

May 1981

NEW BREED

VOLUME 12, NO. 5

Native Development Corporation
AMNSIS England Trip
Children's Page
Community Schools
Native Women
KEWEETIN ACHIMOWINA
Max Morin Contests
Nominations
Cluff Lake Mine Opens
Pelican Narrows Festival
Cree News



DOREEN BACHORCIK
BOX 5
MACOUN SASK
S0C 1P0

**No Rights for Metis
and Non Status**

LETTERS



EMPLOYMENT PROMISES

Dear *New Breed*:

Amok has failed the Native people, particularly in the North with their promises regarding employment.

In Buffalo Narrows, one would notice their token office. In going to this office requesting information in regards to employment with Amok, the chap there immediately asks if you are anti-nuclear. What difference does it make if you are anti-nuclear? That Company promised people of the North jobs, and one should not be questioned on their beliefs.

DNS today is in the process of training people from the North to work for Cluff Lake and Key Lake mining sites. For one purpose only - that is to help make these companies richer. It does practically nothing to pressure Cluff Lake to live up to their promises that would benefit the Native people of the North.

In Buffalo Narrows, there are many young people who are unemployed. The housing industry is the biggest employer in this community. Without housing employing many people here the unemployment rate would be drastic.

Pressure and Native unity must come about, in the future, to force the mining Companies that the benefit of the Native people of the North must be a priority.

Alex McCallum
Buffalo Narrows

Continued on Page 5

Dear Editor:

Enclosed is about half the correspondence over the past 1½ years on this *5th Estate* thing.

All of this just to get a man to say publicly 'we are sorry for the lies and racism on public money and CBC will watch closer for this type of thing'. How many letters and years would it take if we wanted them to do something not just say something?

The president of CTV faced this complaint from the Chinese community. When will this constant racist image of my people be faced? That is why I will not give up.

Support from *New Breed* and AMNSIS in Regina would be helpful so could you copy the letters and make sure Jim Sinclair sees the video?

Thank you for your support.

We are glad the northern issues are being raised in *New Breed*. You are doing good work for northern people, for all our people.

Sincerely,
George Smith, Overseer
Pinehouse LCA No. 9

CALENDARS

Dear *New Breed*:

We are interested in obtaining twelve copies of your 1981 calendar to be used in the school as a teaching aid. Will you please advise if these are still available, and the cost.

We look forward to your early response.

B.D.Hill
Sutherland Public School
Saskatoon, Saskatchewan

Dear *New Breed*:

Do you have any more calendars? I saw one at our school and it is a good calendar. How can I get them?

Thank you.

Ernest Sundown
Joseph Bighead Band
Pierceland, Sask.

Editor's Note:

We still have *Metis Cultural Calendars* for sale for the price of \$2.50 each. Any one out there who would like one or more, send a cheque or money order to:
New Breed Calendars
301-2505-11th Avenue
Regina, Saskatchewan
S4P 0K6

RACE DISCRIMINATION

Dear *New Breed*,

I am enclosing a copy of a news-release and some newspaper clippings that speak of the issue of race discrimination.

This was a case that the Saskatchewan Human Rights Commission heard and upheld the rights of Native people against race discrimination in housing.

I am hoping that you will print this in your newspaper as I think that if Native people read the article and see that there is protection from discrimination, that it may prompt them to exercise their rights if they find themselves being discriminated against in the future.

Greg L. Murdock
Regina, Saskatchewan.

See article on Page 33

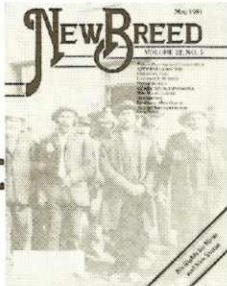
Comments on our publication are most welcome. What do you think of the *NEW BREED* in general? What are your opinions on specific articles? What else would you like to see in the *NEW BREED*? These are but a few of the questions we would like to have comments on.

Send to:

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Phone : 525-9501

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Cover -
Rel's Council, 1885

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ACKNOWLEDGEMENTS & CREDITS:

Liz Nicholls, Donna Pinay, Don McLean, Keith Goulet, Marie Walker, Crystal Barber and Skip Humbling.

ATTENTION WRITERS: Articles submitted to the NEW BREED and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10 pt. 13 pica). We reserve the right to publish whole or parts of articles submitted.

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

Photos that are submitted with articles shall be paid

for at the rate of \$5.00 per published photo. These shall be returned upon request.

The NEW BREED is published twelve times yearly by the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS). Views expressed are not necessarily those of the Metis Association, however free expression of opinion is invited.

NEW BREED



*Voice of Saskatchewan Metis
and non-Status Indians*

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Achimowins

by J. Beatty

When we started talking about doing something on the Native family for our focus this month, we didn't know quite how to approach it. If we did a profile on the real, typical Native family, what would we get? You can just about imagine! So what we have done is talk to our people who may have contributed in some way to the betterment of our people, ones who have succeeded despite the odds against them and so on. We felt this would be more of an encouragement to others. At the same time, we have touched on some of the service programs that are available to our people, necessary because of the inequality of our society. We know we are only skimming the surface but this type of focusing on the Native people is something we plan to do more of on every issue.

On the last publication of *New Breed*, we had fairly extensive coverage of economic prospects for the different AMNSIS areas in the province. The Saskatchewan Native Development Foundation was briefly mentioned. We have additional information on tiffs and we hope the article will help clarify some questions you may have. We will have additional information once AMNSIS gets a response from the Provincial Government on their proposal.

We are also introducing something new again in *New Breed*. Because of the many questions that are raised at the local level as to the direction the Gabriel Dumont Institute is going, we are planning to have something on the Dumont Institute every month. We feel it's important local people are informed as to what is available at Dumont and how they can utilize it.

Max Morin of Ile a la Crosse became the second Native person to run for a major political party in Saskatchewan. Norman McAuley was the other who now represents the Cumberland Constituency. It seems there are discrepancies in the outcome of the nominating conventions that took place on the west side for the Athabasca Constituency, however, despite this, it is about time our people started getting involved in other areas of politics as well. Not long ago, when I went to listen at the Legislature, there wasn't one question raised on northern issues. The MP's mostly talked about freight costs, wheat, and so on which related to the south; nothing on the north. Yet northern issues are so critical at this stage because of all the activity taking place right now in northern Saskatchewan. Our peoples lifestyles in the north are being threatened right now much the same way the Native peoples' lifestyles were changed in the early days with the coming of the White man. Anyway, the point is we have to get involved in more ways than one.

Getting back to more lighter stuff, AMNSIS came back very pleased with the success of their trip to England. As everyone knows by now, Jim Durocher (Jimmy D) went along as well. Apparently on their way back, they stopped off at Paris, France, which meant they had to talk in French. When it came to ordering food, Jim Sinclair was completely stuck for a change and everyone knows how much he eats! Anyway, being a French half breed, Jimmy D had to teach him how to order. Jim S wanted eggs. The French word for egg is *ouef*. ... Jimmy D says here Sinclair was going "*Ouef, Ouef*" to the waitress because he wanted two eggs... Jimmy D says he got really embarrassed! Does anyone believe that?

For the next issue of *New Breed*, we are doing extensive coverage of the Provincial Aboriginal Rights conference which has taken place. We'll also be doing more on the constitutional package as it affects us. Besides all this, we'll have our regular features and other interesting items.

Remember, we welcome your comments and suggestions.

Editorial



Prior to the coming of the European traders and explorers to North America, the Native people had their own distinct culture, their own government and method of education. There was no question of who was head of the family, of who brought the food home, of the respect shown for elders, and of who generally made what decisions. Indian people were their own bosses. Their basic belief lay on the foundation of the fruits of nature being available free to all forms of life.

Then came the explorers followed by settlers, bringing with them disease, guns, new beliefs and a new way of life. The European capitalist class values and way of life centered around power and control. The European settlers depended on agriculture and industry as the basis of their existence. His way of life meant owning, changing, and controlling nature. Someone had to pay. With the European 'civilization' came sickness, hunger, loss of identity, and loss of a way of life for the Native people.

This new way of life had a far reaching negative effect on Native people. It destroyed their way of life, took away their control over their own lives and it made them dependent, slaves in their own land. Today, the dominant society continues to control and shape technology, culture, society, government and law. The Native people continue to suffer and struggle, trying to maintain and retain their dignity and pride as Native people.

In northern Saskatchewan, residents are now experiencing the brunt of development, much the same way the Native people did in the early days. The opening of the north means industry, roads, easier access to alcohol, more government agencies, and an influx of Non-Native people.

This development in the north is causing an upheaval in the solid foundation of the Native family. This is due to an increase in alcoholism and the greater dependency of the

people on welfare programs for their financial support.

Government restrictions and regulations are continuously being established in the north, taking away, more and more, the freedom Native people have to make a living.

Because of the drastic changes that occurred and are still happening to Native people, all kinds of social and economic problems are being faced by them. Alcoholism is the biggest problem, one of the many symptoms of the inequality in today's society. A majority of crimes committed by Native people are alcohol related. The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) believes the initial step to regaining ones pride and dignity as a Native person must begin with the individual and the family. Therefore, it has worked to develop programs to enable the people to help themselves. Through the Native Alcohol Council (NAC), started in 1968, individuals seeking help from drugs and alcoholism are given the support and counselling needed to take the first step to recovery.

Housing has also been a priority with AMNSIS. Many times, the Metis politicians from Saskatchewan have said, "How do you begin to try and rebuild your life if you don't have a warm and decent home?" AMNSIS was the one who finally convinced the federal government of the dire need for a decent housing program, for Native people. Section 40 of the CMHC Act was amended and housing for Native people was introduced. Many other similar programs

have since been developed across Canada. Today, many Metis Locals in this province are building their own homes under Section 40 of this Act. Expertise and support is available to the local groups through the Provincial Metis Society Housing Association (PMSHA).

One of the most exciting and positive steps taken by AMNSIS recently was in the establishment of the Gabriel Dumont Institute of Native Studies and Applied Research. The goal of the Institute is to promote the renewal and development of Native culture through appropriate research activities, through the development of resource materials, through the distribution of those materials and by implementing specific educational and cultural programs and services. AMNSIS believes this is only the first step towards Native people developing more say and control over their own education system.

Over the past year, the Metis organization has also concentrated on developing a comprehensive provincial economic strategy for its people. This means developing and creating greater accessibility to economic opportunities for its members. Based on research and direction from local people, AMNSIS developed and presented a proposal to the provincial government outlining the structure and the functions of a Native Development Foundation. The details are now under negotiation. AMNSIS believes this will be a vital instrument in opening up concrete economic development opportunities for the Metis and Non-Status people in this province.

In summary, the survival of Native people and the fight for equality is impossible through temporary solutions. The root of the problem has to be dealt with. Governments must not only address the many social and economic problems facing Native people today, but they must also face and deal with the critical issue of settling the land and aboriginal claims of Native people through negotiation with them. ■

Environmental Assessment Notice

A Proposal for a Gold Dredging Project on the North Saskatchewan River

Peter Miller, James Hutch, Raymond Hutch and Ken McInnis want to develop and operate a placer gold mining operation on the North Saskatchewan River.

The gold deposits to be mined are found in river gravels in various areas between the Alberta border and the bridge on No. 21 highway (approximately 30 miles north of Maidstone).

Saskatchewan Environment has asked the parties concerned to prepare an environmental impact assessment report, as required under The Environmental Assessment Act. After the department's Environmental Assessment Secretariat has completed a technical review of the assessment report, it will make the report available for public review and comment.

Further information on the newly initiated environmental impact assessment is available from the following address:

Peter Miller
345 Grandview Street West
Moose Jaw, Saskatchewan
S6H 5K9
Phone: 692-0202



Saskatchewan
Environment
Hon. Ted Bowerman
Minister



NATIVE ISSUES

Dear New Breed:

I'm writing to ask your permission to reprint the series of articles on ABORIGINAL RIGHTS published in *New Breed* Nov. and Dec. 1980 and Jan. and Feb. and March, 1981.

One Sky is a non-profit organization involved in collecting good articles on Indian people in Canada, and specifically in Saskatchewan to offer as a resource in a kit format. This will have limited educational distribution - 30 copies. The articles on Aboriginal Rights are very good and cover an area in a way different from our other resources and we would appreciate your permission to use them.

Also, we want to list your publication as a Saskatchewan resource on Native issues and information. Thank you for your help.

Sincerely,
A. Thurmeier
One Sky Cross Cultural Centre
Saskatoon

Dear New Breed,

I am responding to your request concerning comments on your publication of the *New Breed*.

First, I would like to congratulate all of the staff members on the *New Breed* for making it one of the most interesting and informative magazines in circulation concerning our people.

The articles definitely are the highlight of the *New Breed*. They are not only an asset, but also educational. They keep us informed to exactly what our people are trying to achieve and to what our objectives are. Also the sports events and the news coverage of local districts and all over the country are very interesting to say the least.

I would like to inquire about one thing, and that is if Louis Riel and Gabriel Dumont were ever married? If so, do they have any direct descendants living today? If there are any it would be marvelous to know if

they have any souvenirs or memoirs concerning their fore-fathers. An article on this topic I am sure would be appreciated by all.

I suspect that by now you have guessed that I am a Metis also. I used to live in Prince Albert, but have resided in B.C. for a number of years now. Therefore, I am acquainted with a number of people that are associated with AMNSIS in Prince Albert.

This is about all I have to say at this time, except that I have but one specific comment for all of the *New Breed* staff, 'Very impressive', keep up the good work.

P.S. Everyone around here enjoys the *New Breed*. Mainly at the Friendship Centre where we have access to most of the Native magazines and literature.

Yours Sincerely,

Lorne Umpherville
P.O. Box 1286
Prince George, B.C.

The following is a letter from Jim Sinclair in response to a letter from Mr. Ken Norman, Chief Commissioner of the Saskatchewan Human Rights Commission regarding Affirmative Action Programs.

Dear Mr. Norman:

This is in response to your open letter to me which was published in the March issue of the *New Breed*. In this letter you have commented in some detail on my letter of January 19, 1981 to the Prime Minister regarding affirmative action programs. First, I want to thank you and the commission members for your support of my people and of our organization.

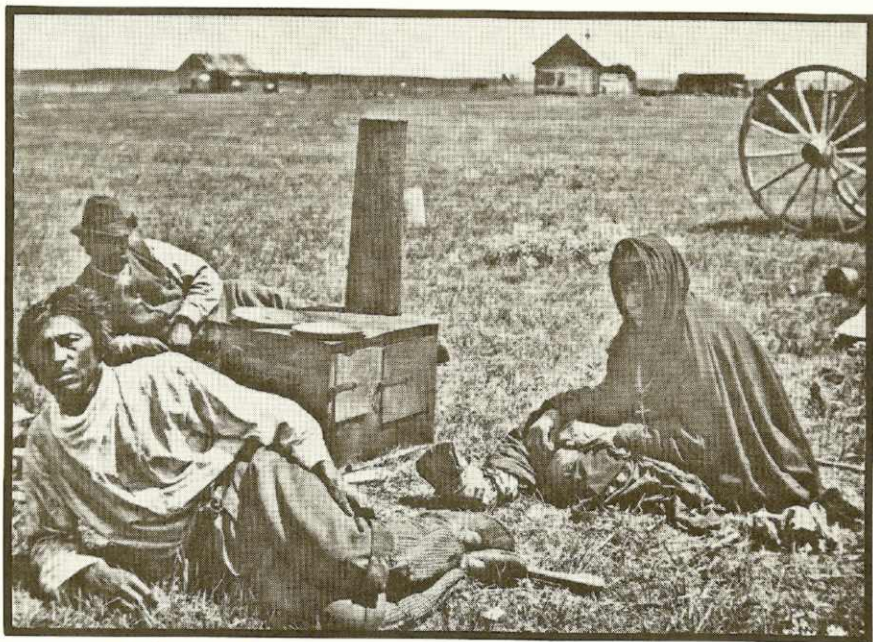
We appreciate the ideas which you have expressed and the broad approach which you personally seem to be taking to affirmative action programs. It would appear to me that your definition of affirmative action is generally a much broader one, than that followed in practise by both government and non-government officials. In general practise, affirmative action is interpreted as special preference for specific

groups (i.e. Native people) in gaining access to training and employment opportunities. This may take the form of setting hiring quotas (DNS policy), relaxing job qualifications, or relaxing entrance requirements for training.

The Association is not opposed to these policies. However, it wants to be certain that they do not become the cornerstone of government policy and that nothing else is done to deal with the real problems and needs of my people. I must also add the policies such as those mentioned above have been tried in various forms over the past fifteen years with limited success. I believe the failures of such policies relate to the fact that they always involve someone else doing something to and for Native people. This simply perpetuates the old patterns of dependency which find their origins in the relationships between Native people and the fur trading companies and which go back several centuries. The problem is that our people are not allowed to do things for themselves. We want to be independent and we want to be in control of decisions which affect our own lives.

Therefore, the settlement of aboriginal claims is the cornerstone of our policy since it will provide us with the resources to be independent. In the meantime we have been actively working with governments to get them to recognize and support Native institutions which will help Native independence a reality. We want Native educational and training institutions, we want Native economic and financial institutions, and we want Native support services in areas such as employment, alcohol abuse, social-recreational programs and we want family support services. We believe we are making some progress in convincing the government that our rights are at least as good as those of non-native people. It is obvious to everyone that our problems and therefore our needs, are of a much greater magnitude.

Continued on Page 37



The Native Family and the Impact of Change

by Don McLean

Historical Researcher, Gabriel Dumont Institute

It is difficult to describe the changes that have occurred in the Metis families over the past hundred years because the Metis people, more than any other racial group in Canada, have undergone more changes as a nation and as a culture than any other group in that time period.

It is almost a hundred years since the Metis fought their last battle against the Canadian government forces at Batoche in 1885.

As we shall see, this battle had an effect on not only the Metis people of that time, but in an indirect way on all the generations of Metis people from 1885 to the present time. And it had an effect on the structure and the relationships that exist in all the Metis families as well.

The history of the family and its

changes can best be understood if we mentally divide it into its three most important phases. These phases correspond to the ages that were dominated economically and politically by the three main groups that make up the Metis people as a whole. First, there was the Plains Indian culture. This culture was similar among all the tribes of the Plains, even though there were many different languages among the various tribes. This culture was very stable and probably did not change in any big way over a very long period of time, perhaps ten thousand years, or even longer.

Second, there was the Metis culture, which was a mixture of Indian and European, (mainly French and Scots) cultures. Unlike the Plains Indians before them, the Metis culture was charged with change from its beginnings in the fur trade to its culmination at Batoche in 1885. The Metis

culture dominated the prairies for little better than a century. Despite its historically brief span, it was very important to the history of Canada and the world.

Thirdly, there was and continues to be a "White" capitalist culture that began with the Hudson's Bay Company's exploitation of the fur resource in the seventeenth century and became the dominant culture of the Plains following settlement, and industrialization. All of these changes had a marked effect on the Metis history as a whole, and on the Metis family make-up as well.

History, economics, culture, these are the things that have shaped and changed the Indian and Metis families.

For thousands of years the Indian people of the plains lived here as hunters. This continent was a bustling place, teeming with life. Although there were no marked

political boundaries, such as the imaginary line that "separates" Canada from the United States today, the tribes did, more-or-less have their own regions of the continent.

The tribes sometimes made war on each other. There were "traditional" enemies such as the Cree and the Blackfoot tribes, but most often the tribes traded peacefully with each other, while sticking to their own hunting grounds. The Indian cultures of the plains were strong, healthy cultures. The buffalo was central to their entire life support system. In the days before the White men brought horses to the continent, the buffalo hunt involved the entire community. Men, women, and the older children were often involved in herding the buffalo into a hectic race over the buffalo pound where they plunged to their death. Often individual hunters, through guile and bravery, approached herds and harvested their kill individually. But regardless of which way the hunt was organized, everyone in the clan shared in the spoils of the hunt.

The nomadic existence and the nature of the economy of the time produced a democratic system both economically and politically. No one ever thought that land could be owned by an individual. Land was for all human beings to share. In many ways, everyone in a tribe was considered to be related. Food, clothing, shelter, weapons and everything needed to support life was shared by the whole group or

community. Prestige came from experience and expertise, not from owning property. The best hunter was loved more than he was envied, because when he brought back more game, everyone was better off.

In this society, the family really consisted of the whole community. The chief did not take extra wealth for himself, rather his prestige came when the community as a whole was well off. This was the Indian way. It was the only way that could work well on the plains at that time.

The women were often left with hard work as well. The women were, in many ways, responsible for much of the art, the fancy quill work and the "material culture", while the men, particularly the elders, were responsible for the "spiritual culture" such as teaching the old beliefs in the Great Spirit, and in telling the stories of the ancestors. Because the elders were so honoured, and because the plains were rich with resources, such as the millions of buffalo and the abundance of wild fruits and berries for a small population of people, change, at least great change was not required.

The elders learned from their ancestors the best way to survive and thrive. They passed this on to the young. In the Councils, everyone could talk and listen and learn. The women had their work and their female orders or sisterhoods.

All this changed, almost overnight, when the Hudson's Bay traders arrived. They wanted furs. For furs

they traded guns, metal pots, traps, ammunition. Almost "overnight" people of the tribes gave up the use of the bow and arrow, or spear, for guns. The women were saved many hours of work through the use of metal pots. Prior to this, even boiling water was a great chore because rock had to be heated "red hot" and placed in to a natural reservoir. But problems developed immediately. After a few years the men forgot how to make and use bow and arrow or spear. They became dependent on guns for their livelihood.

The Hudson's Bay Company governor knew this would happen. He hoped the Indian tribes would become dependent on the Company because then they would have to trade in furs, to get guns, to hunt buffalo for their own living. This transformed the shape of the Indian family. Now individual trappers traded furs for items of "personal" wealth. They no longer shared with everyone in the community. The tribe was no longer "family". The family became instead just parents, grandparents, uncles and aunts, cousins, just "blood" relatives.

The Metis people came in to history not only because the French and Scottish trappers and traders naturally met and fell in love with Indian women. There was more to it than that. In the long, hard journeys across the plains, the fur traders found out that they could not manage at all without the special skills of the Indian women. The great explorer, Alexander Mackenzie, admitted that his exploratory trips to the Arctic and Pacific oceans would have been impossible (as well as more lonely and much less comfortable) without Indian women. As well, Indian chiefs were often willing to let their daughters marry important white traders so as to ensure a trading partnership.

Over the years, the Metis population grew until they were the most important group in Rupertsland, (now Western Canada.) From their Indian mothers, they learned and utilized the art, the beadwork and the skills of the Indian cultures. From their European fathers, they learned to live an organized sedentary life in a large community. They were the workers of the fur trade. The men were the strong voyageurs, buffalo

Continued on Page 44



London, England - AMNSIS Has Made It

by Skip Hambling

It's five o'clock in the afternoon of April 9, 1981. A meeting of the All Party Committee on the Canadian Constitution has just adjourned.

An hour earlier not one of the British parliamentarians in this oak-pannelled committee room in the maze of Westminster really knew who these five men from the Canadian prairies were—now, they not only know; they care.

Sir Bernard Braine, MP (a front bench member of the Conservative government) is pumping Jim Sinclair's arm off, congratulating him on his strong presentation. He makes Jim take down his name, carefully spelling it out, B-R-A-I-N-E, so Jim can send him more information about the Association of Metis and Non-Status Indians of Saskatchewan's (AMNSIS) position on the constitution.

At the other end of the room, Jim Durocher, Frank Tomkins and Rod Bishop take off their Metis sashes and give them to committee chairman, Jonathan Aitkens, MP, to co-chairman, George Foulkes, MP and to Bruce George, MP.

Wayne McKenzie makes sure the other committee members receive sashes too. Then, he tries to make himself heard above the high tension talk to remind the committee members to carefully examine all the material in the information kits the AMNSIS delegation has passed out.

Off to one side Rob Milen, AMNSIS legal counsel, is hunched over in consultation with Prof. Edward McWhinney, a leading Canadian constitutional expert. He had been an unexpected witness at the meeting and had surprised everyone by offering an opinion in support of the general AMNSIS and Native peoples' position.

It has been a near classic exercise in how to win friends and influence people. In all their months of lobbying in England, no Indian or Native



The AMNSIS delegation in front of the House of Commons in London just after their meeting with the All Party Committee.

The statue in the background is of Oliver Cromwell who led the English republicans in their civil war against the monarchy in the 17th century. The document Wayne McKenzie is holding is a facsimile of the Magna Carta -- the British declaration of rights.

Somehow the setting and the document seemed appropriate.

"This is a do or die fight for us. We are asking for your support."

Peoples group has done better—some not as well—and AMNSIS has managed it all in three days.

The presentation by AMNSIS on behalf of the 85,000 Metis and Non-Status Indians of Saskatchewan is, by itself, a historical first. Up to now, none of the British MPs understood the differences separating the Native Council of Canada (NCC) and AMNSIS.

(Indeed, most believed the support of the Trudeau/Broadbent package coming from the Inuit Tapirist of Canada (ITC), the National Indian Brotherhood (NIB) and the NCC represented the views of all the Indian and Native Peoples of Canada.)

But, the meeting takes on added historical importance because AMNSIS has arranged to share its time with representatives from the Alberta Indian Association (AIA) and the Union of B.C. Indian Chiefs (UBCIC). These two groups representing Status Indians, are also fundamentally opposed to the so-called Native rights package their national leaders have negotiated.

It is the first time Metis, Non-Status and Status Indians have joined together to make their voices heard on this issue and to give the lie to the common belief the Native rights question has been settled.

The meeting opens with straightforward, emotion-free presentations from the three groups.

Jim Sinclair begins with a little history. He tells the 10 committee members: "We are the only ones who went to war with the white man and we lost. After 113 years we are still looking for a just settlement."

He gives a thumbnail sketch of the quality of life Native people in Canada endure: the welfare syndrome, the high unemployment rate, the numbers of Natives in prison, the high infant death rate.

He says the Metis and Non-Status

Indian people of Saskatchewan want now what they have always wanted, "room to control our own lives."

He speaks of the British obligation—moral and legal—to aid the Native peoples of Canada in that quest.

On the matter of the Native rights proposal for the constitution, he says the current package is lacking because it does not provide for guarantees of specific Native rights; there is no enforcement procedure set out to protect against breaches of these rights; and there is no mechanism laid out to provide for full Native involvement in establishing what is needed.

Jim Sinclair ends his opening statement by saying: "This is a do or die fight for us. We are asking for your support."

Wallace Manyfingers of the AIA reminds the committee of how historic the meeting is as Status Indians are ready to take a common position on the principles involved with Metis and Non-Status people.

He tells the committee his association is going to actively work to dissolve the NIB in favour of a new organization, the All Chiefs Congress, that will aim to more closely represent the needs and wishes of the Indian people.

The representative of the UBCIC confirms his group's rejection of the federal constitutional package. He says Indian tribes always had a choice concerning their future through the treaties they negotiated. Their options may have been narrow, but their right to choice was recognized.

The current action by the federal government leaves them with no choice, he says. "The Union of B.C. Indian Chiefs say people must have a right to self-determination."

The reaction from the committee members is well-meaning but muddled.

Sir Bernard Braine says there is "a

great deal of sympathy in this House for your cause."

Then adds: "How we can help you get what you want given the framework of the Canadian constitution escapes me. I'm all ears to hear how we can put in a word for you."

Lord Lovell-Davis focuses on the problems separating the legality of what the Canadian federal government may rightfully do and the propriety of doing it.

"It may develop that what Trudeau wants to do is legal but improper," he says, but he offers no suggestions as to how to overcome such an impasse.

Lord Milverton, an Anglican Bishop, says he is interested to know the reaction of Canadian churchmen to the claims of Canada's aboriginal peoples.

His sense of moral obligation is plain. "We Europeans have something to answer for. We must find a way to help you," he says. "Personally I can see myself not going with Her Majesty's Government on this. A way must be found, must be found!"

The committee is stymied. They are receptive. They want to help. But they know they need more than emotion. They need some concrete intellectual base, some points of law, some guiding intellectual principles to put with the emotional feeling that the Native peoples must be listened to.

Professor Edward McWhinney comes forward to offer that intellectual basis.

He is an unscheduled guest of Bruce George, MP. He is an acknowledged expert in international law and constitutional matters. He says the Native peoples have a good case in law.

McWhinney says the argument in the Kershaw Report to the British House of Commons rejecting all Native peoples claims was "too elliptical". He says more attention must

be paid to the new order of international law that says obligations of governments to their peoples, excepting those that run with the land, cannot be assumed to naturally pass from one government to the next.

In short, Britain still has some responsibility to protect the rights of aboriginal peoples in Canada.

Bruce George is elated. He says this kind of information will answer those "people who think the Indian land claim a quaint one, based on nothing but emotionalism."

All that remains now is for Jim Sinclair to sum up. He seizes the moment. There can be no doubt about the strength of the AMNSIS feeling or its determination to win through. He begins with a pointed remark to Lord Milverton, the Anglican churchman.

"When the missionaries came to our land they had the bible and we had the land. When they had finished we ended up with the bible and they ended up with the land. Then the army followed and the rest is history.

"If you opt out now, along with the Canadian government, you will be guilty of sending us to the courts. Indian and Metis people have never won in the courts. We never will win in the courts as long as our enemy is the judge.

"We did not want to have to come to Britain. But others came before us, telling you different things. The doors were closed to us in Canada, so we had to come.

"Now we've learned that Alberta disagrees with the package. So do we. We can go home now and work out some common front.

"We have no excuse as did our grandfathers. We can speak English and understand, a little bit, the nature of the system we are faced with. We know we are facing a massive sellout of our rights. We have no choice but to resist.

It is a good beginning. AMNSIS has made its mark. But, as Bruce George points out in a session afterwards to analyze what comes next, it is no more than that--a good beginning.

George warns that AMNSIS is walking along a well-worn path. Many other Native groups have come calling to England. Many have

worn out their welcome.

The problem, he explains, is lack of follow through and appreciation of how the constitutional question will be dealt with in the British parliamentary system--a unitary system wholly different from Canada's federal state.

Demonstrations and mass displays, blitzing the government and MPs will not win in Britain, he says. Rather, what is needed is methodical and persistent lobbying of those MPs and others sympathetic to the cause. It is not something that can be done in a day or a week, he says.

Jim Sinclair, Jim Durocher, Frank Tomkins, Rod Bishop and Wayne McKenzie came and they saw and

were seen. Whether AMNSIS conquers or not is something only the future knows.

But the lessons of Riel and Dumont are clear: history helps those who help themselves. ■

Skip Hambling is a publicist and communications advisor living in Ottawa. He and Frank Tomkins travelled to England to make preparations for the visit of the AMNSIS delegation.

(Ed. Note:)

Definition:

elliptical - belief in the leadership of the elite (best or choicest part of society)



AMNSIS meets the press. These are all shots of a meeting with the Canadian Press reporter in London (the guy in the striped suit in the foreground of the first picture). The meeting took place in the main salon of the Park Lane Hotel, where the AMNSIS delegation was staying, the morning of the day of the meeting with the All Party Committee (April 9, 1981).





England Trip a Success

by Joan Beatty

REGINA—After their recent trip to London, England, members of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) said they were very pleased with the outcome of their meetings with British parliamentarians. The group met with a dozen of an all-party committee of Members of Parliament and House of Lords who are responsible for dealing with the patriation of the Canadian Constitution. AMNSIS also met with Bruce George, MP for the British Labour Party who has been sympathetic to the plight of the Native people.

"I was very pleased with the outcome of the meetings in Britain," said Jim Sinclair, President of AMNSIS, at a press conference in Regina. Mr. Sinclair said they were able to hold good solid discussions with the British MP's, explaining why AMNSIS is opposed to the constitutional package as it presently stands.

Some concern had been expressed earlier as to whether the trip would be worthwhile. However, the group said they wanted to "follow through with their opposition to the constitutional package."

AMNSIS stated its opposition to the package in late January, saying they were not consulted as representatives of 85,000 Metis and Non-Status Indian people in Saskatchewan. At that time, agreement had been reached with the National Indian Brotherhood (NIB), the Inuit Tapirisat of Canada (ITC), and the Native Council of Canada (NCC). However, AMNSIS said they did not belong to any of the national groups

and said no one else could negotiate or speak on their behalf.

"When we met with the Canadian Special Joint Committee in December, we told them we were prepared to sit down and make a deal but we haven't heard from them since," Sinclair said.

Prior to the trip to England, Jean Chretien, Federal Minister of Justice had refused to meet with AMNSIS, stating agreement had already been reached with the Native people of Canada through the national groups. This forced AMNSIS to take their case abroad.

Sinclair said perhaps one of the reasons they were able to get a meeting with the British MP's is because they come from Saskatchewan, one of the eight provinces opposing the constitutional package. "Blakeney has a lot of credibility and it could be because we are both opposed to the constitutional package, even though it may be for different reasons," Sinclair said.

The AMNSIS delegation included Frank Tomkins, Provincial Secretary, Rod Bishop, Area Director for Western Region I, Wayne McKenzie, Executive Director, Jim Durocher, Provincial Treasurer, Rob Milen, Legal Counsel, and Jim Sinclair, President of AMNSIS.

When the AMNSIS delegates arrived in England, the Union of B.C. Indian Chiefs (UBCIC) and the Alberta Indian Association (AIA) were already there attempting to get a hearing with the British group of MP's. However, they had been informed the Committee was not meeting any more Native groups.

The AMNSIS group said there seems to be confusion in Britain as well as in Canada as to the stand Native people are taking on the constitution.

"Here we were opposing it and at the same time the British heard agreement had been reached with the three national Native groups," Sinclair said.

Once the meeting was confirmed with the British MP's, the Saskatchewan group invited the B.C. and Alberta delegates to sit in with them since all were there for the same reason, to lobby against the constitutional package.

Edward McWhinney, an international constitutional lawyer from Vancouver, was also present at the meeting and voiced his support for the concerns of the organization. He suggested AMNSIS return to England and lobby against the package while the constitution is being debated in the British Parliament.

The Saskatchewan delegation was told they had one of the best and most effective presentations in explaining the concerns of Canadian Native people to the British parliamentarians.

The AMNSIS group said the fight isn't going to be easy but they will continue to lobby for change. "As an elected politician representing 85,000 members, I'm not prepared to sit back and wait for someone else to make a decision which is going to affect us for the rest of our lives," Sinclair said.

Rob Milen, Legal Counsel, for AMNSIS, says the recent changes in the amending formula by the Federal government really doesn't mean much for Native people "It doesn't offer any more protection for the Native people. It's still meaningless with no guts to it. Besides that, we weren't consulted again."

A major concern of AMNSIS is that the rights of the Non-Status Indian people are not clearly stated in the present Constitutional package. AMNSIS has requested protection of aboriginal rights and treaties to be given to the "Indian, Inuit, Metis and other Native people across Canada."

should be a Native Rights Charter in the Constitution so that when it's brought home to Canada, there will be some protection for the Native people. ■

The Regina Native Women's Association

Housing Program

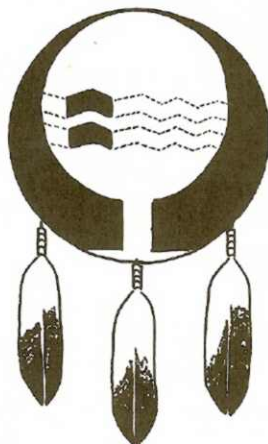
Girls Home

Day Care

Gardening Project

Pre-Natal Instructors

Residence Resource Centre



by Leona Poitras

The Regina Native Women's Association was formed in 1971 when concerned Native women felt an organization was needed to represent the concerns and issues of Native women and their children.

Native women face a lot of problems in our province, the main one being the shortage of support services for women and children.

The Association is trying to deal with these problems by offering different services and programs to the Native women and their families.

The Regina Native Women's Community Centre (RNWCC) is one service that has many programs available such as information and referrals, housing, welfare and counselling. They also keep in close contact with community groups and agencies that work with Native people.

The following are the different programs available through the RNWCC:

The Education Program has three employees who work in different educational areas. A program director maintains contact with officials that work in the Native education area, thus keeping them aware of the problems faced by Native people.

There are two community liaison

workers at Kitchener School, the reason that this school was chosen is because of the high Native enrollment.

One worker is assigned to the Alternate School Program. This involves keeping in contact with teachers, parents and other agencies who can provide help to the students and their families when they encounter problems. A Life Skills course is under the planning stages that will be introduced to the students in the Alternate School Program. The staff feel that this program will help the students become more aware of themselves, their problems and their potential.

The other worker works along with the students in the regular programs at Kitchener School. A lot like the other worker, she provides the same type of services to Native students.

The Regina Native Women's Girls Home

This was previously known as the Residential Treatment Centre. The centre offers shelter and support services to young girls who are encountering different kinds of problems.

The problems involve school drop-outs, alcohol and drug abuse, petty crimes and sometimes prostitution. The counsellors there work closely

with the girls to see that they either go back to school or find positive alternatives in their lives. The centre believes it is an alternative to sending these girls to institutions.

The Regina Native Women's Residence Resource Centre

In 1976 the Regina Native Women's Resource Centre opened its doors to the Native women and their children in Regina. The centre provides temporary accommodations and help to Native women and their children.

The people that come there for help are assisted in many different areas whether it be housing, employment, counselling or abuse in the home. The staff are experienced and very understanding in regard to the many problems that are facing Native women and their families.

The staff has contact with different agencies and programs that can help these women in a time of need. These places include the Department of Social Services, the Department of Indian Affairs, community groups and other agencies.

The centre is suited to accommodate up to 16 clients. It has six bedrooms, a kitchen, recreation area and laundry facilities. Meals are cooked but the

staff does appreciate the help of the women that come to stay there.

Whenever the need arises, the staff at the centre would like to assist any women who might encounter any serious problems in their lives.

So if you have any reason to seek assistance any time, whether it be day or night, or if you live in or out of town, please feel free to contact the staff, they can help you, they are:

Debbie Paquin, Director
Erma Johnson, Counsellor
Shirley Pelletier, Counsellor
Delores Fisher, Counsellor
Rena Lavallee, Counsellor

**The Regina Native Women's
Resource Centre**

**108 Angus Road
Regina, Saskatchewan. S4R 3L3.
Phone: 545-2062**

Housing Program

Many Native people seeking housing in Regina face problems such as high rents, discrimination or slum housing. If a person encounters any of these problems, the housing worker will assist them in any way she can. But the work doesn't stop when the family finds a house, the worker will be available for any social development problems that may arise.

Cultural Summer Camp Program

Many young people lack the pride and understanding of their background. That is the reason this camp emphasizes culture.

The summer camp is held for five days on an Indian operated and owned resort. It gives the urban Native children an opportunity to camp in tents, to cook and enjoy outdoor activities such as canoeing, horseback riding and hiking.

Indian elders come to the camps and tell the children about the religious and cultural meanings of the arts and crafts, ceremonies and dances.

Regular staff, volunteers from the Native community and student employees work hard together to make this camp successful.

"Healthiest Babies Possible" Program

They have specially trained and understanding pre-natal instructors who will assist you in your home whenever it is convenient for you. If you have any questions on the following:

- 1) Nutrition
- 2) Fitness
- 3) Infant Care

- 4) Finding the right doctor for you
 - 5) What happens while you are in the hospital
 - 6) Financial advice and more,
- please feel free to contact:

**The Regina Native Women's
Association**
**2907 Dewdney Avenue
Regina, Saskatchewan
Phone: 522-2621**

Daycare

The Regina Native Women's Association is looking for accommodations to house a Native Daycare Centre.

There are 12 graduates from the Native Daycare Training Program that was given at the Community College. These people would be given preference to employment there. (See related story on Daycare)

Gardening Project

The RNWA have a gardening project at Lumsden, Sask. Families can plant and care for their gardens. As well as providing a good harvest for the winter, the families and volunteers have a chance to socialize and have fun.

Conclusion:

NOTE: For further information about how they started some of these programs, please contact them. As well, the Regina Native Women's Association is a local member of the Saskatchewan Native Women's Association. There are about ten active locals in the province that provide programs and services to Native women. ■



LEFT TO RIGHT, BACK ROW - Shirley McCallum, Sandra Lavallee, Joanne Ward, Brenda Ward, Frances Jackson, Doris Panipekesick, Mildred Hotoman. FRONT ROW - Judy Martin, Beatrice Legault, Pearl Wilson, Blanche Nokahoot. MISSING - Stella Kakakaway

Native Day Care Training a First

by Carol Esquega

REGINA - Twelve Native women recently completed an eight week training course in daycare. This course was the first of its kind. The women spent time in the classroom learning about communication, child care, and the operational aspects of daycare. Three weeks were also spent working in existing daycare centres in the city.

The Native Daycare Worker Training Program was sponsored by Regina Plains Community College in co-operation with the Regina Native

Women's Association (RNWA). It was set up to respond to the need for Native women to be trained and employed in daycare.

The twelve women will be given priority in hiring when the 'Awasis Daycare Centre' is established by the Regina Plains Community College, the RNWA and Native parents. This will be established as soon as suitable accommodation can be found in the 'core' area where a high number of Native people reside.

During their practical work experi-

Continued on next page

ence in daycares, the women were well received by other workers. It was the first time many of the daycares had Native women working in them. For the trainees, it was the first time they had worked in a daycare centre.

The women in the course enjoyed the opportunity to be learning and to actually see what good daycare involves. They were also able to offer their suggestions to the 'Awasis' daycare centre for future use and planning once the centre is established.

According to Donna Pinay with RNWA, one of the twelve women will be selected as the director and she will receive further training in daycare operations once the centre is set up. A consultant will be hired for a training-on-the-job situation.

Donna also says it was unfortunate the 'Awasis' centre could not be established any sooner. The daycare trainees were hoping to have employment after they had completed their course.

Graduation ceremonies were held

on April 10th for the women. A light lunch was served and following this, a short presentation was held. Alva Jangula, NRIM Programmer with the Community College, presented the women with certificates. Vel Wolyshin, the instructor for the course, gave the women scrolls with the poem 'Children Learn What They Live'. Donna Pinay of the Regina Native Women's Association presented the women with carnations.

Organizers of the course say other Native women have expressed interest in establishing such courses in their communities. Donna says it is hoped educational institutions will respond to this very obvious need.

According to Donna, there was one setback of the course. She says out of 17 women, 12 treaty Indians did not receive any training allowances but were forced to remain on social assistance or not receive any financial assistance. Both the Departments of Indian Affairs and Canada Employment & Immigration would not provide training

allowances. The other five women were Metis & Non-Status and therefore, received NRIM training allowance.

With the recent focus on improving daycare in general, the RNWA hope Native daycare will also improve. They say many Native students are encountering child care problems and there is a need for licensed family daycare homes as well as Native daycare centres. The group says without good child care, it becomes difficult for a person to attend school, work, or otherwise improve their situation.

The Native Women also said establishment of Native daycare centres and homes will hopefully become a reality wherever there is a need. At present, there are five all Native daycare centres in Saskatchewan. However, the group says the provincial Daycare Division of the Department of Social Services has almost doubled its annual budget. Some of this money is for the development of Native daycare centres. ■

TRAINING CO-ORDINATOR

The Department of Northern Saskatchewan, Personnel and Training, Staff Training and Development, La Ronge requires a Training Co-Ordinator. Under the direction of the Manager, Staff Training, the incumbent will initiate, plan, co-ordinate, administer and evaluate work-study apprenticeship and/or other programs. The incumbent will also co-ordinate staff training and developmental programs to meet the needs of the department, branch, northern employees, and implement analysis systems to support training towards current positions or job mobility; provide career counselling, orientation sessions, and support services to employees as required.

University graduation with courses in Education, Personnel Administration, Human Services or related subjects, or equivalent combination of training and experience; experience in teaching, counselling, program development and delivery is required. An understanding of cultural, geographic and socioeconomic factors affecting training for northern residents is an asset. Work experience in a northern setting preferred.

SALARY:

\$2,294 - \$2,825 (Personnel Administrator 2)
\$1,749 - \$2,058 - Trainee

COMPETITION:

117022-1-2094

CLOSING:

As soon as possible.

Forward your application forms and/or resumes to:

The Saskatchewan Public Service Commission
3211 Albert Street
Regina, Saskatchewan. S4S 5W6.

quoting position, department and competition number.

News From Outside The Province

THE FORGOTTEN PEOPLE HAVE NOT FORGOTTEN

MANITOBA - The Metis people were sometimes referred to as the 'Forgotten People', but they haven't forgotten a 110 year old promise of 1.4 million acres of land in Manitoba.

The Manitoba Metis Federation and the Native Council of Canada are filing a law-suit against the Federal Government and the Manitoba Government. The grounds that they are using is that in 1873-74 these two bodies of government had no right to pass laws that severely limited the number of Metis people who could take advantage of the land pledge.

140 acres of land was to have been assigned to each of the 10,000 Metis people who were determined, by right of occupancy, to have land claims in 1870. But these claims were ignored.

Many of these people left the Red River Valley in anger after they failed to secure these land titles. Manitoba's population was 83% Metis in 1870 and by 1886 the Metis accounted for only 7%. It is estimated that the 200,000 Metis people scattered across Western Canada and elsewhere, may be descendants of the group of 10,000 that were mistreated.

Audreen Hourie, a MMF researcher on land claims, says the denial of land rights is a key factor in the current plight of the provinces Metis people. She went on to say that the two key areas of being identified with Canadian society are proof of birth and ownership of land.

Ms. Hourie said, 'Under the present constitution, we are sadly lacking in both areas. We are the descendants of a nation of people who lost both their land and their personal identification.'

COMPENSATION FOR TRAPPERS

OTTAWA - Trappers in northern Saskatchewan who suffered losses as



a result of forest fires which initially started on the Primrose Lake Bombing Range last spring may be eligible for compensation. This is according to Doug Anguish, Member of Parliament for the Battlefords - Meadow Lake constituency.

A fire was started inside the bombing range when an American fighter aircraft crashed during a military manoeuvre.

Mr. Anguish says he has received a letter from the Minister of National Defence, acknowledging that trapper's claims, when liability can be definitely determined, will be settled by the Department.

"I believe this is the first time compensation will be paid as a result of a northern fire," Mr. Anguish said.

However, Mr. Anguish cautions the compensation will only be paid on claims which can be proven to be the result of the Range fire.

Most forest fires cannot be determined how they are started and therefore cannot be attributed to some one to pay for compensation. In the Range fire, the cause of the fire has been identified and the source of the fire also has the ability to pay the compensation; in this case the Department of National Defence.

For more information, contact Mr. Anguish in Ottawa, phone (613) 992-3257.

WHAT NEXT! BINGO A BIG PROBLEM

FORT GOOD HOPE - This community in the Territories is not suffering from effects of alcoholism or bootlegging but from bingos.

Concern was recently expressed by Ester Charney of Fort Good Hope at a NWT Native Women's Association meeting in Inuvik. She said local activities are re-scheduled on many occasions in order not to run into bingos. "We have to wait until the bingos are over before we can hold our meetings," said Charney.

Not only do meetings take second priority but so do the children of bingo enthusiasts.

"When there is a bingo, the parents who partake in the event, end up leaving their kids unattended and sometimes alone at home until the bingo is over," she said.

She recommended implementation of a law in her community which would restrict bingos to a weekly basis and designated hours.

AFFIRMATIVE ACTION NOT WORKING

OTTAWA - Native people continue to be poorly represented in federal public service despite an affirmative action plan introduced in 1978.

A report, recently prepared by Treasury Board and the Public Service Commission, says only 19 out of 58 federal departments have acted on the action plan to encourage the employment of Native people.

Of Canada's 1.3 million Native people, only 1,674 are employed in federal offices.

A survey on 10 federal departments shows only two Native people in senior level positions out of 331.

The federal report recommends Cabinet reaffirm government commitment to the policy and force departments to adhere to it. It also recommends that deputy ministers be evaluated on the basis of their participation to the plan.



Profiles - Joe Amyotte

by Leona Poitras

Joe Amyotte has the honour of being the first President of the Metis Society of Saskatchewan, now known as the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS).

Mr. Amyotte was born in 1913 at Ituna, Saskatchewan, about 80 miles northeast of Regina. He is the adopted son of Isadore Amyotte, who was a farmer in the Ituna district. Joe has one sister and one brother.

Joe went to a little school at Tiparary, Sask., near Balcarres, but, because times were rough then he was forced to drop out and try to work for a living. At the age of 12, he got interested in carpentry, learning the trade from his father. The family then moved to Katepwa, a little village east of Fort Qu'Appelle, Sask. This is where he became quite skillful in carpentry.

In 1937, he met and married Emma Desnomie. They had ten children; nine of which are still living. There are three boys and six girls.

Mr. Amyotte enlisted in the army in 1940 and was stationed in Halifax. When he was discharged in 1945, he resided in Balcarres and resumed his carpentry trade.

After his discharge from the army, Mr. Amyotte devoted most of his time organizing the Metis people in Southern Saskatchewan because the poor living conditions of the Metis people became more apparent than ever.

In 1946 he organized the Balcarres local and was elected President. But because of lack of money, the Metis Society died out in 1950.

After a few years of inactivity, Joe could not just sit idle and allow the MSS to completely die out. It was 1962.

Mr. Amyotte was elected President of the newly formed Metis Society of Saskatchewan in 1965 and held that position until 1969. In 1967, it was decided that the Metis Society and the

Metis Association of Saskatchewan amalgamate because people felt the organization would become stronger if they were represented by a single organization.

Joe was also the person who started numbering the Metis locals in Saskatchewan. In 1966 the local in Qu'Appelle was given the first number.

He raised money for his travelling expenses to different parts of Saskatchewan by holding bingos and dances. At that time there was no such thing as salaries for Executive members of AMNSIS.

When asked how he felt about the present situation of AMNSIS he replied, "As far as I can see, the organization is doing a lot better now than it used to be. When I was in we didn't have that much money to work with. It has come a long way."

Mr. Amyotte continues to be a very concerned and active member of the Association. He also sits on the Editorial Board of New Breed Magazine. ■



Merylene Lorenz

by Gene Stevenson

Merylene Lorenz is the daughter of Eliza & Dan Pelletier (long time members and supporters of AMNSIS) of Crescent Lake, Saskatchewan. Like her parents, she has a desire to see the Native people partake of the benefits the rest of society enjoys.

She would like to see the Native people compete on an equal basis for jobs, business ventures and the many opportunities others take for granted.

Her personal experience coupled with her work history has helped her to realize the Native peoples need guidance and encouragement and not mere handouts. For nine years she was employed by the Department of Social Services which enabled her to see first hand the dilemma her people are facing.

She resigned from Social Services to work for

the Association of Metis and Non-Status Indians (AMNSIS), Yorkton Area, to manage the Native Alcohol Counselling Program (NAC). After three months she decided to act upon the advice of the Area Director and accepted the training position of Economic Development Worker. (A position sponsored by Industry & Commerce).

In June 1980, the AMNSIS office in Yorkton set up a long-needed Economic Development Training Program approved and sponsored by the Department of Industry and Commerce. Under this new program, two people were hired by AMNSIS to fill the Economic Development Worker trainee positions.

Merylene being one of these people states her new job is designed basically to help the Native people establish their own businesses. However, she also offers advice and assistance to people in both social and educational development.

After her three years of training on the job, Merylene will have the ability to manage a bank.

In addition to sitting on other management boards, Merylene is kept busy at home with her three children - a son, daughter and foster daughter. Incidentally, both girls will be graduating this summer from school and both are intending to enter into the Saskatchewan Urban Native Teacher Education Program (SUNTEP) this September. ■

Mrs. Leona Blondeau

Leona Blondeau, Provincial Co-ordinator of the Saskatchewan Native Women's Association (SNWA), has been actively involved in issues faced by Native people for many years.

Along with patience and understanding, she believes hard work will eventually result in the betterment of her people. Though it has been a long and tedious road since 1971 when there were only 100 members, there are now over 1000 women who belong to the Provincial organization.

Leona is the daughter of Ernest & Virginia Bird who still live at Gordon's Indian Reserve, 75 miles north of Regina. Leona stresses the importance of communication between the young and the elderly, she says older people have a strong sense of identity and a lot of knowledge which can be passed on to the younger people.

Leona has six children and six grandchildren. Her children are Valerie, Edward, Pierre, Brenda, Lorie and Curtis. The three oldest are from the earlier marriage to George Poitras of Fort Qu'Appelle. After his death, Leona later married Maurice Blondeau who, at present is Chief Executive Co-ordinator of Saskatchewan Association of Friendship Centres.

Valerie Pratt, the eldest is also involved with the Native Women's Association and presently working at the Transition House in Moose Jaw.



Leona Blondeau

Edward, the artist for New Breed Magazine, also studied and taught art for a number of years. Pierre graduated from Martin's Collegiate and is now working in Prince Albert as a Correctional Worker. Brenda works at the Regina Post office. The two younger children are attending school in Regina.

Leona has always been interested in working with people as it shows in her work history. She was employed at Kitchener School in Regina as Liaison worker for six months. She also worked with the Provincial Social Service Department as a Protection worker for 4½ years. She's been involved with other short time projects the Regina Native Women have had in the past. ■

Becky Welsh

by Leona Poitras

Becky Welsh, daughter of Mr. & Mrs. Rod Welsh Sr., of Grand Coulee, Saskatchewan, has been active in sports since a very early age. Grand Coulee is about 10 miles east of Regina. She began figure skating lessons when she was just five years old and joined the Pense Figure Skating Club. Not long after she started skating, she began showing off her skills at the Annual Winter Carnival in Pense, Saskatchewan.

Curling also grabbed her interest in her early years of school. She competed in the 1975 Annual School Bonselpiel and came in first place in the "A" event.

She appeared in a Canadian film production called "Who Has Seen The Wind" shot in 1977. Becky says the movie was about a young boy, who with his family, lived on the prairies in the Depression Years. The boy was trying desperately to understand the mysteries of life.

The school scenes were filmed in the Grand



Becky Welsh

Coulee School and the rest of the movie was filmed in Arcola, Saskatchewan, 70 miles southeast of Regina. It was shown on CBC television, at the Capitol Theatre in Regina, across Saskatchewan and Canada.

Early in 1978, she started taking advanced swimming lessons at the Young Women's Christian Association (YWCA) in Regina. Later that year she became a camp counsellor for the Y at a summer camp in White City just outside of Regina.

She joined the YWCA Senior Leaders in 1979. During the time she was there, she took classes in Gymnastics Coaching at the Optimist Gymnastics Association of Regina. Shortly after, she became an Assistant Gymnastics Instructor.

While she was with the Senior Leaders group in the winter of 1980, they managed to raise enough money to go on a one-week skiing trip to Banff, Alberta.

Besides being a very active athlete, Becky also is a member of the Canadian Kennel Club in Regina and raises Toy Poodles.

Becky is now a Grade nine student at Grand Coulee School. She is also a member of Riel Local of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) in Regina.

Becky's goal in life is to go into nursing. However, being a true athlete, she is not planning to give up all the fun that is involved with sports because after her nursing education is completed, she wants to be a lifeguard and a gymnastics instructor in her spare time. ■

The Riel Cresaultis Senior Citizens Society

by Leona Poitras

"Native elders do not feel comfortable in regular senior citizens facilities because they are sometimes discriminated against or made to feel unwelcome," says Mrs. Emma Pratt, President of the Riel Cresaultis Senior Citizens Society (R.C.S.C.S.) of Regina.

The group was originally organized about four or five years ago by Mrs. Pratt and Mr. Albert Poitras. The membership has steadily increased from about 50 to presently 200 people. They have not been able to get together as a group now for about a year because they have not been able to find suitable street level accommodations.

The main purpose of the group is to help coordinate the many social, economic and cultural concerns effecting retired Metis and Non-Status Indian people. Mrs. Pratt and the Riel Local have submitted proposals to the city and other government agencies for funding for a place where they can meet, so that they can deal with these concerns.

Other objectives of the RCSCS are to help the Native senior citizens plan programs and activities that are designed to encourage improved physical and mental health. The group also works on the development of Native history and culture.

Mrs. Pratt says when they find a permanent residence, they would like to see the following social, recreational and cultural activities carried out for themselves:

Social Activities-A social room to be set up where people can sit and visit, have coffee/snacks and watch TV.

Special Games Night - There could be nights set aside regularly for Bingo's.

Special Events - This can include regular dances for the members and the public, birthday parties for the members. They could also have special events at Christmas, Easter, New Years and special celebrations that are of interest to Native people.

Special Entertainment - This would mean bringing in special entertainment such as the Riel Dancers, fiddlers and singers and could also include the showing of special films and cultural activities.

Educational Activities - This would include simple upgrading for the senior citizens to help them improve their reading and writing skills and cultural awareness courses.

Auctions - About once a month, the Society would hold regular auctions at which arts, crafts and baked goods could be auctioned off with the proceeds going back into the organization for the operation of the centre.

Arts & Crafts - Arts and crafts activities could be

offered such as Indian leatherwork, Indian beadwork, macrame, oil and water colour paintings.

Some of the events would use the help of teenagers and young people. "We will be having young people working along with us because I think that they could teach us a few things, too," said Mrs. Pratt. She believes that in the traditional Native society, a good deal of contact between the elders and young people has been lost, thus creating an important factor in the breakdown of the Native culture and of the family unit in the Native society. "Therefore, we want to have some contact with the young people. This will be good for the elderly by providing them with an opportunity for passing on the knowledge and information they have about Native culture and Native history," Mrs. Pratt said.

Mrs. Pratt tries to keep the members in touch with each other by using the offices of the Riel Local about every two weeks as a temporary meeting place.

Mrs. Pratt concluded by saying, "It is important to continue the activities of this Organization since it is the only senior citizens group of Native elders in Regina."

If any member has any questions, she welcomes them to phone her at home, the phone number is 545 0483. ■



Emma Pratt



Ron Shortt

METIS DIRECTOR

OTTAWA- The appointment of Ronald (Ron) J. Shortt as Director of the Canada Employment and Immigration Commission's Native Employment Division in Ottawa was recently announced.

Shortt is a Metis, born in Englehart, Ontario 38 years ago and has worked as a hunter, trapper and fishing guide. He served 12 years with the Canadian Armed Forces, is a graduate of the University of Guelph (1973) and has a Master of Applied Science degree from the University of Waterloo.

Shortt will provide functional guidance to all program and operational levels of management on issues related to the development and delivery of CEIC programs and services to the Native community.

Before joining the CEIC in 1977 to assist with developing an internal staff training package on Native employment policy, Shortt worked with the Ontario Ministry of Correctional Services as a psychotherapist and researcher, and in 1976 worked with the Ontario Metis and Non-Status Indian Association. Prior to his appointment as Director of NED, he was Co-ordinator of Native Employment Services, Ontario Region. ■

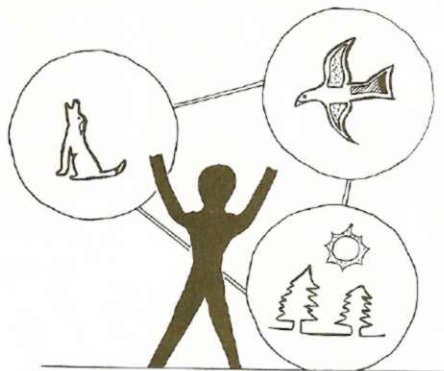
HAPPY BIRTHDAY

Morris P., Leebert P., Ryan P., Gayle P.,
Marlene S., Bonnie F., Ed C., Keith T.,
Doug M., Arlen C., Leona B., Brenda B.,
and Patty Lou R.

Happy 10th Anniversary!

Lionel & Gayle Poitras

WESUKETCHUK - MISCHIEVOUS OLD MAN.



WESUKETCHUK

Wesuketchuk was a man who was in many stories of the Cree people. He had many powers. He started every act that man has done since time began. After each act was done, even if it was bad, he said he couldn't change it, and he was sorry. It would be like this forever.

Wesuketchuk was a friend to everyone, but he liked to play tricks on them. So everyone was glad to see him, but was very careful of his tricks. ■

MEDICINE BOY

An old woman, whose name was Little Flyer, was sitting in front of her teepee. Her granddaughter came to talk to her. This old lady was very mysterious in her granddaughter's eyes. The small girl asked, "Kokoom, I know that something happened to you in your life. You have never told anyone. I would like it if you would tell it to me as I am your grandchild. Would you tell me your story?"

"Yes by Grandchild," said the old woman, "I will tell you my story. Tell it only to your Grandchildren. Respect my story."

A long time ago when I was a young girl, I met a handsome boy in the forest. This was forbidden, so I did not tell anyone. His name was Medicine Boy. The man I was supposed to marry, Loud Voice, got very angry when he found out. He said he would harm Medicine Boy.

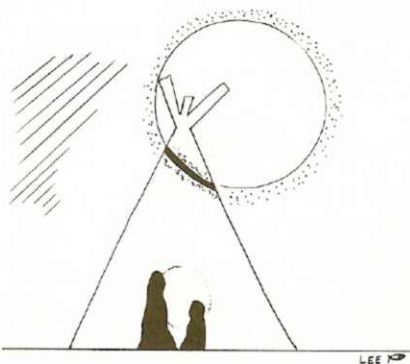
For many days, Loud Voice could not catch

any food. This was because Medicine Boy would scare the deer away. Loud Voice could not catch any fish because Medicine Boy tipped the boat over. Medicine Boy played many tricks on the hunter.

One day I followed Medicine Boy to his home. There were many small men and women there. It was then that I knew that Medicine Boy was a May-May-Quaish, one of the Small People. My heart was broken. I knew I could not marry Medicine Boy.

I went to see Medicine Boy once more. He told me I would be a fine worker and be very talented. He said "Go marry Loud Voice for he is good for you." Then Medicine Boy said goodbye and I never seen him again.

This is my story, my Grandchild. Respect it. ■



BROTHER RABBIT

A long time ago, the rabbit, Wapoose, was sleeping beside a bush. His brother, Wesuketchuk, came by. As he passed he saw that the rabbit looked funny. The rabbit told him this,

"When I was small, I had two girl friends. One sat on my left and one sat on my right. As we sat there on a log, they began to squeeze on each side of me. They pushed and pushed until my shoulders became very narrow. I am very sad about it."

Wesuketchuk felt very sorry for the rabbit but he could not do anything about it.

And this is the way rabbits, Wapoose, are today. ■



LITTLE RAINBOW

A long, long time ago, there was a tiny Indian girl born. Soon after she was born, a big rainbow appeared. So her mother and father named the tiny girl "Little Rainbow".

As the baby grew older, she loved the bright rainbow. Her Grandfather told her there was once a big rainstorm and the Great Spirit put the rainbow there to show that he will never send a Great Flood again. Little Rainbow wished that she could see how the rainbow was made.

Once when she was on a hill with her Grandfather, the Thunderbirds carried Little Rainbow into the skies. She landed on the rainbow up high in the sky. There were many flowers on this rainbow. The Thunderbirds let her throw some of the pretty flowers down to the ground.

So now Little Rainbow is the one who sent the flowers to the earth people so they could enjoy them.

And it is still the same today.



BROTHER CROW

One time Wesuketchuk was very hungry. He made a fire and started to cook some meat. But he had to leave before the meat was cooked.

For some time now, Brother Crow was watching Wesuketchuk. Crow wanted to help because all he was doing was cleaning his beautiful white feathers. Wesuketchuk asked him to keep fanning the fire so his meat will finish cooking.

Crow watched the fire as Wesuketchuk left. When the fire got low, he would fan the fire so it would not go out. But alas, he fell asleep. When he awoke, the fire had gone out. He was very ashamed of himself. He fanned and fanned the fire until the ashes made his white feathers black. But the fire never started.



Wesuketchuk was very angry when he got back because his meat was not cooked. He told the Crow his feathers would always be black as his punishment.

And today crows are still black.

Acknowledgements:

Legends adapted from Medicine Boy and other Cree Tales by Eleanor Brass
Glenbow-Alberta Institute, Calgary, 1979.

NO RIGHTS FOR METIS AND NON STATUS INDIANS

by Joan Beatty



REGINA - Jean Chretien, Minister of Justice, has pulled another "69 er", only this time it's with the Metis and Non Status Indians.

On May 1st, 1981, the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS) received a letter from Mr. Chretien saying they had no basis for land claims. This is after AMNSIS had submitted a summary of their findings from research they had been doing for the past few years.

Jim Sinclair, President of AMNSIS said he wasn't surprised at the letter Mr. Chretien sent to the Saskatchewan group. "I've been expecting this kind of response, especially after he made a deal with the national Native leaders, getting them to agree to the constitutional package. This just reaffirms what we've been saying all along that our national leaders got sucked in and sold us right down the drain."

Mr. Sinclair said he could never put this trust in a man who was responsible for the 1969 White Paper Policy whose objective was to assimilate Indian people to the dominant society.

"This is the same man national Native leaders were hugging and crying with because he had entrenched Native Rights in the constitutional package. I was crying too but for a different reason," he said.

Wayne McKenzie, Executive Director for AMNSIS, said if Harry Daniel, President of the Native Council of Canada (NCC), had any class at all, he would resign. Mr. McKenzie said while Harry and other Native leaders are attending the Indigenous Peoples Conference in Australia, "we have received a letter from the Federal government saying we have no rights."

Jim Sinclair, President of AMNSIS, said it really hurts him to see so much apathy amongst the other provincial Native leaders when this kind of thing is happening to the Metis and non Status people. "It wouldn't hurt so much if I knew they were putting up a fight and not on

the other side of the world attending a conference while the rug is being pulled from right beneath us."

Mr. Sinclair said if Saskatchewan land claims for the Metis and non Status Indian people are not going to be recognized, what does it mean for the rest of the provinces?"

As New Breed goes into print, AMNSIS has not yet had time to decide what their next strategy is going to be. Sinclair says the organization is not going to give up the fight for a just settlement.

The following is the letter received from Jean Chretien, the Federal Minister along with the document prepared by his legal counsel.

Dear Mr. Sinclair:

Please find enclosed the Government's response to your land claims submission, as prepared by our legal advisors. You will note that it is their considered opinion that the claim as submitted does not support a valid claim in law nor would it justify the grant of funds to research the issue further.

Notwithstanding this opinion, let me state again that the Government is very concerned about the social and economic conditions experienced by many Metis and Non-Status Indians and that those problems will remain a focus of the Government's attention.

However, because of this opinion of our legal advisors, it is our view that the problems of AMNSIS are not to be resolved by land claims compensation and that we must now search for other means to address the unique problems of this group of native Canadians.

Yours sincerely,

Jean Chretien.

PICTURE OF RIEL'S COUNCIL IN 1885.
TAKEN BESIDE REGINA COURT HOUSE
AT THE TIME OF THEIR TRIAL.



1. Johnny Sansregret
2. P. Parenteau (famous buffalo hunter)
3. Pierre Gardiepui
4. Philip Garnot (Riel's Secretary)
5. Albert Monkman
6. Pierre Vandall
7. Baptiste Vandall
8. Touissant Lucier (reputed strongest man in the north-west).
9. Maxime Dubois
10. Timmus Short
11.Tourond
12. Emmanuel Champagne

SASKATCHEWAN

1. It should be noted at the outset that the term 'Metis' historically referred to people of mixed French and Indian ancestry, while 'halfbreed' referred to all people of mixed European and Indian Blood. However, the Association appears to use the two terms synonymously, and this practise will be followed herein as well.

2. The Saskatchewan Report is presently in the form of a land claim, but cites little legal authority for the positions taken. It alleges a breach of legal trust by the government in the scrip program of the late nineteenth century. In addition, it says that Metis have aboriginal rights based on international law, as well as human and national rights, and that these were not extinguished by the scrip program.

3. If the Crown had the obligation of legal trust to Indians, it would mean that, in all government matters affecting the, the Crown's obligation would be to protect and advance the interests of Indians exclusively. This is inconsistent with the Crown's responsibility to promote the interests of all its subjects. Furthermore, such a trust would be possible only if clearly and expressly created by statute or jurisprudence. No such legal basis has been established by the claimants.

4. Basing aboriginal rights on international law rather than on domestic law means recognizing some sort of native sovereignty in Canada. In Fact, neither France nor England ever recognized that native people had sovereignty, and there is no accepted rule of international law which recognizes this either. The courts have consistently held that Indians in Canada are subjects

and that the Crown is their sovereign.

5. The Government's scrip program for the halfbreeds of the Northwest Territories (including present-day Saskatchewan) was first set up under the *Dominion Lands Act, 1879* and was put into effect through a number of Orders-In-Council. The Courts have consistently held that Parliament has the unfettered authority to extinguish aboriginal rights on whatever basis it chooses to do so. (See the recent case of *Calder v. A.G. of B.C.* 1973 34 D.L.R. (3d) 145 (S.C.C.) and of *The Hamlet of Baker Lake v. The Minister of Indian Affairs and Northern Development* (1980) 1 F.C. 518). As a result of the scrip program, which was authorized by Parliament, whatever aboriginal rights or title that the Metis might have had were extinguished.

6. In most cases, the Metis who received the scrip sold it for cash, and few ended up as landowners. However, there is historical evidence that the Metis themselves insisted that any such program should allow them the unconditional right to sell their scrip. This was one of the reasons the government of the day did not restrict the sale of scrip. The Report accuses the government of the day of misconduct in the administration of the scrip system, but does not furnish any significant evidence of this. In fact, the Report itself admits, elsewhere, that the scrip process "scrupulously followed accepted legal practice".

7. In general, the Saskatchewan Report does not disclose any fact or law which would support a legally-based land claim for the Metis of that province.

Working To Build A Better Future For Our Children



Dion Alexson and Richard Seaton make Easter Cards in their Grade 1 class at Connaught School.

by Lizabeth Nicholls

REGINA - "Is it good for boys and girls? If it is, then we're for it," said Myron Popp, Assistant Superintendent of Instruction for the Regina Public School Board in a recent interview. Mr. Popp was referring to the kinds of decision making, program planning and implementation that will soon be available to parents and community members through Community School Councils.

The central idea in the Community School concept is children are shaped mainly by their environment, that is the kind of community in which they grow up. If the community is a close-knit one where people look after one another and work towards solving their own community and family problems, then children of that community have a good chance of growing up well and having a successful future. If, on the other hand, the community has no spirit, no values, and families are torn by social forces such as poverty, poor housing, malnutrition, conflict with the law, drug, alcohol and solvent abuse, divorce, violence, prejudice and discrimination, then the children will suffer, usually

having the same kinds of trouble visit them in their adult lives.

The Community School concept is to encourage joint efforts by staff, parents, community members and community services and agencies to improve the community in which the children must live. In this way, the children have a much better chance of growing up healthy and getting an education which will help them to lead happy and useful lives as adults and as our future community leaders.

COMMUNITY SCHOOL COUNCILS

Just how will Community Schools go about improving community spirit and the quality of community life?

Each Community School is to form a Community School Council. The members of the Council will be elected from parents and members of the community and should reflect the ethnic mix of the community. This Council will be responsible for managing the affairs of the Community School Program, such as program planning and implementation.

For example, a Council may want Native Studies taught at their school. Using the Local Curriculum Grant

available from the Board of Education, the course could be planned, teaching materials made and the program could be started in the school. The Council could also make recommendations about revisions and/or additions to the program as they are needed.

Similarly, the Council could start courses for adults using the school facilities in the evening. Some examples could be fitness classes, sports, adult basic education classes, and university extension classes. Much the same way, the Council could sponsor activities for youth, such as sports, crafts, dances, or a drop-in centre.

In order to improve the community, the Community School Council may organize programs they see needed. Examples could be Parent Effectiveness Training workshops, pre-natal classes, single parents groups, or Alcoholics Anonymous meetings to name a few possibilities.

NATIVE INPUT

In Regina, Kitchener School and Connaught School were chosen as Community Schools. These schools were chosen because of the social needs in those areas. The North Central Community Association, the Cathedral Area Community Association, the Connaught Parents' Group, Regina Native Women's Association and Native Concerns were the main groups who had input in the writing of the agreement between the Department of Education and the Regina Board of Education. Examples of the kind of input from the Native community are clauses (d) and (k) which state,

ne Board and the Minister agree (1.11) the goals and objectives of the Community School Program shall be:

(d) to foster positive racial and cultural understanding within the community school and within its community;

(k) to provide opportunities for the equal involvement of Native community school."

Because of the considerable discussions which took place, the

program was delayed from September 1980 to February 1981 before the new staff started in the schools. However, despite the delay, some community members have said they are very pleased with the agreement because of the high level of community involvement in getting the program started. An example of this is when Native and non-Native representatives, from both communities, sat on the interview board for selecting Community staff.



Native Teaching Associate Wilma Nelson tutors student Leanne Olshanski in reading

KITCHENER SCHOOL

Previously, Kitchener School had special programs for children with special needs. The pre-kindergarten for Native children has Leona Fayant, a Native Teacher Aide, assisting the teacher, Donna Sanderson.

Also located at Kitchener is the Alternating School Program for students who were always being absent from regular school classes. Myron Popp, in explaining the history of the program started in 1971, pointed out that the goal was to help the students overcome their areas of weakness and be able to return to the regular school program. The Native Teacher Aide in this program is Karen Dubois. Debbie Pinay, the



Native Teaching Associate Doreen Bellegarde, helps student Keenan Barilla in Grade 6 at Connaught School.

new social worker for this program, is hired through Native Women on a grant from Social Services.

Another worker from Native Women is Valerie Stevenson. She is the Community Aide at Kitchener and assists with counselling and attendance, especially with Native Children. Valerie recently began organizing a Native girls' baseball team called Native Daughters.

Kitchener then, was a logical choice for the addition of the Community School Program and staff, beginning last February.

Four Native Teaching Associates were hired under this program, Wilma Nelson, Viola Gordon, Lillian Isbister and Valerie Bird. Since there are very few qualified Native teachers in Regina, the Native Teaching Associates help fill this gap.

They are role models for both Native and non-Native children. They also help the non-Native teachers better understand the culture of the Native students and their parents. The Teaching Associates tutor individuals or small groups of students in the classroom and help out with general activities that go on in the class. The Department of Education provides

mini-training workshops for the Associates and the classroom teachers so they will be better able to work as a team teaching in the classroom.

The Nutrition program at Kitchener is headed up by Jacquie Ferguson. The program involves food experiences, food preparation, nutrition education, snacks and breakfasts. The Nutrition Centre is a bright, newly renovated room with kitchen appliances and food preparation area. As well, a pleasant, clean dining area invites students to enjoy their meal times. It is hoped that the students will learn lifelong habits of eating healthy foods.

The students, Kindergarten to grade 4, get daily snacks which provide part of their daily food needs. Also, these snacks tend to help the children settle down in class and reduce fighting and bad behavior. They also provide some of the necessary nutrients which are necessary for proper body and brain development.

For the students Grades 5 to 8, breakfast is available between 8:00-8:30 a.m. two mornings a week for those who want to come. So far, Jacquie says that between 25-35 students have been coming.

The students also learn to help around the kitchen, prepare simple foods, clean up for themselves and learn to use pleasant table manners. The Principal, Ken Culham, said one of the main areas they are emphasizing at Kitchener right now is the Nutrition Program, because student health is so essential before brain development and good learning and good behavior can occur.

The Community School Coordinator at Kitchener is Pat Keam, a nurse, teacher and only parent to three active young people of her own. Pat is particularly interested in student health and recreation. She has been helping with the physical education program as well as supervising the lunch room. She is working very closely with Jacquie to ensure that none of the school children are going hungry.



Native Teacher Associate Theresa Fayant helps Grade One students Left - Right: Hau Dang, Clinton Biddle, Joy Crumley, Tania Wilson and Dallas Lenius at Connaught School.

With several teachers, and with some input to the curriculum committee, Pat is working on several classroom experiments, demonstrating the effects of drug and solvent abuse, using laboratory mice. Similarly, using mice they will show how poor eating causes tiredness, fighting and general weakness.

Pat has also been responsible for organizing a very successful Family Fun Night in March. The students were able to enjoy 15 games for a dollar. Most prizes were donated by local merchants. Pat said several parents have phoned or written notes saying how much they enjoyed the event with their children. Coming up this summer is a playschool at Kitchener. Pat has been able to arrange the program jointly with Parks and Recreation. It is hoped that several of the Teaching Associates will be hired to run the playschool over the summer.

At present, Kitchener has a Steering Committee composed of Sandy Poorman, Sharon Koch, Minah West (parents), Shirley Mason, Helen Ballard (teachers), Ken Culham (principal), Myron Popp (Assistant Superintendent) and Pat Keam (Co-ordinator). The general

informational meeting open to parents and community members to find out about forming the Community School Council is, at time of writing, scheduled for May 5th at the school. It is hoped that lots of people living in the Kitchener School area will turn out to help get a Council started.

CONNAUGHT SCHOOL

Connaught did not have any special programs for Native students until the Community School Program started in February. However, Connaught did have a small, active Parents' Group formerly headed by Gaye Beechy and Bev Cardinal. The new Chairperson, Shiela Bailey, has been working actively since the program began, in getting more parents involved in what is happening at the school.

As Co-ordinator at Connaught I have enjoyed the parents' support and enthusiasm and give them a lot of credit for successfully organizing and holding their own Family Fun Night in mid April.

The group is also working on getting a creative playground built, and Iris Reamsbottom is heading that committee. With the group, I am

currently looking into the possibility of school-age daycare (ages 5-12) for September 1981. We hope anyone who is interested will contact us at Connaught.

The four Native Teaching Associates are Doreen Bellegarde (Gr. 6), Corrine Longman (Gr. 4/5), Bernice Saulteaux (Gr. 2/3) and Theresa Fayant (Gr. 1). Doreen and Theresa have been teaching some regular Native Studies classes with their classroom teachers. The four Associates have very quickly fitted in to the staff and are well accepted by the students.

As Co-ordinator, I have been promoting Native Studies in the school through displays, slide shows, classroom visits and assisting with a fieldtrip during FSI Cultural Days at the University of Regina.

Other activities with the students have included noon-hour floor hockey, a school Year Book, the student newspaper 'Paperclips', the Community School Newsletter and helping to organize school assembly



Pre-Kindergarten for Native children at Kitchener School (LEFT TO RIGHT) back - Jennifer DuBois, Kariah Lerat, Garth O'Kemaysim. Front - Treena Allary, Leah Pratt and Mina Razor.



Marcia Williams teaches students in Grade 1/2 French Immersion Class at Connaught School. Students Left-Right: Kevin Clifford, Amelia Reamsbottom, Vanessa Everitt, Lisa Lambert, Ian Mitchell and Zanon Waite.



Pre-Kindergarten Class at Kitchener show off Easter bonnets. Left - Right: Leah Pratt, Treena Allary, Jennifer DuBois, Leona Fayat - Teacher Aide

programs. A cross-section of all the students are participating in these activities. Currently I'm keeping in touch with Rick Kotowich, the Community School Co-ordinator at Holy Rosary Separate School to see if we can run some joint summer activity programs for the young people in our school areas.

Presently at Connaught, we have a Steering Committee that is working

towards getting a Community School Council set up as soon as possible. The members are: Claudia Agecoutay and Jan Kuperus (parents), Anne Krenosky and Audrey Wasylshyn (teachers), Doreen Bellegarde (teaching associate), Bill Dumanski (principal), Myron Popp (Assistant Superintendent) and myself, Lizbeth Nicholls (co-ordinator). Our general informational meeting is

going to be held Wednesday April 29, 1981 at Connaught and we hope to see lots of the interested parents and community residents at the meeting.

INTO THE FUTURE

Later in May, meetings will be held at both Connaught and Kitchener to elect the Community School Council executive made up of 5 to 9 parents and community residents. When the Councils are formally recognized by the Board of Education, they will receive their grants and may start to take charge of the direction of the Community School Program in each of the two schools.

This is the point where community people can get right in there and make the Community School Program be really successful and responsive to the needs of the seniors, adults, youth and children of the area.

If you, the reader, live in a Community School area in Regina, Saskatoon or Prince Albert, you now have the chance to participate actively in your child's education or in your own community affairs. The Community Schools Program is a good one, but it can only be as good as the combined effort of the staff and community in making it work! So - come on in and see where you can take part in your Community School. You'll probably find yourself feeling good if you do! ■



Squeeze another of "little snookum's cussy-woosy little red cheeks" and I'll have you up for assault, lady!

Pelican Narrows Winter Festival

by Marie Walker

Pelican Narrows held its 2nd annual Winter Festival on March 13, 14 and 15. The festival attracted a large number of spectators and contestants from many parts of northern Manitoba and Saskatchewan.

The festival opened with a cribbage tournament held at the L.A.C. Hall. This was won by Mervin McCallum and Kenneth McCallum. Thursday and Friday nights there was a Casino sponsored by the Recreation Committee.

One of the main events of the festival was the dog races which contained eighteen teams. The races were run in two laps over two days totalling a distance of 18 miles. Placing first was Jim Conners from Meadow Lake with a total time of 97 minutes, 35 seconds. He was followed closely by Len Robb of White Fox with a time of 98 minutes and 21 seconds. Winnings for first place included a trophy, \$500.00 and a Hudson Bay Wool Blanket. The second place winner received a trophy and \$300.00.

On Saturday afternoon snow machine races were held. There were four classes with each first place winner receiving a prize of \$100.00. The Elan class was won by Mark Michel of Pelican Narrows, 250 class by Wayne Kaska, 350 by Charlie Coupland, and 440 by Gary Horvath all of Creighton.

On Saturday night there was a talent night held in the new arena. Events included: Instrumental - won by Adolphe Custer; Vocal - won by Louise Medynski; Fiddling - won by Joe Custer and Adolphe Custer; Buckskin Parade - won by Kathy Highway and Lambert Custer; Animal Calling - won by Albert Ratt; and Jigging - won by Melvin Nataweyes and Verna Merasty.

The King and Queen Trapper events were held Sunday. The events included flour packing, log sawing, ice chiseling, snow shoeing, snuff spitting, trap setting, log tossing, log shopping and pole climbing. There was a large number of contestants in each event. The contestants with the greatest number of points from their events were John Merasty of Pelican Narrows, with second place being shared by Harold



Linklater and Napoleon Merasty also of Pelican Narrows.

Many of the events at the festival were sponsored by different fund raising committees from the community of Pelican Narrows. The festival was aided by their assistance and the various committees profited financially.

The festival also received donations from many businesses both local and otherwise.

A hockey tournament had been scheduled but the unseasonably fine weather made local ice conditions unsuitable. Another festival is planned for March of next year and organizers are already beginning to plan. ■



Bits & Pieces

WOMEN ARE HALF THE WORLD'S PEOPLE

...yet they do two-thirds of the world's working hours ...receive one-tenth of the world's income ...and own only one-hundredth of the world's property!

Almost all the training and technology for improving agriculture is given to men ...yet 50 percent of the agriculture production and all of the food processing is the responsibility of women. ■

COFFEE? NO THANKS!

Caffeine found in coffee, tea, chocolate, cocoa, and cola drinks can cause the following symptoms: hyperacidity, nausea, flushing, heart palpitations, high blood pressure, and most of all anxiety symptoms including restlessness, nervousness, irritability, agitation, headache, rapid breathing, twitching, insomnia, and even ringing in the ears and flashes of light. ■

Yorkton Native Education Conference

"Why do I have to go to school?"

by Crystal Barber

YORKTON - Members of the Yorkton Teachers' Federation recently held a one day Native Education Conference at the Yorkton Regional Comprehensive School to learn more about the culture and needs of Native children.

During the morning, teachers K-Grade 12, parent representatives and administrators assembled in the auditorium for two general sessions. During the afternoon 14 in-service workshops provided opportunity for involvement with Native educational concerns and goals.

Rosanne Zulak, chairperson of the conference, selected her facilitators from many areas of Native involvement.

Gail Bear provided information about the role of the Cultural College and the progress achieved through constant evaluation of the services provided by the College. Smith Atimoyoo presented a historical overview of Indian Education.

Gary Wouters, Director of Special Services for the Department of Education, informed participants about government policies on Native Education.

A parent panel was coordinated by Florence Sparvier. Teachers Warner Davidson, Aldrich Dyer and Erv Hudyma directed discussion on programs, new initiatives and teacher attitudes toward Native students.

Father J. Weisgerber provided insight on the aspect of Native education and the church and Bob Boyer was facilitator for the "Indian Art" session.

Films with Indian content were shown by Alvin Manitopyes and Bill Brittain provided color, sound and rhythm with a noon-hour session of Indian dances to an appreciative audience.

SUNTEP coordinator Rita Bouvier attended the conference as a group facilitator on the topic of education and Native children.

Dr. Walter Currie, Assistant Director of the Gabriel Dumont Institute addressed the general



assembly during the morning session and conducted an open-ended discussion group in the afternoon.

Dr. Currie's topic "Why Do I Have To Go To School?" questioned the ultimate reason for education at the opening session of the conference. The topic may have taken some people by surprise. They may have wondered how it related to Native education in particular.

Dr. Currie asked a question to which all parents seem to have to find an answer at one time or another. Can we, through our reply, motivate the child to attend school and will this attendance result in education?

Not so, Walter Currie pointed out: "Schools must provide a learning experience that is culturally relevant to the child and this experience must be so exciting and stimulating that it provides sufficient motivation."

Schools for learning are, in Dr. Currie's opinion, still a rarity. His description of the learning process with quotations from A. Toffler, Leakey and UNESCO concluded the thought provoking address.

During the afternoon sessions, teachers had a second opportunity to grapple with the culturally relevant learning experience. As often the case, however, the minor problems surfaced during the discussion and drowned out the possibility of in-depth considerations.

Rita Bouvier raised very similar questions during her in-service session. She focused on the Native experience as it pertained to Native children as a collective group and as individuals.

Rita also shared her ideas on how these experiences and learning could be enhanced for all children.

The feedback from teachers centered mainly around the first question and smaller scale comments were made which portrayed the misconceptions that are held about Native people in regard to their present situation.

Bits & Pieces

WATCH OUT EDITORS!

An electronic editor is in the developmental stages in New Jersey at Bell Laboratories. It scans and analyses the English language. It looks for things that make writing bad and suggests ways to change them. It weeds out spelling errors, flags misspelling and snares split infinitives. It barks at clichés or frequently used phrases. On command check, the computer finds out if the sentences are short and varied, if the verbs are active and sees if the writer is over-using big words.

This computer is being developed so that it can take some of the burden of

copy editing off the editors and free them to concentrate on more important things, like the ideas, structure and logical development.

1. Who were the first farmers to settle on the plains after most of the buffalo had been killed?
2. What dance was created by the Metis of the Red River Settlement and is still very popular today?

- Answers on page 37.

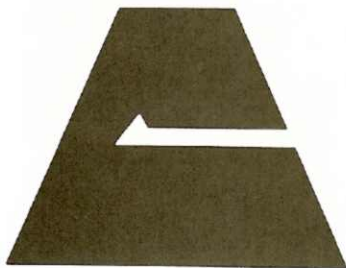
Official Opening of the Cluff Lake Uranium Mine

CLUFF LAKE - April 3, 1981 the Cluff Lake Uranium Mine was officially declared open by Company officials. This wasn't until fourteen years after exploration began in the area and three years after the Saskatchewan government gave its approval for the go ahead.

Amok Ltd., a French company, owns 80% of the mine. Since it started production last summer, Amok officials said 20,000 tons of ore has already been generated from the open pit mine.

The go ahead of the mine was approved after extensive public hearings into the proposal were completed by Justice E.D. Bayda. He recommended the mine proceed, provided certain environmental and social conditions were met.

A land surface agreement has also been agreed by the Department of



Northern Saskatchewan (DNS) which says a minimum number of Native employees and northern residents must be hired at the mine.

Company officials say 50% of the more than 250 employees are 'Nor-

therners'. According to DNS definition, a northerner is one who has resided in the north half of their lifetime or at least fifteen years. Some Native northerners have expressed concern over this definition saying this doesn't begin to solve the high unemployment rate among Native people in the north.

More than 100 guests were flown from Saskatoon to the official opening with the Company spending over \$200,000 for the ceremonies.

At a brief news conference following the opening, Amok President, Pierre Capron said, the Company has invested more than \$120 million in the project. However, Amok received about \$65 million of the money back after the Saskatchewan Mining Development Corporation purchased 20% of the Cluff Lake operation in 1980.

Norton Elected on a By-Election

by Carol Esquega

One of the newest Area Directors in the Metis Association of Saskatchewan is Morley Norton, elected Western Region 1A on February 27, 1981. He defeated Alex Fayant in a by-election after a non-confidence vote was passed removing Area Director Leon Kennedy.

Morley says one of the main problems in the past has been lack of communication among the Locals in his area. He wants to make sure information gets out to the people at the Local level whether it be about AMNSIS or government programs. He plans to do this through more local and area meetings.

Morley worked with the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) for six years as an Economic Development fieldworker. He also worked for the Department of Northern Saskatchewan (DNS) for some time.

"The local AMNSIS groups in various communities are the governing bodies who provide direction to the

area and provincial leaders. We must be well organized to be able to provide this direction and to make us more viable and self-reliant people", said Morley.

As the Area Director for Western Region 1A, he represents 16 Locals. His duties range from negotiating with government for funding and programming to setting up Local meetings in his area.

Morley says North Battleford will soon have an Urban Native Housing program. Lloydminster has built a Metis Hall and will be holding a grand opening in the near future to which government officials and AMNSIS representatives will be invited to attend.

Morley will hold office until the regular election in August 1981. Morley plans to run again so that he will have more time to spend on getting his area going in a more positive direction.

Morley invites people in his area to contact him if they have any ques-



Morley Norton

tions or concerns. He can be reached at:

1631-100 Street
Box 1357
North Battleford, Sask.
Phone: 446-4466

Native Child Welfare Conference

by Carol Esquega

REGINA - "Our children are being taken out of the community, out of the province, and out of the country (and put into foster homes)," said Wesley Fineday, spokesman for the Saskatchewan delegation at a workshop on Native Child Welfare Rights, held recently in Regina.

Roger LePage, a lawyer with the Regina Legal Aid Clinic, told delegates that once a child is apprehended by law protection workers, the parents can say goodbye. He said, "I call child protection workers double agents. They go into a situation where there is trouble and ask the parents to confide in them with details about the child's problems. Then, if they decide to apprehend the child, they can use that evidence, gained in confidence, against the parent."

The Spallumcheen Band in British Columbia, is the first in Canada to pass its own bylaws to take control of Indian children. Chief of the Band, Wayne Christian, said at the conference, action was taken after they realized it had lost an entire generation of children; 150 since 1951, through placement in non-native homes.

Clem Chartier, President of the Canadian Indian Lawyers Association (CILA) said there should be one piece of national legislation to provide uniformity in the law applying to Indian child welfare. "As Indian leaders become knowledgeable of the actual status of their rights as judged by the courts, politicians and civil servants, they will escalate their rejection of any kind of provincial encroachment upon interpretation of Indian rights in Canada." He said since there is no clear legislation at present to enable the federal government to establish and maintain child welfare, it does not mean the Indian leaders cannot operate their own child welfare program.

The Canadian Indian Lawyers Association hosted the workshop in Regina. ■



Peesim Waskegan

by Rick Cummings

PRINCE ALBERT - It is a cold morning and the woman leaving the apartment block has a worried but determined look on her face. She is carrying a small suitcase, into which a few belongings have been squeezed. She is followed by two children, a six year old girl and a four year old boy. The young mother is leaving her home and her husband, who has badly neglected and abused his family. She doesn't have any friends or relatives she can stay with while she looks for a new home. She is alone in what seems to be a very cruel world.

At one time, the mother in the fictional story would have had no place to go. In Prince Albert, Saskatchewan, there is a place where women in this situation can go. It is Interval House (a Crisis Centre) run by the West-Central Native Women's group.

The Interval House is called 'Peesim Waskegan' which means 'sun house' in Cree. It is called 'Peesim Waskegan' because it is a passive-solar type of house and gets most of its heating from the sun.

'Peesim Waskegan' was opened on June 16, 1980. It is a temporary

home for single or married women and their children, who have left their homes because of family problems. It is a two-story house which can hold up to 14 people at any one time. The house has 6 bedrooms, two living rooms, a dining room, cooking and washing facilities. In the backyard, is a playground to help keep the children occupied.

Basically, the Interval House has all the conveniences of one's own home. Women can stay at 'Peesim Waskegan' free of charge as long as they qualify for the Social Assistance Program (SAP). They are allowed to stay until they can arrange for a new home or they decide to return to their homes and work things out.

'Peesim Waskegan' has four full-time workers, a director, a part-time bookkeeper, and a fill-in worker.

It is one of six Interval Houses in Saskatchewan. There are two in Regina, one in Saskatoon, one in North Battleford, and one in Moose Jaw. Lloydminster and La Ronge are two centres where the possibility of setting up such houses is being looked at. ■

Region Stresses Training

by Carol Esquega

WESTERN REGION II

Alvin Campeau has been Area Director for Eastern Region II for four years. He is also president of the Carragana Local #60. In a recent interview, Alvin said education has always been the main drawback in his area. For example, children who live in Reserve now have to travel 35 miles to Hudson Bay to attend school. At one time when the saw mill in Reserve was in operation, school facilities were available there. When the mill moved, so did the school.

Alvin believes and stresses the importance of getting proper training and skills in order for his people to obtain employment. At present, several of the Locals in his area have Non-Registered Indian and Metis (NRIM) programs going. This program has assisted many people in his area to take training.

Eastern Region II have many successful projects underway. Carrot River, Love, and Nipawin are attempting to get funds through Local Employment Assistance Program (LEAP) for heavy duty operator courses. The Carrot River Local is also taking upgrading and cabinet making courses through NRIM. Archerwill has a cabinet making and Small business underway also using the NRIM program. Native handicrafts are being produced at the Archerwill Local. Melfort & Nipawin have upgrading classes through NRIM. Nipawin plans to have hairdressing courses taught through LEAP. In Melfort, the Local there is attempting to build a multi-purpose centre in the near future.

Carragana offers carpenter classes and renovating through the community development project. Chelan has had a successful wood work program through NRIM, building office furniture, cabinets, lawn furniture, drawers, etc. The Local at Chelan hopes to obtain additional funding through LEAP in order to continue this project.

Alvin and his Locals are planning to build 54 homes within the next two years under the Urban Native



Housing program. "We hope to turn all the tar paper shacks into log homes in the next decade," said Martin Genaille, President of the Reserve Local #32. Martin is also a carpenter and has been very active within his community and area for many years. Martin was one of the people responsible for getting the log housing project going in the area. Martin said log homes have been used in the past by Native people and they are much sturdier than the homes built today.

The Area has built 15 homes in the last four years. They have just finished building five homes where 15 local people were employed. Funding was provided by Canada Works and LEAP. The Department of Social Services were given the responsibility in choosing the appropriate candidates for the new homes.

Another successful program in Eastern Region II is the Native Alcohol Council program, operating in its third year. Alvin said, like most places, more than half of the people in his area have problems with alcohol. He said about 75% have quit drinking. The NAC program is operated through the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). The NAC program consists of a manager, four

councillors, and a secretary. The manager is Joe Crowe; the four councillors are Mary Campeau, Shirley Jones, Alice Setka and Robert Harris. The secretary is Katherine Munro. Alcoholics Anonymous (AA) meetings are held weekly in various locals. The program operates out of the Area office at Reserve.

Alvin says half of the battle is won when people stop drinking. Once that happens, they are eager to work and obtain the education which will enable them to compete with the rest of society.

Alvin welcomes people from his area to contact him and staff if they have any questions or want assistance. He can be reached at: Carragana Local #60. Box 35 Carragana, Saskatchewan Phone : 865-2098

3. *The parents of early Metis were Indian and European. From which three countries did most of these European parents come?*

4. *Who was Louis Riel's military leader in the Rebellion of 1885?*

Discrimination Against Native Women Ruled

YORKTON - A Board of Inquiry under the Saskatchewan Human Rights Code recently found Daniel Sos of Yorkton had discriminated against three Native women, Sylvia Pelletier, Sandra Peepeetch and Winnifred Benn.

The women answered advertisements for the rental of apartments on Allan Bay in Yorkton, but were turned away even though there were apartments available.

Ms. Benn told the hearing she telephoned Sos from Fort Qu'Appelle before driving 70 miles with her mother-in-law, Mrs. Heibert, to see

the apartment. Upon their arrival, Sos treated them rudely and, Mrs. Heibert said at the hearing, "they did not want to go through that again."

At a later date, William Brinley of the Department of Indian Affairs telephoned Sos and was advised that he still had two-bedroom apartments available. But 15 or 20 minutes later when Ms. Benn went back, Sos came to the door and said, "I'm not renting to you" and shut the door. Ms. Benn said she felt put down and humiliated.

In the case involving Ms. Peepeetch and Pelletier, both Metis,

Sos had agreed to rent to them over the telephone, but when they visited him he refused to accommodate them, the board was told.

Sos had been ordered to pay each of the complainants \$250 as compensation for loss of self-respect, and to compensate Ms. Benn \$226 for her hotel bills while she was looking for alternate accommodation.

As well, for the next six months, Sos must advertise all vacancies in apartments under his control at the Yorkton Friendship Centre. ■

Aubichons Team Emerge Winners

-by Rick Cummings

SASKATOON - Gordon Aubichon's team from Green Lake were the overall winners at the thirteenth all Native Curling Bonsel held in Saskatoon on April 3, 4 and 5, 1981. Aubichon won both the A Event and the Grand Aggregate, beating out the B side winners, the Jim Low team from Regina. The Al Ducharme rink, also from Regina, won the C Event.

The spiel, sponsored by the Association of Metis and Non-Status Indians of Saskatchewan, was held at the Granite Curling Club in Saskatoon with a total of 64 teams participating. More than half of the teams were from northern Saskatchewan. Three were from Manitoba.

Trophies and prizes were handed out by AMNSIS Recreation Director, Claude Petit and Dennis Klyne, who helped organize the bonsel.

A dance and banquet was held on Saturday April 4; tickets were included in the entry fee to the spiel. The dance and banquet was held at the Saskatoon Indian and Metis Friendship Centre with over 300 people attending and enjoying themselves.

Petit was pleased with yet another successful bonsel. He described it as 'a grand success'.

Petit also said the AMNSIS Recreation would like to thank everyone



Claude Petit presenting prize and trophy to Gordon Aubichon, winners of "A" Event.

who participated and also extended his appreciation to the staff of the Granite Curling Club for their hospitality and services.

"A" EVENT

Left to right: Allen Lafond (lead), Leonard Bouvier (2nd), Francis Liberterte (3rd) and Gordon Aubichon (skip)

"B" EVENT

Right to left: Tim Low (lead), Morris Amyotte (2nd), Gary Blondeau (3rd) and Jim Low (skip)

"C" EVENT

Left to right: Jim Lavallee (3rd), Al Ducharme (skip), Paul Ducharme (2nd) and Ray Bird (lead).

OPINIONS



Max Morin

Max Morin was a defeated candidate for the New Democratic Party for the Athabasca Constituency. The nominating meetings were held on April 11, 1981, at Buffalo Narrows and Uranium City.

New Breed Reporter, Rick Cummings spoke to him before the elections took place.

Up-coming Events

RIEL NATIVE PAVILLION

The Riel Local of AMNSIS will be hosting a Native Pavillion - part of Mosaic '81

There will be:

- Art Displays
- Crafts from the Riel Cresaults Senior Citizens (tables are available for rent for crafts and displays).
- Dumont Institute Display
- Trappers Association Display
- The Edmonton Metis Society will be sending a member of the Riel Dancers to Regina to show our local people how to do old time dances that will be performed at the Pavillion
- An Excerpt from the Trial of Louis Riel will be performed live
- The South West Area will be having pow-wow dancers

We still need people who want to get involved in displays and entertainment. If you are interested contact: Myrna Desjarlais, Riel Local, 2505-11th Ave. Regina, Saskatchewan. Phone (306) 525-0380 or your Local President.

Mosaic '81 - May 28, 29 & 30, Agribition Building, Regina, Sask.

Questions by Rick Cummings

Why are you running?

I'm running because people in Northern Saskatchewan have asked me to run. They want a representative to speak on their behalf. A representative who will present the concerns that they feel should be dealt with. I'm running because I want to make sure that we get a fair share of the benefits from the development in Northern Saskatchewan, benefits which we haven't been getting.

Why run under a major political party as opposed to an independent one?

People in Northern Saskatchewan have tried to get a representative in under other parties in the past and have not succeeded. Also, because people in the Athabasca constituency have asked me to run as a New Democratic Party nominee.

What makes you think you're a good candidate?

I have fought before, and am willing to keep on fighting, to give control of Northern Saskatchewan to the people in the North. People in Northern Saskatchewan must have control over their resources and the development of those resources, and I am willing to fight for that control.

Could you tell us a bit about yourself?

I was born and raised in Ile a la Crosse. I have taken all of my schooling in Ile a la Crosse except for my grades eleven and twelve, which I completed in Saskatoon. I have taken a two year course in economic development which was given by the community college. I have a Business Management certificate and I'm chairman of Ile a la Crosse Industries. I am married and have two children.

As a Native candidate, do you feel you can adequately represent the non Native people of this constituency?

Yes, I am confident that I can represent all the people in this constituency.

What do you feel are some of the major issues in Northern Saskatchewan?

- Lack of community involvement in northern development.
- The settlement of aboriginal rights.
- A royalty formula which will benefit northern people.
- Control of local governments by local people must be brought about.

How do you plan to keep communications open between yourself and the people you are representing if you were to become an MLA?

I plan to attend local government meetings and also trapping and fishing meetings. I plan to visit the north as much as possible and to have contacts with people in various communities in the north. I also plan to have an office in the north.

Is there anything else you wish to comment on?

I would like to say that we showed the government, (by the turn-out here) that we in Northern Saskatchewan are concerned. That they can not ignore us anymore. We're residents of Northern Saskatchewan and they have to listen to us.

Thompson Re-nominations Being Contested

by Joan Beatty

BUFFALO NARROWS- Max Morin of Ile a la Crosse, a defeated candidate in the recent New Democratic Party nominating meetings for the Athabasca Constituency, has called for an investigation into the election of incumbent NDP Member of Parliament (MLA), Fred Thompson.

Morin says there were numerous irregularities and parliamentary procedures were not followed.

"Thompson was handing out NDP membership cards as people were coming into the hall," he said.

An earlier ruling had been made by the Athabasca NDP Executive that the deadline for selling membership cards was March 28, 1981. "We have names of people who voted and were not suppose to voted," Morin said.

The nominating convention took place on April 11, 1981, simultaneously in Uranium City and Buffalo Narrows.

The Buffalo Narrows meeting was attended by Ted Bowerman, Minister of Environment, Bob Long, Minister of Highways, and Delaine Scotton, President of the provincial NDP Association.

The Uranium City meeting was attended by Jerry Hammersmith, Minister of Northern Saskatchewan and Alvin Hewitt, Federal President of the NDP.

Morin accused Thompson of conducting the meeting without consulting him as the other candidate. "Everything was pre-arranged. The chairman was selected before the meeting took place. According to parliamentary procedure, the floor has the right of choose the chairman for the conference," Morin said.

In a press release, April 15, 1981, Morin included the following reasons for contesting the nomination:

-Mr. Fred Thompson's wife was co-ordinating the convention. His brother, his sister-in-law, and supporters were registering the delegates. "There was no consultation with me nor my supporters; nor my/our approval for this procedure sought," he said.

-New membership cards were given to people right at the door, that were supporting Mr. Thompson. "This was not done for my supporters. As well, some of my supporters, properly entitled to vote, received no ballot. I have a list of names of these people, too," Morin said.

-Speeches for the candidates was limited to five minutes. "Who made the decision? Again, not myself or any of my supporters," Morin said.

-The delegates were not notified of how many registered before voting took place.

-There were 384 votes cast in Buffalo Narrows but some observers at the meeting doubted if there were that many people in attendance.

-The ballots were picked up in ice cream pails, but it is not known where these pails came from and anyone could have had access to them.

Thompson won the nomination with 307 ballots to Morin's 171, who only received one vote in Uranium City.

The meetings were held together through a telephone speaker line so that both of the candidates speeches along with the guests could be heard by both groups.

NDP party officials in Regina have said it does not have bylaws governing how nominating meetings are to be conducted.

Provincial NDP President, Delaine Scotton said they have not been given all the details about the irregularities or not. However, she said there is always a cut off date for selling new membership cards, although memberships may be renewed at the door. She also said there is usually a computer master list of people eligible to vote. Scotton said the Constituency Executive, in this case, the Athabasca, would establish rules as to how the nominating convention is conducted. ■

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Training in Northern Saskatchewan

Northern People Want Training Facilities

Dear New Breed:

The following letter has been prepared in consultation with many people and organizations from northern Saskatchewan. I would especially thank the Group for Northern Training and their comments to the issue.

Keith Goulet

To Whom It May Concern:

Since the Department of Northern Saskatchewan (DNS) was established 9 years ago, there have been many promises of the proper training programs and facilities in the north. Again this year, the government did not fulfill this promise. Prince Albert, only 88 miles from Kelsey Institute in Saskatoon, is getting a training institute while northern people in communities up to 500 miles from Prince Albert are forgotten.

We are not opposed to the Prince Albert institute but we already know that the southern institutes have failed to meet the training needs of people from northern Saskatchewan. Furthermore, the southern institutes need increased programming to meet the needs of people already living in the city.

The Cluff Lake Inquiry and the Key Lake Inquiry both recommend a northern training institute; so did the recent federal government Richardson Report. The provincial government has ignored all three reports. Yet, it is clear that northern people want good accredited training so that they can get decent jobs.

But where are the training dollars? The money that is spent for "training"

is mainly given to the multinationals through CMITP (federal) program! These "training on the job" (TOJ) programs are really a production subsidy not a training subsidy. Public money is being spent to *Subsidize* big companies under the guise of training. It is known that present TOJ programs do not work - they do not produce the skilled workers that are needed. A skilled and educated work force is needed to benefit everyone - workers themselves, their families and their communities, business and government. *Unless there is planned programming and proper facilities that lead to certification, the people of northern Saskatchewan will be the last to get hired and the first to get laid off in their own home environment.*

Furthermore, people need training for jobs in all program areas including mining, forestry, construction, community, government and professions.

A northern training institute therefore, should include: *Facilities*, (classrooms, labs, equipment, single and family residences) *Machinery* (heavy equipment, electronic equipment, lab equipment, etc.), *Instructional support* (curriculum research and development, inservice workshops), *Student Support* (adequate training rates, tutorial and counselling services).

Programs in the following areas are needed to train northerners as a first priority (but should be open to others too in the future): *University Programs* (social work, premedicine, prelaw, geological, physical and environmental sciences, engineering, etc.), *Vocational-Technical Programs* (trades training, non-renewable and renewable re-

sources, nursing, electronics, etc.), *Community Programs* (local government administration, business management, home maintenance, day care, motor vehicle repair, etc.)

The recently announced chem lab in La Ronge and the training depot in Buffalo Narrows are a small start in the right direction. But their cost is only a fraction of what is needed. Otherwise, northern people will be left on welfare without skills, without jobs. Training dollars are needed *Now*.

Money must be made available for proper adult education and training facilities in northern Saskatchewan. Next year's budget will be prepared by the end of June, 1981. Therefore, this issue must be faced *Now*.

If your group sees a training facility as a necessity in Northern Saskatchewan send a letter showing your support and concern to:

**Premier Allan Blakeney
Legislative Buildings
Regina, Saskatchewan,**

(with a copy if possible to the Group for Northern Training).

Insist on a reply from Premier Blakeney. If you want more information or to share some of your information, write:

**Group for Northern Training
Box 336,**

La Ronge, Sask.

Remember: We can get proper adult education facilities and programs if we put enough support behind this issue. The government has the money - it will make enough revenue in *One Month* at the Key Lake mine to completely pay for a \$25 million facility.

Thank you for your support.
Group for Northern Training ■



Continue From Page 15
FUNDING FOR

CULTURAL PROGRAMS

ALBERTA - Schools providing special cultural programs for Indians will receive an additional \$510,000 this year from the Province of Alberta.

The Calgary Plains Indian Cultural Schools (PICS) has already applied for a \$40,000 grant under the program. The school will provide a mixture of cultural courses and regular academic classes from grades 7 to 12.

Grants, if approved, will have the province pay 35 percent of the cultural program cost, the federal government will pay 10 percent and the rest will come from donations.

Alberta's Native Secretariat spokesman, Hugh Caldor, hopes PICS and similar schools will help lower Indian students' traditionally high drop-out rate. ■

METIS HANDBOOK

NORTHWEST TERRITORIES - The Metis Association of the Northwest Territories is designing a handbook to assist Metis locals with the problems they have been having with "paper work". The book will provide proper guidelines for the correct way to run business administration.

The goals and objectives of the association will also be outlined with recommendations as to what needs to be done in order for the association to grow stronger and run an effective administration. ■

Up-coming Events

**ALL NATIVE AMNSIS
GOLF TOURNAMENT**

CONTINUES AT:

The Prince Albert Cooke
Municipal Golf Course
June 13 & 14, 1981

Four flights for men
One flight for women.

For further information contact:

Claude Petit, AMNSIS
Regina, Saskatchewan
Phone: 525-6721 or
1-800-667-5627

Bits & Pieces

**"THE HILLS THAT
SHOULDN'T BE"**

The Blackfoot tribe called them "the hills that shouldn't be". They were talking about Cypress Hills located near the Saskatchewan Alberta border. The hills, poking out of a prairie plain, form the highest elevation between the Rocky Mountains and Labrador. The idea that Saskatchewan hilltops tower at the same elevation as Banff may seem crazy and impossible, but this is a true fact. Cypress Hills peaks were once an island in an inland sea. The glaciers of the last ice age scraped around the island but they did not touch the peaks. The hills have become a preserve for many species of plants and animals only found here and nowhere else on the prairies. ■

**GOT A SECRET?
DON'T TELL A MAN**

Think gossip - and you think women. But researchers at Northeastern University say your secrets aren't any safer with the male of the species. A ten-week study revealed that men gossip just as much as women, and they also focus on the same topics: dating, sex, and the appearance of others. As for "vicious gossip", men and women rated equally; their conversations included about 27 percent positive remarks and 25 percent negative ones. ■

**ANNUAL NATIONAL
NATIVE WOMEN'S
CONFERENCE**

The Saskatchewan Native Women will be co-hosting the 7th Annual National Native Women's Conference on June 19, 20 & 21 at the University of Regina. The Conference will be attended by provincial Native Women's organizations from across Canada. Topics such as adoption, daycare, employment, training and child welfare will be discussed.

EVERYONE IS WELCOME!

For more information contact:
Leona Blondeau
2911 Dewdney Ave.
Regina, Saskatchewan
Phone: 522-6320

Letters *Continued from
Page 5*

We have taken the position we have because we don't want governments and politicians to sit back and say, "Well you have affirmative action programs. Use them, they will solve all your problems." We know they won't solve all our problems and we want to keep this central fact before governments so they are aware that we have needs and they have obligations, in many other areas beyond affirmative action programs. Affirmative action can be a useful instrument in overcoming problems being experienced by native people if it is used to support a comprehensive strategy of social, economic, cultural and political development of native people. Alone affirmative action must fail. Therefore, we place our priorities on the former and trust that your commission will see to it that the latter, affirmative action policies are designed and implemented to support our priorities.

In closing, I want to again thank you for your interest.

Sincerely yours,

Jim Sinclair
President, AMNSIS. ■

Attention Cartoonists! -

Help! If you are a budding cartoonist in search of a spot for your work, we may have an answer to your unpublished problems. We don't have much cash to spare but we do promise to treat your cartoons with tender, loving care; to pay you \$10.00 for any piece we publish; and, to return the ones we can't. Send any cartoons that might relate to our paper to:

New Breed
#301 - 2505 Eleventh Avenue
Regina, Saskatchewan. S4P 0K6
Phone: 525-9501

ANSWERS TO QUESTIONS:

1. The Metis
2. Red River Jig
3. England, France & Scotland
4. Gabriel Dumont

ΔΓΛΔ.Ω

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Tim Low, AMNSIS
 1170 - 8th AVENUE,
 Regina, Sask.
 SHR 1C9

Phone: 1-800-667-5625
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Ask the Office of Native Employment



ARE YOU INTERESTED IN EMPLOYMENT IN THE FEDERAL GOVERNMENT OF CANADA?

The Federal Government has implemented a policy, "To increase the participation of Native people working at all levels of the Federal Public Service of Canada", and this policy could involve you!

Do you have high school education and a working experience in any of the following positions?

ADMINISTRATION AND FOREIGN SERVICE

- Hospital Administration
- Property Management
- Manpower Counsellor
- Community Development
- Alcohol and Drug Abuse
- Band Management
- Child Care
- Corrections Officers
- Commerce/Finance Officers

SCIENTIFIC AND PROFESSIONAL

- Educational Services
- Engineering and Land Survey
- Archeology and Anthropology
- Social Work
- Economics

TECHNICAL

- Drafting
- Public Health
- Real Estate
- Game and Park Warden

Please call or write to find out more about these positions with the Federal Government of Canada.

WILF BLONDEAU, REGIONAL CO-ORDINATOR
 OFFICE OF NATIVE EMPLOYMENT
 PUBLIC SERVICE COMMISSION OF CANADA
 603, 101 - 22nd STREET EAST
 SASKATOON, SASKATCHEWAN S7K 0E1
 PHONE: (306) 665-5095



Native Development Foundation of Saskatchewan (NDFS)

What is it?

by Susan James

BACKGROUND

The Executive of AMNSIS, on the 18th of March 1981, presented to the Honourable Allen E. Blakeney, Premier of the Province of Saskatchewan, and his Cabinet colleagues a proposal for the establishment of NDFS.

WHAT IS NDFS?

The proposal is that NDFS be a foundation created by a Special Act of the Legislature of the Province of Saskatchewan as a non-profit organization which, together with its operating subsidiaries, will plan, finance and facilitate economic development for Native people in the Province of Saskatchewan.

WHERE DOES NDFS GET MONEY?

The proposal requests an initial capital funding of \$15 million plus \$425,000 for initial operating expenses from the Government of Saskatchewan. It is the plan to seek expansion funding from the Federal Government and the private business sector. Because NDFS is a non-profit organization, private business may deduct money given from their taxable income.

EXACTLY WHAT SERVICES WILL NDFS PROVIDE?

NDFS and its operating subsidiaries will provide:

- (i) loan financing;
- (ii) venture capital financing (equity); and
- (iii) human and community resource development.

HOW WILL NDFS BE ORGANIZED?

(PLATE 1 see chart)

NDFS will be organized as a non-profit organization under a Special Act of the Legislature of the Province of Saskatchewan and will have one direct subsidiary, NEDCO, the Native Economic Development Corporation. In turn, NEDCO will have three subsidiaries, one to carry out each service. They are:

- (i) Native Loan Corporation (NLC);
- (ii) Native Venture Capital Corporation (NVCC); and
- (iii) Native Human Resources Development Corporation (NHRD).

WHY ARE THERE SO MANY COMPANIES?

Although all of the functions are interrelated, they must be kept separate to enable management to maintain operating control and to establish a good check-and-balance system and not let the separate functions get confused or abused.

HOW DOES ALL THIS RELATE TO AMNSIS, THE AREAS AND THE INDIVIDUAL COMMUNITIES?

(PLATE 11 see chart)

In effect, the total organization has a co-ordinating function to ensure all possible sources of funds are accessed to provide financing to carry forward projects that

have been identified at the level of the locals, the communities, the areas and by AMNSIS. The planning arm of AMNSIS will interact constantly with the operating arms of NDFS.

WHO THEN SETS THE POLICY FOR NDFS?

(PLATE 111 see chart)

The Board of Directors of NDFS are responsible for formulating the priorities and policies of NDFS. The Board will take into account the economic development needs of the Native people as identified by the planning arm of AMNSIS and the area and local executives.

HOW ARE THE BOARD OF DIRECTORS OF NDFS AND THE SUBSIDIARIES APPOINTED?

(PLATE IV see chart)

The Board of Directors of NDFS will total 15 persons in all; eleven (11) members will come from the areas and four (4) members will be appointed by AMNSIS. The eleven (11) Board Members from the areas will be appointed by the area executive, one from each area.

The Board of Directors of NEDCO will be made up of ten (10) people, all appointed by the Board of NDFS. Five (5) will be directly from the Board of NDFS and five (5) will be appointed from the community at large on the basis of business experience and geographical representation.

The small Boards of Directors of the operating subsidiaries of NEDCO shall include the President of NEDCO plus three (3) additional people appointed by the Board Members of NEDCO from among its members or the community at large on the basis of applicable experience and interest.

IF NDFS IS SET UP, WILL NATIVE PEOPLE LOSE FUNDING ALREADY IN PLACE?

No. Individual Native people, communities, companies and so on will still be able to access all existing funding sources either directly, as now, or through NDFS.

NEDCO and its operating subsidiaries will be able to access financial assistance for its clients from existing programs which are specifically directed and are part of either federal or provincial programs. This is a co-ordinating function to ensure the clients get the best possible financial package. In the future, this role may be expanded so that NEDCO and its subsidiaries actually become the formal delivery agent for such federal and provincial programs.

WHO IS GOING TO MANAGE ALL THIS?

In the beginning the management must be adequately experienced so as to establish *instant credibility* in the eyes of the federal and provincial governments and the private business sector. This will probably mean that several non-natives will be hired on a contractual basis for

a few years, but the contract employees will be told in advance that we aim to have Native management at all levels as the proper levels of experienced people become available.

IS HAVING NDFS GOING TO AFFECT THE NATIVE PEOPLE'S BUSINESS WITH OTHER COMMERCIAL FINANCIAL INSTITUTIONS?

It will improve it! NEDCO and its subsidiaries will cooperate with those institutions such as banks and credit unions, not compete with them. Whenever possible, a portion of the approved financial assistance will come from those institutions either on the basis of direct participation in the lending process or by NEDCO and its subsidiaries guaranteeing loans from banks and credit unions.

IS NDFS ONLY SERVING BUSINESS DEALS?

No. Although the lending and venture capital services are geared toward business, the human resource development group will provide other services. The overall purpose of NHRDC is to encourage individual and community development by

- (i) identifying opportunities for individuals and communities;
- (ii) assisting individuals and communities in getting access to personnel training and financial assistance from existing government programs; and
- (iii) acquiring people on contract to run specific businesses or community programs and co-ordinating the training of employees for actual identified programs on a community level.

Continued on Page 43

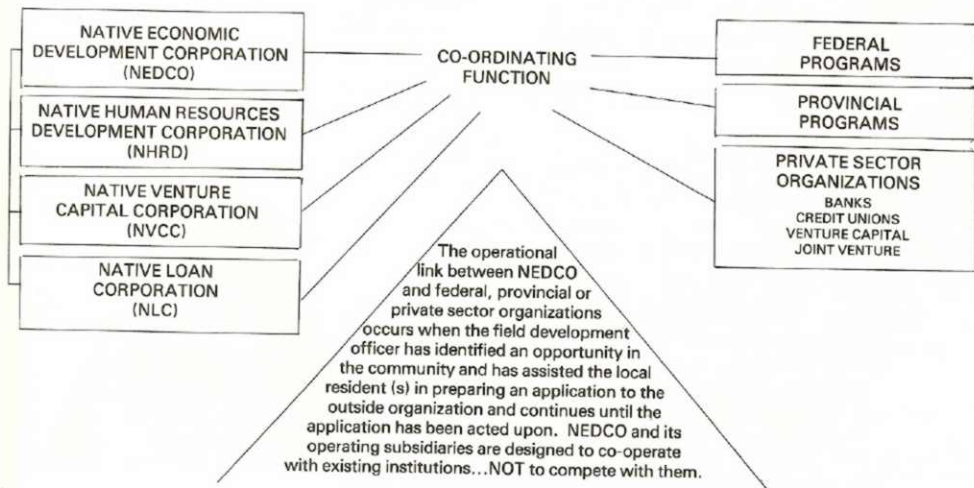
PLATE I

FOUNDATION CONCEPT: ORGANIZATIONAL OVERVIEW



PLATE II

NATIVE ECONOMIC DEVELOPMENT CORPORATION (NEDCO) CO-ORDINATING FUNCTION



SCHOLARSHIP PROGRAM EXCLUSIVELY FOR NORTHERN RESIDENTS

Applications are now being accepted



Chris Nagy and Kathy Ryhorchuk, two of the company's 1980 scholarship winners.

Amok/Cluff Mining, a Saskatchewan resource developer, is pleased again to offer their scholarship program exclusively for qualifying residents of northern Saskatchewan. Two university scholarships, each worth \$4,500 annually, and six institute scholarships, each valued at \$3,500 annually, will be awarded students enrolled in the 81/82 academic year.

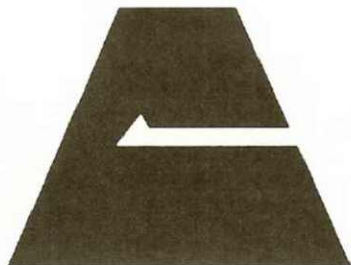
Candidates must qualify as a 'northern resident' and be applying for a course which in the opinion of the selection committee will be of benefit to northern Saskatchewan. A 'northern resident' means a person who has lived 15 years or half their age in the Northern Administration District.

Selection of the scholarship recipients will be made by the Amok/Cluff Mining Scholarship Committee from among candidates applying or proposed to it. Applications, accompanied by official transcripts, must be in by June 15.

More information about the Amok scholarship program is available by contacting Amok/Cluff Mining at the address below.

**Human Resources Superintendent
Amok/Cluff Mining
P.O. Box 9204
Saskatoon, Saskatchewan
S7K 3X5**

AMOK/CLUFF mining



WHEN WILL NDFS BEGIN TO OPERATE?

The final form of the complete project will be put before the Annual Assembly for review on July 30th. We cannot control how long it will be after that, that the Legislature of the Province of Saskatchewan will pass our Special Act, but hopefully that will be done in the 1981 Fall Session. Assuming this is done then, it will take from six (6) to nine (9) months to staff it up and open for business. If all things go well, we could expect NDFS to be in full operation by June 1, 1982.

IS THE FUNDING FOR NDFS TO BE ALLOCATED EQUALLY AMONG THE AREAS?

No. The basic criterion is not geographic distribution but project potential. Overall, the Native people will only benefit if projects succeed and make money. Since the original capital is relatively small in respect to the present need, great care must be taken at first to finance *only* those projects which are most likely to be commercially successful to prove that NDFS is responsible. As the funds in NDFS grow, geographic distribution will play a larger part in project selection. ■

PLATE III

NATIVE DEVELOPMENT FOUNDATION OF SASKATCHEWAN (NDFS)

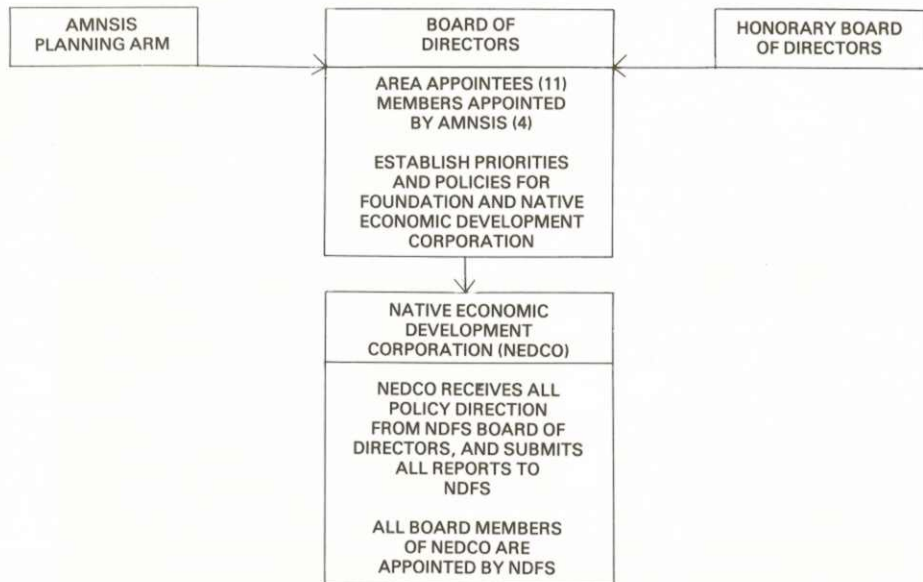
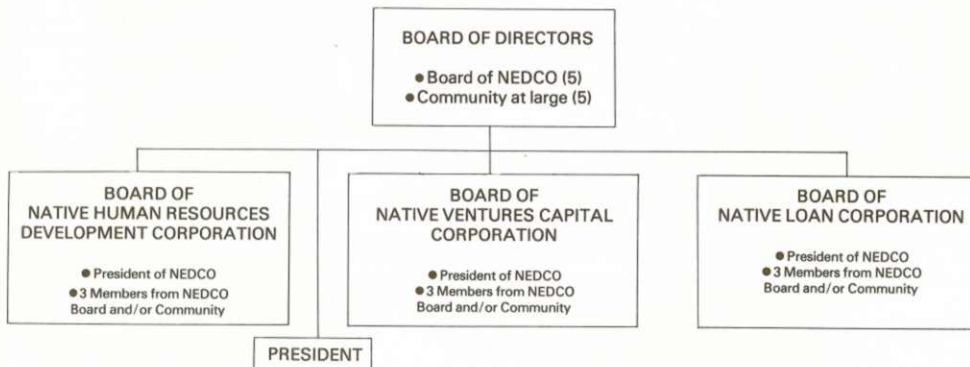


PLATE IV

NATIVE ECONOMIC DEVELOPMENT CORPORATION (NEDCO) BOARD STRUCTURE



“Voice of Saskatchewan’s Metis and Non Status Indians”

