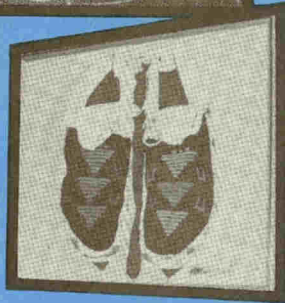
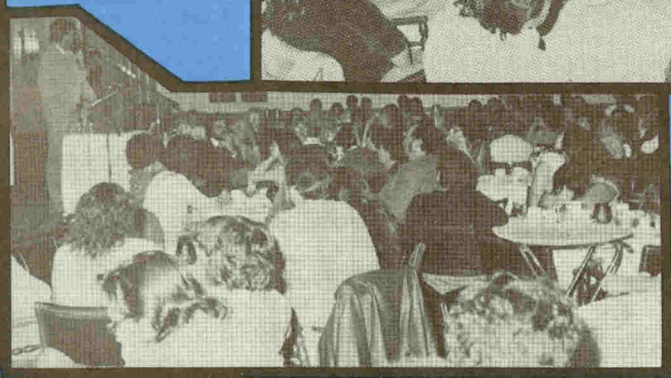


NEW BREED

October 1980



*In This Issue:
Native Art Show
Education Week at PCC
The Svenson Report
Into the 80's Education Conference*

"Voice of Saskatchewan Metis and non-Status Indians"

LETTERS



Dear New Breed:

I've heard of your 'Metis Society' and I would like to know more about it.

So I'll ask you if it's possible that I can have some information about it, please.

Thank You

Yours sincerely

Marina Luecke
Hildegardstr 17
1000 Berlin 31
West Germany

Dear Editor:

Your publication is considered to be an important reference source and should be available in bound volumes. However, we are missing the following issues:

1980, #2, #3, #4

Due to budgetary constraints, we are also interested in exchanging the AMERICAN INDIAN CULTURE AND RESEARCH JOURNAL and/or other publications available from the Center for the issues we are requesting. If no, send us your price list. Please send the information to:

American Indian Studies
Center Library
3220 Campbell Hall
405 Hilgard Ave.

Los Angeles, California 90024

We are looking forward to hearing from you.

Sincerely,

Reuben Bending
Library Assistant

Dear Teacher,

Before you take charge of the classroom in which my child is enrolled, please ask yourself why you are going to teach Native children. What are your expectations - what rewards do you anticipate - what ego needs of yours will our children have to meet? Write down and examine all the information and opinions you possess about Native People. What are the stereotypes and untested assumptions that you bring with you into the classroom. How many negative attitudes about Native People will you put before my child?

What values, class prejudice and moral principles do you take for granted as universal? Please remember that 'different from' is not the same as 'worse than' or 'better than', and the yardstick you use to measure your own life satisfactorily may not be appropriate for their lives. The term 'culturally deprived' was adopted by well-meaning middle-class whites to describe something they could not understand.

Many teachers unfortunately, seem to see their role as rescuer. My child does not need to be rescued; he does not consider being Native a misfortune. He has a culture, probably, older than yours, he has meaningful values and a rich and varied experiential background. However, strange or incomprehensible it may seem to you, you have no right to do or say anything that implies to him that it is less than satisfactory.

Our children's experiences have been different from those of the 'typical' white middle-class child for whom most school curricula seem to

have been designed (I suspect that this 'typical' child does not exist, except in the minds of curriculum writers). Nonetheless, my child's experiences have been as intense and meaningful to him as any child's. Like most Native children his age, he is competent. He can dress himself, prepare a meal for himself and clean up afterwards, and care for a younger child. He knows his community - all of which is his home - like the back of his hand.

He is not accustomed to having to ask permission to do the ordinary things that are a part of normal living. He is seldom forbidden to do anything; more usually the consequences of an action are explained to him, and he is allowed to decide for himself whether or not to act. His entire existence since he has been old enough to see and hear has been an experiential learning situation, arranged to provide him with the opportunity to develop his skills and confidence in his own capacities. Institutionalized teaching will be an alien experience for him.

He is not self-conscious in the way many white children are. Nobody has ever told him his efforts towards independence are 'cute'. He is a young human being energetically doing his job, which is to get on with the process of learning to function as an adult human being. He will respect you as a person, but he will expect you to do likewise to him. He has been taught, by example, that courtesy is an essential part of human conduct and rudeness is any action that makes another person feel stupid

Continued on Page 28

Comments on our publication are most welcome. What do you think of the NEW BREED in general? What are your opinions on specific articles? What else would you like to see in the NEW BREED? These are but a few of the questions we would like to have comments on.

Send to:

LETTERS
New Breed
Suite 301

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Regina, Saskatchewan. S4P 0K6.
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ATTENTION WRITERS: Articles submitted to the *NEW BREED* and subsequently used for publication shall be paid for at the rate of \$3.00 per column inch (10pt. 20 pica). We reserve the right to publish whole or parts of articles submitted.

The subject topic is unlimited - political editorials, community happenings, personal stories, poems, historical essays, or abstract writings are to name but a few of the possibilities. Present day problems and your personal solutions might prove helpful and interesting.

NOTE: All articles must be signed, however, your name will be withheld if requested.

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NEW BREED

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In Our Next Issue:
Aboriginal Rights
Constitutional Conference
Pow Wow at PCC
Local Government In The North

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EDITORIAL



Native Education by itself, is not the solution to all of the problems of Native people.

AMNSIS has made Education one of its priorities for the past several years. Specific emphasis has been placed on historical and cultural education. Cross cultural education is one of the vehicles the Association plans to use to reverse negative Native stereotypes, which have been re-inforced by the media and the school system.

At a Cultural Conference held in 1976, the Native delegates identified the need for special cultural education for Native people and the need for Native educational institutions to carry out such cultural education.

Following the conference, the Association began negotiations with the provincial government to obtain political and financial support for such a Native institution. These negotiations resulted in an agreement in December of 1979 between AMNSIS and the Department of Continuing Education, when the Gabriel Dumont Institute developmental work began.

By May 31, 1980 an interim Dumont board had been established and the government entered into a new agreement with the Institute itself, to continue the development of the Institute. The details of a final operational and funding agreement for 1980-81 presently being worked out and should be completed shortly. This agreement will also include a commitment by the government toward future support of the Institute.

Recently, the Institute held an educational conference in Saskatoon. At this conference the delegates adopted the constitution and bylaws for the Institute. These have been forwarded to the AMNSIS board for action.

A series of resolutions covering issues such as the NRIM Program, Community Education programming, Native Studies and Teacher preparation were also adopted by the delegates. These are published in this issue, along with other feature stories on education.

The Constitution, by-laws and the resolutions, all reflect the basic position of the Association. This position is as follows:

-To establish a Native controlled educational institution to assist all Metis and Non-Status people, through

programs of educational and cultural support. Native people will assist in developing the policies and programs of the Institute and will control its governing body.

-To provide historical and cultural programs to re-establish their cultural roots. Native people must develop an image of themselves as proud, independent and self-sufficient people who have made important contributions to the development of Western Canada.

- To promote cross-cultural understanding and bring about better relationships between Native and Non-Native people in our society.

In this issue we have also included a feature article summarizing a report on the situation of Native people in urban communities in Saskatchewan. This report, known as the Svenson Report, was commissioned by a number of federal government departments in the province. The report covers matters which affect Native people, including housing problems, alcohol problems, family problems and the very high Native unemployment rate.

The Report predicts that Native students may become a majority in the school system by the year 2001. The province's decision to support cultural education, the Native teacher training program and the community school program involving Native parents, was influenced by this report.

The report merely points out what the Association has maintained for years, that the educational system is not meeting the needs of our people. Even job training programs have had little impact on preparing our people for meaningful jobs.

We believe the reason for this is that present education and job training programs are implemented in isolation from the real situation of our people. The present education system does not recognize the uniqueness of our culture, nor does it recognize the discrimination and barriers placed in our way in all areas of our lives. Present education is unrelated to employment and economic development opportunities open to Native people.

The position of the Association, is

that education cannot be effective unless it is planned to deal with the above conditions.

Therefore, it is the Association's plan to work on preparing a comprehensive and integrated development plan which combines cultural considerations, social needs, and economic and employment needs into one development strategy.

The educational programs of AMNSIS and of the Institute must support the implementation of this approach. In other words, the educational programs must be responsive to the needs of our people. Initially, we must emphasize that Native Education, by itself is not the solution to all of the problems of Native people. We ourselves, must identify the solutions and work toward their achievement. The educational programs should assist and support Native people in this process.

That Native people themselves recognize this fact, comes through clearly in the resolutions adopted by the Educational Conference. The emphasis is always on the development of programs in response to local needs, and to support and assist local people in carrying through with their programs.

The task that the people have set for themselves and for the Institute is a major one. Only by working closely together will the people and the Institute achieve these goals.

This will require a good system by which local people can have regular input into the decision making in Dumont Institute. It will also require a good communication system to feed back information on community needs to the Institute, and to provide information on Dumont programs to the communities.

It is important that the annual Education Conferences continue, to enable the Institute staff, the board and the people to sit down and evaluate the programs, identify needs, and make plans for the future. This constant process of renewal and exchange with the people must take place or the Institute will be in danger of becoming as removed from the needs of the people, as are the present educational institutions. ■

GUEST EDITORIAL

To begin this article, I would like to take you back to 1938 when I was nearing my sixteenth birthday in Chatham, Ontario. It was the depression, we were on welfare, and Dad was without a job.

I told my parents I wanted to quit school, find a job, and help out at home - I hated wearing used clothing. A grown man, my father, couldn't find work but I, a sixteen year old kid, could.

Ah, the foolish wisdom of the young. After they had heard me out, neither a yes nor a no was given. Instead, my Dad told me, "Walt, stay in school, get an education. An education always comes in handy and will never tire you out - a pickaxe and shovel are damned hard on the back." The decision was mine.

Looking back on Dad's words, I realize that he raised two beliefs commonly held by most people who are poor and/or are members of a minority group.

BELIEF ONE: *When minority people get an education and a training level equal to those of the dominant society then jobs become available, social problems disappear, and you move into a better level of society.*

BELIEF TWO: *School and education are the same.*

Let's examine number one, briefly. Education alone cannot and never has wiped out poverty, or poor housing, or unemployment, or social inequality. The Minister of Education for the Province, the Honourable Doug McArthur spoke of this in his after dinner talk at the Gabriel Dumont Conference in Saskatoon last week. He referred to recent research which shows that education pays off primarily for those who grow up in families which have steady jobs, good housing, good health, and social status. The research shows that education does not necessarily improve the situation for those growing up in families with unemployment, with slum housing, with poor health, and without social acceptance. No, education cannot do it alone.

Rather, a "good" education with good housing, with jobs, with good health, with social acceptance and respect - a good education in association with those other things stands a far better chance of helping the young to gain the life styles parents wish for their children. Like the single wall of a house, without the foundations, the other walls, the roof, that one wall called education cannot stand alone nor become a home.

Let's examine belief number two, school and education are the same. Going to school is an experience that you have between certain ages, six to sixteen for example. That you go through because the law requires it, because it is compulsory. It is a formal process of people trained to be teachers taking children through prescribed courses - Mathematics, English, Social Studies, Reading - to prepare the children for adulthood.

Education, to this writer, has a far broader concept than the formal system for the classroom. Education is not the same as school or schooling but is the learning process which we experience from the cradle to the grave, including the formal school system. Education includes schooling but schooling does not necessarily include an education or learning.

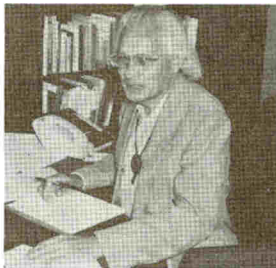
It seems that those who confuse these two words forget that the school is supposed to be a part of the community. As a part of the community, the school and what goes on within it should be an extension of the culture and the traditions of the people whose children are in that school. It is the responsibility of the school and the teachers to reinforce and to protect the culture of the people of the community. Without the expressed permission and direction of the parents, no teacher, no system has the right to diminish or change the culture and traditions children bring to school. In this separation of school and community, it is the children who have lost and are losing.

One reads today, in Saskatoon and Regina, of the "new" idea of "community schools" as a process to help solve the problems facing the inner-city. Is it a new idea or an old one being rediscovered?

Did the old idea fall into disuse because we parents have given up our responsibilities? We failed to see to it that what happened to our children in the schools is what we want to happen. We gave up our responsibilities and turned our children over to the professionals, to the teachers, - because they know best?

Or, did it fall into disuse because the teachers, the system have pushed to take charge of what will happen to children - because the teachers are trained and know what is best? Or, is it because both groups - parents and teachers, community and school - are guilty of misplacing their responsibilities and their trusts?

These myths, that education alone can solve the socio-economic ills of minority people and that school and education are the same, must be recognized as myths. That only with a total integrated attack on the ills of society - jobs, housing, social action, community and school - can these myths become closer to reality. We have started a new decade, celebrated a 75th Birthday, where do we go from here?



Walter Currie

Walter Currie

THE SVENSON REPORT...

by Doug LaFontaine and Leanne Poitras



By the year 2001 almost half the population of young people attending school are likely to be of Indian ancestry and many schools will have a much higher population. Today, education is vitally important to both Native and Non-Natives alike.

The Svenson report entitled 'Explosive Years', was published in 1978. It received high profile exposure on a national basis. It received both controversial and positive reactions from the media.

From the controversial point of view, some felt that forecast such as the 2001 report were too large in scope to be realistic. At the same time, from a general point of view, it created a certain amount of public awareness in regards to Native issues and problems.

The report first came about through a series of contracts with Provincial and Federal Governments. Mr. Svenson was never actually commissioned to do such a report. While doing statistical research of Native migration and population in urban centers in conjunction with Economic

Forecast Outlook for Saskatchewan, relationships and patterns were beginning to develop in certain areas. These patterns, based on past and present trends, carry a certain amount of realistic clout.

Judging from past experience in Indian and non-Indian relationships, the report pointed out very clearly that the next 25 years could be years of racial turmoil if the present attitudes of non-Indians continued. Svenson predicted that the turmoil would begin in Saskatchewan and then spread throughout Canada.

First of all, as Native people, we have our own way of looking at our history. The stories you read in history books varies greatly from the point of view that Native people have of their own history.

What does the Svenson Report mean to Natives in the area of Education?



We were not taught that the major reason southern Ontario is not a part of the United States today was because of the contribution of Native fighting men.

To a great extent there is no mention made of the Metis who were the first real explorers of western Canada. These people were the true pioneers of the west and made a great many valuable contributions to its development.

To give some idea of the type of impact the Svenson Report has had in terms of education, we must first look at the major issues. We must also look at the necessary changes to be made if Native people are going to have any significant input into the present system.

In the report, it clearly stated that changes must be made in provincial legislation to permit adequate representation of Native people in the legislature, local school boards, and municipal governments. The possibility of Separate Indian schools, designed and administered by Native people, is also a solution that must be given some serious consideration by both Federal and Provincial governments.

Recorded Canadian history has betrayed its Native people. As students we were not taught the truth about Riel and his followers. Riel was protesting against the government's indifference to the problems encountered by the Metis people. The government consistently refused to consult the Metis people on matters of vital concern or interest to them. Instead, we were taught that Riel was a traitor, a rebel and a religious lunatic.

There is a need for additional teachers of Indian ancestry in urban areas to redress the present imbalance.

Curriculum content in terms of history must be exposed to the light of truth for ignorance and misunderstanding are strong and bitter enemies.

The SUNTEP program, delivered by the Gabriel Dumont Institute of Native Studies and Applied Research was approved by the Saskatchewan Human Rights Commission as an Affirmative Action program. (See Affirmative Action page 17 and 18)

Ken Norman, of the Commission felt that the Svenson Report was very helpful in obtaining the endorsement of such a program. Because the report was so widely circulated, Norman could use it as a tool to gain support for this program. Wide circulation also resulted in more government and community awareness of the problems and circumstances faced daily by Native people in this country.

The report has had some degree of impact in terms of public awareness and the endorsement of new programs remains to be seen.

The report, based on well documented facts, states clearly, "It should be recognized that when negotiations between two groups are skillfully conducted, both sides win. In the long term, when negotiations are not conducted skillfully and one group appears (in short term) to win, while the other loses, then both groups eventually lose."

INTO THE 80's - 1st ANNUAL EDUCATION CONFERENCE

by Leanne Poitras



“If we really want to solve the problems of discrimination and racism in our schools, the best place to start is with the children, Native AND Non-Native, in the primary grades.”

Gaining control of the NRIIM program from the Community Colleges is one of the main concerns of Metis and Non-Status Indians in this province.

At an Education Conference held in Saskatoon on September 19 - 20, 1980, Metis and Non-Status Indians met to discuss their concerns in the area of Education.

The main topics for discussion included Native Community Education, Native Studies in the Curriculum, and the preparation of teachers as well as the concerns expressed over the NRIIM program.

The NRIIM program had been administered by AMNSIS in the past was transferred to the Community Colleges in 1976.

The decision to transfer the program was made by the Department of Continuing Education and was opposed strongly by the Metis Association.

Recently an NRIIM Review Committee has been established to investigate the entire structure, delivery and administration of the program.

Areas of concern ranged from raising the training allowances, to bringing the program back under the control of the Association.

Students attending classes in both NRIIM programs and SUNTEP programs had a number of pressing concerns.

In very many cases there is a severe shortage of counselling services in the NRIIM programs or even a total lack of such services. Students stressed that they wanted Native counsellors who could help them with the problems they encounter in their studies. A reasonable ratio would have to be adopted and implemented in order to deliver the quality of counselling the students are requesting.

The training allowance rates are considerably lower than Manpower training allowance rates and the students are experiencing financial difficulties. It was suggested that along with raising the NRIIM training allowances, special financial consideration should be given to students with special needs.

For instance, a student who would be required to relocate from his/her community should be given a reasonable special allowance to cover moving costs and other expenses associated with relocating. Single parent students should be given special consideration as well as they would have to pay for Day Care Services.

The Department of Social Services subsidizes parents

whose children attend the Department approved centers and homes. There is no provision, however, for parents whose children are not old enough to attend these centers.

Representatives of the AMNSIS Locals and members of the community expressed concern that they were often not consulted regarding the type of classes they would like to have in their communities.

The people feel that they should decide what classes they have and who the instructors will be.

It was suggested at the Conference that an exchange program between the North and the Southern areas of the province might prove to be a valuable tool in the area of Community Education.

Wayne McKenzie, Executive Director of AMNSIS, feels "When our people leave the communities to go to urban centers for training and education they should return to their home communities to share the information they have with the members of the community." At present there is a tremendous drain of talent from rural communities to urban centres.

One point raised at the workshops was the idea of total community involvement and two way communications. "Education is not something that happens in a class room between 9 and 3:30. Education is a 24 hour a day thing. Learning experiences are not limited to students and teachers. The community as a whole must be involved and informed by an intense and complete two-way communications system. Our peoples views, thoughts and knowledge must be passed on through the different media to Natives and Non-Natives alike," stated a former Education student.

The general consensus of opinion at the conference was that Native Studies should be made a compulsory subject, not only for children enrolled in the public and separate school systems, but also for every Saskatchewan teacher.

"If we really want to solve the problems of discrimination and racism in our schools, the best place to start is with the children, Native and Non-Native, in the primary grades," said one up-grading student attending the conference.

Native Studies curriculum content was an area of concern that received a great deal of discussion. It was generally agreed that there is an urgent need for our own people to write our history. In the past, the history texts written by Non-Natives have presented a twisted and negatively biased version of our history and traditions.

Group facilitator, Rita Bouvier, pointed out that one member of her group was wearing a traditional Metis sash. She indicated that it was traditions such as this that should be taught in Native Studies Courses.

"I think it is a good idea to include our traditions in a Native Studies Course," stated another member of the group, "but I also feel that we should tell the story behind our traditions. There is a story behind the sash, just as there is a story behind the different dances and pow-wow ceremonies of the Treaty Indians. If we don't tell the stories behind our traditions then we are simply window dressing."

"If a man knows his traditions, he knows who he is," stated Dr. Kenn Whyte, Director of the Gabriel Dumont Institute. ■



Jim Sinclair, AMNSIS President, warms the audience with his ironical comments about receiving his B.A. at the Regina Correctional Centre, his M.A. in Welfare and his Ph.D. in Alcoholism. He stated that Native people have no reason to pay taxes to support an educational system that alienates children and causes them to drop out of both school and society.



Dr. Kenn Whyte, Director of the Dumont Institute, asks the delegates to work together in a spirit of "co-operation, trust and goodwill," to give guidance in the planning of the Institute's future programs.



Guest speaker, the Honourable Doug McArthur, Minister of Education drives home the point that Education can make life better, but that it cannot solve all of societies problems singlehandedly. He hopes to see education as a method of preparing people to see social ills, meet them face to face and as a tool to plan strategies to solve those problems.

Education Week at Regina Provincial Correctional Centre

by Liz Nicholls



Left: New Breed and Dumont Institute Staff participated in the Education Week Tour at the Regina Provincial Correctional Centre, Sept. 24, 1980.

Approximately 200 of the nearly 300 inmates at the Provincial Correctional Centre in Regina are Native. They are serving sentences varying between 2 months and two years for offences such as theft, chronic alcoholism, drug offences and assault and battery.

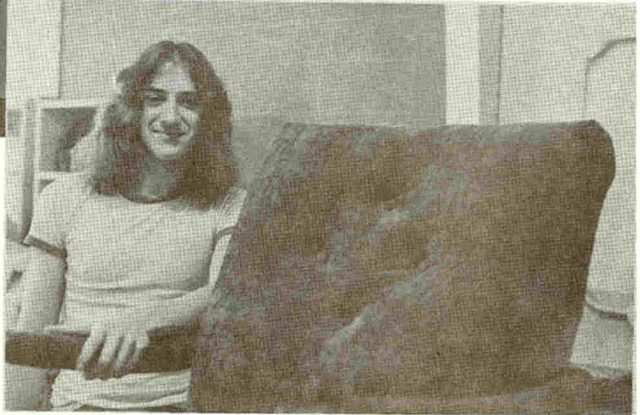
The term Correctional Centre makes one wonder if this is the "Alternative School" solution to the Native dropout problem in Urban School Systems.

Mr. McDonald, motor mechanics instructor, says the only education the men need before he trains them, is to have walked by a school house once in their life.

Some of the instructors seem very positive about the work they are doing with their students. In the shops, the men we spoke with seemed proud of their achievements, new skills and training they had acquired.

The education branch seemed not to have the same positive atmosphere. The classroom was attractive and the teachers seemed competent in planning and assisting with individualized programs. However, we only saw about 10 students, or about 3% of the total inmate population in the classroom. The books and materials visible were limited, many in poor condition.

Upon inquiry, it was learned that



Below: James Bugera is proud of arm chair he started to reupholster only the morning before.



Items made in the shops are available to the general public at moderate prices plus 10 percent for labour.



Inmate Committee Chairman, Bill Cappo, welcomes visitors and invites them to view the displays about various programs such as the Wilderness Camp near Hudson Bay.

the Canadian Tests of Basic Skills is the standardized test used to place students in the various grades. Although it is one of the better tests available, and is normed on Canadian school children, no research is currently reported for its reliability in successfully measuring the achievement of Native students. Neither can the tests accurately measure the ability of persons who do not speak English as their first language. At this time it appears that no allowances for these factors are being made in determining the instructional grade level of the incoming students, although the staff are aware of the tests shortcomings.

A counselling program is currently in effect. The ratio of staff to inmates is 1 to 40. This means, in a normal week, an inmate can expect to get only one hour or his counsellors time.

Educational and sociological studies show that persons who feel they have some measure of control over their environment and who feel inside themselves that they can exercise this control, are most likely to succeed educationally. Some efforts in this area are noted. Inmates have some access to T.V. and radio and there was a small stereo in the hospital wing. However, in the same hospital wing, the cells with bars on the open front wall were about 5 feet by 8 feet

with a seatless toilet in the rear. The rooms, walls and bedding are drab and the echoing clang of the metal gate door, jars the nerves.

Inmates wear jeans, blue work shirts and jean jackets. They are allowed to have only their shoes and T-shirts. Do the men have their own underwear and socks or is this, too, shared property? The occasional popping of the snaps on one man's jeans drove home the point that the men don't have any belts to help keep their pants up.

Guards, teachers and counsellors are issued a uniform, consisting of navy dress pants, navy dress blazers, and navy ties, for both male and female staff. It is difficult to miss the psychological implications of this



Tour guide, Gary Raymond explains that the Family Visiting Facility allows the inmates the opportunity to stay in touch with their families and the opportunity to learn to communicate more effectively as a family unit. For some, the sense of responsibility for their families helps inmates to rejoin society and succeed after release.

kind of uniformity.

Two "Family Visiting Units" are located on the grounds of the Correctional Centre. This duplex is reasonably equipped with furniture, food and bedding. It allows an opportunity for inmates to visit with their close family members in an intimate relaxed setting. This innovative facility is being copied at Millhaven Penitentiary in Kingston.

How available is this facility though?

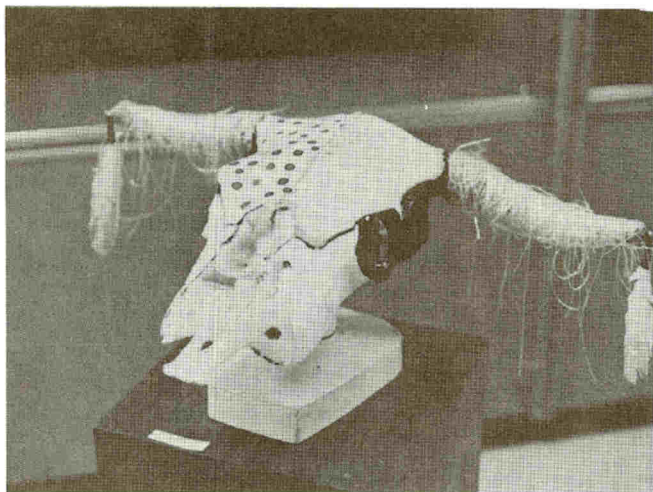
Visiting normally only takes place on weekends. There are approximately 300 inmates and only two visiting units, or a ratio of 150 inmates per unit. On the basis of 52 weekends per year, it could be three years before a man's turn came to use the facility. Therefore, it seems evident that some men never get this opportunity.

As noon approached, our tour group headed towards the gym where our lunch was to be served. We were passed by men carrying moulded steel trays, with grey hamburger and gravy and stacked high with bread. They were heading back to their cells to eat. We had an attractively arranged buffet with fresh salads, a variety of sliced meats, cakes, tea and juice. We ate with our friends at tables. The night before, the men had half a cutlet each, because the kitchen ran short of meat.

For some men, no doubt, this is a correctional centre. It corrects their needs for three meals a day, adequate clothing, a bed and bedding, which is sometimes more than Natives have living on welfare. But does this centre correct the lack of individual self worth that caused the anti-social behavior in the first place? Does the Centre's education and skills training program correct the lack of opportunity for these individuals in the Provincial Educational System? What is corrected at a Correctional Centre? ■

Curt Adams and R. Thorne are learning to tear down, repair and rebuild General Motors engines.





"As Snow Before The Summer Sun"

CANADIAN INDIAN ART SHOW HIGHLIGHTS LOCAL NATIVE ARTISTS

by Elizabeth Nicholls

"Tradition and Change is a celebration of this new era in Indian cultural expression - presenting through original prints and photographs a sampling of the excellent work being produced by Canada's Indian artists."

The celebration didn't quite get off the ground.

A circus tent, erected especially for the kick-off of this Canada-wide touring show, detracted from the exhibition, giving it a mid-way, sideshow flavour. The audio visual portions of the display were originally designed by an Ottawa firm for urban shopping centres.

Native people, whose culture was supposed to be honoured by this event, were noticeably absent or invisible. Was there a deliberate boycott? If so, it was unfortunate that they missed the showing of works by local Native Artists held in conjunction with the opening night program.

Perhaps because the showing of works by local artists was organized by Native people, it retained a certain dignity, lost in the touring exhibit.

Paintings, drawings, sculptures and assemblages of various mixed media displayed the creativity, vigor and expertise of these artists. Represented were the works of Edward Poitras, Bob Boyer, Gerald McMaster, Michael Lonechild, Alex Janvier, Allan Clark, Miles Charles and Sanford Fisher.

The subjects ranged from traditional images such as Boyer's shields and McMaster's tipi and moccasins to lifestyle scenes such as Allan Clark's old woman preparing a hide and Lonechild's man returning from winter hunting. Other works reflected Native spirituality, for example, Lonechild's burial ceremony and Poitras's *Michael Vision*, a multi-media assemblage featuring a medicine bundle.

Perhaps most consistent with the theme of the Exhibition, *Tradition and Change* was Poitras's sculpture of a surrealist steers' skull titled, *As Snow Before the Summer Sun*.

Speaking with Eddy, who is currently with *New Breed Magazine* as Artist and Promotion Manager, he explained that he originated the idea for the sculpture after reading the title phrase. It was part of a speech by a famous Chief, who was explaining that as a result of the treaties, the reserve system and the killing of the buffalo, the Native people would also vanish "as the snow before the summer sun".

The skull itself symbolizes the death and dying of the roving buffalo herds. The feathers, delicately fastened to the horn tips emphasize by contrast the static quality of the skull.

The use of convex blue metallic material for the eyes has a double emotional effect on the viewer. Reminiscent of mirrored sunglasses, the eyes make it impossible to see inside. When people wear those kind of sunglasses, it prevents the viewer from seeing the subjects eyes, the "window of the soul". We may assume that the soul of the once live animal is now hidden forever.

The convex metallic surfaces also reflect back a distorted image of the viewer to himself/herself. This distortion can have an almost unnerving effect.

The back of the skull has on it a photograph of Native students, dressed in suits, taken many years ago at a residential school. The photo is surrounded by a circuitry board with transistors. The symbolism here seems to be that a people once living in harmony with the land have been taken, packaged in western clothing, fenced in on reserves and surrounded by a rigid technology, far removed from the open plain.

The image that Poitras puts before the viewer is just the kind of impression that the Department of Indian Affairs, who sponsored the touring exhibition, is trying to overcome. By financing the display the Department is taking a step in the right direction.

Now that the first step has been taken, let us hope the Department will lead the way with a follow-up tour incorporating new works, purchased from the offerings of the



Michael Lonechild

local Native Artists in all the provinces the display will visit during the next 18 months.

In this way, new young artists will be encouraged to follow the lead of the pathfinders like Benjamin Chee Chee, Carl Rae, Daphne Odjig, Sarain Stump, and Norval Morrisseau who have left their distinctly Canadian mark in the modern world of art. ■



The Indian in Transition by Daphne Odjig

National Museums of Canada Collection.

Traditions and Change • Traditions et Changement

Aspects of Contemporary Canadian Indian Art • Des Aspects de l'Art Contemporain d'Indien Canadien

Touring Exhibition Dates

Regina: Museum of Natural History September 29 to October 10

Prince Albert: Southill Springs Mall November 3 to November 7.

Saskatoon: University of Saskatchewan Diefenbaker Building then Education Building October 14 to October 20. Midtown Shopping Mall October 23 to October 30.

Swift Current: Wheatland Mall November 10 to November 13.

North Battleford: Frontier Plaza November 16 to November 20.

BOOKS, POEMS AND STUFF



ODE TO THE METIS

*The stalwart men of Scotland,
France and England too;
Adventure, fortune seeking
In this land so new.*

*The faint heart never ventured
The weak ones did not go,
The brave, the strong who entered,
Made this country grow.*

*They married Indian maidens,
The best ones they could find,
And built for them log cabins,
And to them they were kind.*

*Their progeny the Metis
Or half-breed if you will,
Had access to both cultures,
And a special job to file.*

*They had a happy, care-free life,
of living off the land.
And they had friends among the whites
And every Indian band.*

*Red River Manitoba
became their Native home.
As hunters, traders, trappers,
Throughout the West they'd roam.*

*They started a new nation
With equity for all.
But Ottawa's oppression
Finally made it fall.*

*The lands and homes were taken
And they moved further West
They built themselves new houses
And a place where they could rest.*

*But greedy politicians
With big and grasping hands,
And evil speculators,
Again grabbed at their lands.*

*Batoche they said would be the last,
Here we will make a stand
Dumont again called Riel
And educated man.*

*At Fish Creek then they battled
With 56 Metis,
Against the mighty Middleton
And his thousand man army.*

*For three weeks there they held them,
While mothers prayed for sons.
From rifle pits their fire pinned down
The big artillery guns.*

*But then at last with powder law
the Metis did concede.
Their leader then was taken
and hung for his misdeed.*

*A patriot, a leader,
Canadian true was he.
Through all the World now recognized
By all men that are free.*

*So if you are a Metis
My friend hold high your head,
They made this land the greatest,
No matter what is said.*

-Adrian Hope.

DEW LITTLEMOOSE

I guess no one really cares
That Dew Littlenose died at Caen
I guess they don't care either
That I loved that man-
I guess he was about
The dearest person I ever knew
And I guess they don't care either
That Dew and I used to-
Watch the fish at dawn
Making rainbows against the mist-
And that the mist rises slowly
On certain days-
And that it's all different colours-
(Dew told me that)
We used to lie on the meadow
And watch the wind glide past
Caressing each head
Until it bowed
And whispered back.
Dew had a certain way
Of watching a butterfly
That made me hold my breath
So I wouldn't frighten it-
Dew used to say-
"You're about the prettiest girl I know
and I'm gonna marry you."
I guess I probably knew
It wasn't true
About being pretty that is,
But somehow it didn't matter-
Because there were other things
Fluffy clouds on a summer day-
Purple haze in autumn-
You know where it sort of hangs
the far off
Against the far off tree tops-
And I always thought
Dew would be there,
I guess we never thought
About such things as war-
Or dying or such-
And I guess it's a long time ago
And I guess no one really cares-
No one that is
But me.

-Aleata E. Blythe



A CUPPA TEA

by Liz Nicholls

Grandma never went to highschool. I doubt that she ever finished grade school. Before she was fourteen, she was working as a maid.

I'm sure Grandma couldn't have defined psychology much less given you any psychological explanation of behaviour. But she did understand human beings intuitively. It's taken me thirty years to understand her ways.

Whenever there was a crisis in the family, we would have to go to Grandma's house sooner or later. Birth, death, sickness, miscarriage, losing a job, all of life's calamities came into her kitchen at one time or another.

Grandma wasn't what you would call a woman of action. She wouldn't be the one to call the doctor, lawyer or minister. Ineffectual, that's what Mom said she was - never any help in an emergency.

No, Grandma wasn't much help when the situation was bad. She had a stock reply no matter what the situation. "Now you just sit down over there by the fire and I'll make us a nice cuppa tea," she'd say.



Making a "nice cuppa tea" was a ritual. First the water had to be put on to boil. Then came setting the table with the best dishes and fancy teacups. Next you had to kneel down and hunt through the cupboard to find what kind of cookies Grandma had on hand, because Grandma's knees weren't good enough for bending down anymore. Then you had to climb the step-stool in the pantry to get the biscuit tin down because Grandma couldn't climb up safely anymore. Making the tea when the kettle whistled and setting it to steep was next, while the cakes and cookies and biscuits and sweets were arranged on the fancy cake dish.

By now, everyone was busy with some small duty related to making a "nice cuppa tea". When everyone was seated and served, it was a rule to have no sad talk at the table. Maybe Cousin Beattie's latest letter would be brought out and passed around for everyone to read.

After tea, of course, there was the clean-up, which meant that everyone had to turn a hand at putting all the cookies, biscuits, cakes and sweets away in their separate places, clearing the table, washing the dishes and last, hanging the tea towels to dry. Having a "nice cuppa tea" usually took at least an hour from start to finish. And you know, somehow, you never left Grandma's house feeling quite as downhearted as when you came.



top: Herald McMaster
media: acrylic

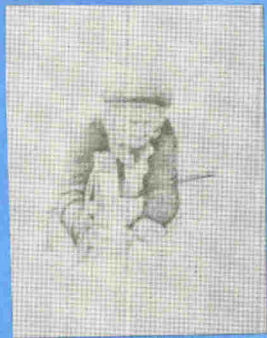
right: "Michael's Vision"
Edward Poitras
sculpture: mixed
media

below: Bob Boyer
media: oil with ribbons



below: "Stony Mountain"
Edward Poitras
media: acrylic





Clockwise from upper left:
Allan Clarke - media: graphite
Michael Lonechild - media: acrylic
Allan Clarke - media: graphite
Miles Charles - media: acrylic



above: Bob Boyer
media: oil with ribbons

LOCAL NEWS

The Riel Local and Native Employment Centre has moved

by Leanne Poitras

"The biggest problem our Local faces right now is a lack of communication with the membership," said Don Ross, Local President.

Ross went on to say, "We need involvement, support and good two way communications at the community level to get our proposals accepted and to make our programs work."

The Local is working on a proposal to submit to Manpower for Community Development Workers. These workers would be concerned with both Social and Economic Development with an emphasis on Social Development.

"As far as Economic Development is concerned these workers would have to concentrate on potential projects. There is no ARDA program for the city of Regina and they would have to explore alternative ways of promoting Economic Development in the city," explained Ross.

It would be the worker's responsibility to determine what kinds of projects the people want to see in the community. "If the members of our Locals want small businesses it will be up to these workers to find the ways and means to do this," said Ross.

The Community Development Workers first project, however, would be to get a Communications system working in the Local. If the proposal is accepted the workers will be visiting the homes of the members in person to conduct brief and informal interviews. These types of visits would start an information exchange that would provide valuable insight to the workers as well as the members they visit.

Other areas the workers will be involved in will include Welfare Rights and Advocacy and Alcohol treatment and counselling referrals.

Ross expects two Native Alcohol Counsellors to begin working in the Local office around the first of October. The Native Alcohol Council approached the Local with this proposal recently. If the proposal is approved by the Commission these counsellors would be acting in the



Left to Right, Marilyn Duden, Loretta Aubichon, Stan McKay, Connie Moran, Rose Petersen, Leebert Poitras.

capacity of information officers. They would also be providing drop-in counselling services.

The Regina Native Employment Centre is being operated out of the Local office. The centre offers job placement, counselling and referral services to Native people. They also operate the Casual Labour Office at 2932 Dewdney Avenue.

The Local has made provisions for a Native Recreation Co-ordinator to produce a complete inventory of recreation programs sponsored by the City of Regina as well as provincial programs. This position is presently awaiting City Council approval for funding. This worker would be working with the Local rather than the City. The worker would make recommendations to the Local on the existing programs that could be utilized by the Native Community as well as designing new programs to meet the special needs of Native people.

This proposal will be presented to City Council for approval in November.

Don Walsh, the original architect on the Native Sports Complex

project, will be re-hired to do an update on the original proposal.

The land is still available for the project but there is a need for a great deal of revision in the original proposal. The main reason for the changes in the proposal is the inflationary rise in costs of construction materials and management.

As well as revamping the original budget, Mr. Walsh will be responsible for outlining a management policy that will determine the actual operating and administration of the complex.

This proposal has been submitted to Gil Johnson at the Manpower office and is awaiting approval.

The Riel Local holds its monthly Local meetings the last Wednesday of every month. Meetings will be held at 7:30 P.M. on the second floor, 2505 11th Avenue.

The Local Executive and staff would like to invite all members and other interested persons to attend meetings and to drop in any time during business hours to take advantage of the programs offered by the Local. ■

Yorkton Local - Claude Langan President

by Leanne Poitras

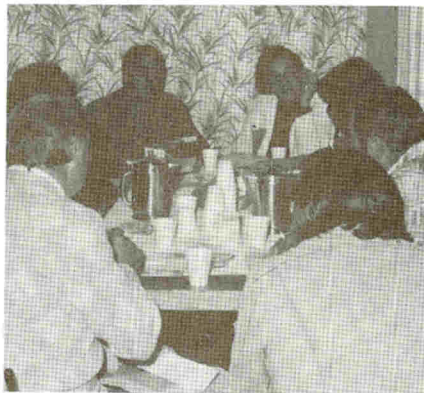
"There are a lot of people in our Local who would like to take training but we can't get enough training days for our Local," said Claude Langan, President of the Yorkton Local.

The people in the Yorkton Local encounter the same problems that face other Metis people in Southern Saskatchewan. One of these problems is a lack of adequate housing within financial reach of the Metis people in the community.

It has been widely publicized in the past that CMHC and SHA programs are simply not designed to meet the needs of Native people.

Mr. Langan feels that the NIRM Industrial training program could be used in conjunction with the existing housing programs to give carpenter trainees some practical experience while constructing new units and renovating existing ones for the people in the Local.

Claude Langan upper left
hand corner



Education is a key that can open many doors to our people. Education is also an opportunity that has long been denied to our people. The existing education system simply does not meet the special needs of Native people.

The SUNTEP program is one of the first steps in changing the existing system to better accommodate the needs

of Native people.

Yorkton is an urban center with a relatively high ratio of Native children in the school system. After the students presently enrolled in the SUNTEP program have completed their teacher's training they will be able to make a real and valuable contribution to the instruction of the Native children in the province. ■

Affirmative Action to help Native women

by Liz Nicholls

The Saskatchewan Human Rights Commission's Affirmative Action program is designed to equalize opportunities for disadvantaged groups, namely, Native women, youth, the aged and the handicapped.

Affirmative action goes one step beyond former Commission work in that it can create its own, or support the programs of other groups to recruit, train and hire specific groups of socially, economically or educationally disadvantaged persons, in order to bring them into the mainstream of society.

The SUNTEP program, sponsored through AMNSIS under the direction of the Dumont Institute, is a good example of such an Affirmative Action program. Ms. Shelagh Day, Director of Affirmative Action for the Human Rights Commission of Saskatchewan, was speaking at the seminar *Women in a Sexist Society*, held in Regina, Saturday, September 13th, and pointed out that SUNTEP,



Ms. Shelagh Day

by receiving approval under Section 47 of the Saskatchewan Human Rights Code, is DEEMED NOT TO BE IN VIOLATION OF ANY OTHER PART OF THE HUMAN RIGHTS LEGISLATION.

As such, SUNTEP may recruit specifically Metis and Non Status Indian students. Persons of another ethnic group could not bring legal action against AMNSIS or SUNTEP on grounds of discrimination because SUNTEP is now protected under the Affirmative Action clause of the Saskatchewan's Human Rights Code.

Similarly, Ms. Day hopes to see special programs created to upgrade the skills and training of women, so that they will be ready at the doors when jobs, formerly closed to them, are opened up. Such areas would be the trades, finance and medical fields to name only a few. Ms. Day stated that Native women are doubly disadvantaged, having to overcome the handicaps of being both Native and women.

In most cases, Native women have not had the advantages of access to a good basic education that their non Native sisters enjoy, and therefore have more need of basic training to ready themselves to compete in the labour market. Affirmative Action

Affirmative Action *Continued from Page 17*

may well come into action here to order the creation of such programs if they are not voluntarily begun by other groups.

Persons wanting more information on the Canadian Human Rights Code may contact:

The Canadian Human
Rights Commission
Ottawa, Ontario. K1A 1E1.
Phone: 1-613-995-1151
(Collect calls accepted)

Those wishing the Newsletter or copies of the Saskatchewan Human Rights Code may contact anyone of the following offices:

Regina Office:
The Saskatchewan
Human Rights
Commission
1819 Cornwall St.
Regina, Sask. S4P 2K4
Phone: 565-2530

Saskatoon Office:
The Saskatchewan
Human Rights
Commission
2602 - 8th St. East,
Saskatoon, Sask. S7H 0V7.
Phone: 664-5952

Prince Albert Office:
The Saskatchewan
Human Rights
Commission
49 - 12 St. E.,
Prince Albert, Sask. S6V 1B5
Phone: 764-6846

Blondeau celebrates golf championship *by Ken Sinclair*

REGINA - Gilbert Blondeau, may have been the underdog after carding a first round 78, to qualify for the championship flight in the Third Annual All Native Saskatchewan Golf Championships held at the Murray Golf Course, September 20, 21.

But, Blondeau's 160 proved his followers wrong, winning the championship in playoff action against Bobby Goodwill, who came from behind trailing Blondeau by 8 strokes after the first round.

Ken Sinclair, triumphed over Greg Murdock in playoff action after both carding 163 for a respectable third.

Lloyd Thompson's 168 took the first flight honours over Howard McMaster's 171 and Randy Camponi's 172.

Swingin Ace Thompson's 176 easily defeated Doug Caron's 185 and Alberta's Dave McDonald who carded 192 in the second flight.

Mike Camponi's victory in third flight only came after defeating young Bobby Lunberg in playoff action. Dennis Accoese's 182, one stroke behind, settled for third.

Robert Pelletier, 197, defeated Eric Dorion in yet another playoff to take fourth flight honours.

Willie Silverfox chalked up a 199 giving him a solid third.

Elizabeth Boudreau won this years Women's Championship carding a 212. Christina Pelletier, who was one stroke behind was the only other contender.

Other events included, longest drive, won by Bob Goodwill on the first day and Dave McDonald on the second day.

Closest to the pin the first day was won by H. Sander-son. Ricki Landri won on the second day.

The tournament was hosted by the Association of Metis and Non Status Indians of Saskatchewan, Recreation Department.

Only a handfull of dedicated golfers participated in this years event, which was blamed on the cold, windy weather.



Third place winner, Ken Sinclair and worthy opponent Greg Murdock.

Dennis Klyne, Co-ordinator, said, "There may have been a decline of golfers from last year, but the tournament was very competitive." He added, "the participants were the reason that this years championships were successful." ■

Metis Cultural Awareness Course ... First Of Its Kind

By Doug LaFontaine and Leanne Poitras

The Metis Cultural Awareness Course was born out of a five year Aboriginal Rights Research Study conducted by AMNSIS.

This Study was conducted to gather information and the necessary documentation to prepare a position paper on Aboriginal Rights claims and settlements.

AMNSIS has expressed concern over the lack of Native input into Native History courses sponsored by the Community Colleges and the NRIM Program.

This lack of Native input into the NRIM Program along with other administrative and delivery problems prompted a NRIM review, which is currently under way. Approximately 70 recommendations have come out of this review and will be made public shortly.

The Metis Cultural Awareness Course, which is being held at Sacred Heart School, is the first of its kind in a large urban community. This four month course has been founded by the NRIM Program as a full time study course.

Course instructor David Dumont is a graduate of a Metis Cultural Awareness training workshop held in Fort Qu'Appelle in 1979. David, himself is a member of the Fort Qu'Appelle Metis Local.

It is hoped that this course will set a precedent that can be used as a vehicle for other locals trying to initiate similar courses in their communities.

Courses of this type are as important or possibly more important than courses presently offered, emphasising the individual.

If the Community Colleges are prepared to put aside funds to instruct Natives concerning their individual selves they should also be prepared to set aside funds to instruct Native people about their history.



Back Row: John Caplette, Brent Amyotte, Graig Daniels, Perry Delorme, David Dumont Brian Sinclair, Doreen Donald, Brenda Blondeau. Front Row: Dale Delorme, Loretta Aubichon, Kevin Daniels, Ed Peterson, Dennis Pelletier. Missing: Charmaine Ross, Barbara Aubichon, Shirley Peterson.

The Metis Cultural Awareness Course is not certified by the Department of Education. This means that students enrolled in the course are there purely for the sake of learning about their past. This is an indication that students want to know their true history whether or not the course will offer them any further academic advantages.

The Community College has not indicated to the Riel Local whether or not they will earmark funds for further Metis Awareness Courses in the coming fiscal year.

The Aboriginal Rights Community Fieldworker applied to the Community College in 1979 to conduct this type of class. The Colleges and other Native groups on the board felt

however, that Native Life Skills, management courses and other similar courses were more important.

When the NRIM review reached Regina in June of this year, it met with a number of positive and controversial reactions. One result of the review was the prioritizing in July of this year of the AMNSIS Metis Cultural Awareness Course.

One token class, however, is simply not enough of a commitment from the College. If the Community Colleges are serious about this program they will put their support behind future course requests. If there are enough students interested to fill three or four such classes, they should make the funds available to hold as many classes as needed.

Crown Investments Corporation holds workshop on Affirmative Action

by Dona Desmarais

The Province currently employs approximately 12,500 people in government. Of this number, only 93 can be directly identified as being of Native ancestry. This is indeed a startling revelation and certainly a cause for alarm to Native people.

The Crown Investments Corporation of Saskatchewan is a financial holding company for the seventeen commercial Crown corporations. Reporting to a board of Cabinet Ministers, CIC establishes broad policy direction for the Crown sector and serves as a financial intermediary between the provincial government and the individual corporations. As part of its financial role, CIC reviews corporate plans and approves the capital budgets of the Crown corporations. It also supplies legal, accounting, personnel and industrial relations services to the corporations. On a consolidated basis, CIC and the seventeen commercial corporations earned profits of \$108 million in 1979.

Mr. Gerald Armstrong, head of Personnel and Industrial Relations, has taken the initiative to consult with AMNSIS on Affirmative Action.

Ms. Linda Jolsen has recently been placed in a position to oversee and assist the Crown Corporations with an Affirmative Action program. As an initial step in her new capacity, Linda planned and organized a workshop to address the issue. The workshop brought together representatives from the various Crown Corporations Unions and spokesmen for the target groups.

Walter Smishek, Minister of Urban Affairs presented the governments stance in support of the Affirmative Action program. He particularly zeroed in on the status of Native people and solicited support of both Union and management.

Nor-Sask Native Outreach was represented by Mr. Bill Farley on behalf of Mrs. Julia Pitzel, Director. Their presentation centered around the need for training and certification. Nor-Sask recommended that industry



Linda Jolsen

develop a consortium of companies to collectively involve themselves in skilled on the job training.

The Native Employment Centre was represented by Donna Desmarais, Director. Their organization outlined what was currently available on a regional basis and gave a brief explanation of AMNSIS's geographical and political structure.

The Center recommended that an ongoing consultation process be put in place with management, union and target group representatives. The Centre supported the one-agency concept for skilled job-training as outlined by Nor-Sask.

The question now arises...Was the Workshop valuable? We see the intention as good...but good intentions do not produce results. In the next few months we will be closely monitoring developments and the only at that time can we more accurately gage the sincerity and commitment.



Gerald Armstrong

Happy Birthday Walt!

Pirates 7th At North American Indian Fastball Championship

by Dave McMaster



Top Row (L-R) Ron Albert (GM), Dick Kennedy (All-Star 1st Baseman), Dave McMaster (Capt.), Gary Belyk, Basil Quewezance, Colin Albert, Rick Charett, Vince Ballendine (Mgr.). Bottom Row (L-R) Morris McCallum, Gary Merasty, Darcy Morin (Bat Boy), Ed Delorme. Missing: Ervin Thunderchild (All-Star Catcher) Slyde Ross Jr., Lorry Poitras, Rick Arnold, Richard Morin and Dan Delorme.

The Friendship Centre Pirates from North Battleford came in seventh place out of 38 teams at the North American Indian tournament held at Albuquerque, New Mexico.

On Friday night, Pirates won their first game 7-0 after five innings as Richard Merasty struck out 8 batters as well as chipping in with 2 hits. Rick Charette also had 2 hits while Dick Kennedy had a double.

The Pirates lost their second game to drop them to the B side of the tournament. Dick Kennedy, in a losing cause, hit a triple to knock in two runs while Dave McMaster chipped in with a double and a single.

The Pirates facing early elimination, showed some fighting spirit in this do-or-die game. The Pirates were down 5-0 up to the 5th inning and 5-3 at the end of six. They scored four runs in the top of the 7th on Charette's single, Merasty's double, another double by Rick Arnold to tie the game 5-5. Dave McMaster then hit a two-run homer to win the game for the Pirates. Arnold had two other hits while McMaster also added a single.

The momentum began to build up from the emotional victory in the previous game as the Pirates defeated Oklahoma 49'ers 8-1 in 5 innings. Rick Charette lead the Pirates at the plate with a single, triple and homerun for 5 RBI's. Merasty struck out 8 batters in the 5 innings.

In their first game on Sunday, the Pirates played their best defensive game in a 3-1 victory. Rick Charette again lead the Pirates with 3 hits including an inside-the-park homerun. Merasty, McMaster and Thunderchild added two hits apiece.

Rick Arnold, with a triple and homerun, triggered the Pirates to a 5-2 victory over Four Corners, New Mexico.

Eddie Delorme pitched three strong innings before being relieved by Richard Merasty who preserved the victory. Colin Albert scored the winning run with a single, advancing to second base on a passed ball and scoring on McCallum's double.

The Pirates pulled off their second comeback victory with an exciting 11-10 win over a power hitting Sapulpa, Oklahoma team. The team was down 8-6 after the bottom of the 5th inning, then scored 4 runs in the top of the 6th to take the lead 10-8 with Rick Arnold's 2 run triple being the key hit. Sapulpa tied the game in the bottom of the 6th. The Pirates then scored the winning run on perfect execution as Morris McCallum singled, was sacrificed to second by Lorry Poitras on a perfect bunt, advanced to third base on a single by Charette and scoring on Richard Merasty's hard hit grounder which was mishandled by the shortstop. The Pirates then held off the Sapulpa team from scoring in the bottom of the 7th inning. Eddie Delorme pitched three key innings to temporarily give Merasty a rest. Charette, Merasty and McCallum all had three hits apiece in a winning cause.

Pirates lost their last game of the tournament 8-0 to O.I.A.A. of Oklahoma as Blackjack (pitcher) kept the Pirates off the scoreboard with his off-speed and change-up pitches. Only Rick Arnold and Danny Delorme managed to get hits. Heat and exhaustion took its toll as the infield committed two errors in the bottom of the 1st inning.

O.I.A.A. scored three unearned runs off Dave McMaster, the eventual losing pitcher. Merasty came on in relief in the top of the 2nd inning but the Pirates could not muster any offence while O.I.A.A. scored five more runs.

Into the 80's ...

Resolutions

The main purpose of the recent Education Conference in Saskatoon was to introduce the work of the Dumont Institute to the AMNSIS membership. The Institute was asking for a mandate from the people as to the direction the Institute should follow in order to meet the expressed needs of the Native people.

The resolutions which resulted from the two day meetings will be given to the AMNSIS Board of Directors for consideration. It is hoped that AMNSIS will then accept the people's resolutions and give the Institute the go-ahead to negotiate with other educational organizations to get funding for the implementation of proposed changes and programming.

N.R.I.M. AND COMMUNITY EDUCATION RESOLUTIONS

BE IT RESOLVED; that N.R.I.M. and N.T.P. resources be amalgamated.

BE IT RESOLVED; that local and/or education committees be established, which are representative of all Natives and which are responsible for assessment of the educational needs of Native communities.

BE IT RESOLVED; that the N.R.I.M. Program be transferred to A.M.N.S.I.S. to be administered by Dumont and that the Institute be responsible for the designing of courses which respond to the needs identified by Native communities.

BE IT RESOLVED; that Dumont develop curriculum for community education programs and make these available for use by area and local communities.

BE IT RESOLVED; that there be planning and coordination of economic development, employment and training strategies by the responsible authorities including Dumont.

BE IT RESOLVED; that Dumont work to ensure that all technical training, trades training and upgrading courses offered to Native people must be certified by Provincial authorities.

BE IT RESOLVED; that a technical training institute be established in the North which is affiliated with Dumont.

BE IT RESOLVED; that Dumont Institute work to ensure adequate training allowances for Native students and travel money.

BE IT RESOLVED; that Dumont seek to ensure that adequate funds are available to implement needed local training programs.

BE IT RESOLVED; that Dumont develop adequate support services for Native students in all professional educational programs.

BE IT RESOLVED; that Dumont Institute develop curriculum for training programs which will assist local people to function efficiently in local community roles such as local government, program committees, the education system and other similar local organizations.

BE IT RESOLVED; that Dumont assist local people to establish area training centres throughout the province.

BE IT RESOLVED; that Dumont work to establish cross-cultural education programs in the communities.

BE IT RESOLVED; that Dumont develop historical and cultural awareness materials for use in the local communities.

BE IT RESOLVED; that Dumont use local people in the development of materials for local use.

BE IT RESOLVED; that Dumont strive to establish an adequate communications system to connect it to the local communities.

BE IT RESOLVED; that there be special Native schools for Native children not able to compete in the present education system.

BE IT RESOLVED; that the Gabriel Dumont Institute provide management assistance services and community awareness programs to back-up training programs.

NATIVE STUDIES - RESOLUTIONS

BE IT RESOLVED; that, whereas, the present curriculum does not present Native culture and history accurately, therefore, **BE IT RESOLVED;** that the Gabriel Dumont Institute work towards making Native history and culture part of the Provincial curricula.

BE IT RESOLVED; that special training (workshops) be provided to educate teachers on the use of the proposed new Native Studies curriculum.

BE IT RESOLVED; that programs be produced in an interesting format and be geared to the needs of those people for whom it is designed.

BE IT RESOLVED; that Native Studies include:

(a) history, (scrip, land companies, Railway, Hudson's Bay co.).

(b) comparative study of economic, political and cultural systems as between Native and non-Native societies.

(c) art

(d) culture

(e) philosophy

(f) law

(g) religion

(h) psychology

(i) music

(j) sociology

(k) education

(l) environmental studies

(m) role within Canadian constitutional process

(n) all levels of government

(o) Native languages

(p) an explanation of symbolism in the Metis culture (i.e., the Metis sash)

BE IT RESOLVED; that Native Studies not only be part of provincial school curriculum, but also be a part of community education.

BE IT RESOLVED; that materials be produced in the following media:

(a) books

(b) graphic materials

(c) articles in magazines

(d) research papers

(e) slide presentations

(f) films and V.T.R.

(g) filmstrips

(h) television - network and local

BE IT RESOLVED; that elders have an active role in defining Native values and their applicability to modern life.

BE IT RESOLVED; that materials on traditional ways be collected.

BE IT RESOLVED; that a symbol, such as a flag, representing the Metis Nation, be developed to identify us.

BE IT RESOLVED; that Native People be involved in the production, evaluation, and review of curriculum material.

BE IT RESOLVED; that the Gabriel Dumont Institute establish and maintain an active research unit, to do research for Native communities: on history, environment, social impact, and needs studies.

BE IT RESOLVED; that Native Studies classes be taught by qualified Native teachers in the public school system.

BE IT RESOLVED; that the learners have input into the development of curriculum.

BE IT RESOLVED; that drug and alcohol awareness be part of elementary and secondary school.

BE IT RESOLVED; that the Gabriel Dumont Institute negotiate for accredited Metis history courses in the universities.

BE IT RESOLVED; that the Gabriel Dumont Institute develop methodologies on how to write submissions to government in order to tap government resources.

TEACHER PREPARATION - RESOLUTIONS

BE IT RESOLVED; that Native teachers be prepared to teach from a Native perspective and to teach traditional and modern Native culture at all levels of the education system.

BE IT RESOLVED; that teachers be trained so that they are familiar with the resources of their community and have the skills to work with children in the context of the social situation of the community.

BE IT RESOLVED; that all teachers take courses in Native Studies.

BE IT RESOLVED; that local people, including elders, be involved in determining the content of the teacher training program and in the selection of student teachers.

BE IT RESOLVED; that teachers be trained to select and develop teaching materials which accurately reflect Native culture in order to change the discriminatory image of natives often presented.

BE IT RESOLVED; that Dumont Institute plan other professional training programs similar to the SUNTEP Program.

BE IT RESOLVED; that Dumont Institute develop training for other professional, semi-professional and community education programs. (i.e., business education, guidance counsellors, etc.)

BE IT RESOLVED; that SUNTEP trainees do some of their practice teaching in small rural centres where there are Native students.

BE IT RESOLVED; that teachers who are to teach in the North be required to take courses in a Native language.

BE IT RESOLVED; that Dumont Institute develop community awareness programs to back up their professional programs; i.e., SUNTEP.

BE IT RESOLVED; that the SUNTEP program set the following goals as important to the teacher training program:

(a) develop dedicated and knowledgeable teachers.

(b) stress the importance of parent - teacher relationships and communications.

(c) stress giving Native teachers the skills to work with other non-Native teachers.

(d) set high standards for performances of SUNTEP graduates.

BE IT RESOLVED; that plans be made to ensure teaching positions for SUNTEP graduates.

BE IT RESOLVED; that Dumont Institute provide training in Native education for teachers presently teaching.

BE IT RESOLVED; that SUNTEP teachers be prepared to:

(a) effectively deal with discipline problems in the classroom.

(b) work with Native parents in parent councils.

(c) use the support system outside the school; i.e., community Dumont, government services, etc.

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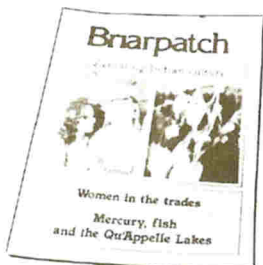
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DOING WHAT'S RIGHT:

THE SASKATCHEWAN HUMAN RIGHTS CODE

From time to time we all generalize about people - their capabilities, personalities and faults. Human rights legislation asks us to discard our generalizations and look more closely at people as **individuals**.

The right of a person to be assessed as an individual is the essence of the Saskatchewan Human Rights Code.

THE OBJECTIVES OF THE CODE ARE:

- to promote recognition of the inherent dignity and equal inalienable rights of all members of the human family;
- to further public policy to ensure every person is free and equal in dignity and rights, and to discourage and eliminate discrimination.

WHAT RIGHTS ARE PROTECTED?

- CIVIL LIBERTIES
- PUBLIC ACCOMMODATION
- EMPLOYMENT
- PUBLICATIONS
- CONTRACTS
- EDUCATION
- HOUSING

IF THINGS GO WRONG...

If a complaint is made under the code, an investigation will be conducted by an investigating officer of the commission. The investigator will speak to all persons having knowledge of the complaint and will examine relevant documents.

In most complaints a satisfactory settlement of the matter can be reached. If it occurs that a settlement is not possible, the Saskatchewan Human Rights Commission may order that an independent Board of Inquiry be appointed to hear the matter.

A decision of the Board of Inquiry may be appealed to the Court of Queen's Bench and to the Court of Appeal.

SPECIAL PROGRAMS

The Commission may approve or order special programs that are undertaken by employers and designed to eliminate disadvantages suffered by any group of individuals protected under the code.

This is a paid advertisement by the Saskatchewan Human Rights Commission

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INDIAN TEACHER EDUCATION PROGRAM UNIVERSITY OF SASKATCHEWAN SASKATOON, SASKATCHEWAN

The Indian Teacher Education Program (ITEP) is now accepting applications for January, 1981. This program is a three and a half year program which leads to a Saskatchewan Teachers' Certificate.

APPLICANTS WILL BE CONSIDERED WHO HAVE:

- Regular University entrance requirements, Grade 12 academic with a 65% average,
OR
- Been out of school one full year and have Grade 12 academic with a 60% average,
OR
- Adult admission requirements. Applicants who will have reached their 20th birthday by May 15th of the orientation semester.

YOU MAY APPLY TO:

Director,
Indian Teacher Education Program
College of Education, Room 3023
University of Saskatchewan
Saskatoon, Saskatchewan.
Phone - 343-2005

We look forward to hearing from all interested persons.

The Deadline for applications is November 30, 1980.

Saskatchewan



September 1980

To This Year's Firefighters

The summer of 1980 witnessed Saskatchewan's worst forest fire season ever. Many people worked long and hard to combat this year's fires.

A large number of Indian and Metis firefighters joined the battle to protect our northern forests. I would like to take this opportunity to express my thanks for their contribution to this year's forest protection efforts.

On behalf of the Province of Saskatchewan, my sincere appreciation and thanks.

Yours truly,

Jerry Hammersmith



Northern
Saskatchewan

Jerry Hammersmith
Minister

APPLICATIONS ARE INVITED FOR THE POSITION OF
*DIRECTOR OF THE UNIVERSITY OF SASKATCHEWAN
NATIVE LAW CENTRE*

The Centre was established in 1975. Its fundamental objective is to assist in the development of the law and the legal system in Canada in ways which will better accommodate the advancement of native communities in Canadian society. Its work involves teaching, research and publications.

QUALIFICATIONS:

An LL.B. degree. Administrative ability. Experience working with native Canadian people and their organizations, a background in law teaching or in the practice of law are desirable, although not essential factors.

NATURE OF DUTIES:

General responsibility for the operation, and development, of the Centre. If the appointee so wishes, and is qualified, he or she may also undertake teaching responsibilities at the College of Law, University of Saskatchewan.

SALARY:

Negotiable

COMMENCEMENT:

July 1, 1981

Applications and inquiries should be addressed to:

The Native Law Centre
University of Saskatchewan
Saskatoon, Saskatchewan
S7N 0W0

UNIVERSITY OF SASKATCHEWAN
*PROGRAM OF LEGAL STUDIES
FOR NATIVE PEOPLE*

An eight week summer orientation course, designed to assist persons of Native Canadian ancestry to gain admission to, and succeed in, regular law studies at any Canadian University.

QUALIFICATIONS:

Applicants for the admission to the program ought to have completed at least two years of post-secondary academic work. That is the basic requirements for admission into first year studies at any Canadian Law School. It is possible, however, for persons who cannot meet the above requirements to be considered for admission on a mature student basis - and inquiries from them are welcome.

For further information please write:

The Director
Native Law Centre
University of Saskatchewan
Saskatoon, Sask.
S7N 0W0

MECHANICAL REQUIREMENTS:

Printed by Web Press
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Printed page size. 7" x 10"
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or foolish. Do not mistake his patient courtesy for indifference or passivity.

He doesn't speak standard English, but he is in no way 'linguistically handicapped'. If you will take the time and courtesy to listen and observe carefully, you will see that he and other Native children communicate very well, both among themselves and with other Native People. They speak 'functional English', very effectively augmented by their fluency in the silent language - the subtle, unspoken communication of facial expressions, gestures, body movement and the use of personal space.

You will be well advised to remember that our children are skillful interpreters of the silent language. They will know your feelings and attitudes with unerring precision, no matter how carefully you arrange your smile or modulate your voice. They will learn in your classroom, because children learn involuntarily. What they learn will depend on you. Will you help my child to learn to read, or will you teach him that he has a reading problem? Will you help him develop problem solving skills, or will you teach him that school is where you try to guess what answer the teacher wants? Will he learn that his sense of his own value is valid, or will he learn that he must forever be apologetic and 'trying harder' because he is Native?

Can you help him acquire the intellectual skills he needs without at the same time imposing your values on top of those he already has?

Respect my child
He is a Person
He has a right to be himself.

Yours very sincerely,

His Mother.

Dear Editor;

I am sure that Terry Fox's stamina is of a new breed; consequently, it is appropriate that I offer you the poem I wrote about him for publication. I hope you also find it suitable for your publication since his accomplishment has become a national issue.

In all fairness to you, here are the places where the same has been offered: Reader's Digest (and you have an idea of my chances there), Magook, the Malahat Review, Axion, Origins, Fiddlehead, in that order beginning on September 8 which is the day I finished the poem.

I am trying to spread it across Canada without causing overlapping, but I am leaving that judgement to each editor. This is my reason for revealing all my sources of contact as I go. Of course I have no answer from anyone yet.

I am relatively new in the writing field as far as being published is concerned. I appeared many times on the pages of your local paper. I have been studying writing for over seven years and have meanwhile written many poems and anecdotes relating mainly to nature - all true experiences. I would appreciate a copy of your publication to know what would be appropriate for me to send you. If such can be sent C.O.D. I will be glad to receive it. Otherwise inform me through my SASE included here.

Sincerely yours,

Camille Theriault

TERRY FOX MARATHON OF HOPE

*In combat of cancer he became an
incredible is always very lovable
and loving man lately was running
on merely on natural leg helped
by manmade limb during some hundred
and ninety days counting his stage
of training for personally selected
chore to cover some forty two
kilometers daily to eventually
decant the water jug filled from
Atlantic into Pacific in symbol of
unity we strive to achieve ---
BUT TERRY IS STOPPED NOW.*

*Not because of giving up since the
Terry we idolize is bound to strike
at enemy who attacks any human - "who"
appro-pri-ately is written here
since it lives, we succumb. He, Terry
is victim. More cheerful-ly neverthe-
less thousands have poured some money
to further the cause of Terry's huge
heart. Let nobody ask Terry more labor!
REST, TERRY, REST! Beyond the advice,
LIVE, TERRY, LIVE! Surely you deserve
we carry out ambitious wish you've made.
PLEASE, GOD!
LET HIM LIVE!*



**CANADIAN
CANCER
SOCIETY**

SASKATCHEWAN DIVISION

