

# NEW BREED

December 1981

Volume 12, No. 12 \$1.50

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

Affirmative Action  
Economic Development  
**Kewetin Achimowina:**  
Omamawi-Atoskeuin  
Northern Hi Lites  
Christmas Messages  
Christmas Story  
Cabinet Meeting



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# Letters

## LIKES READING NEW BREED

Dear New Breed:

Enclosed please find the cheque for a three year subscription to *New Breed*. Thank you for the first copy. I wonder if you also cover news on out of province Metis and Indians. I look forward to reading more of the journals.

Angelika M. Mosser  
Calgary, Alberta

(See: *News From Outside the Province*)

## KEEP UP GOOD WORK

Dear New Breed:

Keep up the good work. It has been getting to be a more sophisticated magazine each time.

Maria Fischer  
Yorkton, Sask.

## MAGAZINE IMPROVING

Dear New Breed:

Your magazine is improving all the time. I think your articles show less prejudice against the non Metis, who after all have had no more choice about their genetics than the Metis.

We're all Canadians together and should be together in solving the problems inherited from our forebears, even though I admit there were some rotten injustices imposed, and it takes a lot of time to change.

Best wishes for your continued success.

Elain Olson  
Porcupine Plain, Sask.

## THE NATIVE PEOPLE OF CANADA SHOULD FORM OWN CORPORATION

Dear New Breed:

The Indians, halfbreed, etc., are the only true Canadians. Some, as the

Dene have, received their lands without any kind of interference a long time before the birth of Christ. According to the Loi des gres, they are the only people with absolute rights to their lands, including the mineral rights. There is no argument from any fancy poets. They say in our area, "If you can't fight them, join them," they being the big multinational cartels. So if you are going to forget from your heritage, you have to do as they did - organize.

### The Native People of Canada Corporation Ltd.

You would be surprised at the amount of total assets Native people of Canada would have, beyond any dreams.

Here is a list of how to do a survey of those possible ways:

#### The Natives of Canada Corporation Limited: (Assets)

1. The total value of all lands under the control of the Native people, including the total value of land, forest, minerals, the total value of land accepted as theirs (reserves, etc.).
2. The rights already granted to them.
3. The skill and know how of the Native people themselves, etc.

The total value is far more that what is needed to form a Corporation. Many corporations are ready to deal with you on a 50-50 basis:

- 50% to the Native people in net revenues,
  - 50% to the corporations with all expense contained in a contract with you.
- Think it over.

When the Bolshevik Revolution was admitted a success, Imperial Oil and Shell Oil offered the Bolshevik a 50% share of the oil they had there.

Jean Chancellet  
Joussard, Alberta

## MORE RED TAPE

Dear New Breed:

Re: your Red Tape Terminology/ (New Breed November, 1981). You missed one of my favorites when you list:

Reliable Source: the guy you just met.  
Informed Source: the guy who told the guy you just met.

But you omitted:  
Unimpeachable Source: the guy who started the rumor in the first place.

As a non-native, I enjoy your publication. It does credit to the cause.

Jack De  
Regina, Sask.

## ONE SKY RESOURCE CENTRE

Dear Editor:

One Sky is a unique resource centre providing the latest in information on international affairs and many important Canadian issues. Dedicated to assisting those struggling to change the world, One Sky offers clipping archives, films, slide-tapes, audio-visual equipment, original research, classes and many other forms of development education.

"Citizen-educator" kits are also available at One Sky: multinationals and Saskatchewan, a three-ring binder of study and action resources. A "Native Issues Kit" is presently being printed. The situation of Indigenous peoples is deteriorating the world over. Increasingly, short references are made to their struggles as "development" forces them off their land and away from their traditional way of life. As a result, we have experienced growing requests for information, analysis and resource people to speak on Indigenous peoples and their struggles. This is a broad and growing concern and there is no comprehensive resource available. As we have experienced this lack of a resource, we have also shared the



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Voice of Saskatchewan's Metis & Non-Status Indians



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**Front Cover Photo:**  
Saskatchewan Archives  
St. Anthony, the first school at Batoche,  
one of the Metis communities featured  
in our 1982 Pictorial Calendar

Our November cover was of La Loche,  
another community to be found in our  
1982 Pictorial Calendar

### Please Note:

We have just finished going through our  
computer mailing list. Some mistakes  
may have been made in this list, so if you  
find that you are not receiving your copy  
of New Breed regularly please let us  
know. We apologize for any inconveniences  
this may cause.

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### Acknowledgments & Credits

Michael Rivard, Michael Valpy, Kevin  
Dawish, Brenda Beatty, Gedrick Black,  
J.E. St. Denis

**ATTENTION WRITERS:** Articles submitted to New Breed and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (18 pt., 12 picas). 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.

New Breed is published twice yearly by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). Views expressed are not necessarily those of the Association, however free expression of opinion is invited.



# NEW BREED

## YOUR MESSAGE IN OUR MAGAZINE

### RATES:

Full page.....	\$150.00
Hall page.....	\$200.00
1/4 page.....	\$100.00
Agate line.....	\$1.00

Column width.....	13 picas
Column depth.....	60 picas
or.....	140 agates
image area.....	7"x10"

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## Achimowins by Joan Beatty

This month's issue of *New Breed* was originally intended to be light with lots of Christmas things but unfortunately it became impossible to do that. We still have the constitutional revision to think about. We have also just finished with the "Working Together" conference here in Regina.

The trial of Gil Johnson, Manpower Director General of Saskatchewan, started the other day. As I sat there and listened to the testimonies, I couldn't believe it was really happening; that people were actually getting charged for getting people accommodations who were living in tents in the winter. Like one witness said, it's a criminal offence for Native people to have proper accommodations at a job site while governments and companies spend thousands of dollars to ensure their people live comfortably while working. I think it's really pathetic that Native groups and civil servants (who case) have to try and "lit and maneuver" around programs in order to make them effective and in the process get charged for it.

The Working Together conference just finished, where around 2,000 Native and non-native people got together for three days. It was really nice to see so many friends come in for the meeting. Whether they got anything out of it is another question. Some expressed disappointment, others were pleased. I think it just depended on the number of people at each workshop and who they were. One of the biggest criticisms I heard was that the workshops were too scattered and people didn't have the opportunity to get to as many of them as they wanted. You also didn't have the opportunity to meet and talk to people from other sectors other than the one you were in.

In this issue, we have some traditional Christmas recipes which we hope you will try out and enjoy. We also have a story about Christmas out on the tundra. When I was reading over that, it brought a lot of memories of how I used to spend Christmas when I was still at home. We used to leave our home in the fall to go to the tundra. We would go by canoe. We would spend all fall and part of the winter trapping and preparing the fur to bring back just before Christmas. Then Dad would radio in for an airplane to come and pick us up. We would get home, sell the fur, buy new clothes and Christmas presents and good food to eat. Early Christmas morning, we would open our presents and we still do that, and start cooking our Christmas dinner. We would have our meal in the afternoon and to this day, we never fail to have someone stop over during our dinner and join us. People would also drop in throughout the day to shake your hand and wish you a Merry Christmas. I always thought that was one of the nicest customs our people had. Although that is still done to some extent, people who do come over are usually drinking which I think is kind of sad. Anyway, towards evening, everyone would go to church where bags of candy and peanuts were given out to the children. The thing I remember the most is the stress our parents used to place on the seal mearring of Christmas and that's still done in our home. Anyway, regardless of what you believe or do at Christmas, we at *New Breed* wish you all the best at Christmas and in the coming year.

# EDITORIAL

## Working Together Conference Meaningless if Root Problem Not Solved

by Joan Beatty

The Onamawi-Atookewin (Working Together) conference held in Regina on November 22-24, 1981, is finally over after months of preparation and it remains to be seen whether it has or will accomplish anything in terms of better living conditions for Native people.

There were mixed reactions from people. One Native person said it was a waste of time for her to attend the meeting because all her group ended up doing was rehashing the problems being faced by Native people. She said she didn't have to come to a meeting to be told that.

A non-native person said she didn't want to be reminded of past wrongs done by her ancestors. Others expressed surprise that there were so many articulate and smart Native people. As one person put it, "we see a few of the Native leaders in the news and then we see the drunks on the street. We didn't realize that there are so many others in between doing so well."

As a Native person who participated in the conference as a speaker and a resource person, it was rather frustrating. Ever since I learned how to speak English, I've been trying to convince non-native people that we're no different from anybody else; that we have feelings and that we want to be treated equally with everyone else. The only difference is we're at the bottom of the social and economic New Breed



ladder. However, there are many of us who are working hard to try and correct that situation.

The primary objective of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) participating in the conference was to get across to the general public, to the private and government sectors, the issues facing Metis and Non-Status Indian people. The main concern of the organization, as expressed in most workshops, was the inclusion of Na-

tive people and aboriginal rights in the proposed constitution. The other objective was to explain the concrete planning that has gone into the development of an overall economic strategy for Metis and Non-Status Indian people; that AMNSIS and its membership want the opportunity to develop and run their own economic development ventures, that they want to be self-sufficient.

Planners of the conference said the purpose of the \$300,000 meeting was to develop better understanding between Native and non-native people and to change attitudes. This remains to be seen. There were a number of resolutions presented to the general assembly on the last day of the conference but this has been going on for years with seemingly little response from government. But since these resolutions were endorsed both by Native and non-native people, maybe they will carry a little bit more weight.

But as Jim Sinclair, President of AMNSIS, said in his opening remarks at the conference, if people are really sincere about correcting the wrongs that have been done to Native people in the past 100 years, this is the opportune time to do it. They can do this by showing their support of Native people and their rights in the proposed new Canadian constitution. If the root of the problem is not solved, conferences such as this will remain meaningless. □

# Northern Hi Lites



by Vi Sanderson

This is the first edition of Northern Hi Lites, which is going to be done on a monthly basis. If there are any special events, poems, or topics of interest you would like published, please feel free to contact me at 525-9501 in Regina, or write to me at New Breed, Suite 210-2505-11th Avenue, Regina, S4P 0K6, or at 1061-3rd Street East, Prince Albert.

**La Loche** - AMNSIS local elections were held recently in La Loche. The new president is Frank Peters, vice-president is Charlie Maise, secretary-treasurer is Alphonse Jarvier. The newly elected members spoke on solidarity among Native people and a commitment to organize and work for the betterment of their people.

**Ile-a-la-Crosse** - Local Community Authority (LCA) held elections on November 4, 1981. There were 7 candidates, all Metis people of that community. Newly elected council members are: Raymond Daigneault (Mr. Batoche) and Jonas Daigneault.

**Jans Bay** - Northern Municipal Council (NMC) elections for Area III were held October 7, 1981. Mike Blackman of Jans Bay is the new NMC Councilor, effective January, 1982. The incumbent is Richard La Fleur of Sled Lake, Saskatchewan.

**Cumberland House** - Winston McKay was elected mayor to a three year term at the recent Local Community Authority (LCA) elections held at Cumberland House. The past chairman is Steve Kadachuk. Newly elected councilors include: Pierre Dorion, Leon McAuley and Don Fiddler.

**La Ronge** - Jerry Morin recently got in to the La Ronge town council by acclamation. Past councilor is Eugene David. Elections were held November 18, 1981. (Keep up the good work Jerry.)

Well Christmas is almost here again. For some people, it means "Going Back Home" and spending time with family, special friends and remembering past events. I remember when I was a small child, spending Christmas on the trapline up north with my parents. All our gifts were hand made. I received a beautiful doll that year which my mother had made with one of her skins, which I immediately recognized. When I questioned her about it, she told me Santa had run out of materials and he had to borrow her skirt. He was in such a rush because he had many other children to visit.

Christmas dinner was also a very special event. It was the time to bring out special foods like home canned blueberries, raspberries, cranberries, roasted duck, moose meat and other delicious foods. Later we would all go sliding, skating and visiting friends. I hope this Christmas Season will be as enjoyable and memorable for you.

# OPINION

by Kevin Daniels

## DANIELS UPSET AT NON-NATIVE PARTICIPATION DURING THE ABORIGINAL RIGHTS SESSIONS AT "WORKING TOGETHER" CONFERENCE

On November 23-25, 1981, hundreds of people from the business, private sector, all levels of government, religious and church groups, and Native organizations, all came to a recent conference in Regina with one goal in mind, "Working Together". By the looks on peoples faces, it should have been called "Sleeping Together Conference". Why, you ask? Not one white person attended the Aboriginal Rights and Land Issues workshop, which was probably the most important workshop of them all for the non-native person to be educated on.

I am deeply concerned about this issue now that the federal government has given us, in the new constitution, "existing rights for Metis and Non-Status Indian people, the existing right to apply for welfare, the existing right to apply for unemployment, the existing right to pass out in the bars, the existing right to go to jail and prison, etc."

During the Riel War of 1885, the Metis Nation did not sign a treaty or a formal surrender. Instead, the government hung our leader to set an example for the rest of us. Almost 100 years later, the Metis Nation is still at war, not violently but politically. They are still fighting for our rights to the land, our rights to hunt, fish and trap, the right to have a home. Like our leaders have said before, "I would rather die on my feet than live on my knees".

Through writing this article I have growing militancy in my heart. I have helped attempt to burn the Canadian

flag. My heart told me to rip it with anger. During a recent demonstration in Regina, I heard the drum beat, the beat of our Mother Earth's heart that was weeping. My heart was weeping also; together we cried.

In conclusion I have this to say to the non-native community who don't support our struggle:

*"I have no fear of the White man's materialistic powers; and his brutality cannot harm me. It will only separate him from his spirit and it will bring me closer to mine. The love for my people and the land is my strength."*

*Dino & Gary Butler  
Political Prisoners*

A Warrior,  
Kevin Daniels.



The following article appeared in the Toronto Globe and Mail on Wednesday, November 11, 1981. The article gives a good outline of how Native people have been dealt with throughout the constitutional process.

Since the article was written, events have changed once more. Like Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) said, "Native people were bargained in and bargained out". They have once more been included in the constitutional package to date. But AMNSIS is still not satisfied saying the government didn't go far enough. "It's a step forward but it still not enough. The only thing they have changed is by adding the word 'existing' to the aboriginal rights clause. It still does not give us a mechanism to have our rights settled through a political process," Sinclair said. He also said the word "existing" creates problems for the Metis and Non-Status people since they have already been told by Chretien they have no rights. On April 24, 1981, Jean Chretien, Minister of Justice, sent a letter to all Metis organizations in Canada stating they had no basis for aboriginal rights and land claims. AMNSIS had also lobbied to have the Metis and Non-Status Indians included as constitutional Indians, in Section 91(24) of the BNA Act, 1867.

According to Bob Miles, Legal Counsel for AMNSIS, one of the strongest positions put forward on behalf of Native people was Premier Allan Blakeney of Saskatchewan. In his letter to the organization, dated November 17, 1981, he said he would have no objection to having Section 91(24) include Metis and other Native people.

As New Breed goes into print, AMNSIS is preparing to meet with its Board of Directors to decide which direction they will go next. Sinclair says it will mean a lot of hard work for the Native people in the coming year. "Who ever has done their homework the best in terms of aboriginal rights will likely be the one to get the most out of the agreement," he said.

New Breed

## The Sellout of Canadian Native Rights

by Michael Valpy

Ottawa - "I say it quite openly, Mr. Chairman, it is a difficult role very often to convey to other Canadians that if justice is to be done in the country, it must...be done first to Canada's aboriginal people." - Jake Epp, chief Conservative constitutional critic.

Let me take you back to Friday, January 30 - to the cut-glass chandeliers, the television lights, the stuffed chairs, the mirrors, the rich, red and gold wallpaper of Room 200 of Parliament's West Block.

It was a historic moment. It was the kind of moment when politicians impure their rhetoric to the gag level.

Self-congratulations oozed throughout the room. New Democrats, Liberals and Conservatives bid against each other to praise themselves for what they had just done.

Liberal Senator Jack Austin's voice choked with tears.

He called it an "incredible accomplishment of Canada...I think it proves just how strong, how practical, how pragmatic, but particularly how just and equitable Canadians can be and are."

Jake Epp said the words quoted above.

Justice Minister Jean Chretien turned grandly to the national leaders of the Indian, Inuit and Metis associations. He gestured to the table around which he and the members of the Senate-Commons Committee on the Constitution were sitting.

He said: "May I invite the three leaders to come and sit right here, to join me."

And when they did - Del Rikley of the National Indian Brotherhood, Eric Tangana of the Inuit Tapirisat, Harry Daniels of the Native Council of Canada - Mr. Chretien laughed and said: "Now they are my advisors!"

The occasion?

The federal government with the support of the two opposition parties, had agreed that something called ab-



original rights should be "recognized and affirmed" in the Constitution of Canada.

To Peter Itinuar, the Inuit NDP MP from the Northwest Territories, Mr. Chretien gave the honour of introducing in English the amendment to the government's constitutional resolution that would allow for the aboriginal rights section.

To former Indian and Northern Affairs Minister Warren Allmand, a tireless champion of Native rights, Mr. Chretien gave the honour of introducing the amendment in French.

As for Mr. Chretien himself, again and again he said that night how pleased he was, what a satisfaction it was to him, how important the event was.

Nine months and four days later, Prime Minister Pierre Trudeau struck a backroom deal with the nine anglophone provincial premiers.

He agreed (among other things) to drop the aboriginal rights section; they agreed to take what was left of his charter of rights and freedoms.

No one on the federal side bothered to seek the advice or consent of Mr. Chretien's "advisors" - the leaders of the aboriginal groups.

As the Premiers and Prime Minister spoke on Thursday - with much self praise for their new historic accomplishment - only Saskatchewan's Allan Blakeney mentioned what had been done to the Native peoples.

Later on Thursday, when the leaders of the three federal parties made statements in the House of Commons, none mentioned the deletion of aboriginal rights.

Only two MP's out of 282 - NDP justice critic Svend Robinson (Burnaby) and the Liberals' Warren Allmand - have said publicly they cannot support the agreement because of the aboriginal rights deletion.

A lot of words have been spoken about the politics of aboriginal rights and the significance of the section that has been deleted. Here is an attempted explanation of what they mean:





tion 34 - they are talking about aboriginal land claims.

The Native peoples, through Section 34, had won constitutional acknowledgement of the principle that they have some kind of legal claim to the lands they have always occupied.

The federal government, since 1973, has accepted the principle. Most provincial governments have not. If the constitutional resolution had been passed with Section 34 left in, the principle would have been binding on the provinces.

Federal people say Section 34 was taken out at the request of the governments of British Columbia, Alberta and Manitoba. That may be true, but it overlooks the fact that every other government agreed.

Provincial premiers who were interviewed after the constitutional agreement said Section 34 was deleted because the Native peoples themselves objected to it.

That is at best a part truth, but the Native peoples objected to it because it did not go far enough, not because they did not like what was there.

They wanted Section 34 to recognize aboriginal "title" rather than aboriginal "rights". The reason for that is because the courts to date have gone only as far as defining "rights" to mean "usufructuary interest" - that is: "use" - rather than "ownership" of land.

They also wanted to be able to veto any constitutional amendment affecting aboriginal rights - a logical position, given the fact not only of provincial opposition to the principle, but of federal vacillation.

Look at the history:

Federal governments accepted the principle of aboriginal claims in the mid-1870's, during part of the early 1900's and since 1973. Otherwise they have not.

Provincial opposition can best be illustrated by a look at British Columbia. B.C. governments have opposed unwaveringly the concept of aboriginal rights for more than a century.

They have refused to negotiate with Native peoples, they have refused to go into court on the issue. They have argued either that aboriginal rights never existed - that the Indians had no notion of land "ownership" in the European sense - or that, if they did exist, they were extinguished by the colonial administration before British Columbia joined Confederation.

In 1909, B.C. Premier Richard McBride said: "Of course, it would be madness to think of conceding to Indians' demands. It is too late to discuss the equity of dispossessing the Red Man in North America."



(That statement bears similarities to one made by Prime Minister Trudeau in 1969. He said: "Our answer is no. We can't recognize aboriginal rights because no society can be built on historical might-have-beens.")

In 1927, the federal government even amended the Indian Act to make it an offence to raise or provide money for any Indian band to pursue a land claim. The penalty was a maximum fine of \$2000 or two months' imprisonment.

What changed this was the Supreme Court of Canada's decision in the Nishga case

The Nishga Indians of northwestern British Columbia - represented by a Vancouver lawyer named Thomas Berger - succeeded in getting before the Supreme Court in 1971 to ask for a judicial declaration that they had aboriginal title to their lands. They lost technically but won a victory in principle.

Six of the seven judges acknowledged the existence of the concept of aboriginal rights - in other words, the Native people could have a claim to their historic lands similar to the European notion of ownership. Three of the six said the Nishga claim still existed. Three said it had been extinguished at Confederation. The seventh judge gave no opinion.

On the basis of that court decision, the federal government agreed to negotiate land claims. Constitutional recognition of the court's decision and the federal government's agreement was one more evolutionary step.

That step has now been un-taken.

The lawyer who represented the Nishga is now Mr. Justice Thomas Berger of the B.C. Supreme Court and author of the Berger Report, pretty much a charter of rights for Native peoples in the north. He was in Ottawa this week on a promotion tour for his new book, *Fragile Freedoms: Human Rights and Dissent in Canada*.

Its last chapter praised the federal government for putting aboriginal rights in its constitution proposal and it predicted that, at last, provincial governments might be brought to the negotiating table on land claims.

Mr. Justice Berger reflected with a wry grin how prophetic the title of his book turned out to be, *Fragile Freedoms*.

"You know," he said, "as important as the strict legal meaning of that section is the symbolic meaning that it had - and the symbolic meaning of its repudiation."

*from The Globe and Mail  
Wednesday, November 11, 1981*



*Seasonal Greetings*



Dear Members:

History indicates that our people have always had strong religious convictions. In the early years this religious fervor showed itself in a strong attachment to the established church. In more recent times that religious fervor has shown itself as a strong expression of the ideals and causes which have always been important to our people. The devotion to human rights, to our National rights, and to justice for our people, have taken on added meaning during the past year. At times it has seemed that everyone who exercised power in our society was against us. The possibility of some meaningful recognition of our rights in the near future looks bleak, even today. However, it is important that we maintain our religious devotion to our ideals and causes if we are to have a future.

As we approach the Christmas festival once again, we can take new hope from the message of giving, sharing, renewal and hope, which this festive season brings. The Christmas season, with its break from the hectic pace of the day-to-day business and politics of the organization also provides us with an opportunity to reflect on what has taken place during the past year. There have been bad times such as the harassment by the police and those who direct them, of the leadership of our organization. There has been deliberate slowness of Government in fulfilling promises of providing resources for much needed programs. There has been the deliberate withholding of funds approved for administrative and political activities which have made our work less effective than it might have been.

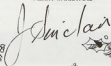
On the other hand, there has been some progress. This shows itself in the further development of Dumont Institute and its programs. We have over 50 Native students in teacher training. Some progress has been made in developing a community education program and in turning over the decision-making in this program to Area Committees, in spite of many problems which have been encountered in making such a major program change. An employment and career development program has been established. I believe that this can be the first step in the development of a comprehensive and integrated Native employment service. We have developed and presented to Government our Economic Development strategy. The response of the Government has been slow and inadequate, but I am confident that we will make some progress in this area. For the first time in ten years we have made significant progress in the development and implementation of a much needed communications program. We should have a comprehensive and effective communications program which is fully operational within the next two years. In the development stage we have a great deal of work to do in training our people to work in this media in funding out what the program needs of our people are.

I could go on and give other examples of problems and of progress. However, this would serve no useful purpose. What we must keep in mind is that we are involved in a struggle for the realization of our rights and for justice for our people. We must also keep in mind that our resources are small when compared to the resources of those who are organized against us.

The upcoming Christmas festival and the two week holiday break can be for us a time of reflection and relaxation. It can also be a time of renewal when we can get a new sense of the task ahead and when we can restore our physical and spiritual energy for the fight ahead. It is also a time when we should reflect on the need for unity, when we should put our differences aside and support each other to ensure that we achieve those common goals and objectives on which we all agree.

Have a good holiday. Share, be of goodwill, be moderate in your celebrations and be prepared to return to the fight after the new year, rested and with renewed conviction.

MERRY CHRISTMAS



J. Sinclair



*Seasonal Greetings*



Dear Members:

The struggle for justice and for realizing the rights of our people is ongoing. Just when we think we have won a battle or made some progress, serious problems arise. Likewise, there are times when it seems that the roof will fall in, that something happens to give me new hope.

I know all of you face the same problems and all of you have to deal with the same frustrations that I have to deal with. The Christmas break, however, gives us a chance to get away from all of this. It gives us a chance to relax, to enjoy ourselves and to get a new lease on the struggles. We can get away from the hectic pace of each day and from the immediate pressures of our jobs, and take a look at what is happening from a distance. Also, for a brief period we can see the struggle of our people, as an observer. This helps, me at least, to get a clearer view of what is happening. It helps me to measure the progress that we are making and where we must continue to place our emphasis.

Our priorities this year have been Constitutional Reform, Aboriginal Rights and Economic Development. These issues are the key ones which must be resolved if we are ever to gain any control over our lives and the events which affect us. These are, therefore, the areas in which we experience the least progress and where the forces which are organized against us, also take their stand. They have political and economic power - we do not. They aren't going to give up any of their power without a struggle. That is only natural, since our people didn't give up their political and economic power in the 1870's and 1880's without a good fight. That doesn't mean that we shouldn't continue to fight for our rights or that our cause is not a just one. Indeed it is the fact that our cause is just and that those who struggle against us are not acting in a spirit of justice, that gives us hope that we can succeed.

We have made some progress in areas which are not immediate priorities but which can help strengthen us for the struggle ahead. Our role in Native education, training and employment has greatly strengthened during the year. This progress has also involved a hard struggle and the struggle is far from over. I know there are problems which frustrate our people and these need to be worked through. It must, however, be realized that important social changes bring with them problems, because not all people are able to adjust to such changes easily. As a result, they try to delay the change, have old ways adopted as part of the new, or they spend of their time complaining about the problems and do not do anything to help solve them.

For the first time in many years we have been successful in overcoming the barriers which have prevented our people from having a Native communications program. We have worked hard all year to put together an organization which meets Federal Government funding criteria and to organize the training programs and other funding we need. We should have the program under way early in the new year. The first year will be devoted to development work and training. I ask for your help and patience in making this program a success.

As we approach the new year, it seems to me that the one thing we are most lacking among ourselves is unity. We seem unwilling to make the efforts necessary to resolve our differences and struggle together in a common cause. After all, our goals and objectives are the same. You have delegated some of us to be your leaders. If we are to be good leaders then we need good followers who will support us. We try to respond to your needs, but the world is complicated and we cannot always fully accomplish what you want or do things the way you want them done. There are certain realities which we have to adjust to. The sooner we face up to these, the sooner we will achieve success in winning more of the battles in the ongoing struggle.

Enjoy your Christmas vacation. Devote yourself to the cause of Unity - for united we have strength - divided we continue to be easy targets for those who exploit us.

MERRY CHRISTMAS!

Wayne McKenzie





I am happy to send greetings to the Editor, staff and readers of "New Breed" Magazine.

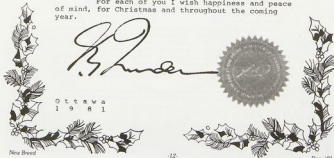
In much of the country, Christmas is ushered in with all the traditional embellishments of sparkling snow, sleigh bells and frost-nipped faces. Other areas welcome in the season with relatively balmy weather; but whatever climate we enjoy, the warmth and excitement of Christmas touches us all.

No other season of the year brings such universal joy and good-fellowship, as families and friends gather around the hearth to celebrate the birth of Christ and the start of a new year.

For each of you I wish happiness and peace of mind, for Christmas and throughout the coming year.



Ottawa  
1 9 8 1





*As we begin a new Christmas season, I am reminded that the meaning of Christmas is one which applies to all cultures. The spirit of brotherhood, our concern for all people, the joy of togetherness—these are what we celebrate.*

*I wish each reader of New Breed Magazine Merry Christmas and a New Year filled with happiness and accomplishment.*

Allan Blakeney  
Premier of Saskatchewan



*At Christmas time we celebrate the birth of Christ who preached peace and Brotherhood of man.*

*In that spirit I extend to the Metis and Non-Status Indians a Merry Christmas and all it stands for, and may the New Year fulfill the fondest of your hopes.*

Stan Korczanski, M.P.  
MacKenzie Constituency

## Christmas Greetings



1981 has been a busy year for everyone involved in the social and economic development of northern Saskatchewan. Soon we must renew our determination for another twelve months.

But the holidays provide an opportunity to set aside our everyday work and concerns. It is a time when we can pause to share the Christmas feelings of Joy and Brotherhood with our families and friends.

Sincere greetings to all.

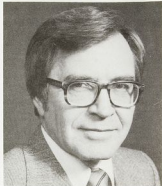
Jerry Hammersmith, Minister  
Department of Northern Saskatchewan





*On behalf of my family and myself, I would like to take this opportunity to wish everyone a Merry Christmas and a Happy New Year.*

Morley Norton  
AMNSIS Area Director  
Western Region IA



*On behalf of the Special Cabinet Committee on Social Policy extend Seasons Greetings and best wishes to the Metis and Non-Status Indian people of our province.*

*I hope that families will be able to get together to celebrate Christmas in their traditional way; and that the New Year will bring new hope and prosperity to Canada's First Citizens.*

Walter E. Swishyk  
Minister of Urban Affairs



New Breed

*The Gabriel Dumont Institute Management Board and the Institute staff would like to extend a Seasons Greeting to the membership of the Institute and to thank the membership for its support and good will in the past year. We hope that all will have a happy and fulfilling New Year.*

Frank Tomkins  
Chairman of the Board

*1981 and the new Constitution has brought to light the real danger of Metis people legally losing all their rights and land claims.*

*The following year, more than ever before, will require the support of all you good people in our struggle for rights and justice.*

*In the words of Louis Riel, "We may lose perhaps but the struggle for which we fought will never die."*

*Thank you all for your past and continuing support and I hope you have a Merry Christmas and a Happier New Year.*

Frank Tomkins  
Provincial Secretary  
AMNSIS





Christmas is the time of year when we pause and step back from the busy routine of our daily lives to look on what has passed and what is to come.

For the South East Area may the past year be a source of an ever increasing pride and strength. May the future be a source of challenge to reach our goals.

I look forward to continuing to work closely with all the Locals in the South East Area in the future.

Lillian and I wish all of you and your loved ones a Merry Christmas and a Happy and fulfilling 1982.

Napoleon LaFontaine  
South East Area Director



As we are all aware, the struggle for Aboriginal Rights is still ongoing. I am prepared to continue in this struggle until such a time as a just settlement is reached. This settlement must be to the satisfaction of all the Native people of this country.

The Christmas Season brings with it a chance to sit back and speculate on the past year, as well as a chance to rejuvenate ourselves in order to go on with the struggle.

May the festive season bring joy and happiness to the AMNSIS membership and may the New Year be one full of rewards for all our struggles.

Merry Christmas and Happy New Year to All.

Jim Durocher  
Treasurer, AMNSIS

### METIS COMMUNITY CALENDAR 1982

*New Breed is in the process of completing the Metis Community Calendar 1982, a unique collation of Metis communities in Saskatchewan. A limited edition is now being printed. Available December 1st, the Metis Community Calendar 1982 is ideal for Christmas giving. Orders will be filled on a first come first served basis. The cost of the calendar is \$ 5.00 which includes tax and postage. Please make cheques and money orders payable to New Breed Calendar and send your order to:*

*New Breed Calendar  
Suite 210-2505-11th Avenue  
Regina, Saskatchewan S4P 0K6*

PLEASE PRINT CLEARLY:

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ADDRESS \_\_\_\_\_

Please find enclosed a cheque or money order in the amount of \$ \_\_\_\_\_ for \_\_\_\_\_ copies of the Metis Community Calendar 1982. Please DO NOT send cash in the mail.

# Affirmative Action and Training in Northern Saskatchewan

by Vi Sanderson

The Department of Northern Saskatchewan (DNS) received its mandate in 1972 to assist in the development of the North and its residents. One of the commitments made by Government was to train and employ Native people during the process.

In 1977, DNS hired a consultant from the Manitoba Institute of Management to assess DNS and other government agencies hiring practices. As a result of its dismissal record of hiring Native people and as a result of a Human Rights investigation DNS and the Public Service Commission [PSC] decided to form a committee called Consulting Committee on Northern Hiring in DNS. There were representatives from various government agencies and Native organizations, including the Association of Metis and Non Status Indians of Saskatchewan [AMNSIS], Native Women, Federation of Saskatchewan Indians [FSI], La Ronge Indian Band, PSC, DNS, Canada Employment and Immigration Commission [CEIC] and Northern Municipal Council [NMC]. After many meetings, the committee came up with the following recommendation, "In keeping with the governments overall objectives in involving northerners in determining the programs and policies affecting them, the long term goal towards which efforts must be directed is the Department of Northern Saskatchewan be staffed at all levels in such a way that it is broadly representative of the population of the Northern Administrative District."

In 1978, DNS did a study which showed 73% of the total population in the Northern Administrative District [NAID] was of Native ancestry. The figures were taken from the Saskatchewan Hospital Service Plan. In December 1978, DNS hired George Ratt of La Ronge to do a study on the total of Native people working in DNS and the PSC. Statistics showed 36% Native people for DNS working in mostly labour positions compared to 64% Non Native people working in the upper bracket of the DNS bureaucracy.

Based on the committees recommendation population statistics, and the DNS work force study, the government realized the rate and level of hiring Native staff had to be increased.

The Saskatchewan Human Rights code was passed in August 1979. Section 47 provides DNS to rectify the situation of doing preferential hiring of Native people.

DNS completed their Affirmative Action Proposal in October 1980. According to the Minister of Northern Saskatchewan, Jerry Hammersmith, "DNS has done its planning and has been ready to go for sometime. However, we have to ensure the Saskatchewan

Government Employees union is in support and that we don't get into a situation where we're working at cross purposes with the union, we believe the union should want to represent all its membership whether they are of Indian ancestry or Non Indian ancestry."

Currently the Public Service Commission [PSC] and the Saskatchewan Government Employees Union [SGEU] are still negotiating, and have not yet reached an agreement. According to Henry Bighthroa, Director of Personnel and Training Branch, DNS, "SGEU is not prepared to go through a joint process in forwarding the proposal to Human Rights," Larry Brown, Chief Executive Officer for SGEU said, "We do support Affirmative Action, what we don't support is the governments approach, where management would have the power to hire a person with no seniority and the person with seniority would not be promoted. We just want a fair hiring and training selection system." When an agreement will be reached is yet unknown.

According to the Association of Metis and Non Status Indians of Saskatchewan [AMNSIS] Official Position on Employment strategy and Economic Development, Programs which would place Natives in particular jobs because of their race and skin colour, are not supported by AMNSIS. In an open letter to Prime Minister Pierre Trudeau, from Jim Sinclair, AMNSIS President [see New Breed February 1981 issue] Sinclair stated that this kind of employment strategy would create friction between employers and employees and actually contribute to racism rather than promoting social and economic development among Native people. "One of the problems with Affirmative Action Programs is that they almost always bring people who lack job qualifications into employment at what are know as entry level positions. In some instances they may be useful, however, we do not intend to spend our limited time and resources promoting what is an aspirin tablet strategy and not a solution to our problems," Sinclair said.

Currently there are a number of in-service training programs in DNS aimed toward people of Native ancestry management, office procedures, administration, Resource Officers Training, Apprenticeship Training in various trades, Heavy Equipment Training, Training on the Job [TOJ] in various branches of the DNS Truck Driver Training, Native Employment Work Study Program [technical training] Native Staff Training Option [university] Provincial Education Leave [post secondary education] and Corrections Workers Training course which will be completed November 19, 1981 in Prince Albert, Saskatchewan. □

# Local Economic Development Strategies and Methods

(Second of a two-part series)

by Michael Rivard

In the previous article we examined how the capacity to do local economic development can be strengthened by linking up outside business, civic, and public sources of information and experience and political influence.

## Four Goals

This article will explore project strategies with these four goals especially in mind: That the projects -

- Be self-sustaining*
- Increase the economic self-sufficiency of Native communities.*
- Increase individual self-esteem and reinforce social and cultural values.*
- Increase opportunities for local employment, business management, local ownership & income.*

## Having Questions

These four goals can be changed to corresponding questions to help us evaluate and control project planning. For example, will the projects -

- Be temporary or dependent on politically vulnerable funding appropriations? (A community economy should not only be tied to public contracts for community services or road maintenance or bush clearing.)*
- Be short term and piecemeal? Or be so large, or complex, or expensive, or done so fast as only able to be managed or owned by outsiders? Or, is wholly dependent upon extractive industries where the exhaustion of resources will mean economic disaster?*
- Have no social or business support systems for individual and community businesses? Or be damaging to families and communities?*
- Really provide employment for local people? Or provide business ownership and management opportunities? Or will these benefits go to exploitive outsiders?*

Having lots of questions and checklists is having tools. When I was a banker active in construction and development lending, it wasn't necessary to have all the answers, but I had to know the crucial questions.

If AMNSIS members can also identify community needs and an initial strategy to get developers resources, then AMNSIS will have an economic as well as a political initiative. There is some optimism that some of the political issues (aboriginal rights, land claims, municipal home rule, and local control of education) will be resolved positively.

If some of these claims come true, it might, just might, be a powerful advantage for AMNSIS to join with the Federation of Saskatchewan Indians to mutually pursue economic resources for rural communities and for agricultural and forestry programs.

Improving local production and preservation of vegetables and specialty crops can have a major benefit to households and rural communities. It is not capital or land intensive or complex, it is labor intensive, improves nutritional health, reduces family food costs and vulnerability to outsider supplied commodities, and can be a source of cash income.

The Amish, Mormons, Hutterites, and Israeli kibbutzim, and other familiar ethnic and religious communities have a long tradition of mutual help and shared ownership based on agricultural production.

One outcome of land claims could be the establishment of Metis farms. Crop and livestock production outputs could be quite significant. These opportunities should be anticipated and with systematic planning and training. Some of the programs and successes by Saskatchewan Indian Agricultural Programs or SIAP may be relevant to Metis and Non-Status Indian communities.

In principle, the methods of identifying, organizing, and implementing economic development projects are similar, whether it's improving a system of vegetable production or development of mega-projects for mineral and energy resource extraction.

## Conventional Development

Conventional practice, however, has government agencies, bankers, and private and Crown corporations "chasing big deals" which are typically capital intensive, technologically complex, energy intensive, and often environmentally destructive. A closer look at conventional economic development or big scale, top down practices will help us understand issues and difficulties with smaller scale projects in poverty communities.

## Capacity

There is a direct connection between the scale of the project and the cost of putting it together, with the capacity of the sponsor to do development.

## Scale

Money is money, but ironically it is more difficult for large institutions to do smaller projects than big ones. To begin with, they have a lot of money to work with and they want to get it out in big chunks.

## Transaction Costs

The difficulties in getting sufficient information to assess the viability of a proposed project typically results in financier's (whether private or government) encouragement of well organized, established professional organizations - folks who've got their act together, know the questions and the answers, and are socially similar, and who are politically well connected. These elitist tendencies discourage less organized and less experienced, less glamorous, smaller prospects in rural areas.

There are two additional reasons for government and institutional avoidance of small deals. Administrative staff are not even trained or prepared to provide relevant local development services. But the main reason is that it hasn't yet been politically necessary to target scaled down development resources. Larger projects, however, often consume hundreds if not thousands, of government staff hours.

Does this mean that Metis and Native people will need their own economists, bankers, agricultural agents, engineers, attorneys, and project managers? Yes and no.

Three strategies can approach the need to get local development resources:

#### a. Big Deals

*In the case of the province promoting large scale projects (for example, mineral and energy exploitation), AMNSIS should bargain not only for direct employment benefits but also for resources to build an economic development cadre, or team, as well as part or full ownership of related investments and businesses.*

#### b. Little Deals

*Another approach is to expand and improve small scale community projects "from the ground up" such as vegetable and grain crop and livestock production, and fishing, ricing, logging, and trapping - to have the achievement and income to build locally owned secondary and service businesses.*

#### c. Middle Deals

*A mixed approach will be to increase local involvement and management of basic community services such as housing, health and social services, education, communication, and streets and roads - either within public agencies or by contract for services. Much of the emphasis will be for increased employment and increased budgets. These budgets are gained by competitive political process and go to communities that are politically well-organized and have effective leadership. This program-related approach is tempting and involves a kind of Devil's Bargain - it may create a lot of local bureaucrats whose skills and attitudes are generally involved in distribution of benefits. The crucial question (rarely asked) is whether these programs increase local self-sufficiency or really increase dependency. This funding is always fragile. Contract preferences for construction and maintenance should be pursued with the goal of gaining business capabilities rather than merely satisfying short-term employment needs.*

#### Summary

A strategy to promote local economic development will take much economic and political effort. If we are mindful of the four goals identified earlier, then outsiders will be more responsible and relevant to community needs. Present politics of economic development favor centralist, elitist, and large scale projects and currently there is little project administrative capability within ministries.

New Breed

The more knowledge and experience that local activists have about project development, the greater the chance of their having durable success. The literature of Third World experience and non-traditional practice could be very helpful.

Finally, AMNSIS locals should gain and maintain the initiative in identifying potential projects. Government and corporate response can be customized to accommodate local needs, strengths, and goals.

As a consultant active in Native and local projects, I am willing to provide additional information. I can be reached at 6490 Excelsior, Minneapolis, MN., 55426. Phone (612) 926-8510. □

#### Key resources for this article are:

*Project Planning and Implementation in Developing Countries: A Bibliography on Development Project Management* by Denis A. Rondinelli and Aspy Palis, 1976, The East-West Centre, Honolulu, Hawaii.

*Organizing Production Cooperatives: A Strategy for Community Economic Development*, William Alvarado-Greenwood, Stephen Haberfeld, and Lloyd C. Lee, 1978, National Economic Development and Law Centre, 2150 Shattuck Ave., Berkeley, California, 94704.

*The Politics of the Solar Age: Alternatives to Economics*, Hazel Henderson, 1981, Anchor Press.

#### Project Development Steps\*

1. Project Identification  
Conduct local needs analysis, identify local administrative capabilities, set preliminary objectives and justifications, and estimate initial costs, estimate resource commitments, and local political and administrative support.
2. Project Preparation  
Conduct marketing, operational, site, and engineering and management feasibility studies, prepare financing plan, obtain initial review.
3. Project Design  
Determine detailed requirements, prepare staff needs and training requirements, and schedules.
4. Project Approval  
Evaluate the proposal in market, technical, organizational, financial and community terms; negotiate initial commitments.
5. Project Selection  
Obtain formal approvals, select project liaison team.
6. Project Organization  
Recruit project management staff, conduct local training, establish procedures and systems, request bids, tender contracts.
7. Project Implementation  
Activate plan of operation, procure resources, use materials and inputs; refine project operations, coordinate construction.
8. Project Completion and Turnover  
Plan for transition for full scale operations, close out contracts.
9. Project Evaluation  
Obtain feedback from output users or customers, identify related opportunities.

\*From Rondinelli and Palis

## Profiles



### Desjarlais M & M Foods

"This is the original co-op store building and we're getting a bit crowded," Ovide Desjarlais, owner of the M & M Foods Ltd. in Ile-a-la-Croise said. When the co-op store went out of business in 1966, the building sat empty for a few years, until Ovide purchased it for his store. He applied to Special ARDA for a loan and



### Armand Murray Northwest Area Director

The newest board member of the Association of Metis and Non-Status Indians of Saskatchewan is Armand Murray of La Loche. He was re-elected on October 3, 1981 after some discrepancies occurred in the August 1, 1981 elections.

"I believe we can't get anything done unless we work together. The white people for example have solidarity. We

grant, "I was lucky. I was living in La Ronge and the Department of Northern Saskatchewan was there, so I just kept up the pressure," he smiled.

The loan came through the first week in November, 1977. On December 7th, Ovide and his wife Irene officially opened for business, they have been in operation since. The Desjarlais' are planning on expanding their store because of increased sales and lack of storage space. They provide services to the community and surrounding area, including various mining companies.

Ovide and Irene are also representatives of King Size Photo Service. Ovide himself is an excellent photographer, mounting and selling his own wall pictures.

Ovide recently attended a gift show in Calgary and has sold all the merchandise he bought. "By dealing directly with the manufacturers, you save money in the long run," he said. Each year he attends grocery shows held in Saskatoon. Cod Transport brings in supplies from Saskatoon every Thursday. "I would say this is a very successful business," he said. The Desjarlais family all assist in the operation of the store.

are a gold mine for the white people. We as Native people must also have solidarity and be able to control our own lives," Armand said.

Armand quit school 25 years ago and went trapping with his father. In those days there were plenty of fish and animals for the trappers. "Now there's nothing left for the trappers or fishermen. A man can't even get a decent job now," he said. Armand first became involved with AMNISIS in 1968 by doing basic organizing. In 1978 he worked as a Native Alcohol Council (NAC) fieldworker. In 1979-80, he worked as an Aboriginal Rights fieldworker. Prior to his recent election he worked as a post cutter.

"In my spare time I like to read." That's why I'd like to see better education and training in the north for the young people," he said.

Armand moved from Ile-a-la-Croise to La Loche in 1964 when he married Rosaria. They have six children ages three to seventeen years. "My children are all at home. The older ones are still in school," he smiled.

"Maybe we lost everything else, accept each other. We still care about each other as Native people, we still have our traditional values, like getting together, visiting and talking in our own language," he said.



**Doug LaFontaine**

Doug is employed by the local community services program.

"We are a large family and when I was young we were poor, but we are a real close family and we always had real good times. My Christmases have not changed a great deal, except that now everybody is older. We still have a big family gathering every Christmas. I would say our Christmases are better now. I would also like to extend Christmas greetings to all the membership at Riel Local and thank them for the support they have given me this past year."



**Doug Sinclair**

Doug is employed by the local community services program and is also the co-ordinator for the Family Crisis Unit.

"We had real good Christmases when I was a kid. We used to have family gatherings when we were living in Punnichy. But since we've moved to the city, we all sort of drifted apart, but I still keep in touch with my family and visit them during the Christmas holidays. I would also like to take this opportunity and thank all the Riel Local membership for the support they gave me this past year. Have a good Christmas everyone."

*A Touch  
of Nostalgia*

*STARTER  
Program:*



**Vonnie Desjarlais**

"My family traditions haven't changed much. We always go to midnight mass with family and our company. First thing in the morning we go visiting elders and usually have breakfast with them. Today we pool our food together. We still dance and have a good time jiggng. We used to have a glass of wine at Grandma's, we still do and now I'd like to wish Merry Christmas to all the New Breed readers."



**Joyce Toth**

"I'm from Fort Qu'Appelle and I drive in everyday. When I was younger all the family was together they and we used to go visiting. Being together was more important then. Now Christmas is so commercialized. It seemed I used to get a doll for Christmas every year. Christmas was always special, going to church, sliding and sleigh rides. A lot of traditions are lost but our family still tries to be together and I would like to wish my family a very Merry Christmas."



**Monica Goulet**

"I remember Christmases in Cumberland House when I was a little kid. We used to have a cafeteria. Mom used to cook and do all the Christmas baking. We also had a juke box and I listened to a lot of the Beatles' songs. Christmas was a real good time; everyone got together. Last Christmas I wasn't even home. I felt a little depressed but I made the best of it. I think that's the time to be with family."

"Our family is getting so big we now have to draw names. We used to eat a lot of good food. Now we pool our food together. But it's just as good. I remember one Christmas my Dad hand-carved me a totem pole and another time I received a walking doll. I would like to wish Merry Christmas to all my family, especially to Josie and George, Arthur Sr. and Elizabeth."



**David Amyotte**

"I'm originally from Indian Head and I remember when I was young, we were a very poor family, but we had really good times at Christmas. We would occasionally string up popcorn for the Christmas tree. Even through the good times, we still had chores to do like chopping wood and hauling water, etc., and the worst of it was we still had outside toilets. Occasionally we would make quick trips out there."

"I remember getting a big jet plane for Christmas and getting mad at my cat who jumped on it and broke it."

"Now I'm married with three kids and stay home with them a lot. Life is much easier on my kids than it was for me. I hope my children will get along in school and get better education than I did. I would also like to wish Merry Christmas to the people of Riel Crescents, especially my grandfather, Renee Amyotte."



**Joy Amundson**

"I was born in Weyburn but I grew up in Winnipeg and moved back to Regina. Christmas had more emphasis on religion when I was a child. I come from a large family and we never had much money to spend for Christmas. I think it was more fun, we all tried to be good to each other, we'd all laugh at each other's Christmas gifts. I remember Christmas as we always had lots to eat. I remember the good times. Christmas had more spiritual meaning. Now people tend to forget what Christmas really means. There is too much pressure to buy, buy, buy. Yes, Christmas long ago was much better. I would like to extend Christmas greetings to my Mom and Dad."



### Lillian Daniels

"I remember a Christmas where we had to share with another family; we had two gifts each that year. A family came over and we had to give the children one of our gifts. We used to visit people and we'd get company too and we'd feed them when they got to our place. Usually we'd go to a dance. Sometimes they'd start with a pow wow and end up with square dancing."

"There is a big difference in Christmas now and the ones I remember. Now it's more of a family reunion, but they are just as enjoyable."

"I can remember my mother staying up late at night baking and just waiting for Christmas morning. I'd like to extend a Merry Christmas to everyone at SUNTEP."



### Theresa Fayant

"I'm originally from Leebet and I moved to the city in 1980. The most I remember about Christmas when I was a child, was family involvement. Everyone helped out, setting the table, carving the turkey, etc. Everyone showed up the day before Christmas and all the kids had to go to bed early. We would be awakened for late night mass. Then we would all go to church. After church all the adults would have a glass of wine then everyone would go to bed."

"The next day everyone was up early. The kids would be so excited about their gifts. We were not allowed to open them until Dad came downstairs. We'd all yell at him to get downstairs. We still do the same thing. We go to Mom and Dad's house for Christmas. Now I'm glad I can get to sit at the table with the adults and sip on wine. This year we're going to have Christmas at my brother Billy's house. I hope we can keep up our tradition for many years. I would like to wish a very special Merry Christmas to my Mom and Dad."

### Lynn Daniels

"The best gift I ever got for Christmas when I was a child was a watch and it was the only gift I got that year. Christmas in our family is always pretty important. The Christmas I liked best was when my parents didn't drink. When I was younger I'd get caught up in buying the latest toys for my brothers and now I want to give gifts that are meaningful. My brothers like to draw, so I encourage them and buy them drawing materials with Native content. I'd like to wish Merry Christmas to all the Daniels' throughout the province."



## Gabriel Dumont Institute of Native Studies & Applied Research

### CURRICULUM DEVELOPMENT OFFICER

Required to develop resource and curriculum materials for use in Native Studies and Cultural Awareness Programs

#### LOCATION:

Regina

#### QUALIFICATIONS:

This position will be classified as a Curriculum Officer I, II, Or III, dependent upon the qualifications of the successful applicant.

#### MINIMUM QUALIFICATIONS:

##### Curriculum Officer I:

graduation from a school of journalism, or equivalent training and experience; OR

##### Curriculum Officer II:

B. Ed. or equivalent, and a minimum of three years experience in teaching and/or curriculum development; OR

##### Curriculum Officer III:

B. Ed., completion of graduate level work and a minimum of five years in teaching or curriculum development.

The successful candidate will demonstrate good writing ability, and be knowledgeable of the history and culture of the Native Peoples.

#### DUTIES:

Identification of curriculum needs, research, preparation of draft curriculum and preparation of final materials for use in various educational settings.

#### SALARY:

Up to \$26,195, depending on qualifications & experience.

#### CLOSING DATE:

When the position is filled.

#### APPLY:

In writing, including references, to the Director,  
Curriculum Development & Research  
Gabriel Dumont Institute of Native Studies  
& Applied Research  
2505-11th Avenue  
Regina, Saskatchewan  
S4P 0K5

Preference will be given to candidates of Native ancestry.



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men and women

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by Sarah Ballantine

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## Stanley Mission

A *machewepimawin* is the original Cree name for Stanley Mission, meaning 'shooting arrows over the high hill'.

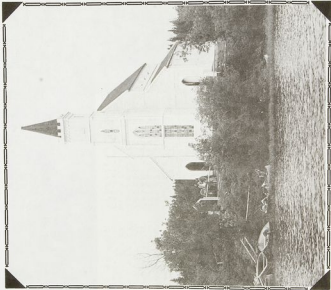
According to the legend, the men would try to shoot their arrows over the highest hill.

The oldest community in northern Saskatchewan, Stanley Mission was established in the 1760s. In 1853, Reverend Robert Hunt arrived at the settlement, naming it Stanley, after a park in Gloucester, England, near his wife's home. During that winter, he made plans to build a church, finally completing it in 1859.

Today, the Holy Trinity Church is not only a landmark in Stanley Mission, but it is also one of the oldest buildings in northern Saskatchewan. In the spring of 1981, it was declared an historic site by Parks Canada and renovations are continuing to restore it to its original structure.

Around the 1920s, Stanley Mission became one of the main arteries for fur traders, who at the time used the Churchill River route.

The population of Stanley Mission today is around 1,200, with a majority of the people belonging to the Lac La Ronge Indian Band. The people continue to depend on trapping and fishing for their main source of income.



# JANUARY

Sunday      Monday      Tuesday      Wednesday      Thursday      Friday      Saturday

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New Year's Day

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17 18 19 20 21 22 23

24 • 25 26 27 28 29 30

1970 - An 11-day New Year  
 Holiday Month that has a  
 special meaning for  
 Christians and the observance  
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31

DECEMBER

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21.1.1970

## AMNSIS MEETS WITH PROVINCIAL CABINET

by Joan Beatty

**Regina** - At a meeting held in Regina on November 12, 1981, between the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and seven provincial cabinet ministers, Premier Allan Blakeney was asked why he did not support aboriginal rights in the constitutional agreement reached with Trudeau.

Arriving an hour late because of an earlier meeting with the Federation of Saskatchewan Indians, Blakeney said he wanted to make it very clear that he never promised AMNSIS aboriginal rights would be in the constitution. "We never took anything away from you and we're not backing off from anything," he said. Blakeney added he couldn't have everything his way in the agreement and in order to get a compromise he went along with the rest of the provinces in having Section 34 deleted. "It wasn't our preferred position," he said. Blakeney also stated the only way he would support the re-instatement of the aboriginal rights clause is if the agreement is re-opened for

negotiation. In the meantime, he would stand by the deal he made with the rest of the provinces.

Frank Tomkins, provincial secretary for AMNSIS, explained the reason for Jim Sinclair, president of AMNSIS not being present at the meeting was because he was still in Ottawa trying to have aboriginal rights included in the proposed constitution. Tomkins said Sinclair had been very disappointed because, although Blakeney had asked him to accompany his delegation to Ottawa, he never once asked him for advice or met with him.

Wayne McKenzie, executive director for AMNSIS, said they have been trying to get a meeting with Attorney General Roy Romanow since October to clarify Saskatchewan's position on aboriginal rights. "We were told Saskatchewan supported a Native rights package but we didn't know what it meant," McKenzie said. He explained AMNSIS had never supported Section 34 the way it was because it was meaningless. AMNSIS wanted the

section strengthened and to include a mechanism for the settlement of aboriginal rights through a political process.

Another issue discussed at the meeting was economic development. In March, 1981, AMNSIS presented the government with an overall economic strategy paper. The proposal was developed through funding by the provincial government. No response to date had been made by government. Wayne McKenzie said continuous attempts had been made by the organization to get reaction from government to keep the process moving. The only response he received was that the government had not decided which direction to go. Norm Vickers, Minister of Industry and Commerce, said he would meet with AMNSIS shortly to discuss the proposal.

Other topics included an overall formula for provincial funding to the organization. A second quarterly installment of \$140,000 had been withheld by the province since August pending development of such a formula. McKenzie said he has been trying to work with provincial staff to work out something but with seemingly no result.

Walter Srisahak, Minister of Urban Affairs, said there had been obviously a breakdown of communication somewhere and committed release of the \$140,000 immediately. □



## CHEQUE PRESENTED

**Regina** - Premier Allan Blakeney recently presented a cheque for \$25,000 to Geogina Fisher, chairperson of the board of directors of the Regina Native Women's Association. The grant, from Saskatchewan Health, will be used to support the association's pre-natal and post-natal counselling program. Under this program, two full-time counsellors will provide information to Native women in their own homes on a one-to-one basis and in prenatal classes at the Native Women's Centre, located at 1934 Argyle. The counselling covers such areas as physical changes during pregnancy, fetal development, nutrition, alcohol, drugs, smoking, preparation for childbirth and breastfeeding. □



## LANGAN OPENS FURNITURE STORE

by Robert Lafontaine

**Yorkton** - Forty-three year old Claude Langan is one of the first Native businessmen in Yorkton. Claude recently opened the doors to his used furniture store at 35 Bets after eight months of research and preparation.

"With the programs that were available I saw that there was a need," he said. "I also thought I could make money at it."

Claude received wholehearted support from the Native people in Yorkton. "I bought over eight hundred dollars worth of furniture the first day," said Morris Ledoux, a member of Local 13.

But it hasn't been all roses for Claude. "Right now," he said, "I'm not making enough to make a wage." He explained that two other used furniture stores have opened since then. As a result, the business has levelled off. "I'm paying over \$900 a month in rent but the business is making enough money to keep itself afloat," he said.

Claude's furniture store is probably the only one in Yorkton that lets people buy on credit. "Well, in some cases they need the furniture now, but New Breed



they don't have the money," said Claude. This policy, according to Claude, has its drawbacks. "If everybody paid me up," he said, "I'd be in the clear."

Claude gets most of his stock from Vern Brown's auction in Regina. He also buys from private individuals. If the furniture is damaged, Claude, an experienced handyman, fixes them up. "I have about \$2,000 worth of furniture in the basement right now," he said.

The future for Claude's store doesn't look bright but he is determined to make it work. As a stop-gap measure, Claude has taken a temporary job with the Mets area housing crew.

Connie, his wife and mother of their four children, will continue to keep the store operating. "Connie has supported me all the way," he said. "She really helped me a lot."

They both hope that the business will pick up. "The welfare sends people here," said Claude, "and a woman representing the boat people has been here to talk about buying some furniture."

Besides running his business, Claude is also president of the Yorkton Mets Local. "I guess I've been president for about seven years," he said. Claude is an extremely hard worker and if anyone can succeed, the general consensus is that he will. □

## GREEN LAKE HOLDS INFORMATION MEETING

by Joan Beatty

**Green Lake** - Over 70 local residents turned out for an informational meeting held recently in Green Lake.

Rod Bishop, Area Director for the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) for Western Region I organized the meeting. Jim Sinclair, president of AMNSIS, Frank Tomkins, provincial secretary, and Chris LaFontaine, director for Provincial Metis Housing (PMSHA) were also in attendance.

Bishop said one of the biggest problems the community seems to be experiencing is lack of communications between the AMNSIS Local and the Local Community Authority (LCA). He announced his intention to run for the LCA council, explaining this is one of the areas he would be concentrating on. Bishop has since been elected to the LCA with a big majority.

Sinclair explained the organization's continuous efforts in getting Native rights entrenched in the proposed constitution. However, he said things did not look good for the Native people. At the time of the local meeting, the Premiers were negotiating with Prime Minister Trudeau on an agreement. "For all we know, they may be bargaining away our rights now," he said. Sinclair also said if the Native people don't get anything out of the proposed constitution process, they will never get anywhere.

Sinclair, Tomkins, Rob Milen, legal counsel for AMNSIS, and Clem Chertier, chief legal negotiator for the Native Council of Canada (NCC), made several trips to Ottawa, meeting with government officials and other Native groups. Sinclair is also the spokesman for the NCC in matters relating to the constitution and aboriginal rights.

Referring to the court charges against AMNSIS, himself, and Wayne McKenzie, executive director, Sinclair said if he heard of anyone having to live in a tent again at Bear Creek this coming winter, he'd buy more trailers. "This issue is not that we bought trailers for people to live in, it's not housing. It's because we're making a strong



stand against the constitution and against government. But we're not afraid to be counted," he said.

Tomkins echoed Sinclair's words saying the organization is just being politically harassed. "Without a doubt, we have one of the most articulate Native spokesmen in Canada and government is aware of that," he said. "What better way to divide us and kill our organization than to get at the leadership."

Bishop said he'd been asked many times about his feelings on the court charges. "I've had my differences with Sinclair but I will never be used to get a person out while charges are being laid. The problem is not against Sinclair but against a Metis person fighting for our rights. I don't want to be a rat taking the side of the RCMP and I want to make that very clear," he said.

Another concern raised by the local members was the continuous problem of cost estimates of housing units being out of date by the time applications and contracts are processed. Under

the Rural and Native Housing program, the Department of Northern Saskatchewan (DNS) is committed to provide 100 units to local Native housing groups. But due to overruns being experienced, most groups had to be shut down, leaving houses incomplete and people unemployed.

Chris LaFontaine, PMSHA director, said that out of 225, only 16 units had been committed by DNS for 1981. He said the reason for the low number of applicants is DNS is not out in the communities taking applications, there is a problem with sewer and water systems not being in place, and there are no lots available in many communities. LaFontaine said recommendations have been submitted to DNS to alleviate the problems being experienced by the northern housing groups and he suggested more political action is required to get things moving.

Bishop thanked everyone for attending the meeting. Coffee and sandwiches were served. □



# BLAKENEY TELLS NDP MEMBERS SASKATCHEWAN DID NOT OBJECT TO ABORIGINAL RIGHTS CLAUSE

by Joan Beatty

**Saskatoon** - Speaking to several hundred members at the 46th annual NDP convention held in Saskatoon on November 13-15, 1981, Premier Allan Blakeney stated Saskatchewan has never objected to the inclusion of aboriginal rights in the proposed constitution. Covering this area of his report in a couple of minutes, Blakeney said Saskatchewan never had any objections with this section having included it in their proposal to Ottawa. But he said Native groups, including the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) had not been happy with the clause Trudeau had proposed in Section 34. "Because the other provinces were getting pressure from their Native groups, we took it out," he said. He added provisions have been made for the Native people, through a special conference to reach a satisfactory solution to their concerns. He also said Treaty rights would not be reduced. "Something will be resolved,

We did not set rules for further constitutional change," he told the delegates.

Blakeney failed to explain to the membership that Native groups, including AMNSIS, did not support Section 34 because it did not guarantee them anything. In an earlier interview Jim Sinclair, president of AMNSIS, said "Section 34 as it was did not provide for a guarantee of specific Native rights, there was no enforcement procedure set out to protect against breaches of these rights, and there was no mechanism laid out to provide for full Native involvement in the constitutional process. We did not want the clause taken out, we wanted it strengthened."

Blakeney said "it was an historic first for Canada" when agreement was reached between Trudeau and the nine provinces, paving the way for the patriation of the Canadian constitution and the inclusion of an amending formula and charter of rights.

Another portion of his annual report referred to the Department of Northern Saskatchewan (DNS) and the great job they have done so far for northern people. "The north has gone through some drastic changes. Houses are being built by northern people. Streets are being planned by elected northern people. We have elected school boards and schools are being taught by northern people." In terms of health, Blakeney said every community, including northern Saskatchewan, has a hospital within 25 miles of it. □

# NORTH STAR CAFE TO OPEN IN ILE-A-LA-CROSSE

by Vi Sanderson

**Ile-a-la-Crosse** - The only woman to own a business in Ile-a-la-Crosse is Georgina Morin, a very well known cook for 20 years. Georgina has cooked for many construction and mining companies throughout northern Saskatchewan.

Her loan was recently approved by the Economic Development Branch of the Department of Northern Saskatchewan (DNS), to purchase an existing restaurant. "I won't be taking it over for another six weeks or so," she said. The restaurant seats 28-30 patrons with an adjoining poolroom. Future plans include a dining room and New Breed



lounge. "I would also like to have a few cabins to rent since there is no hotel here for travellers to stay in," Georgina said.

"This is like a dream come true. All my life I've wanted to own my own business," she smiled. □



## 1st Anniversary Sale Duck Lake Sporting Goods Ltd.

From the 28th of November to  
December 24th  
15% off on all Merchandise

**Hockey Equipment:**  
skates, sticks, tape, uniforms, all  
hockey accessories

**Hunting Equipment:**  
shot guns, 22's, rifles, shells, ac-  
cessories

**Boxing Equipment:**  
training gloves, competition gloves,  
headgear, heavy bags, all accessories

**Shoes:**  
mukluks, Bauer shoes, Nisi shoes,  
Pony shoes, broomball shoes, curling  
shoes, boxing shoes

## To All Native Organizations

Riel Cresault's Senior Citizens Centre and Riel Community Services are desperately in need of support for our endeavor in December of this year. We hope to provide hampers for two hundred needy families in the city of Regina.

Any Cash Donation will be tax deductible upon request. Your contact person is Mrs. Ivy Scales of Riel Cresault's Senior Citizens Centre, phone 527-3626 or 527-3625.

As you know we serve both Treaty, Metis and Non-Status Indians in the city of Regina and our senior citizens play a very important part in the history of our backgrounds and culture.

I would like to extend an invitation to all who are interested in what our senior citizens are doing and the doors are open to all.

Thank you very much.

Georgina Gordon  
Co-ordinator

## Educational/Cultural Conference

The Gabriel Dumont Institute Annual Educational/Cultural Conference is scheduled for January 29 and 30, 1982 in Prince Albert, Coronet Motor Hotel. The plans for the Conference have not been finalized; however, further information will be forwarded to the membership in the near future.

## FIVE WOMEN START STURGIS SEWING CO-OP

by Robert LaFontaine

**Sturgis** - "We start from nothing," said Deanna Martyn, facilitator and market developer. "We borrowed two sewing machines. We do no advertising, just by word of mouth and through arts and crafts shows."

Five women started the Sturgis Sewing Co-op on June 17, 1981, under the Employment Support Program (ESP). The Co-op makes sleeping bags, not just any sleeping bags, but bags that look like cats, dogs, rabbits, raccoons, or even a worm.

"They're very creative," said Martyn. "I showed them a picture and we started. Margaret came up with the bear and the rabbit." There are eight styles to choose from: Margaret Cote, Vera Cote, Vichren Brass, Sandra Brass, and Myrtle Lalonde also work for the Co-op. Lalonde is the manager. "This is what they were striving for. I'm just there to work with them," says Martyn.

The women recently participated in Sunflower, an arts and crafts show in Yorkton. "After Sunflower the response was tremendous. We were the first Native people to participate," said Deanna.

The Co-op hopes that it isn't expanding too fast. "As we progress and learn, there are different agencies we can go to and different experts," said Deanna confidently.

"In the first six weeks, we used our six months budget for material," said Martyn. However, the women hope that the Co-op will become a viable business.

The sleeping bags are all made of quality material. The women make them by hand and add their own distinct personality to them whether it be that of a cat, bear, beaver, dog, etc.

All the work is done out of a trailer in Sturgis. If anyone is interested in learning more or purchasing from the women, their address is as follows: Sturgis Women Sewing Co-op  
General Delivery  
Sturgis, Saskatchewan.

New Breed



## DIARY OF LOUIS RIEL DISPLAYED AT CONFERENCE

by Vi Sanderson

**Regina** - One of the most interesting displays at the Omatowi-Atoskwewin Conference recently completed in Regina was the diary of Louis Riel. It is owned by four people: Gene Rheume, Louis Hays, Gordon Hornby and Walter Rudnick. The group purchased the diary at an auction sale in 1971 for \$26,500, the highest price ever paid for a Canadian document.



"We felt very strongly not to allow the diary to go to the United States, and that it could remain in Canada," Louis Hays said.

Gene Rheume saw an advertisement in the Winnipeg Tribune that the Montreal Book Auctions was going to sell the diary, and if the diary could not be sold, the House of Commons planned to transfer the diary to the United States. "We got very concerned, and although we really didn't have the money, we got together and bought the diary," Hays reflected.

The diary commenced after Riel's return from Montana on March 28, 1885. Although not dated, the last entry is between May 9, 1885 and during the fall of Batoche on May 12, 1885.

At the time of Riel's arrest, the papers were seized by General Middleton on behalf of the Federal Justice Department and were used by the Crown Prosecutor to prepare the case against Riel in Regina.

The diary was subsequently transferred to Ottawa. In 1886, the House of Commons passed a motion demanding the diary be produced by the Secretary of State of the day (J.A. Chapleau) who reported the diary could not be located. The diary surfaced again in

1970 at which time it was authenticated by the Manitoba Archives.

Currently the diary remains with Hays and she is more than happy to set up the diary for anyone who wishes to view it. She can be reached at: Ms. Louis Hays  
Manager, Administration  
Business Assistance for Native  
Albertans Corporation  
11738 Kinway Avenue  
Edmonton, Alberta, T5G 0X5  
Phone: (603)451-6700.

## CURRIE SPEAKS AT "WORKING TOGETHER" CONFERENCE

by Joan Beatty

**Regina** - One of the most colorful and eloquent Native speakers in Canada today is Walter Currie, Assistant Director of the Gabriel Dumont Institute. His opening speech at the Omamawik-Atonkwewin Conference recently held in Regina proved no exception.

He told the delegates that the theme of the conference was working together and trying to understand each other's ways. "Try not to impose your ways upon us and we will respect and honour your ways," he said to around 2000 Native and non-native people who attended the meeting from across Canada.

He said Indians of North and South America are colonized and have been for over 400 years. "We are Canada's Third World people," he said.

Currie said in order for the conference to meet its objective, everyone must work together to achieve it. "We can pay to narrow the gap today; if not, we will pay later," he said.

He went on to cite something of the economic and social disparities between Native and non-native people. "There is high unemployment among our people which leads to alcohol, drugs, tranquilizers, etc. This results in great stress which leads to family breakup, prison, and other social problems." Currie said education was one of the ways Native people could start fighting some of the problems facing them.

He said racial attitudes cannot exist if "the soil is not fertile for it to grow."

"The Ku Klux Klan cannot exist unless the atmosphere allows it to grow. Racism cannot grow where people have equal opportunity." Currie told the non-native listening audience that Christianity was brought to the Native people by their ancestors, "shoving it down our throats. If this is a Christian society, there is no room for racism. Put your Christianity where you claim it to be," he said.

He concluded his presentation by saying there has been much hurt and shame and that it would not be easy to go forward. He said the "Working Together Conference" could begin the process and set an example for everyone. □

## NEW PRESIDENT FOR YORKTON

by Robert LaFontaine

**Yorkton** - In one of the hottest contested local elections, longtime president Claude Langan was defeated 37-32, by newcomer Clayton Ward.

For weeks prior to the election, families had been feuding for control of the Mets hall and the regular Monday night bingo. Board members claimed that mismanagement of funds and the dictatorship attitude taken by Langan prompted the need for new blood.

Langan responded on election night by calling the board, "the worst I've ever worked with." He also said that because he had no secretary he couldn't deliver a proper financial statement. In a previous meeting the members had unanimously voted to have Brenda Pelletier work with Langan to straighten out the books.

Unable to get together with Pelletier, Langan had to deliver an impromptu verbal financial statement. He indicated that the Mets hall is some \$2000 in the hole and that there was approximately \$300 in the bank. The recent rash of jackpots at the bingo was the problem, he said.

Joe Vitkauskas, a 24 year old laborer, was voted in as vice president, re-New Breed

placing retiring Robert Fleury. Brenda Pelletier won the position of secretary.

Of the six member board, four are new. Stella Wapemoose, Francis Pelletier, Victoria Martineau and Adeline Flomont are new board members. Lucy LaFontaine and Myles Pelletier were re-elected.

In his acceptance speech, Ward said he would work with the board and do the best that he could. □

## FUTURE LOOKS BLEAK FOR JANS BAY

by Vi Sanderson

**Jans Bay** - According to Mike Blackman, Northern Municipal Counsellor (NMC) for Area III in northern Saskatchewan, the unemployment rate in Jans Bay has increased to 95% from 70% this past summer. "There are no jobs around here. This is going to be a tough Christmas for some families. Everybody is visiting the welfare worker," Blackman said.

This fall, the people of Jans Bay were hoping to clear land on the new school site, employing a number of people. This past year the local people hired consultants to study various school structures and to come up

with recommendations suitable for Jans Bay. The people had already selected a site for the new school and appropriate plans were accepted. Construction was to commence in the spring of 1982.

On October 22, 1981, a meeting was held between Jans Bay residents and officials from the Department of Northern Saskatchewan (DNS). "We were led to believe that DNS set aside \$400,000 for a new school, DNS officials told us they were very sorry, but due to budget cutbacks in the federal and provincial governments, we would not be getting a new school for at least another five to ten years," Blackman said.

The present school is made up of several trailers hitched together and one portable unit. "The school is approximately 20 years old. The roof leaks every time it rains and the toilets don't work half the time," Blackman said. Because of the expanding school enrollment, the people are worried about the future education of their children. □



## INFORMATIONAL MEETING HELD AT LA LOCHE

by Vi Sanderson

**La Loche** - Approximately 150 people attended a meeting held in La Loche on November 2, 1981. Representatives from the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and the Department of Northern Saskatchewan (DNS) were present to assist and listen to the people's concerns.

One of the major concerns discussed was the constitution in terms of Native rights. Jim Sinclair, president of AMNSIS, spoke about land rights and local control. "The way it is now, the rich are getting richer and the unemployed live on welfare. People are getting hauled by government, because we were never recognised, no peace treaty was ever signed by us so the government could set aside some land for us. As a result we were left out, but the government must recognize us as a nation. We want land control, resource control," he explained. A great deal of the money made in the Northern Administrative District (NAD) goes south leaving communities with high unemployment and lack of training. "We are willing to settle for some cash but mostly land, this way we can develop at our own pace, develop our own communities, and the money stays," Sinclair said.



Neil Breed

According to the local resource officer, seven million posts are available to be cut in the La Loche area because of forest fires this past year. Ten cutting permits have been issued to local residents through Methy Co-op and a local resource officer. Methy Co-op board of directors will control and oversee the extraction of posts and also make sure that people of that area get maximum benefits of the operation. The local resource officer also indicated at the meeting that it would take 20 years for ten individuals to cut the seven million posts. If that's the case, 100 jobs could be provided for the next three years. Presently people are receiving \$35 per post and \$06 per spoiled post. The Co-op receives 1/3 of the total profits, 2/3 goes to transportation, maintenance, etc. L & M Products in Glaslyn, Saskatchewan, is the nearest processing plant with no marketing procedures set in place for the posts once they are treated.

Due to distance and high cost of transportation, the people have requested DNS Economic Development Branch for a transportation and processing subsidy of \$150,000 to be based on posts shipped out. Jim Sinclair, president of AMNSIS, recommended that DNS should be responsible for building a treatment plant at La Loche to create more employment and that government should be responsible for setting up a good marketing system for the people.

Sinclair also recommended that before final proposals are submitted, DNS Economic Development fieldworkers get together with the Methy Co-op and local members. Prior to any signing of an agreement the terms, he decided by the people. Methy Co-op directors are Jimmy Hermon, Steven Hermon, Joe Jarvier and Archie Toulzour.

Toward the conclusion of the meeting, the AMNSIS leaders, Jim Sinclair, Frank Tomkins, provincial secretary, and Area Directors Armand Mumay, Jim Favel and Rod Bishop encouraged the people to get more involved in the AMNSIS organization and also to involve other elected individuals like the MLA's in obtaining a treatment plant and other concerns they may have. □

## RIGHTS OF NATIVE PEOPLE MUST BE ENTRENCHED, SINCLAIR SAYS

by Joan Beatty

**Regina** - During his opening remarks at the Ormsam-Awasikewin (Working Together) conference held recently in Regina, Jim Sinclair, president of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) stated the rights of Native people have to be entrenched in the constitution if the wrongs done to the Native people in the past 100 years are to be corrected. He told the nearly 2000 delegates at the Centre of the Arts that unless the aboriginal rights issue is settled, meetings such as the Working Together conference are useless. He challenged the people present by saying if they are really sincere in doing something about the problems being faced by Native people, to support the inclusion of Native people and aboriginal rights in the constitution.

He said he wasn't happy with the way both levels of government have handled the aboriginal rights issue of not consulting and involving Native people. "I was disappointed to have been included in the original proposal then used as a bargaining tool. We were bargained in and bargained out," he said.

Sinclair said Native people are at the bottom of the social economic ladder because they have never been given the opportunity to rebuild themselves after they were militarily beaten in 1885. "We lost the war in 1885 but there were never discussions between us and the government; there were never any terms of surrender on our part," he said. Sinclair stated countries like Germany and China were given financial assistance to get them back on their feet, where today they are flourishing countries, socially and economically independent. "We want the same opportunity and the same chance as everyone else," he said. He also said AMNSIS had to go as far as go through the internal route to be heard and present their concerns. "We were literally forced to go to England and to Geneva in order to be heard because



## WOMAN OF COURAGE

by Robert LaFontaine

**Saskatoon** - She attends Batoche regularly. She is at most conferences and all the major meetings. She has one arm. She does beadwork. She is the one that sells you those beautiful choies and fine moccasins. The one who gives you a smile with the splendid service. Her name is Marion Desjarlais. She recently came to Regina to sell her work during the Ommasau-Atokisewin Conference.

"I lost my arm in 1970 in a train accident," she says without a trace of bitterness. "At first it was difficult. I started beading in 1962 but I only got into it seriously after 1970."

"My husband died two years ago. I had to make money. I was getting some from Canada Pension and a small amount from CN. My husband used to work there. His name was Eugene Desjarlais," she says.

"I do all my own work. I need someone to drive me around. He is my dr-

ver," she says laughingly pointing to an older man standing beside her. In the plush corridor of the Centre of the Arts, Marianne explains that she has a heavy travelling schedule. "Well, after this, I guess I'll have to go to Saskatoon and then I don't know."

It takes hours and hours to complete many of the pieces that are on display. "It requires a lot of patience," she says.

She has raised two daughters. "Well, practically two. I raised one since she was three weeks old," she says.

Marianne works out of her home in Saskatoon. "I would like it better if people would phone if they wanted to order," she says. "My phone number is 652-3569. My address is Suite 2, 930 Avenue L South, Saskatoon."

Busy she gets on with the selling of her fine work. The customers are plenty. "I've sold more here in two hours than I did at the Landmark," she says happily. "The people over there just walked by. There weren't very many of them." □



the governments refused to meet with us here," he said.

Sinclair said the problems facing Native people today are deplorable. "We have no jobs, we are uneducated, we continue to fill up the jails, we don't have decent housing," Sinclair said. Native people are "big business" keeping large numbers of non-native people employed. "We're probably the third biggest industry in this province, next to the uranium and the potash," he said. Because of the many social and economic problems encountered by Native people, Sinclair said racism falls in line with the everyday life of the Native person. "In the past year, we've heard a lot of the Ku Klux Klan and that they were coming here. We deal with them everyday. They're teachers, social workers, judges, RCMP; they're everywhere. The only difference is that they're not wearing sheets," he said amidst laughter and applause.

Sinclair also stated if the social and economic justice of Native people had been settled long ago, there would be no need for programs such as affirmative action. "I want to be able to get a job because I am qualified and not because I have a brown face," he said. Sinclair said programs such as affirmative action must be tied closely to training and job placement if they are to succeed in providing short term solutions.

Sinclair concluded his remarks by saying the most important issue facing the Native people is the constitution and he expressed his regrets of having to leave on the first day of the conference in order to go back to Ottawa to continue lobbying efforts. □

New Breed



## SUNTEP STARTS CLASSES IN PRINCE ALBERT

by Vi Sanderson

**Prince Albert** - Classes commenced September 14, 1981 for 15 first year students attending the Saskatchewan Urban Native Teachers Education Program (SUNTEP). "I'm certainly very pleased at how things are going. The work is interesting and enjoyable," said Jim Mizeau, co-ordinator and professor of SUNTEP. The resident staff include Niel Sherwin Shields, Eva De Goytortol, and receptionist Shirley Morin. Course studies include Math and English Update, English 100, Education Studies 100 and Native Studies 100. All are university accredited classes. Summer school is also scheduled for July and August 1982. SUNTEP students will receive a standard A teaching certificate at the end of three years. All students are from the Prince Albert area.

The students were interviewed and selected by the Area Education Committee set up by AMNSIS locals and

Dr. Kenn Whyte, director of Dumont Institute of Native Studies and Applied Research, a representative from the University of Saskatchewan and the SUNTEP staff.

Entry criteria include that the student be 21 years old and out of school for one year with either grade 10 upgrading or academic grade 10 or academic grade 12.

"We are planning on having our grand opening in conjunction with the Dumont Educational Conference in January," Mizeau said. The students are also planning on publishing a weekly newsletter and hope to use the information to print a yearbook. "This is a class project; an editor and assistant editor will be designated," Mizeau added.

The SUNTEP offices and classrooms are located at 54-10th St. E., Prince Albert, Sask., S6V 0Y5. Phone 764-1797. □



### **One Solitary Life**

He was born in an obscure village  
the child of a peasant woman.  
He grew up in still another village where  
he worked in a carpenter's shop until he was thirty.  
Then for three years...He was an itinerant preacher.  
He never wrote a book, He never held an office  
He didn't go to college.  
He never visited a big city.  
He never travelled two hundred miles  
from the place where he was born.  
He did none of the things...  
one usually associates with greatness.  
He had no credentials but himself  
He was only thirty-three when  
the tide of public opinion turned  
against him.  
His friends ran away  
He was turned over to his enemies and  
went through the mockery of a trial.  
He was nailed to a cross between two thieves.  
While he was dying...his executioners gambled  
for his clothing, the only property he had on earth.  
When he died  
He was laid in a borrowed grave through the pity of a friend.  
Nineteen centuries have come and gone and today  
He is the Central Figure of the Human Race...and the  
Leader of Mankind's Progress.  
All the armies that ever marched,  
all the navies that ever sailed,  
all the parliaments that ever sat,  
all the kings that ever reigned...  
put together - have not affected the  
Life of Man on Earth as much as that

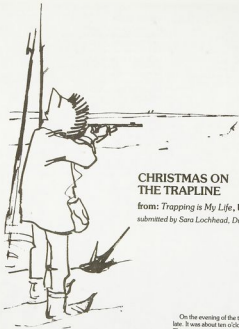
Author Anonymous

Submitted by  
J.E. St. Denis  
Angus Beach, Sask.

### **Christmas Eve**

Millions of large snowflakes drift slowly past the window  
amassed together to form a white blanket below  
a pale shroud glimmers faintly in the moon's glow  
Silence hovers and settles its wings for this holy Eve.  
Inside the Christmas tree lights blink slowly off and on  
as if they just could not wait to whisper to someone  
the happy secrets wrapped so carefully, one by one.  
Yet, it too must wait and rest for the special day to come.  
A mysterious peace settles the earth like a dove  
carrying in its wings the great message from above  
a century's old promise of God's eternal love  
All the universe sings out - 'the rock of Ages has come'.  
Multitudes of angel choirs sang loud in the skies  
the ancient joyful song of all the ages gone by  
'out of Judah's rulers - a great leader would arise'  
All Bethlehem rejoices, 'Behold, the saviour has come'.  
Two thousand generations have come and drifted through  
yet the eternal message still rings constant and true  
great men have lived - died - and are remembered anew  
Yet all humbly bowed to proclaim this Lord God as their King  
Bonita Beatty  
Deschambessul Lake, Sask.

## *Lyrics of Inclination*



## CHRISTMAS ON THE TRAPLINE

from: *Trapping is My Life*, by John Tetso

submitted by Sara Lochhead, Dumont Library

Christmas day on the trapline, like in any other place, passes quickly. Too quickly sometimes, it seems. I have many pleasant recollections of the past Christmases, which were all white ones. I mean the ever-present snow. It dates back to the days when I was at school at Fort Providence, where we were taught the true meaning of Christmas. But, this is all about Christmas on the trapline, and, to illustrate what I mean, I will tell you about two of the past Christmases.

The first white Christmas that I remembered on the trapline was back in the year of 1938. There was Dad, Fred and I. We had left home, gone through the mountains by a pass, and were on the other side. We had made one trip here before and had traps scattered here and there.

*New Breed*

On the evening of the twenty-fourth, we had travelled late. It was about ten o'clock when we had made our fire. This is common on the line. Breakfast is big, because we don't stop for dinner; sometimes we do, but rarely. At times we start at eight and finish at ten in the night. On this particular trip, we had to, because we had a stage that we wanted to reach that night. We camped there by the stage.

It was one of those clear, cold nights, and the aurora borealis put on a magnificent display of white, roving fingers across the night sky as we lay in our beddings, waiting to catch our forty winks, the campfire dying low towards the feet. We were quite tired and slipped into dreamland. Mountain travel is unlike that of flat country. It is up slowly and down fast.

Christmas morning bright and early, we packed up and hitched up the dogs, seven of them in two teams, and we're off again. This was our way back towards home, through the pass. The pass is through a canyon and at first we used snowshoes, then the snow got lighter as we came up higher. We put our snowshoes on the toboggans and ran after the dogs, holding the head rope.



There are caves in this canyon, and some old people say the boss of the winds lived there. If a loud noise is made close to the cave, he gets mad and makes a big wind blow hard. We passed here many times before and sometimes we shot our rifles into the caves, but we never woke up that boss of the winds. Now as we pass below the caves, some of them appeared to be yawning, but no wind. Maybe too early, or maybe because it's Christmas day. It took us four hours to go through the mountain, not seeing a bird or anything.

On the other side, just on the edge of the timber, we had caught a fox. We surely had a dandy time, trying to hold back the dogs. No bees at all to stop them and the snow was firmly pocked by the winds. Bald hills on the sides of the mountain are always windswept. Many times we see sheep coming through the pass, sometimes we go after the sheep. They always go where we cannot follow them.

From here, it's light timber all the way to Sibbeston Lake. We kept going all Christmas day, not stopping for dinner. Sometimes we saw whisky-jacks, but that was all we saw that Christmas day.

We made our camp early and fed our dogs. We had been travelling all that Christmas day, seeing mostly bees of different kinds, and muskies covered now with snow. The mountain air feels clean, with a light breeze blowing against the face and the snow-covered trees swaying gently in the wind. The mountain is long, running south, and it's big and rough, no place for a tenderfoot.



That night, an owl came from somewhere and hooted nearby. The northern lights came back to play across the sky. We must have stayed up late listening to Dad telling us a story because the Big Dipper was dipping its handle, indicating the late hour. We unrolled our beddings and crawled in.

Yes, this was Christmas 1938, right on the trapline, under the stars and northern lights. Others have come and gone, but these were at home. Some are spent in the settlement.

Just last year, at Two Islands where I trap during the winter, Christmas day was spent at home. I had visited my traps and came home on the twenty-fourth. My side of the river is good mainly for marten and lynx, so I trap mostly them. I had a tent one day away from the river. From this New Breed

sent, I came home and as the days were short, it was already dark when I walked in. I warmed myself well, fed my dogs and lit the gas lamp.

After supper, I got out some coloured streamers and began to decorate our home. In the centre of the room, I put up the decoration in the form of a big, five-point star, and worked out from there. Around windows I used strips of coloured crepe paper and around two doors, too. I will admit I am no expert at this and it took me quite some time to have it done.

Just after I finished, I turned on the radio, and gosh, the air seemed loaded with Christmas music. Everywhere I turned the dial, it's the same. I pointed the dial to my favourite station, and sure enough, Bing Crosby. Halfway in the program, he came on with the best-loved carols. "Silent Night, Holy Night" came pouring out of the radio. Being a bit on the sentimental side, a little lump formed in my throat. Bing has touched millions of hearts anyway! Later on, we listened to the Midnight Mass somewhere in the east. Past midnight we went to bed.



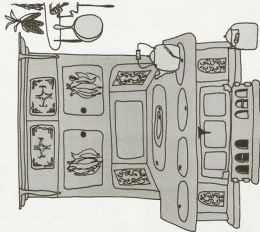
Christmas day! We put our best clothes on, hitched up our dogs, and went to visit across the river. We went first to my brother Jimmy's place and sat there awhile. Then we all walked out and headed for C's place. After the greetings, we sat around to listen to C's telling a story about old times. I noticed the women being busy around the table and looked at my watch. It was nearly twelve o'clock. C finished the story, told everyone to have dinner with him. So we went to the table. We took our seats around the table, which was loaded with food, the best of the house for Christmas. We kept silent for a minute, then someone said something funny and everyone burst out laughing.

The table shook in laughter and for a minute or two, I thought it was laughing too! Little ripples in a cup of tea beside me. It turned out that someone sitting across the table had put his big belly against it. Some of our hefty people can really laugh, you know. This one did and created a mystery of the laughing table there for me, right on Christmas day. After dinner, we sat around again, talking.

Soon it was getting dark, so we left for home. Everything was cold when we came in and made a fire. Later in the evening we switched the radio on for more Christmas music. After a while, the radio said so many people had died, which is rather hard to believe, but I guess it's true. People sometimes try to put everything in one short day, ending in wrong places. Well, I guess it was Christmas not only here, but Christmas all over the world.

Our year's day was spent at the same place, Two Islands, with a visit across. Yes, Christmas 1961 has come and gone, but it will be here again soon. □

## "Palate Teasers"



### Wild Rice Stuffing For Duck

$\frac{1}{2}$  cup wild rice  
1 quart boiling water  
 $\frac{1}{2}$  lb. sliced mushrooms (1 8 oz. can)

2 tbsp. fat  
 $\frac{1}{2}$  tsp. sage  
2 egg yolks  
 $\frac{1}{2}$  tsp. salt  
 $\frac{1}{4}$  tsp. pepper

Cook the rice in boiling water until tender - about 20 minutes. Drain and rinse. Heat 2 tsp. fat in a heavy fry pan and sauté the sliced mushrooms. Add the mushrooms to the drained rice, with salt, pepper, sage and slightly beaten egg yolks. Blend well.

You are now ready to stuff the bird.

### Labrador Tea

Labrador tea, or Hudson Bay tea, grows in bogs, swamps and damp woods from Canada's tundra to the more temperate parts of the south.

To make a refreshing tea, steep a spoonful of spicy leaves in a couple of boiling water for about 5 minutes. This has been a favorite drink of northern people for many years.

### Mint Tea

Collect mint leaves and dry them in 175° oven. These can be added to favour ordinary tea or used alone as mint tea.



## The Saskatchewan Indian Arts and Crafts Corp. to Expand

Regina - A grant of \$47,590 from the Department of Northern Saskatchewan (DNS) will enable the Saskatchewan Indian Arts and Crafts Corporation (SIACC) to expand and create more jobs for northern residents.

Items of clothing such as leather jackets, mukluks and moccasins are machine made in five southern production centres. They are then sent up north to crafts people (cottage industry) to be fitted with decorative beadwork in their own homes.

As part of the expansion, a co-ordinator will be hired to distribute the articles and collect the finished product. The co-ordinator will be based in La Ronge. The co-ordinator is to be hired by January.

The Corporation will also be buying other craft items from northern residents and will also assist those who wish to produce crafts as a group or on a contract basis.

Paintings, sketches, carvings and baskets will also be bought by the SIACC. The Corporation is also looking for a sales outlet in La Ronge. It already runs three craft stores in southern Saskatchewan. □

## Key Lake Mine May Face One Year Delay

Saskatoon - Canada's largest uranium mine at Key Lake in northern Saskatchewan, scheduled to open in 1983, will probably face a one year delay. According to Peter Clarke, president of the Key Lake Mining Corporation, although the target date is still 1983, because the negotiations for the surface lease agreement with the provincial government took longer than anticipated and "if it turns out we have problems getting materials or any labour problems over the next two years, we just won't be able to meet our start up time," he said.

Key Lake, 240 kilometres north of La Ronge, has a known reserve of about 70,000 tonnes of uranium ore. The company, which had hoped to begin milling operations in the summer of 1983, is owned 50% by the Saskatchewan Mining Development Corporation, 17% by Eldor Resources, and 33% by the West German firm of Uranerz Explorations and Mining Ltd. □

## North to get Acid Rain Monitoring Stations

La Ronge - While the level of acid rain is still very low in northern Saskatchewan, and mostly comes from natural sources, the provincial environment department is not taking any chances.

Four acid rain monitoring stations are to be set up this winter at a cost of \$20,000, part of a western Canada study on pollution. The four stations will be at Buffalo Narrows, Cree Lake, Collins Bay and Island Falls. While they are cheap to establish, analysis of the information obtained is very expensive.

Sources of acid rain are not always close by; the acid content may originate thousands of miles away. But Saskatchewan officials are concerned about such developments as Syncrude at Fort McMurray, licensed to emit 260 tonnes of sulphuric acid daily into the atmosphere, and the proposed Cold Lake oil sands plant which is slated to begin production in the late 1980's.

Gulf Minerals' uranium mine at Rabbit Lake currently emits about one tonne of sulphur daily into the air.

Acid rain is formed when particles of pollution from industrial sources dissolve in the moisture in the air. When clouds form, they are acid clouds; when rain falls, it is acid rain. Since the acid does not re-evaporate from lakes and rivers, the concentration builds up and can cause the death of living organisms in the water body. □

John Dennis □

## 1981 Worst Year for Fires

La Ronge - This year has turned out to be the worst year for forest fires in Saskatchewan since the government began keeping records. The number of recorded fires has reached 943; an increase of 200 over the total number recorded last year.

The acreage burned has also increased. This year approximately 4.4 million acres has already burned, compared with 3.7 million acres last year.

## National Forest Fire Fighting System Possible

Efforts to co-ordinate forest fire fighting on a national basis are beginning to materialize, says Reg Gross, Saskatchewan Minister of Tourism and Renewable Resources. Gross presented Saskatchewan's position to the annual meeting of the Canadian Council of Resource and Environment ministers held in Ottawa recently.

"It is my hope that a national forest fire intelligence system can be established," Gross said. "Such a system could dramatically improve the efficiency of our fire fighting efforts which are now fragmented between provinces."

Gross also supported the need for an expanded program of research and a standardized and co-ordinated training program. "In the province of Saskatchewan alone, forest fires have cost us close to \$30 million since the spring of 1980," he said.

A total of 250,000 acres of merchantable timber was consumed by fire last year. About \$13 million has been spent fighting the blazes this year compare to almost \$16 million in 1980.

Extensive firefighting occurs only when merchantable timber in the primary zones is involved. But this year, the majority of the fires have been located in the secondary zones north of La Ronge, Sandy Point and Creighton where they are observed but not necessarily fought. □

## La Ronge Band Willing to Give Women Back Status

La Ronge - Indian women who have married Non-Status or white men will be able to retain their status, says La Ronge Band councillor Joe Roberts. The move will be made, "probably next spring".

"Any person who can prove his mother was a treaty Indian will be eligible," he said. Roberts, however, fears that the Band may go bankrupt if the Band votes to reinstate status to all those who have lost their status in the past. He says the Band population could double. The La Ronge Indian Band includes 18 different reserves.

Under the Indian Act, Section 12(1)(b), women lose their status and treaty rights when they marry Non-Status men. □

## Spencer Says No New Developments on Land Transfer of Student Resident Property

Prince Albert - The mayor of Prince Albert, Dick Spencer, says that as far as he is concerned, nothing further has happened with regard to the transfer of the Indian Student Residence property to the Peter Ballantyne Indian Band. The school, which is located within the city limits of PA, is located on crown land and has been a controversial issue between the Prince Albert mayor and the Indian Band for over a year.

Spencer said he has not been contacted lately regarding the matter and he is not aware of the government's approach to the land claim.

The city still maintains its position of demanding the band agree to the universal application of city bylaws before the city provides a service agreement to the property after it is transferred to the Band.

The property was to have been transferred to the Band on July 25, 1981. □

## Sewage System for the North

La Ronge - The northern communities of La Loche, Ile-a-la-Croix, Beauval, Air Ronge, Denare Beach and Buffalo Narrows will all receive new and expanded water and sewer systems.

Five million dollars will be spent by the Department of Northern Saskatchewan (DNS) to upgrade and expand the sewage and water systems in the north.

Smaller system extensions are being completed in Green Lake, Cumberland House and Sandy Bay. Twelve northern centers have complete municipal water and sewage systems.

The majority of the projects are being cost shared by DNS and the federal Department of Regional Economic Expansion. □

## Uranium Sales Down, says Eldorado

La Ronge - Eldorado Nuclear's sales of uranium are down this year compared with last year.

The company reports a net loss of \$938,000 on revenues of \$16.5 million during the second quarter of this year. This compares with earnings of \$222,000 on revenues of \$29 million in the same period a year earlier.

For the first six months of this year, the company's consolidated net loss amounted to \$1.1 million on revenues of \$32.2 million, compared with earnings of \$97,000 on revenues of \$47.5 million in the first half of 1980.

The company reported sales were lower than in the same period of 1980, reflecting the general deterioration in markets for uranium fuel.

Canadian sales of uranium amounted to 7,150 tonnes in 1980, 16 per cent of world population. This netted the country \$128 million.

Canada rates fourth behind Australia, and the United States with 12 per cent of the world's reasonably

assured uranium resources, but second behind the United States with 30 per cent of the world's estimated additional uranium resources.

Our country is sixth in the world in operating nuclear power capacity with 5,200 mega watts (Mw). However, in the next 10 years another 9,200 Mw will be added by Ontario (8,600 Mw), New Brunswick and Quebec (600 Mw each). □

*From Denver*

## No Union on Reserves For Teachers

Saskatoon - Ernie Kowch, president of the Saskatchewan Indian Teachers Local of the Public Service Alliance of Canada recently said teachers employed on Indian reserves lose their bargaining power. The teachers are offered jobs directly by local bands and the move towards Indian control of Indian education has affected at least half of Saskatchewan teachers on Indian reserves.

National leaders of the union, says Kowch, are to blame for not acting to preserve the security of its members. The pay is just as good if teachers decide to take jobs directly with the Indian bands but they are losing their pensions, group insurance, transfer rights, grievance processes and job security, he said.

Kowch is not opposed to band control but if every reserve in the province controlled its own educational system, "We as an organization will disappear and collective bargaining will be a thing of the past," he said. □



### Wanted

Hockey equipment (pads, shoulder pads, skates, knee pads, etc.) for children in northern Saskatchewan who can't afford them. Donations can be dropped off at 1170-8th Avenue in Regina.

For more information contact Claude Petit at 625-6721.

# Bits & Pieces...

## Give Peace a Chance

**San Jose, Costa Rica** - A plot in the jungle of Costa Rica has been set aside for an International University of Peace, scheduled to open next year.

The university, conceived by president Rodrigo Carazo, will offer graduate courses in the causes of war and the psychology of conflict resolution.

At a recent meeting of the International Association of University Professors, more than 300 endorsed the plan but they warned organizers to keep the curriculum free from bias.

## Workers' Compensation

**San Francisco** - Most Americans know little about workers' compensation and what it can do for them.

A recent nation wide survey done in the United States, commissioned by Fireman's Fund Insurance Companies, says approximately half of the people questioned didn't know what medical benefits they would receive if injured on the job.

John Richman, vice-president of the insurance companies, says the best way to keep compensation costs down is for employers to show concern for injured workers by reassuring them about medical costs and job security.

## DID YOU KNOW ????????????????????

- The human eye winks 11,250 times in a 16-hour day.
- Only about one person in 20 dreams in colour.
- In a lifetime, the average human heart pumps more than 44 million gallons of blood through a 60,000 mile network of vessels.
- As many as 100 pearls have been found in a single oyster.
- The average thundercloud contains 90,000 tonnes of water.
- The word whiskey comes from the Irish "uisqueadugh", meaning "water of life".
- There is enough heat in one kilogram of coal to brew more than 100 cups of coffee.
- There are more than 600,000 words in the English language.
- An ant can pull 52 times its own weight.
- As much as 1,200 gallons of water evaporate from the leaves of an oak tree in a single day.
- Seaweed has been harvested as a food and medicine in some parts of the world for more than 5,000 years.
- Seedless grapes can be frozen for a low-calorie snack.
- A watermelon is a member of the berry family. Big berry!
- To slice through soft cheese, use extra strength thread.
- To give chicken a fresher taste, soak it in vinegar for several hours before cooking.
- Garlic skins come off easier if the cloves are held under hot water for a few minutes.
- To tell if an egg is fresh, place it in a pan of cold water. It will remain on its side at the bottom of the water if it is fresh.
- The term boss comes from the Dutch word "baas" meaning "uncle".
- Japan's Aahai Shinbun is the world's largest newspaper with 10 million copies sold every day.
- The US Navy never launches a new ship on a Friday or the 13th of the month.



### Are You Broke Too?

**Ottawa** - Almost 3,000 persons and companies went bankrupt in October of this year, reported the federal government's superintendent of bankruptcy. This is an increase of 10.4 percent over the same month last year.

Total 1981 bankruptcies to the end of October was 25,270, an increase of 8.8 percent over the same period last year.



### A Wife is Cheap Labor

**England** - A British insurance company has recently put a price tag on the worth of a housewife.

The company said the figure includes what it would cost a husband to employ a cook, waitress, dishwasher, driver, shopper, cleaner, laundress, accountant, babysitter, nurse, gardener, window-cleaner and seamstress, if his wife died. (No mention was made of sexual services.)

The total price tag - \$360 a week!



### The Corporate Structure

#### Chairman of The Board

- leaps tall buildings in a single bound
- is more powerful than a locomotive
- is faster than a speeding bullet

#### President

- leaps short buildings in a single bound
- is more powerful than a switch engine
- is just as fast as a speeding bullet

#### Manager

- makes high marks on walls in trying to leap buildings
- is run over by locomotives
- can sometimes handle a gun without hurting himself

#### Secretary

- lifts buildings and walks under them
- kicks locomotives off the track
- catches speeding bullets in her teeth

Neu Breed



### To Each His Own

**Moncton, N.B.** - Convicts in Canada's federal prisons will soon be able to buy their own television sets from money they earn in jail, a government spokesman reported recently.

Only money earned in prison can be used to buy the sets, which will all be standard black and white.

Justin Sullivan said that prisoners earn wages of \$1.65 to \$7.55 a day, before deductions. Since the televisions cost about \$175 each, it will take a considerable amount of time for prisoners to save enough to buy one.

He said the move was an effort to give prisoners a chance to live more like people outside prison walls.

Prisoners have always needed permission, rarely granted, to own their own televisions.



## Pollution Killing Saskatchewan River

EDMONTON - Industrial pollution may be slowly killing the Saskatchewan River system, threatening water quality for two million residents in Alberta and Saskatchewan, according to scientists from the federal Environment Department.

It was found that 20 percent of small organisms taken from Lake Tobin in Saskatchewan had deformities. Scientists believe dioxins and a variety of other toxins may be responsible for the deformities found in the bloodworms tested.

"It's too early to tell exactly where the toxins are coming from," said John Witterman, head of the Environmental Protection Service in Regina. "But I think it's safe to say that they come from industries located upstream from Lake Tobin in Alberta and Saskatchewan."

Several other chemicals, including mercury, were also detected by scientists from the University of Manitoba and Environment Canada.

It is not known how severely affected the river system is and studies are still going on to determine how extensive the problem is. □

## Indian Trader Opens

EDMONTON - The Indian Trader recently opened its doors to public viewing of traditional arts and crafts items in a two hundred and fifty square foot retail store in the Lord-Dorchester Mall in Edmonton.

It is owned and operated by the Saskatchewan Indian Arts and Crafts Corporation which has similar outlets in Saskatchewan. The manager of the Edmonton store is Ernie Lavalley. It also employs Grant Lopoly and Michael Littlehichs as full time retail clerks. □

## Portfolios at MAA

EDMONTON - At a fall meeting of the Metis Association of Alberta (MAA) Board of Directors meeting, it was decided that certain responsibilities or portfolios would be assigned to different board members.

The Board felt that a portfolio system will be more effective in terms of dealing with specific issues.

The following is a list of portfolios and their members:  
 Canadian Constitution, Aboriginal Title & Land Claims: Henry Houle, Gerald Thom, Andy Collins, Tom Bouvette  
 Health Care: Brian Fayant, Rosemarie Wilber  
 Justice: Rosemarie Wilber

Recreation: Peter Pelletier, Paul Sinclair

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Communications: Brian Fayant, Clifford Gladue

Housing: Tom Bouvette, Stan Sewell, Andy Collins

Youth & Culture: Peter Ladouceur

Training & Employment: Andy Collins, Archie Laboucan

Environment: MAA Executive, Clifford Gladue, Paul Sinclair, Stan Sewell

Education: Archie Laboucan, Clifford Gladue

Economic Development: Sam Sinclair, Tom Bouvette, Henry Houle

Fish & Wildlife: Sam Sinclair, Tom Bouvette

Firefighters: Gerald Thom, Sam Sinclair. □

## Yukon Gets Local Chapter of The Klan

WHITEHORSE - The Ku Klux Klan have formed a local chapter here despite resistance from local residents.

More than 100 people attended a public meeting to deal with the issue and to add their names to a petition urging the territorial government to prepare human rights legislation to ban racism.

Association chairperson, Janice Kell, announced a special meeting at the local school to continue the strategy. "There is no reason we could not have a human rights code in effect in the Yukon in a year," she said.

Klan organizer, Kerry Anderson, says he plans to stay. "We're just not going to deal with the local media and press anymore," he said. "We'll go about our business by ourselves." Anderson also stated he has already recruited 35 members.

A feeling of optimism however, pervades the community. One black man summed it up. "I came here from B.C. a year ago because they have anti-racial legislation here that doesn't work. Seeing all of you here makes me feel very good. I was told Yukoners are a different kind of animal and I'm starting to believe it's true," he said at the meeting. □

## Walesa Postpones Visit To Canada

POLAND - On October 8, 1981, Canadian Labor Congress (CLC) president Dennis McDermott announced that Lech Walesa had accepted an invitation from the CLC to visit Canada in November.

About three weeks later, however, the leader of the 10 million strong Polish union Solidarnosc (Solidarity) said that



because of the shaky political situation in his country, he would have to postpone his trip, at least for the time being.

When he agreed to come to Canada, Walesa said he was looking forward to the visit because "Solidarnosc has a lot to learn from the CLC."

In response, McDermott said trade unionists across Canada would welcome the Polish leader as "the spokesman for a movement that embodies a triumph of the human spirit and the most significant revolution of our times." □

John Sheppard

## Cope Says Land Claims Settlement Threatened

OTTAWA - The Committee for Original Peoples Entitlement (COPE) says the new Oil and Gas Act threatens a two year old tentative land claims settlement in the Arctic. They say they have petitioned Ottawa to give explicit assurance that the Crown's 25 percent carried interest in permits held by a third party be transferred to them as part of the land claims settlement.

Under the agreement signed in 1978, COPE gave up its claim of aboriginal title in return for mineral rights on 5,000 square miles. The proposed Oil and Gas Act will set out broad new rules for northern and offshore development. By not specifically including a clause in the proposed bill forcing the transfer of permits held by the oil and gas industry to the Native groups, the government is in breach of the agreement in principle, says COPE.

Peter Cummings, a lawyer for COPE, says that the government is trying to stall in order to re-open negotiations on parts of the agreement. Negotiations for a final agreement between COPE and the federal government have already been stalled for almost a year.

COPE represents 2,500 Native people in the oil and gas rich Western Arctic. They want to see the Oil and Gas Act amended although it has already passed third reading in the House of Commons. □

## Uranium Cartel Hearing Begins

TORONTO - A preliminary hearing for six Canadian mining companies, charged with conspiring to fix domestic prices and lessen competition in connection with Canada's participation in an international uranium cartel, began on November 20.

The companies charged with violating the Combines Investigators Act are: Denison Mines, the crown corporation Eldorado Nuclear Ltd., Gulf Minerals Canada Ltd., Rio Algom Ltd., Uroser Canada Ltd., and Uranium Canada Ltd., a now defunct crown corporation.

New Breed

Also cited as co-conspirators, although not charged, are Gordon MacNabb, former Deputy Minister of Energy and former president of Uranium Canada, and John Burnalls, former special advisor to the federal energy department. Also named is Andie Pett, who formerly worked for the French atomic energy commission and operated the cartel's Paris office.

The charges were laid earlier this year after a four year investigation into the operations of the cartel. □

## A child is waiting!



### Allan loves to color and sing!

Allan loves going to day care. He knows many little songs and his art works shows good attention to detail. In addition, day care gives Allan the opportunity he needs to learn to play with other children. It also provides the structured activity this lively little four-year old requires.

Last year Allan took part in a regular home program to improve his speech. He has learned the proper use of his tongue and speaks quite clearly now. When he gets excited he still stutters his words but the speech therapist feels his

diction will now develop at a normal pace so special instruction is no longer required.

Allan has some limited understanding of adoption. He needs a home where he will find a full range of activities to match his energy level. We would like to tell you more about Allan and the Reach Program. Please write to Saskatchewan Social Services, 1920 Broad Street, Regina, Saskatchewan, S4P 3V6 or phone toll free 1-800-667-3678, during office hours. Or contact the Social Services office in your area.

concern with other organizations and groups active in the area of Native peoples' issues. Our "Native Kit" would present an overall historical introduction and in-depth information on the more relevant issues. It will be a collection of articles written by activists and organizations involved and experienced in the area. The Kit is designed to discourage specialization or elitism by allowing people to access the information for themselves. By presenting the material in a kit form, identifying the topics, with discussion questions, written resource material and recommended audio-visuals, interested individuals and groups are encouraged to do their own "short courses" or personal study for programming. The Kit will provide a general public service as a resource of collected information on "Native Issues" linking the struggles of Indigenous people in the developing world with those in more advanced

nations.

The identified table of contents is as follows:

1. Introduction - to the kit, methodology, etc.
2. Origins & Culture - an anthropological description and a comparison of the domestic and market modes of production.
3. Colonial History - European capitalist expansion.
4. Impact of Colonialism - process of economic domination/dependence and an article on the "Bay in Canada and Namibia".
5. Treaty Process - why? how? legal definitions and rights.
6. Betrayal - land claims, aboriginal rights, education, health, hunting, etc.
7. Metis & Non-Status Indians - aboriginal rights series.
8. Saskatchewan Indians Today - socio-economic profile and update.

9. Northern Development - Dene claims, Berger Inquiry, papers on Northern development and resource extraction.

10. Urbanization & Racism - the process and purpose of racism.

11. Indians & Work - examples and study of Indians in relation to labour/work.

12. Indians' Experience Internationally - in-depth focus on Native people's struggle in Chile, Australia, US of A and Latin America region.

14. A bibliography of good print materials, Native people's periodicals and good audio-visuals.

This Kit will be available soon and will be \$10.00 to purchase. We are also sending you our audio-visual catalogue, One Sky brochure and our Print resources brochure.

The One Sky Collective  
134 Avenue F South  
Saskatoon, Sask.

Comments on our publication are most welcome. What do you think of NEW BREED in general? What are your opinions on specific articles? What else would you like to see in NEW BREED? Please submit letters prior to the 25th of each month. Thankyou!

New Breed  
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2505-11th Avenue  
Regina, Sask.  
S4P 0K6  
525-9501

# NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

## THE ROLE OF THE NEW BREED

Playing a vital role in the inter-relationship between the communities and the relationship between the community and provincial organization of the Metis Association of Saskatchewan, the NEW BREED provides a two way printed vehicle which the community and our Association can utilize for purposes beneficial to both. Not only is the publication an information source to its Native readers but also to the non-native readers who hopefully gain a new understanding of the Native people in their battle for justice and recognition.



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*A Most Merry Christmas!*



## NATIVE COURTWORKER SERVICES OF SASKATCHEWAN

### **Native People in Conflict with the Law**

*Native Courtworker Services is a justice program that is available to Native people who come in conflict with the law. It is the overall objective of Native Courtworker Services to ensure that the person in conflict with the legal justice system receives fair and just treatment before the law.*

### **Are you in trouble with the law and need help?**

*Native Courtworkers are available to assist Native people in trouble with the law prior to, during, and following their appearance in Court. Native Courtworkers speak for Native people, express their needs and mediate on their behalf.*

### **There is no charge for Native Courtworker Services or Assistance**

#### **How can a Native Courtworker assist you?**

##### **Through Court Assistance:**

*Explaining court procedures; speak for Native persons; provide background information to the court; help obtain a lawyer.*

##### **With Legal Information:**

*Complete legal aid applications and other forms, interpret legal terms and procedures; explain charges and legal documents; obtain information about the law.*

##### **Referrals to Other Agencies:**

*Contact other agencies to assist Native persons and many other services to aid Native people in their dealings with the law.*

#### **How can you Contact a Native Courtworker?**

*If courtworker services or assistance are required, please contact a Native Courtworker in your area, or the nearest Friendship Centre, at least twenty-four (24) hours prior to court appearance OR after having been taken into custody, ask about contacting a Native Courtworker.*

**Battleford Friendship Centre**  
Box 987  
North Battleford, Saskatchewan  
S8A 2Y9 445-8218  
Donna Paskwin  
Wilfred Toocook  
Richard Charste  
Phone: 445-9332  
445-8218  
445-8358

**Regina Friendship Centre**  
1008 Toronto Street  
Regina, Saskatchewan  
S4P 1M3  
Ken Yao  
Henry Champagne  
Beatrice Stevenson  
Phone: 325-5459

**Indian Metis Friendship Centre**  
Box 2197  
Prince Albert, Saskatchewan  
S6V 2E2  
Iris Bess  
Cathy Rosentre  
Marie Delgrosault  
Lucille Verstra  
Phone: 764-5289  
764-4286

**Yorkton Friendship Centre**  
138 Myrtle Avenue  
Yorkton, Saskatchewan  
S3N 1Y7  
Mary Pelletier  
Georgina Pelletier  
Phone: 782-2922

**Moose Jaw Friendship Centre**  
112 River Street West  
Moose Jaw, Saskatchewan  
S6H 1R5 693-6966  
Et Debs  
Phone: 682-6966

**Moosomin Friendship Centre**  
Box 207  
Carlyle, Saskatchewan  
S9C 9R6 584-2425  
Caroline Stansingweedy  
Phone: 584-2425

**North West Friendship Centre**  
Box 1780  
Meadow Lake, Saskatchewan  
S9M 1Y0 236-4414  
Bibbeth Dunocher  
Marie Dunocher  
Richard Dzikiew  
Phone: 236-5862  
236-6800

**Indian Metis Friendship Centre**  
188 Wall Street  
Saskatoon, Saskatchewan  
S7K 0G0 244-0174  
Vance Wingerden  
Dorothy Lavigne  
Frank Chartrand  
Ernest Cameron  
Phone: 244-0174

**Regina Friendship Centre**  
Box 254  
La Ronge, Saskatchewan  
S6U 1L3 425-2061  
Hope McDonald  
Phone: 425-2051  
**Uranium City Friendship Centre**  
Box 295  
Uranium City, Saskatchewan  
S5U 2W0  
Sarah Stawertuk  
Phone: 486-3282

**Broadview**  
Box 8  
Broadview, Saskatchewan  
S0G 0K3  
Brad DeLorme  
Phone: 696-3223

**Punnichy**  
Box 196  
Punnichy, Saskatchewan  
Ed Desjardis  
Phone: 655-2225

**Buffalo Narrows**  
Box 302  
Buffalo Narrows, Saskatchewan  
Kin Harsani  
Phone: 235-4247

**Native Courtworker Services of Saskatchewan**  
Provincial Office  
190 Broad Street  
Regina, Saskatchewan  
S4P 1X9  
Phone: 327-3569

**Regional Co-ordinators**  
Don Pelletier South Region  
Wes Finlay Northern Region  
Northwest Region

## SASKATCHEWAN ASSOCIATION OF FRIENDSHIP CENTRES

1950 Broad St., Regina, Sask.  
(306) 525-0561