigines in Australia:** An I.P.N. Emergency Bulletin is produced in August depicting the conflict between two uranium mining companies and Aboriginal Peoples in Australia over the building of a road through an Aboriginal Sacred Dreaming Land and soliciting expressions of concern to be addressed to the Australian Government. A radio program is produced for and aired on National Public Radio through the efforts of an I.P.N. editor.

★ **Uranium Mining on Wisconsin Reservations:** A story about plans for uranium mining on Menominee Indian and other tribal lands in Wisconsin.

★ **Miskito Indians in Nicaragua:** I.P.N. editors produce several stories about the conflict between the Sandanistas and Miskitos with analyses aimed at promoting the peaceful resolution of the conflict through better understanding of its roots.

★ A collection of articles, essays and talks by I.P.N. editors on topics as diverse as modernization, ecological outlook, appropriate technologies, traditional midwifery, women's health and colonialism.

★ **Underground Railroad:** An article on the underground railroad used by refugees from Central America coming into the U.S. was written for the summer issue of *Akwesasne Notes*. The story highlighted the saga of these refugees fleeing the violence around their homes and seeking sanctuary in churches and Indian Communities throughout North America and revealed the startling assertion that last spring over one third of the refugees crossing the Rio Grande were Mayan Indians from Guatemala. The article concluded with a forewarning of a significant change in the refugee policy by the Mexican Government. □



Water Use Authorization

Yellowknife N.W.T. - The Dene Nation and N.W.T. Metis Association are pleased with the positive ruling handed down recently by the Federal Court of Canada, Metis Association President Larry Tourangeau said. Until the decision was made, the Controller, a DIAND employee, was allowed to issue Water Use Authorizations without consulting the Water Board or the public. The ruling has declared that Section 11 of the Regulations, which attempted to give authority to the controller to issue the authorizations is *ultra vires*, or not based in law.

The court action was filed in June 1981, due to long-standing Dene and Metis concerns about decisions being made on the use of water without any opportunity for public consultation.

Dene Nation President Stephen Kakfwi and Mr. Tourangeau say they will not be taking any further action on the case until they have an opportunity to study Justice Barbara Reid's Reasons for the Decision, and consult further with legal counsel.

One particular concern which sparked the court action was the 142 river and stream crossings involved in the IPL Pipeline from Norman Wells to Zama, Alberta, which are permitted by Water Use Authorizations. Native organizations and communities along the pipeline route had unsuccessfully asked the Water Board to hold public hearings on all these crossings before the project was approved.

The Water Use Authorization used as part of this test case is one granted to Esso Resources Canada Ltd., in connection with the construction of causeways at Bear and Goose Islands in the Mackenzie River, at the Norman Wells Oilfield.

As a consequence of the judgment, this authorization is now "illegal and without lawful foundation." "We are curious to see how the Federal Government will handle not only this situation, but all existing Water Use Authorizations throughout the N.W.T. and Yukon," said Mr. Kakfwi.

The Northern Inland Waters Act gives authority for all decisions on water use in the N.W.T. and Yukon to the Territorial Water Boards. But in subsequent regulations, the office of Controller was created to authorize applications for use of up to 50,000 gallons of water per day, up to 270 days.

"We are confident that this ruling will result in a more publicly accessible process for making decisions concerning the use of water resources in the Mackenzie Valley, and will lead to a closer working relationship between our organizations and the N.W.T. Water Board", said Tourangeau and Kakfwi. □

Government Announces Plans to Eliminate Discrimination Against Indian Women

Ottawa - The Prime Minister announced the government's intention to introduce legislation shortly to remove discrimination on the basis of sex from the *Indian Act*.

The announcement was made on the first day of the First Ministers' Conference on Aboriginal Constitutional Matters in Ottawa.

The proposed legislation will change the *Indian Act* along the following lines:

- In the future, no Indian will lose his or her Indian status or band membership as a result of marriage to a non-Indian. Conversely, no non-Indian will gain status or band membership through marriage to an Indian.
- For the future also, within certain limits to be specified in the amendments, the children and grandchildren of marriages between Indians and non-Indians will enjoy Indian status and band membership.
- Non-Indian spouses of registered Indians will have the right to reside on reserve with their Indian partners.
- Those who lost status and band membership as a result of the discriminatory provisions of the *Act* will be reinstated, if they so wish, as will their children.

The Prime Minister pointed out that the planned legislation will bring justice to many Indian women who have long sought rights equal to those enjoyed by Indian men. The government's action will also fulfill a commitment made in last December's Speech from the Throne, and in the 1979 National Plan of Action on the Status of Women. Because of the close relationship between this legislation and that for Indian self-government, it will be important to consider both items of legislation in relationship to each other.

The federal government will provide the funding required to extend services to those who regain or retain Indian status and band membership as a result of the planned amendments.

There are several sections of the *Indian Act* which discriminate on the basis of sex. Section 12(1)(b), for example, deprives a registered Indian woman of status and band membership if she marries a man who is not a registered Indian. On the other hand, an Indian man who marries a non-Indian woman retains his status and band membership, and his spouse acquires them.

These sections of the *Indian Act* conflict with the sexual equality provisions in the Canadian Charter of Rights and Freedoms, which will come into effect on April 17, 1985. Government action is also required to repeal this section if Canada is to fulfill its obligations under the U.N. Covenant on Civil and Political Rights and the Convention on the Elimination of all Forms of Discrimination Against Women.

In August 1982, the government, with all-party agreement, asked the Standing Committee on Indian Affairs and Northern Development to hold public hearings and report on how best to amend the *Indian Act* to remove sexual discrimination. A Sub-Committee on Indian Women and the *Indian Act* reported in September 1982. It recommended repeal or amendment of various sections to abolish discrimination for the future, as well as a program of reinstatement to undo past injustices. The government has accepted these basic recommendations. □

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