

New Breed

APRIL/MAY 1980

"VOICE OF SASKATCHEWANS METIS AND NON-STATUS INDIANS"

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METIS HERTIAGE DAYS

June 28, 29 & 30, 1980

at Batoche, Saskatchewan 14 miles east of Rosthern
Further details on the centre fold in this issue

OPINIONS

SINCLAIR DEFENDS HAMMERSMITH

Dear New Breed:

In recent weeks the Minister of the Department of Northern Saskatchewan, has been the object of personal attacks by the opposition Conservative Party. These attacks have, in my view, been unfair. The opposition party seems to be attempting to make political points by embarrassing the Minister, rather than dealing with the real issues of concern to northern people. Because these attacks do not deal with the issues that are of concern to northern Native people, I feel it is important for me to express some personal views and comments about these recent legislative debates.

First, Mr. Hammersmith has been accused of being a radical and an anarchist because he made personal contributions to the Native people of Wounded Knee when they were in conflict with American authorities a few years ago. I believe it is important to clarify that Mr. Hammersmith's contributions were in response to an appeal from our Association which was raising money to provide food and medical supplies to our Native brothers at Wounded Knee. Our purpose in raising these funds was humanitarian and Mr. Hammersmith's contributions were made for humanitarian reasons and because of personal concern for the people of Wounded Knee.

Second, Mr. Hammersmith has been attacked because he has publicly stated that he supports a just settlement of the unsatisfied claims of the Native people of Saskatchewan. The Association welcomes his support because we plan to push for a settlement of the claims of non-Status Native people in this province over the next few years. We also support the settlement of the claims of the status Indians. We reject the implication that this constitutes a form of radicalism. Surely, a country which prides itself on its Human Rights record and whose former conservative government was quick to preach the gospel of human rights to foreign countries, in forums outside of Canada, should be prepared to deal with the legitimate claims of its own minorities. We welcome the support of Mr. Hammersmith on this issue and we would,

likewise, welcome the support of the conservative party. I would personally issue a challenge to the new leader of the party, Mr. Devine and his colleagues to meet with us, to inform themselves about this issue and to support us in our just struggle.

Mr. Hammersmith has also been attacked because, as a former employee of the Department of Northern Saskatchewan, he had criticized the government and his department for its dealings with northern people, resulting in his being fired. Our Association supported Mr. Hammersmith at that time because he was attempting in his work to carry out the original mandate of DNS, that being to involve the Native people in their own self-sufficiency and control over their own lives. One of the outstanding issues at the time, which Mr. Hammersmith supported, was the setting up of a local school board to run the school in Ile a la Crosse. This resulted in conflict with certain authorities who had always run the community. However, the conflict was won by the local people and they got their own school board in 1975. We believe the success of the local school board is indicated by the results. Prior to 1975, the school in Ile a la Crosse had graduated from grade twelve, a total of six students. Since 1975, a total of fifty-one students have completed their grade twelve in this local school, more than have graduated from all of the other schools in the north.

Before the last election, I personally met with Mr. Blakeney to discuss the concerns of the Association about personnel responsible for DNS both at the political and administrative level. I strongly indicated that our Association would like to see either Mr. Hammersmith or Mr. McArthur, as the Minister responsible for this department, if they were elected. Mr. Blakeney promised to give serious consideration to these recommendations. I would like to commend Mr. Blakeney for the courage he showed in appointing Mr. Hammersmith as the Minister since this move was not popular in certain quarters of his own party.

We are pleased with the results of this appointment to date. The new Minister has made important changes in senior personnel in his department and in departmental policies which, we believe, are positive. We do not agree with Mr. Hammersmith on all the issues, nor are we completely satisfied with some of his staff or the way they implement policies. However, his door is always open to us and he is prepared to talk and negotiate with us. We are also prepared to negotiate with him and, we believe, in this way many of the outstanding problems and differences can be resolved.

DNS is being attacked for poor management and the Conservatives are now calling for an investigation of this department. They point to some problems which occurred five or six years ago. In 1975, our Association called for a full-scale investigation of DNS. Where were the Conservatives then? We got almost no support at that time and we certainly received none from the political parties in the legislature. At this time, we do not believe an investigation is necessary. There are, of course, some problems in the department both of a legal and administrative nature. The legal problems must be pursued through the courts. The administrative problems can be solved by the appointment of more competent staff and the development of more realistic policies.

Rather than spending their time attacking the Minister, we would challenge the Conservative Party, and indeed, the Liberal and NDP Parties, as well, to deal with northern issues. The issues on which our Association would welcome debate and support from all parties, are the settlement of Native land claims, the establishment of a Native economic development corporation, the sharing of Northern resource taxes with Native people in the North and the development of non-Status Native institutions such as Dumont Institute.

These issues are important to the future development and progress of Native people in this province. If the political parties in the province are serious about allowing us to become full partners, sharing in the prosperity and development in the province, then they need to deal with these issues rather than wasting the time of the legislature in senseless attacks on individual members of the legislature. We are disappointed that certain members of the Conservative caucus see fit to attack programs for Native people, both in the legislature and during election campaigns, as a way of making political points with the electorate. Such actions verge on open racism. We also challenge members of the NDP Party to

get off their butts in the legislature and to support Native causes and, in particular, the Minister of their own party, who is clearly in need of such support, if the mandate of his department is to be realized.

In closing, let me clarify for the politicians the issues on which we seek support. These include a settlement of Native claims, the right to have a major involvement in Native education and training, and access to resources to build our own independent economic development structures and our own educational and cultural institutions, such as Dumont. We want our people to be prepared to participate in all aspects of the social and economic life of the province. We want this participation to be based on the fact that our people have the knowledge, the skills and the ability to make a positive contribution. Although we do not oppose programs such as affirmative action, we do not see this program of forced integration of our people into the poorest paying jobs in the labour force as a solution to the economic problems of our people. These solutions must come through self-development. For self-development to take place, our people must have more independence and control over their lives, access to assured resources and strong support from the political parties of the province. These are the issues which we challenge the Conservatives, the Liberals and the NDP to support.

The Association has watched the current debate with increasing concern. As the political leader of the Association, I concluded the time had come to put our views on the public record and to challenge the political parties to exercise constructive intelligent, informed and enlightened leadership.

Jim Sinclair,
President,
AMNSIS.

OLD "NEW BREEDS" WANTED

Anyone having old copies of our publication NEW BREED, particularly older than five years, please contact us. We have had many requests for old issues and are interested in obtaining same.

We would be interested in either buying the newspaper or borrowing them in order to have copies made.

SUBSCRIBE

Subscriptions to NEW BREED are available for \$10.00 (one year); \$14.00 (two years); or \$20.00 (three years).

New Breed

1170 8th Avenue, Regina, Sask. S4R 1C9

STAFF:

Leona Poitras, Ron Bitternose & Leanne Poitras.

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OPINIONS

Comments on our publication are most welcome. What do you think of the NEW BREED in general? What are your opinions on specific articles? What else would you like to see in the NEW BREED? These are but a few of the questions we would like to have comments on. Send them to: OPINIONS, c/o New Breed, 1170-8th Avenue, Regina, Saskatchewan. S4R 1C9.

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Aboriginal Rights Program Necessary to Achieve Economic Independence

by Leanne Poitras

"We have effectively organized and politicized our people," believes Bruce Flamont, Southwest Area Director. "We now have registered locals and the largest percentage of our people are in need of political leadership and direction in the area of Aboriginal Rights in order to achieve long term development goals."

When Flamont speaks of development he speaks in terms of eventual economic independence.

"Philosophically, true economic independence means ownership and control over the natural resources. This is the official position of the Association and my own personal belief as well."

Flamont outlined a simple two point program, adopted by the Association, geared towards economic independence:

1) Long term objectives. The prime objective here is the ownership and control of the natural resources. This will be achieved purely through Aboriginal Rights Research, claims and settlements.

When asked why the Association is involved in the delivery of government programs, he explained, "The Association was never designed to deliver government programs, but in the formative years between 1969 - 76 - 77, the prevalent philosophy was to use government funding to mobilize and politicize our people and to enable our elected leaders to better represent our people."

"At some point in 1976 - 77 we seem to have forgotten the rationale for being involved in the delivery of service programs. Because of this, we started to become more

aware of our contractual arrangements with government and less concerned with politically representing our people.

We have no real need for further service program funding. This should be left in the hands of the service organizations while we work towards both short and long term economic independence."

"True economic independence means ownership and control over the natural resources."

"The Association is the political voice of the Metis people in Saskatchewan, but we are NOT the government."



2) Short term objectives. These are nothing less than the ownership and control of the natural resources and would include such things as Job Creation, Housing, Economic Development Programs, Staffing Programs, T.O.J. Programs, etc.

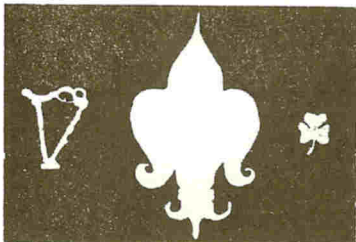
When questioned on the role of the Association in this development policy, Flamont repeated the often stated position that, "The Association is the political voice of the Metis people in Saskatchewan," but he emphasized, "we are not the government."

According to Flamont, the overall objective is economic independence. By this he does not mean a guaranteed annual income for Metis people, but rather that the Area would generate enough income to match the funds the Area would receive in government grants. For example, if

the Area was in receipt of \$500,000 in government grants to maintain the Area, it should generate \$500,000 income without government funding. This would allow the Metis people to develop independently of government.

I Pledge Allegiance...

by Leanne Poitras



Flag of the Metis Provisional Government, 1870

Canada has a flag, Saskatchewan has a flag, even McDonalds Hamburgers has a flag. The Metis Nation, however, does not have an official flag.

In recent weeks this situation has been the subject of a letter of inquiry from Mr. Kevin Daniels of Regina.

Mr. Daniels feels the Metis flag, "will represent the Metis and Non-Status Indians as a Nation." He also feels the Metis flag should be flown at City Hall with the flags of other Nations.

The flag Daniels suggested be flown to represent the Metis Nation is the flag of the new Metis Nation, established June 25, 1815; a red background with a white infinity symbol.

In his letter to the Association of Metis and Non-Status Indians of Saskatchewan, Daniels asked for a response to his request. New Breed contacted AMNSIS Executive Director, Wayne McKenzie, in regard to this matter. McKenzie agrees totally with Daniels but stressed, "We simply do not have an official flag at this point in time. We have, however, sent a proposal to the Department of Culture and Youth regarding this matter."



Metis Battle Standard, 1885

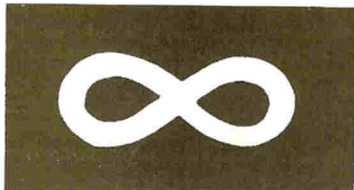
McKenzie went on to say, "We are the only Nation in the world without a flag and an anthem. How can we expect to organize as a Nation without these two things. I feel that they are essential to our development and unity as a Nation."

Throughout the history of the Metis Nation there have been at least three identifiable flags flown to represent our Nation. Besides the flag outlined above the provisional government of Louis Riel designed a standard and also flew a battle standard at Batoche in 1885.

McKenzie proposes to hold a Nation wide contest with artists and interested people submitting their ideas and designs to the Association. A panel of judges would select the best design for a flag and a suitable anthem from the entries. The winning designers and composers would be awarded a cash prize for their entries.

Anyone who has designs for a flag or ideas for an anthem should send them to: The Association of Metis and Non-Status Indians of Saskatchewan 1170 8th Avenue, Regina, Saskatchewan.S4R 1C9; c/o New Breed Magazine.

The First Flag of the New Metis Nation



A CREE LEGEND

Long ago a Whiteman came from across the sea to our land. He spoke to our ancestor, who was sitting on a huge log.

"Move over," said the Whiteman.

Our ancestor moved over a little and the Whiteman sat on the log. The Whiteman nudged him and again said, "Move over." The Indian moved over a little.

Soon the Whiteman repeated, "Move over." This happened again and again until our ancestor was pushed off the log. Then the Whiteman said, "The log is now mine."

Our ancestor took off his hat and respectfully asked, "May I sit on one small part of the log?"

"No," said the Whiteman, "I am using all of the log. But the stump of the tree is nearby. Why don't you sit on it?"

Since then the Indians have been sitting on the very small stump and hoping that the Whiteman would never want it.

Recounted at Shamattawa, Manitoba.

A Postive Self-Image Through Education

The Gabriel Dumont Institute of Native Studies and Applied Research

by Joanne Kurtz and Leanne Poitras

The culture of a people is their way of life. The culture is the people and the people find their roots, identification, and self-realization in their culture.

In the past the Canadian government had hoped to assimilate the Native culture with the culture of the European settlers. The government believed the road to the future development of Native people lay in their integration into the dominant society.

The result of this belief was a forced cultural change. Cultural destruction, poverty, isolation, degradation and massive social problems were the end product.

The Metis Culture is a new and distinct culture, different from that of their Indians and European ancestors yet embracing parts of each separate culture.

The Metis people and the public at large have realized that the development of the Metis people must be closely linked to their own distinct culture. Only in this way can our people find their place in the larger society.

"What is it you want?" and "why don't you integrate into our culture?" are the two basic questions often asked by the public at large.

Chief Dan George best answered these questions back in the mid-sixties.

"I know what you must be saying...tell us what do you want. What do we want? We want first of all to be respected and to feel we are a people of worth. We want equal opportunity to succeed in life, but we cannot succeed on your terms. We cannot raise ourselves on your norms..."

"... and now you hold out your hand and you beckon to me to come over... come and integrate you say. But how can I come? I am naked and ashamed. How can I come in dignity? I have no presents. I have no gifts. What is there in my culture that you value...my poor treasure you can only scorn. Am I to come then as a beggar and receive all from your omnipotent hand? Somehow I must wait. I must delay. I must find myself. I must find my treasure..."

Then I can walk across the street and I will hold my head high for I will meet you as an equal. I will not scorn you for your demeaning gifts and you will not receive me in pity. Pity I can do without...my manhood I cannot do without."

The beliefs of Chief Dan George are shared by a host of other Native people. Harold Cardinal, in his book, *The Unjust Society* shares a similar belief. In his book he states: "For the Indian child, education must help in the discovery of a positive self-image and must arm him with the skills that will help him survive in man's new wilderness - modern society."

"Indians recognize that education is one of the major tools that will help us strike off the shackles of poverty and the tyranny of government direction. But the whiteman believes that education is a tool for the implementation of his design of assimilation."

The Gabriel Dumont Institute of Native Studies and Applied Research has been established to help the Native people find themselves so that they can walk with pride and dignity among their non-Native counterparts.



Towards the goal of enforcing a positive self-image, the Gabriel Dumont Institute will be a Native controlled Educational Institution. The Native people, themselves, will assist in developing its policies and programs and they will control the governing body of the Institute.

Verna Kirkness, co-author of *Indians Without Tips*, stated in her book that many people are concerned that Native authors have exaggerated and have biased opinions.

Things, they suggest, couldn't be that bad. "I am very concerned about the exaggerations and injustices done to the Indian people in history books written by white people. I do not condone distortion in either direction, but I suggest that those who criticize Native authors (sic) should be at least as concerned about accuracy in traditional history books. All too often the Indian is seen as the bad guy. He steals; he cheats; he kills mercilessly; he is dirty; he is drunken; he is a loser - just a savage!

Such a picture does not make an Indian feel pride. I worry about what these pictures do to the white youngsters who have had no personal contact with Indians. In this day, when the world is becoming smaller and smaller and people are being forced together, is the movie medium preparing white society to accept an Indian as his neighbour?

History, then as portrayed in the many books which line the shelves of our present day classrooms, is one of the stumbling blocks in our quest for honour and justice."

The curriculum development department of the Gabriel Dumont Institute will be responsible for the development of Native educational materials such as study guides, articles, slides, film strips, films and other similar educational aides which can be used by both Native and non-Native people

This will include writing articles, writing and illustrating books, the selection of other illustrated materials, and the publication of such materials.

This material will be available for use in Native historical and cultural awareness programs, community education programming, academic Native studies programs, the general public school system, the training of Native and non-Native teachers, the training of the staff of Native organizations, the media, and cross-cultural education programs.

The Library-Resource Center of the Gabriel Dumont Institute in co-operation with the curriculum development department will be responsible for the development of new materials, as well as printing, duplicating, publishing and selling this material.

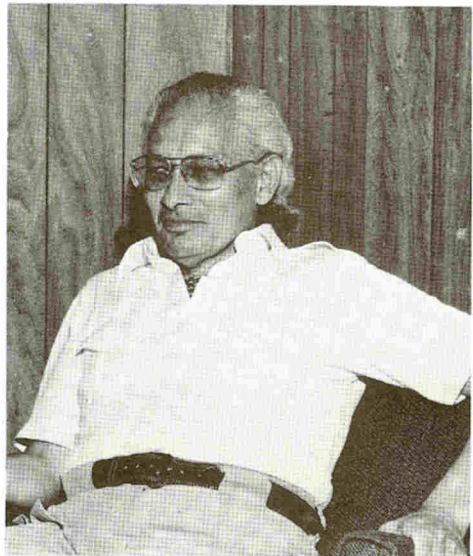
The main resource centre will be in Regina. Satellite centers will also be developed in Saskatoon and Prince Albert to specifically serve the students in the Teacher Education programs. These centers will also serve Native people and community needs.

The Institute is currently evaluating research material and carrying on discussions with the University of Saskatchewan regarding an academic program of Native Studies. After consulting with local people, a Native Studies Program will be developed and proposed to the University. The nature of this program is still to be determined. However, it must be based on the following principles:

1. The program must be organized so that it is under Native control; this includes the selection of faculty members.

2. The content of the program must reflect Native history accurately and objectively from a Native perspective.

The most important purpose of the Institute is to assist Native people to re-establish their historical and cultural roots through which they can develop a positive image of themselves as a people of competence and independence who can be proud of their culture and their achievements.



OUR SAD WINTER HAS PASSED

You call me Chief and you do well for so I am. The blood of chieftains flows in my veins. I am a chief but you may ask where are my warriors, their feathered heads, their painted faces.

I am a chief but my quiver has no arrows and my bow is slack. My warriors have been lost among the white man's cities, they have melted away into the crowds as once they did into the forests, but this time they will not return. Yes, my quiver is empty and my bow is slack.

Yes, I could make new arrows and I could tighten my bow but what little use it would be for my arrow would not carry very far as once it did. The bow has been reduced to a plaything. What was once a man's weapon is now a children's toy.

I am a chief but my power to make war is gone and the only weapon left me is my speech. It is only with tongue and speech that I can fight my people's war.

Today my people are tempted to look into the past and say "Behold our noble forebears".

Perhaps it is pleasant to look to the ages gone by and speak of the virility that once was ours. But the red man can never return to his campfire and forest. His campfire no longer exists outside of his own dreams.

He will wear out many moccasins walking, searching, searching and he will never return from the journey when that he seeks is no longer there.

It was during the first hundred years of Canada's nationhood that we met defeat. Broken by wars and disease we huddled on our reserves and nursed our wounds.

But our greatest wound was not of the flesh but in our spirit and in our souls. We were demoralized, confused and frightened. We were left without weapons to defend ourselves, medicine to heal us, and leaders to guide us.

How easily despair comes when hope dies. How easily ambitions alter when goals slip from one's reach like the end of the rainbow.

How easily one says Oh, hell, what's the use, and then he dies within himself. How easily drink, drug, and vice come when pride and personal worth are gone.

But after the winter cold and icy winds life again flows up from the bosom of mother earth and mother earth throws off her dead stalks and the withered ends for they are useless and in their place new and strong saplings arise.

Already signs of new life are rising among my people after our sad winter has passed. We have discarded our broken arrows and our empty quivers for we know what served us in the past can never serve us again.

In unprecedented numbers our young men and women are entering fields of education. There is a longing in the heart of my people to reach out and grasp that which is needed for our survival.

There is a longing among the young of my nation to secure for themselves and their people the skills that will provide them with a sense of purpose and worth. They will be our new warriors, their training will be much longer and more demanding than it was in the olden days. Long years of study will demand determination. Separation from home and family will demand endurance.

But they will emerge with their hand held forward not to receive welfare but to grasp a place in society that is rightly ours.

The signs of this rebirth are all around us. There are more and more of our young men and women graduating from high school and their numbers will grow and grow within the next hundred years until the red man of Canada will once again stand firm and secure on his own two feet.

Chief Dan George is a hereditary chief of the Coast Salish tribe of North Vancouver. He is also an actor and has played roles for C.B.C. television and the National Film Board. He has completed a movie with the Walt Disney Company in Hollywood. His faith in the future of his people is expressed in this soliloquy which he gave in the Playhouse Theatre, Vancouver, in the spring of 1968.

Chief Dan George speaks about the past way of life of the Indian people. He feels that the Indian people cannot return to their old way of life. The Indian must accept the fact that the past is gone forever.

One can't help but think that Chief Dan George is also talking about a dilemma Metis people are faced with in today's society. Surely the Indian and Metis should remember their proud heritage, but the Indian and Metis must also look towards the future.

Drugs, alcohol, and other such vices are not the answer to the Native peoples' problems. Education is the key to the future for the Indian and Metis. Chief Dan George feels that the Native people will be able to retain their culture and reach their proper place in Canadian society through the medium of education.

The signs of this rebirth are all around. Each year more and more Native students are graduating from educational institutions. Chief Dan George feels that as

the years pass, more Indian and Metis children will receive a better education and gradually the Native people of Canada will once again stand proud.

One can't help but admire Chief Dan George as a person as well as admiring his philosophy concerning the future of his people.

Right now the Indian and Metis are at the bottom of the social scale. Most Native people are considered to be "unskilled" and have less than grade ten education. In today's society it is hard enough to find employment if you are "skilled".

We also need more leaders to help us reach our proper place in society. Through the medium of education, Native people can move upwards on the social ladder.

True, we must never forget our proud heritage and past leaders. However, as Chief Dan George says, the past is gone forever so let us look towards the future. Education is very important to us if we are ever to reach our proper place in society.

Right now I feel that the education system is certainly not meeting our needs. Certainly one of the principal promises held out by the dominant society to members of minorities is that their upward mobility will be assured if they acquire a level of education and training comparable to members of the dominant society.

The Indian and Metis people, however, aren't experiencing this upward swing as accepted members of society through a better education. It has been estimated that 60 per cent of Native children still drop out of school in large numbers after reaching the eighth grade.

We must demand Native programming and participation in the education system. It's up to the government, school boards, staff, and Indian and Metis people to work in conjunction to appraise and correct the situation that exists. The government must make an effort to face the problems and not run away from them. The school board must make a stronger effort to hire qualified Native teachers and assistants. The staff (teachers) must make an attempt to understand the Indian and Metis



students, and to put across the curriculum as it should be, not how they see it to be. Native people must make an effort to produce the teaching staff and assistants that are needed so badly.

I firmly believe that Native people must demand and get direct say in how their children are to be educated. The key to a better education is co-operation, not conflict.

The future is ours.

Does our distinctive way of life exist?

DISTINCTIVE - making distinct; distinguishing from others; the condition of being different; difference; characteristic.

ASSIMILATION - to make or become like; to digest.

The distinctive way of life of the Indian and Metis in some ways, no longer exists in today's society. Certainly, the Native no longer lives in teepees, or hunts to obtain his food for his family. The Indian and Metis are still trying desperately to hold on to their distinctive way of life.

The Native races of Canada have always lived as a people apart from the immigrant settlers. So even in today's industrial society many Indian peoples have a different outlook, different standards and different problems

from the rest of Canadian people. Whether the Indian and Metis like it or not they are indeed, each day, becoming assimilated into the Canadian society.

Years ago the Indian and Metis were very self-reliant. They make their living by trapping and from whatever nature was able to provide for them. The Native way of life was hard. It was not an easy life - but the Indian and Metis had to use their minds continually to try and find ways and means by which to survive.

The Indian lands (reserves) today, even in the far north, are becoming depleted of game and fish. And each day this will grow progressively worse as industrialization of the northland takes place. Therefore, the opportunities for hunting and fishing and enjoying the old way of life will grow less and less. Thus, even in the remote areas of the Canadian north the opportunities for the Indian people to pursue the natural way of life is rapidly disappearing. Certainly, the old ways of hunting and living have for the most part been forgotten. There are few Indians living today who could kill a deer with a bow and arrow of their own making.



Today, more and more Indians are forced to live by following the whiteman's way of life, and working at a whiteman's job. Even if an Indian lives close to nature, like the trappers, an Indian would still be working for money to buy groceries. In a few parts of Canada, the Indian is still trying to follow the old ways. On the west coast, the Indian is still fishing just like his ancestors; on the prairies the old buffalo hunters are growing wheat and raising cattle.

It would appear that the Indian and Metis has no choice but to come to terms with the rest of Canadian society. His distinctive ways of life have been disrupted and fragmented by the impact of the whiteman and his culture. The Native in the process has lost his land and distinctive ways as well as his independence and his identity. The Indian and Metis is suspended between two cultures, his own, to which he cannot return, and that of the whiteman, which he cannot understand and which he finds very difficult to enter into.

To many Indians and Metis, especially the very old, the concept of exploiting nature which is a very important part of white urban industrial culture is very hard to accept. Has not the Native felt that in order to survive, he must live in balance with nature. The Native utilized the lakes and streams, animals and birds, but he never attempted to control them. Thus, today, the Indian and the whiteman have some cultural conflicts.

The great Indian philosopher, Chief Dan George, summed up the dilemma an Indian and Metis person is going through and what he must do to preserve his culture in a poem called, "Our Sad Winter Has Passed". In one passage from the poem, Chief Dan George, says the following words of wisdom: "Perhaps it is pleasant to look to the ages gone by and speak of the virility that once was ours". But the red man can never return to his campfire and forest. His campfire no longer exists outside of his own dreams.

The Indian and Metis should never forget his proud past and heritage. But, the old ways of the past are now gone forever. One cannot go forward by going backwards. The Indian and Metis of Canada are faced with a very difficult problem. He knows that he cannot return to his distinctive way of life. Yet he wishes to keep his identity as being Indian or Metis.

Today we are a people who live uncertainly between cultural worlds, one consisting of remnants of a traditional culture, shattered by that of the whiteman, and the other world of the whiteman's culture. Thus, we are having a very hard time to adjust to Canadian society. It is hard for many of us to accept the world of the whiteman at the cost of total assimilation of our identity.

We, Indian, Metis, and Canadian society have a very difficult task ahead of us. We wish to keep our identity and live a full and satisfying life within Canadian society. Whether this problem will be fairly met and dealt with, will be the test of Canada's claim to be a truly just and democratic society. We are seeking restoration of pride, acceptance, equality, freedom, involvement, and a better future. Yes our distinctive way of life is disappearing rapidly. We realize this, but we still wish to keep our identity as a people. Yes. I want to be part of Canadian Society. But not at the cost of losing my identity.



by Barry McKay

EDUCATION

Saskatchewan Urban Native Teachers Education Program

By Ron Bitternose

The Saskatchewan Urban Native Teachers Education Program (SUNTEP) in conjunction with Dumont Institute will provide our people with a Saskatchewan Teachers Certificate that will permit them to teach in the regular school system. In Regina and Saskatoon there is a definite need for these teachers because of the high ratio of Native children in the urban areas.

Many of our traditional and cultural ways are lost some where along the way because of the different educational curriculum.

SUNTEP will be a four year program. Some advantages of the program are : (1) Off-campus teacher training programs for Native people presently operating in Saskatchewan, for example, the Northern Teachers Education Program (NORTEP) and the Saskatchewan Indian Federated College off-campus program (SIFC) are under the administrative control of the third party. NORTEP is a program operated by the Northern Light School Division, it is highly successful, in fact it has been singled out as a single model in a recent conference in England. Part of the reason behind the success is that Native people are involved in the decision making process.

The University of Regina has indicated their desire for the program to be under a Native board and at arms length from their administrative and program decision making.

(2) The Dumont Institute provides a provincial umbrella to operate SUNTEP programs. Dumont Institute will also be attempting to establish a research and program capacity. The placement of SUNTEP under the Dumont Institute may assist them in establishing an educational institute of importance. This accomplishment is important if Native people are going to have the opportunities for greater self-determination and development.

The province has already supported the establishment of a teacher training program through the Saskatchewan Indian Federated College in Regina.

There will be six principles on the SUNTEP program and these are:

- 1) The program will provide a teacher training program leading to a Saskatchewan teaching certificate.
- 2) All students registered in the program will be required to meet entrance requirements of the two universities in Saskatoon and Regina.
- 3) The course of studies will have to be approved by universities and any modification of courses will require

university approval.

4) All instructors employed to teach on the programs will be hired by the Dumont Institute on a contract basis or through an agreement with the university. All appointments will require university approval.

5) The teaching certificate will be done by the Department of Education based upon information provided by the university.

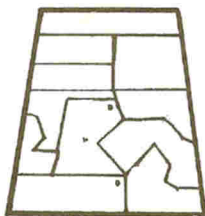
6) The program will require approval of the two universities, Board of Teachers Education before implementation.



The director of the Dumont Institute will be hiring a director for the SUNTEP program and two coordinators, one in Saskatoon and the other in Regina. SUNTEP will also be taking applications for 15 students in each of the areas.

Dr. Ken Whyte will be heading the directorship of Dumont Institute along with Dr. Walter Currie, they can be contacted at 1315 Scarth street, Regina, Saskatchewan.

AREA NEWS



Unity and Economic Development prime concern

"It is the role of this Association not only to provide unity but also, to provide a reason to remain united," according to Southwest Area Director, Bruce Flamont.

In reviewing the issue of the Regina Beach Lumberyard, and the South West Native Development Corporation, (SWNDC) it became apparent to Flamont that the Lumberyard is really just a small and insignificant cog in the whole realm of the construction industry.

Flamont feels the bigger profits are to be made at the brokerage level and at the primary production level (mills). He believes it is reasonable, given the contractual arrangement with the provincial and federal government regarding the housing program, (40 units per area per year) that the Metis people would have a market large enough to accommodate a brokerage firm requiring co-operation from all eleven Areas.

"I am in the process now of developing a working business meeting of my Area Presidents and the Presidents in Northern Saskatchewan to discuss the economic potential of such an industry. Perhaps *together* we could monopolize the existing construction industry from the time a tree is cut by one of our own people to the time we could hand over house keys to another one of our people.

If this approach works, what we will have done is provided a forum for real economic development. It would have provided a basis for our people to unite and stay united for reasons other than just the sake of unity."

There are five basic points Flamont takes into consideration when developing programs and policies:

- 1) To build an area you cannot have Economic Development without Social Development.
- 2) Development has to be presented in a form in which the people have control over the development as it affects them.
- 3) There are some artificial and physical differences in different areas and regions of the province which must be recognized. However, a downtown, Urban brother is similar to a northern brother in that they have political and cultural similarities. But we have been developed and handled differently by the system throughout our history. Therefore, you can't use exactly the same development methods in Regina that you would in say, Wollaston Lake, for example.



- 4) At the risk of over simplifying, building area structures, (Corporations, Economic Development schemes, etc.) like building a house, requires, in my judgement, a very firm foundation. In this case the foundation I speak of would be our people themselves.
- 5) It is essential to demarcate politics from business."

In keeping with this last point, Flamont believes that there are only three truly political programs as opposed to business programs. Those three are Aboriginal Rights, Communications and Community (Social) Development.

"My aim is to ensure programs in the Area are handled by people other than politicians, (myself). In this way I will be allowed the freedom and mobility as a politician and an individual to dedicate almost all of my time towards uniting our people and by virtue of that, strengthening our Association. In my view, this is one of my primary responsibilities."

Recent developments in Southwest Area

● Regina Beach Lumber has been totally reorganized, along with the South West Native Development Corporation, (SWNDC) to ensure their future economic viability.

● Regina Beach Lumber is presently open and fully operative, and SWNDC will hopefully be in full swing by May 15, 1980.

● A meaningful and workable Area structure, in harmony with the provincial Associations direction and position, has been developed. The Area has developed sophisticated reporting and control systems.

● The Area has also developed a registered and identifiable personnel policy manual. Personnel committees have been established to ensure that staff are hired for their administrative expertise in an attempt to disallow political appointments and nepotism.

● Direct channels of communication between staff and Area Presidents, Area Presidents and the Area Director, the Area Director and the Provincial Association, staff and government, etc., have been established and appear to be operating well to this point in time.

● This is just a general overview of the changes made during the last year in the Southwest Area. For anyone who would like more specific information there are detailed kits available free of charge by simply writing to Bruce Flamont at 907 Winnipeg Street, Regina, Saskatchewan.

THIS IS THE GOVERNING BODY OF AMNSIS

PRESIDENT:

Jim Sinclair
1170 8th Avenue,
Regina, Saskatchewan, S4R 1C9.
Phone: 525-6721

VICE-PRESIDENT:

Rod Durocher
30 - 10th Street East
Prince Albert, Saskatchewan, S6V 0Y5
Phone: 764-9532

TREASURER:

Jim Durocher
1170 8th Avenue,
Regina, Saskatchewan, S4R 1C9
Phone: 525-6721

SECRETARY:

Tom Roy
1170 8th Avenue,
Regina, Saskatchewan, S4R 1C9
Phone: 525-6721

EXECUTIVE DIRECTOR

Wayne McKenzie
1170 8th Avenue,
Regina, Saskatchewan, S4R 1C9.
Phone: 525-6721

AREA DIRECTORS

WESTERN REGION 1

Rod Bishop
P.O. Box 7
Green Lake, Saskatchewan,
Phone: 832-2026

WESTERN REGION 1A

Leon Kennedy
General Delivery
Battleford, Saskatchewan,
Phone: 937-7402

WESTERN REGION 11

Murray Hamilton
30 - 10th Street East
Prince Albert, Saskatchewan,
Phone: 764-9532

WESTERN REGION 111

Bruce Flamont
907 Winnipeg Street
Regina, Saskatchewan,
Phone: 359-1515

NORTHERN REGION 1

Henry Cummings
30 - 10th Street East
Prince Albert, Saskatchewan,
Phone: 764-9532

NORTHERN REGION 11

Marius Cummings
P.O. Box 202
Buffalo Narrow, Saskatchewan,
Phone: 235-4447

NORTHERN REGION 111

Jim Favel
P.O. Box 8
Ile A La Crosse, Saskatchewan,
Phone: 833-2040

EASTERN REGION 1

Pierre Dorion
P.O. Box 45
Cumberland House, Saskatchewan,
Phone: 888-2013

EASTERN REGION 11

Alvin Campeau
P.O. Box 3-25, R.R. No. 1
Hudson Bay, Saskatchewan,
Phone: 865-2098

EASTERN REGION 11A

Edwin Pelletier
Box 443
Yorkton, Saskatchewan,
Phone: 783-1356

EASTERN REGION 111

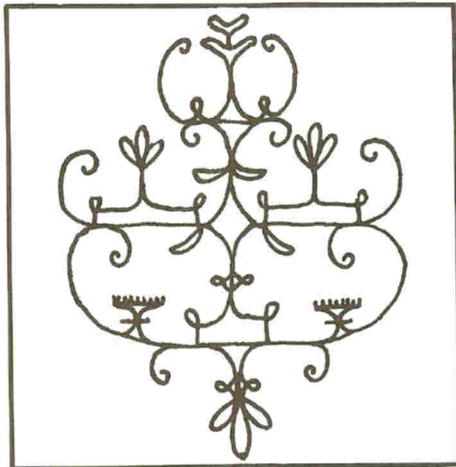
Napoleon Lafontaine
P.O. Box 1159
Fort Qu'Appelle, Saskatchewan,
Phone: 332-4598



Books, Poems and Stuff

OUR LAND: THE MARITIMES

Editors: G.P. Gould & A.J. Semple
Publisher: Saint Anne Point Press
Price: \$10.00



Our Land: The Maritimes, is a significant new study of Native land claims in the Maritime Provinces of Canada.

This book presents the basis of a Native claim in the Maritimes. It examines the historical, legal and moral arguments central to the issue of Indian claims in this region of Canada. It clarifies the issues involved and suggests possible solutions.

In the book are sections on the historical recognition of Aboriginal Rights, the gradual loss of Indian country, the government's attempts to assimilate by definition, a legal analysis of relevant United States and Canadian case law on Aboriginal Rights as well as a collection of relevant historical documents.

This is an important and timely study of the Aboriginal Rights question in the United States and Canada.

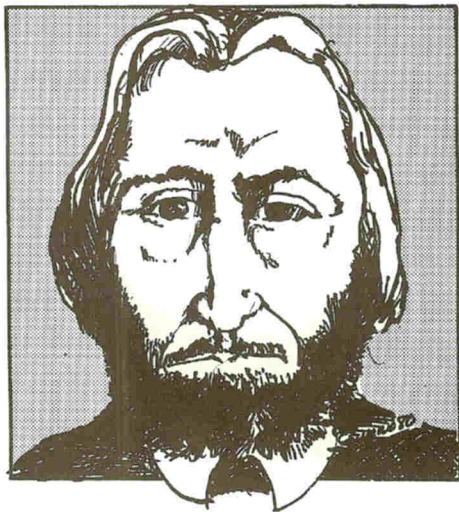
The book is complete with illustrations and maps.

If you are concerned about the Aboriginal Rights issue, you can order this publication by writing:

**New Brunswick Association of
Metis and Non-Status Indians
390 King Street
Fredericton, New Brunswick
or
Saint Annes Point Press
P.O. Box 691
Fredericton, New Brunswick.**

NewBreed

THE SONG OF PIERRE FALCON



*Oh people do you wish to listen
To a song that tells a true story?
How on June 19 a band of brave Metis
Advanced like brave warriors towards
the English?
When we met, two of our men yelled
a warning:
"There are the English who want to
attack us."
We stopped immediately and like
honourable men
Sent a messenger saying:
"Englishmen stop for a moment, we
want to talk to you!"
The English leader like a madman ordered
his soldiers to fire.
The first shot came from English pistols
-they missed the messenger
We shot the English captain first, then
killed nearly all his army,
Only four or five escaped.
Do you know who wrote this song?
It is Pierre Falcon the poet of the Red
River!*

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GABRIEL DUMONT

A man
With a dream
With hopes and fears
Who sometimes knew the
Meaning of tears

Of frustration
Of hate, of sorrow
A man with a dream

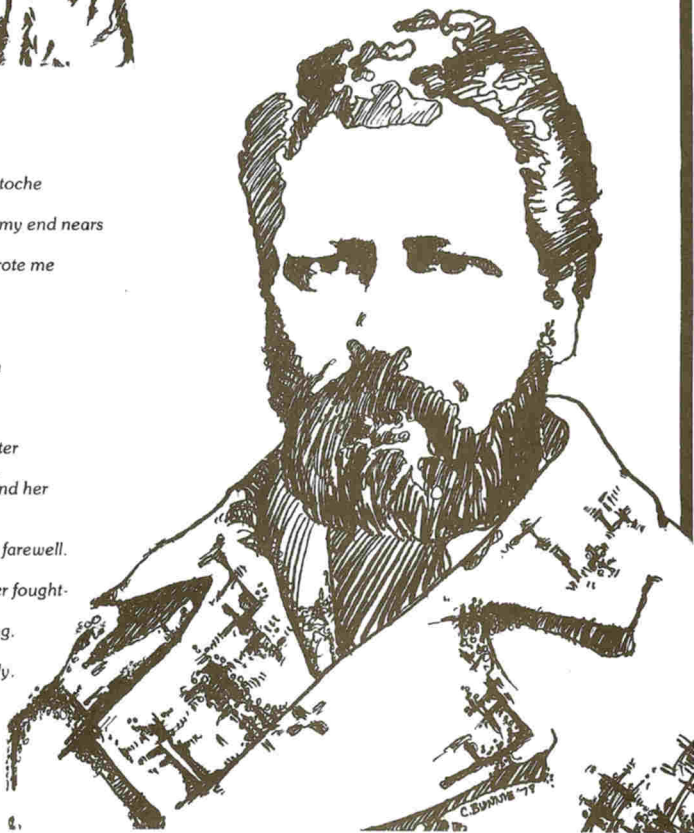
Hopes, loves, hates
Who fought
For his land
His people
Proud to be
a METIS.

RIEL'S FAREWELL

Upon the field beneath Batoche
I cry alone in my pain,
While doubts and fears as my end nears
With courage I sustain.
From home my mother wrote me
A message I hold dear
I'd like to tell her ere I go
The reason I lie here.

I have no pen to write with
Nothing near at hand
So I will use my life blood
To tell of our last stand.
And when she gets this letter
Her eyes will fill with tears.
She'll call her children round her
For everyone to hear.

My loved ones, I send this farewell.
Heed me one and all
For this is why your brother fought.
With courage he did fall:
"Now death is but a passing.
Each has his turn to die.
So let me leave you bravely.
I bid you all good-bye."



METIS HER

June 28, 2

At Batoche, Saskatche



WAGGON DAYS

September 29 & 30, 1980

Location: 14 miles east of Rosthern

Performers:

★ Top Native Entertainers

- ★ Winston Wulfnee
- ★ Tom Jackson
- ★ K.C. Cramer
- ★ Paul Ortega
- ★ Duke Red Bird
- ★ Ray St. Germaine

★ Louis Riel Dancers

★ Pow-wow (Gordon's Hoop Dancers)

Activities:

- ★ All Native Ball Tournament
- ★ Canoe Race
- ★ Horseshoes
- ★ Tug-o-war
- ★ Dance Friday Night by North Wind

Fun Events:

- ★ Liars Contest
- ★ Fun Roast (AMNSIS Board Members)
- ★ Animal Calling

Children's Events:

- ★ Puppet Shows
- ★ Movies

Cultural Events:

- ★ Bannock Baking
- ★ Fiddling
- ★ Jigging
- ★ Dance Group Competitions
- ★ Miss Batoche
- ★ Memorial Services (Sunday)

“Everyone Welcome”

For more information contact:
AMNSIS
1170 8th Avenue
Regina, Saskatchewan
Phone: 525-6723 or
Toll Free Number: 1-800-667-5625

THE *local* NEWS

Lestock Local Needs Support for LEAP Proposal

LESTOCK - "Our young people are leaving our community in large numbers because there are simply no job opportunities for them at home," according to Lestock Local President, Eldon Lafontaine.

The Lestock local had a Canada Works program which employed some people from the community. The program ended last fall, however, and the people on the project had not worked enough weeks to qualify for Unemployment Insurance Benefits. Rather than have these people go back on Welfare, the Lestock local applied to the Department of Social Services for an Employment Support Program (ESP)

"When we made our application for an ESP project, we were turned down and some of our former Canada Works employees had to go on Welfare. Now some of these people are going to be cut off Welfare or already have been," said Lafontaine.

Lafontaine went on to say, "One of our main concerns is to create employment in the community. Too many of our people are leaving to go to the city to look for work. But when they get there they don't have either the skills or the experience they need to get the jobs so they run into a whole new set of problems that comes with living in the city and they still don't have a job."

The Lestock local has applied for a Young Canada Works program to create summer employment for students but as yet they are still awaiting a decision on their application.

On March 7, 1980, ten members of the local completed a cabinet making course in Lestock. The local sent a proposal to LEAP to establish the Lestock Woodcrafters Corporation.

"Our LEAP proposal was turned down," said Lafontaine. "They told us we would have to conduct a feasibility study before they could consider our application."

"What we had wanted to do was to start operations and sell our products for about six months in order to build up a market. We wanted to get into fine wood crafts like lathe work as well as wood refinishing and cabinet making."

The local is in the process now of wrapping up a feasibility study on the garment industry. They hope to employ 15 or 20 people. The work they would be doing in this area would be sub-contract work and repair work.

"We looked into the possibility of getting into the hospital linen supply business but we found that that area is pretty well tied up by other interests," stated Lafontaine.

In the housing area, the local is still trying to complete 10 units started by the former Metis Housing Group.

"We have 10 units that are 75 to 80 percent complete. We have had no final inspection by Saskatchewan Housing and the warrantee work is unfinished."



Lafontaine said that Saskatchewan Housing inspectors have been out and said that a number of things would be done but no work has yet been done. Saskatchewan Housing maintains the houses are complete, "but how can they be when the warrantee work is unfinished," said Lafontaine.

The local does not own these houses, but rather, holds them on a lease agreement with Saskatchewan Housing.

"If we were the owners of these units," said Lafontaine, "we would be eligible for a \$250.00 Mortgage Tax Credit. The way things are now, we are only eligible for a \$150.00 Renters Rebate. We are also not eligible for a property improvement grant with things the way they are now."

Lafontaine says the local has had applications from members who are interested in buying their own home but under the present circumstances, he really doesn't recommend it.

"The payments are simply to high," according to Lafontaine. "The present payment scale was put into effect eight years ago. With the increases in the cost of living over the past eight years this scale just doesn't apply to the situation today. People are going to be forced to move out unless some changes are made in the payment scale."

Lafontaine says his local has sent an application to the

Provincial executive of the Association to have their own Court Worker in the Lestock, Punnichy, Quinton area.

"The Friendship Center are the ones who have the court workers program right now, so I imagine we will have to wait on their decision. We haven't had any feedback from the Provincial Executive yet so I'm not really sure what is happening with our application," said Lafontaine.

Lafontaine says he would like to see, "a lot of support for our LEAP proposal," from both the general membership and the Provincial Association. "We really need to create some employment in our community."

New Executive Elected in Balcarres Local

BALCARRES - "So many of the existing government programs totally ignore our children and our Senior Citizens," feels newly elected president, Eva Peter. Ms. Peter was elected by a seven vote margin over incumbent Angie Brabant on May 5, 1980.

Ms. Peter says the Balcarres Local is making good use of an Area program called Valley Services. Under this program workmen make repairs and small renovations to the homes of local members. These workmen also apply for ERP materials for local members unable to do so for themselves. Valley Services also provides house cleaning and handi-work services to senior citizens and disabled members of the local.



Ms. Peter says that many members of her local are older people or very young children. She hopes to be able to design programs in the areas of education and housing to meet the specific needs of the members.

She feels that one barrier to effective program development in education in her local is the delivery of the NRIM program by the community college.

"The present delivery of NRIM by the community colleges is not meeting the specific needs of the people in our local. We have no input into the program and many times we can't have the kinds of classes we want but have to take the ones that they give us."

Ms. Peter feels that the people in the local should be the ones to decide what classes they want, not the people who run the community colleges.

Recently, nine members of the Balcarres local graduated from a home decorating course. She hopes to initiate a 5 - 10 upgrading class in the local in the near future. There are also tutors working with those members of the local who have no formal education at all. These tutors hope to give these members the basic reading and writing skills necessary for everyday living. The program has been successful thus far and has been implemented in other locals in the area.

"In the area of housing we have nine houses under construction right now. They are almost finished and should be ready for occupancy around the first part of June," says Peter.

"The completion of our houses has been held up time and time again by Saskatchewan Housing and CMHC. They are so slow with their inspections and paper work that the workmen are there and ready to work but they can't do anything until Saskatchewan Housing finishes the work at their end. By the time they get finished their work it is too cold for our workers to do anymore. In the meantime our people are badly in need of the new houses," says Peter.

Besides Ms. Peter the other members of the newly elected executive are: Beatrice Fayant, Vice-President; and Angie Brabant, Secretary-Treasurer.

Ms. Peter is a member of various boards and committees in the Southeast Area but can be reached at the Ka-Pe-Chee Training Centre in Ft. Qu'Appelle. Phone: 332-4598



Ka-Pa-Chee Center - Training and Education



FT. QU'APPELLE - Since the Ka-Pa-Chee Centre first opened in 1975 it has grown and developed at an incredible rate.

A number of programs are offered to Metis and Non-Status people in the Southeast Area. Perhaps the most innovative of these programs is the tutoring program.

Under this program six or seven young women visit with individuals in the area who have no formal education at all. Many of these people are illiterate or semi-literate.

People suffering from the handicap of illiteracy encounter a number of daily living problems that most of us would just take for granted. For instance, reading the monthly utility bills and bank statements. Being unable to read, understand, and correct these items is not only an inconvenience, but it could also be costly financially.

The women presently working on this program hope to use it as a stepping stone to formal teachers training.

Valley Services is a Southeast Area Program presently operating out of the Ka-Pa-Chee Centre. This program provides workmen to do small repairs and renovations to the homes of local members in the area. These workmen also apply ERP materials for those members unable to do so for themselves.

This service also provides housekeeping and handi-man staff to those members who are disabled or handicapped in some way. This service has been particularly helpful to senior citizens, people recently released from hospital and new mothers.

Upgrading classes are also held at the Centre along with a Journeyman Carpentry Course presently underway.

This course is designed to include 50 percent classroom instruction and 50 percent on the job training.

Course instructor, Howard Blenkin, is a Journeyman Carpenter from Sintaluta, Saskatchewan. Blenkin explained, "This is a three year program. At the end of the program the trainees will be Journeymen Carpenters themselves. Some of the trainees, however, will be finished before the end of the three year course since they have some previous experience in carpentry."

The Area has a contract with CMHC and Saskatchewan Housing to construct three houses for the trainees to work on. The trainees will have six weeks of classroom instruction before going onto the job site.

Southeast Area Director, Nap Lafontaine, explained that the Centre also provides limited residence services to trainees living out of town.

"We have several rooms here in the centre for people taking classes here. We provide meals and laundry for the students and we find that this helps them a great deal. So often in the past students had to leave their home communities and go to larger centres for training. This caused a lot of problems for some of them because they had never been away from home for a long period. This often interfered with their studies."

Future plans for the Centre include becoming the delivery agent for Dumont College programs.

Back to Batoche Will Return in 1985

One of the main objectives of the Association of Metis and Non-Status Indians of Saskatchewan is to promote unity and culture.

Towards this end, the Association will again be sponsoring celebrations at Batoche, Saskatchewan, 15 miles east of Rosthern.

The name of these annual celebrations will be changed from "Back to Batoche" to "Metis Heritage Days". This change was prompted by the fact that we are fast approaching the 100th anniversary of the Battle of Batoche in 1885.

In 1885, Louis Riel, Gabriel Dumont, and a small but loyal band of followers made the last military stand in our colorful history. The forces of Riel and Dumont clashed with the forces of the Canadian government, led by General Middleton.

Our people fought valiantly against the overwhelming odds and the superior training and weaponry of Middleton's professional forces.

The struggles of the Metis Nation did not end there, although our forces were defeated and Riel, himself, surrendered.

For several years, the Metis people have gathered near the battlefield at Batoche to partake in traditional and cultural events. This year will be no exception; but the name "Back to Batoche" will be reserved for our 1985 celebrations, when our people will truly be returning back to Batoche.

Our new "Metis Heritage Days" celebrations will be held this year on June 28, 29 and 30. Native entertainers will be there to display their talents. There will be a rodeo, canoe races, bannock baking contests, fiddling and jigging competitions, pow-wow dancers and a host of other events and contests for visitors of all ages.

A memorial service will be held on Sunday to honour those who fought and died for the rights of our Nation. This is a time to remember our rich heritage as well as a time to unite as a Nation.

The Association hopes you will be there with us to help celebrate "Metis Heritage Days". For more information contact:

The Association of Metis and
Non-Status Indians of Saskatchewan,
1170 8th Avenue, Regina, Sask. S4R 1C9



AMNSIS Calls For Five Year Moratorium

KEY LAKE - The Association of Metis and Non-Status Indians of Saskatchewan has called for a five year moratorium on Uranium development in Northern Saskatchewan.

Granting this moratorium would give the Association time to research the entire area of Uranium development.

People of the North must be informed of the effects of Uranium development on their environment and their economy.



One of the long term goals of the Association is to gain ownership and control of sufficient natural resources, both renewable and non-renewable to enable the Native people to build a sound economic base. This type of economic development must also provide meaningful employment for Native people in the North.

Too often Northern Native people are given the lowest paying "pick and shovel" jobs and told to be satisfied and keep quiet. This type of mentality must stop.

It is simply not enough for our people to break their backs in the mines while lining the pockets of the province and the rich multi-nationals. A plan must be devised whereby the Northern Native people will still have an economic base to build on even after the mine is depleted and abandoned.

Our people in the North must be made to realize that after the mining interest have finished with our wilderness, there will be no wilderness left. There will be no rivers and streams clean enough for fish, beaver, and muskrat to live in unless strict pollution control measures and radiation safe-guards are implemented. There will be no grasslands or forests that are not contaminated and burnt by radiation unless effective safe-guards are developed before mining operations are begun.

A decision by the government of Saskatchewan to allow the Key Lake mining corporation to start developing its mine, was made without any consultation with AMNSIS or any Native or Northern organization in this province.

AMNSIS feels that the Key Lake Inquiry board should be dissolved. In past months the Inquiry board has held meetings in different Northern communities with little or no information being exchanged.

One of the main reasons for this is the language barrier. Approximately 75 percent of the population of Northern Saskatchewan is Native. Many of these people, particularly in isolated areas, do not speak English.

A number of organizations and concerned citizens are boycotting the Key Lake hearings. The people concerned, however, intend for this to be an enlightened boycott. Although, they will not make presentations to the Inquiry, they will keep a close watch on developments in the area.

The next Key Lake Inquiry meeting will be held in Ile a la Crosse on June 8, 1980

By Ron Bitternose

KEY ISSUES IN AMNSIS MORATORIUM PACKAGE

- † Establishment of a Native training agency.
- † Establishment of a Native controlled monitoring committee for all Affirmative Action programs in the North.
- † Development of a Northern Native Policy Secretariat to create employment for Northern Native people.
- † Establishment of a Native controlled Northern Development Board as recommended by the Bayda Inquiry.
- † A complete investigation of the Department of Northern Saskatchewan hiring policies.
- † Investigations of Native Careers program.

Ombudsman To Hold Meeting In La Ronge

LA RONGE - The primary role of the provincial Ombudsman is to act as a "watchdog" over government agencies and departments.

"Our department is not set up to question major government decisions or legislation that is already in place, but we are set up to see that decisions and legislation are applied fairly to all residents of the province," said David Tickell, our Provincial Ombudsman.

Tickell is aware that many northern residents are displeased with the manner in which the Key Lake Board of Inquiry is holding its public meetings. "I realize that the citizens of the area are not too happy with the present structure of the Inquiry, but I really have no jurisdiction over this type of complaint. If, however, the citizens still have complaints after the findings of the hearings have been transformed into specific controls and guidelines then I would be able to hear their complaints and try to remedy the situation."

In the past the Ombudsman's office has handled complaints regarding such matters as Commercial Fishing Limits, basic shelter, Social Assistance Payments, water pollution in Uranium City, and declining water levels in Reindeer Lake.

"We have handled over 80 investigations into complaints regarding the provincial jails. In light of this we have made recommendations to Social Services, Corrections Division to make some policy changes. We are approximately one month away from seeing a totally revised visitors program in the provincial jails," said Tickell.

Tickell stressed that it is much easier for his department to recommend this type of policy change if he receives several complaints from different individuals about the same problem.

"It is rather difficult for us to recommend broad policy changes if we only have one or two cases to back up our recommendations. If we have, say, five or six, well documented cases it is a lot easier for us," he went on to say.

Tickell said he is not responsible to a Minister or any government department, and "I have all the independence necessary to attack issues and complaints."

To assist him in his endeavours, Tickell has, "absolute access to government paper (files and records)". Although he cannot reveal the contents of government records to the complainant he is able to use the information in them while building his case.

The Saskatchewan Ombudsman and two members of his staff will be in La Ronge on Wednesday, June 25, 1980 to meet area residents who wish to discuss problems with the provincial government or wish to lodge complaints against Saskatchewan government departments and agencies. The location and time of the meeting will be announced at a later date.

All interviews and complaints will be treated as private and confidential. If you wish to contact the Ombudsman prior to the meeting or are unable to attend, put your complaint in writing and mail it to:

David A. Tickell
2310 Scarth Street
Regina, Saskatchewan
S4P 3V7

Remember the Ombudsman is there to serve, you, the people, and to make sure you get a fair deal from government. Your tax dollars support this program and the only way you can make it work for you is if you use it.

All Native Golf Tournament

REGINA - Lloyd Goodwill, picked up the Championship honours in the first 1980 All Native Golf Tournament, held May 10 and 11 at the Murray Golf Club. Goodwill's 162, a respectable sum, considering the two days of cold, windy weather proved fatal to Bill Cameron's 163. Fred Schoenthal's 165, picked up a respectable third.

Ken Sinclair's 173, granted him the honours in the first flight action. Immediately behind him was Ed Worm's 181 and Wilf Blondeau's 184.

Enoch Poitras's victory in the second flight did not come easy when swinging Ace Thompson closed a seven stroke gap to tie Poitras at 179. Poitras did defeat Thompson in the play-off action. Will Sinclair's 182 assured him third place honours.

Keith Goulet's 181, won him the honours in the third flight action. His followers were Alvin Campeau at 187 and Dennis Acoose at 189. Les Laframboise's 199 won him fourth flight over Jack McLean and Roy (Judge) Fosseneove.

Linda Poitras, after defeating Elizabeth Boudreau in the play-off action won the 1980 All Native Ladies Golf Championship. Poitras and Boudreau's two day total was 210. Christina Pelletier's 231, gave her a respectable third.

Other winners included: Greg Murdock, closest to Pin on the first day; Fred Schoenthal won the second day. The longest drive, went to Ed Worm on the first day and Jim Sinclair on the second.

The tournament was hosted by the Association of Metis and Non-Status Indians of Saskatchewan which attracted 51 golfers. The next AMNSIS golf tournament will be held at the Prince Albert Cooke, July 12 and 13.

Dennis Klyne, AMNSIS recreation worker and coordinator of the successful tournament said the turn out of the golfers so early in the season was terrific. "It looks like we are going to have many new faces on the tour this year, the competition is going to be a lot more competitive in the 1980 tour."



From OUTSIDE our PROVINCE

INDIANS REJECT FEDERAL POLICY

OTTAWA - The full integration of Indians into white society, plus the elimination of reserves and special status has been tried by Ottawa in the past.

In 1969, former Indian Affairs Minister, Jean Chretien, introduced such policy. Strong reaction by Indian leaders forced Chretien to withdraw the policy and promised it would never be considered again.

But promises are soon forgotten, and now, 11 years later, John Munro is trying to introduce similar policy.

Munro has issued an ultimatum to Chiefs and Councils to sign the new agreement by April 30, or all federal funds will be cut off.

Thirty-seven bands in Manitoba have already been cut off and 15 bands in New Brunswick await the same fate.

The Indians are arguing that they had no input into the new regulations and had warned former minister, Hugh Faulkner they would not accept them.

The new rules allow Ottawa to finance the bands in three month installments, hold back money or take over the reserve if anything goes wrong, prevent the band from improvising to meet its needs and require more administrative work without a corresponding budget increase.

The Indians feel this policy prevents long-term planning, destroys their Indian government concept and breaks the government's longstanding trust relationship with Indians.



SHOWDOWN BETWEEN BAND COUNCIL AND BOOTLEGGERS

BELLA BELLA B.C. - Bootleggers, said to number up to 20 people on the 1200 member reserve, are to be evicted from council-owned rental housing, fired from council payroll, refused service in any of the reserve's seven businesses and have public utilities cut off.

These measures, if enforced, could be the effective first step that a growing number of band members have been urging.

The spectacle of drunken children, who have become the bootlegger's steady customers, and the social impact of parental neglect fuelled by contraband booze, has outraged the community and sparked this showdown between the band council and the bootleggers.

NewBreed

In addition to the measures outlined above, the band council, which runs the only hotel on the island where beer can be bought to take home, will increase the ban on bar service from one month to six months to those known to sell alcohol to minors.

A watchman is to be hired to patrol the reserve and identify those under 16 drinking and breaking the reserve's long-standing curfew of 9 P.M. on weeknights and 10 P.M. on weekends.

What may prove to be the most effective move of all is the new order directing that student allowances be paid directly to parents, and not to teen-agers. Allowances of \$20.00 a month are paid by the council as incentives for children to attend junior secondary classes in the Bella Bella school. Students have been pooling their cash to buy from the bootleggers.

"We want to make it inconvenient and uncomfortable for the bootleggers," said band manager, Cameron Brown. "Deterring alcohol abuse among community members would assist us in realizing our aspirations: self-reliance and self-determination."

The continued delivery of remedial programs by the Department of Indian Affairs is hindering action to deal with social breakdowns on reserves across Canada, he said.

"It tends to retain the status quo. Instead of serving as a fiels agent for DIA, we need power to initiate programs to meet local need," Brown went on to say.

According to Brown, one of the community's most pressing needs is recreational facilities for young people. there are two full-time staff organizing recreation programs in the community hall, but there is no swimming pool on the island, no ice rink, no bowling alley. Indoor sports, such as basketball, are popular in the wet climate, but there are no group activities such as Cubs or Brownies.



PRIME MINISTER SPEAKS WITH FORKED TONGUE

OTTAWA - Indian leaders will not participate in energy negotiations with Alberta or sit as equals with provinces at constitutional talks, if Energy Minister Marc Lalonde has his way.

Prime Minister Trudeau, however, pledges to give Indian band councils more power, settle land claims speedily and give Native leaders a voice in future constitutional talks.

Indians want to make their own laws, administer justice, control resources and look after social services within Confederation, according to Joe Dion, President, of the Alberta Indian Association.

"It's time to talk about being part of Canada and it's time to talk about it on our terms," said Dion.

Mr. Dion said Alberta's 35,000 Indians will not settle for anything less than full provincial status for Canadian Indians.

Indian people came one step closer to setting up their own Parliament when they created a national chiefs organization on April 30, to replace the National Indian Brotherhood.

This new group will be responsible for broad policies on issues such as constitutional reform and Indian Act amendments.

Creation of an Indian province with full provincial powers may be the only way to hold the country together, in the opinion of Chief Max Gros-Louis.

Chief Gros-Louis sees the call by Alberta Indians for the creation of an 11th province as a positive force for Canadian unity.

"If all Indians across Canada get together, they will help in uniting the country," he said.

Regarding the constitution, Lalonde bluntly stated that Ottawa will not recognize Indians collectively as a province at future talks.

But he reiterated Prime Minister Trudeau's pledge to allow Native to sit at the table with provincial leaders to discuss issues that affect them.

Native groups sat as observers at the last constitutional conference and are seeking full, equal and continuing participation with provinces at future discussions.

While Indian leaders outside Quebec are hoping provincial status will give them the right to self-government and freedom from federal and provincial control, the issue has a deeper significance in Quebec, according to Chief Gros-Louis.

Chief Gros-Louis says that the Quebec government already has a reputation for its unsympathetic attitude towards Indians and that things will only get worse if the province separates.



CONTAMINATED WATER CAUSES BIRTH DEFECTS AND CANCER

RAPID CITY - Contaminated water is causing cancer, miscarriages and birth defects on the Pine Ridge Indian reservation and surrounding communities, charges the Women Of All Red Nations group.

This group has called on the governors of Nebraska and South Dakota and the federal government to issue disaster declarations for the region.

The group said a survey showed the water provided by the Lakota aquifer contains dangerously high levels of radiation and chemical contaminants.

The group claims that in one month during 1978, 38 percent of the pregnancies at Public Health Services Hospital in Pine Ridge resulted in miscarriage and excessive hemorrhaging before the fifth month.

"We have real, physical documentation: unborn children, deformed babies, youth suffering and dying from leukemia and ever increasing cancer victims," said Lorelie Means founder of the group.

Mrs. Means, wife of Indian activist, Ted Means, went on to say, "Already 25 percent of our women have been sterilized. We are still under attack. This is genocide."

The group said 60 to 70 percent of all children born at the hospital suffered breathing complications because of undeveloped lungs or jaundice. Indian children also have been suffering other birth defects such as cleft palate and club foot. The group maintains these diseases are uncommon to the Lakota people.

This group and the Black Hills Alliance, an environmental group, demanded President Jimmy Carter immediately implement a plan to deliver safe, clean water to ranchers, towns and Indians no later than March.

The group plans to level charges of mass murder and the calculated genocide of an entire people in Geneva Switzerland. They will meet there with the International Indian Treaty Council to present the health and water study to the United Nations Commission on Human Rights.



CREE NATION CLAIMS FARMERS ARE SQUATTERS ON ANCESTRAL LANDS

CALGARY - The Cree Nation of northern Alberta is suing for recognition of Aboriginal Rights to vast tracts of oil sands, wilderness and homesteading lands now held by corporations, the province and settlers.

Along with this claim the Cree are seeking massive financial compensation if it is eventually proved that their rights have been violated.

This action cites the federal and Alberta governments and several oil companies with breach of treaty conditions. It alleges that Native ownership of surface and mineral rights in an area of approximately 20,000 square miles has been violated.

James O'Riley, lawyer for the Cree Nation, said his clients, "are now regarded as squatters," by the defendants.

The seven bands around Little Buffalo Lake, however, are claiming that the farmers in the prosperous Peace River country are squatters on their ancestral lands.

In a statement of claim the Cree Nation is saying, "Aboriginal Rights have never been surrendered, therefore, no rights to farmers or companies could be granted in full."

The Cree Nation maintains the federal government is in breach of Treaty No. 8 and has contravened the 1929 - 30 natural resources transfer legislation. This legislation granted Alberta rights to all minerals.

The James Bay settlement with the Cree and Inuit of northern Quebec and judgments favouring Native claims of a similar nature in the Northwest Territories and British Columbia will serve as precedents for this action.



HEY FOLKS HAVE YOU EVER SEEN A GIANT BEAVER? The giant beaver was one of the largest rodents ever know, reaching a length of about 8 feet and weighing up to an estimated 480 pounds. Unlike modern beavers, giant beavers had ridged cutting teeth, deep skulls, and probably roundish, muskrat-like tails. In Canada fossils have been found in Toronto over 70,000 years old. Fossils have also been found in the Old Crow basin of the Yukon Territories. This animal died out with mammoths, mastodons and ice-age horses about 10,000 years ago.

"MANY MOONS AGO THERE WERE NO TAXES, EVERYONE OWNED LAND AN WOMEN DID ALL THE HARD WORK." Then the white man came along to improve things. Or so read a plaque on the wall at the Council for Yukon Indians office. Times have changed, as council spokesmen are the first to admit, and the 6,000 Native people of the Yukon are struggling to cope with the new realities of pipeline construction and the accelerated move of the territory toward provincial status. The council is committed to fight both developments until Native land claims, which include a demand for constitutional changes that would recognize Indian traditions are settled.

But once a settlement comes, says Indian spokesman, Harry Daniels and Dave Porter, the whole territory will benefit from an infusion of capital that may be a stabilizing force in the hither-to-boom-and-bust Yukon economy. Porter, an eloquent powerhouse in the Indian group, has a facetious suggestion for spending some of the money that will come from a land-claims settlement. "We will buy all the transients one-way tickets." But more seriously now folks, he wants investments of funds in the 12 Yukon Native communities to set up a basically profit-oriented economic base, improve education and living conditions and help Native people participate more fully in the life of the territory.

WASN'T LOUIS RIEL THE GUY WHO BUILT THE ALAMO? "The plain truth is that most of our kids know more about the Alamo than they know about Batoche or Chrysler's Farm," feels CBC President, Albert Wesley Johnson. Johnson doesn't consider himself a narrow nationalist, but he is afraid of Canadian children growing up American. For the early 1980's, Johnson has set the CBC a target of 80 percent Canadian content in English prime-time television programming. This is indeed an admirable goal, but I wonder exactly what the CBC plans to tell our children about Louis Riel. Will they portray him as a raving madman or a dedicated idealist. Will he appear as a militant revolutionary or a founder of a New Nation. Only time will tell, but if past performance is any indication, we call all grit our teeth and expect the worst.

SPACE AGE MATERIALS AND ANCIENT TECHNOLOGY ARE BEING COMBINED TO MAKE WALKING ON SNOW EASIER. Magline Limited, is producing light-weight magnesium snowshoes with webbing made out of aircraft control cable. They maintain the wearer can cover five times the distance he could using conventional wooden snowshoes. Although the frames are made on an assembly line in the company's 40-man plant, each pair must be "knitted" by hand. That task is done by Algonquin Indians at the Golden Lake reserve, about 65 kilometers west of Renfrew, and the Maniwaki reserve. About 400 people are kept busy year-round knitting snowshoes, using their traditional locking weave which won't unravel.

SINCE THE FIERY DRAGON, THE NOBLE AND GENTLE UNICORN, AND THE ROBUST BREASTED MERMAID ARE NO LONGER WITH US, CAN THE SASQUATCH BE FAR BEHIND? The British Columbia government doesn't think so. They have two reasons for their belief. One, the Sasquatch is not a species, and two, it is not endangered. At least there is no evidence of its being endangered, since dead specimens are never found. It is possible, however, that the animal self-destructs when terminally ill. Credibility is the key to survival here. So long as the Sasquatch can retain its believers - and it appears to have no trouble doing that - its survival is assured. Unless, of course, someone shoots one and it is found to be a species after all!

LOUIS RIEL HAS BECOME A POWERFUL SYMBOL FOR QUEBEC NATIONALISTS. Riel was hanged for treason for his part in the Metis Nation's struggles in 1885. "Riel asked for then what Quebecers are asking for now," Louis Laberge, president of the Quebec Federation of Labour told about 100 delegates at Riel's graveside in St. Boniface Manitoba. "Let's hope we won't end up on a scaffold, too," he added. "Dozens of trade union members in Quebec still go to jail simply for demanding their rights." Laberge placed a wreath on the grave on behalf of his organization and Grace Hartman, president of the Canadian Union of Public Employees placed another on behalf of her union.

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(Figures used are from the company's financial statements.)

WHERE DID THE SCUM FLOATING ON YOUR TEA OR COFFEE, OR THE SCALE INSIDE YOUR KETTLE, OR THE RING AROUND YOUR BATHTUB COME FROM? "Hard" water is the likely source. Hard water contains an abundance of soluble calcium and magnesium salts. Calcium and magnesium ions react with fatty acids in soap to form insoluble curds or scum. The most common solution to the hard water problem is to install a water softener. Water softeners replace calcium and magnesium in hard water with sodium, which is added to the softener in the form of salt. Another solution, and an alternative to soap, is to use detergents, which contain built-in chemical water softeners called phosphates. Dishes are easier to clean in soft water but hard water is better for drinking. The calcium and magnesium it contains are good for the heart, teeth and bones.

SASKATCHEWAN ENVIRONMENT HAS LAID DOWN 11 CONDITIONS WHICH MUST BE FOLLOWED BY ELDORADO NUCLEAR LTD., when the federal crown corporation begins development of the Dubyna ore body near Uranium City. The department's environmental assessment secretariat set down these conditions in order to keep radioactive and other mine wastes out of the northern water system. In developing the Dubyna ore body Eldorado Nuclear must:

- Construct works to divert as much clean surface water, as practically as possible, away from areas of the project where contamination could occur.
- Collect and treat all waters that do become contaminated.
- Submit results of the water quality monitoring program, on a monthly basis, to Saskatchewan Environment and Saskatchewan Mineral Resources.
- Conduct a sediment and aquatic biotic monitoring program.
- Submitting annual environmental reports to Saskatchewan Environment and Saskatchewan Mineral Resources. This report must include data from the water quality, sediment and aquatic biotic monitoring programs, summaries and interpretations of the data and documentation of any significant events, operation changes and changes in wastewater treatment that could affect water quality.
- Follow limits set on the level of various wastes such as arsenic, copper, lead, nickel, zinc and radium 222 that may be discharged into wastewater running in to Dubyna Lake.
- Notify Saskatchewan Environment if there are any significant changes in water quality and take whatever remedial measures necessary to control environmental damage.
- Submit a preliminary abandonment and reclamation plan for Saskatchewan Environment's approval by December 31, 1979.
- Submit a final abandonment and reclamation plan six months before completion of the planned mining operations.
- Allow representatives to Saskatchewan Environment and Saskatchewan Mineral Resources to inspect the project, its records and plans at all reasonable times.

Well, it all looks very good on paper but one can't help but wonder if these conditions are, indeed, being met. If anyone has any information regarding the water quality around this mine site, please drop us a line so we can share the information with our readers.

★ NEW BREED ★

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DEPARTMENT OF NORTHERN
SASKATCHEWAN,
ECONOMIC DEVELOPMENT
LARONGE, SASKATCHEWAN

DEVELOPMENT OFFICER

A Development Officer to promote, develop and educate individuals or groups in co-operative principles philosophy and the method of conducting business. The incumbent will provide consultation and advisory service to emerging and established co-operatives in such businesses as commercial fishing and trapping. Applicants should have experience and/or training in the field of small business management, preferably with post-secondary education; or an equivalent combination of training and experience. Ability to effectively communicate with northern people is essential. Extensive travel by air and road is involved.

SALARY: \$18,756-\$23,076 (co-operative Management Advisor 1) \$15,324-\$16,608 (Trainee) (salary under review)

COMPETITION: 114041-0-521

CLOSING: As soon as possible

Forward your application forms and/or resumes to:

**THE SASKATCHEWAN PUBLIC
SERVICE COMMISSION,
3211 ALBERT STREET,
REGINA, SASKATCHEWAN
S4S 5W6**

quoting position, department and competition number.

Yetha Ayisiniwuk Legal Services Society requires:

a STAFF SOLICITOR

for their Northern Legal Services Office at P.O. Box 510, La Ronge, Saskatchewan.

Starting Date: Negotiable

Salary and working conditions: According to the Collective Bargaining Agreement

This is a challenging and interesting position involving Criminal Law, Family Law and Community Work.

Applications in writing should be submitted to:

Yetha Ayisiniwuk Legal Services Society
Box 510
La Ronge, Saskatchewan
S0J 1L0

Closing Date:

All applications will be treated in confidence and should be submitted before June 30, 1980.



SMAN
SASKATCHEWAN OMBUDSMAN
INTAKE OFFICER

SASKATCHEWAN OMBUDSMAN

The Saskatchewan Ombudsman requires a person to be responsible for all initial public contact with his Regina office whether by letter, telephone or personal interview.

The work will require a good knowledge of provincial government departments and agencies, as well as the functions performed by federal and municipal governments and other non-governmental agencies.

Essential skills will include the ability to communicate effectively and an understanding and concern for difficulties and problems encountered by individuals.

Experience in paralegal position, a referral agency or crisis line service would be advantageous. The position will be a temporary one of at least eight months duration.

Salary will not be lower than \$1,081 per month.

An application in writing and resume should be directed to:

David A. Tickell,
Saskatchewan Ombudsman,
2310 Scarth Street,
Regina, Saskatchewan, S4P 3V7.

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The Native Employment in Government Program

Saskatchewan

The Saskatchewan Public Service Commission requires staff for a new Native Employment in Government Program. The program's goal is to place people of Indian ancestry in permanent jobs in the Saskatchewan public service, through direct recruitment and placement of qualified native candidates, and through on-the-job training of individuals who upon successful completion of a training program will qualify to enter permanent positions.

Program Manager

Reporting to the Director of Staffing in Regina, this person will manage the Native Employment in Government Program. He or she will work with native organizations, other governmental departments, employee unions and the Human Rights Commission in developing and implementing program policies and procedures. The manager will also supervise a staff unit, evaluate and report on the progress of the program. The successful candidate will have extensive knowledge of native/Indian culture and experience at a senior policy or managerial level. Applicants should have experience in the field of job training, adult education, personnel administration or affirmative action programs. Demonstrated policy development and program management skills are required, along with the ability to establish and maintain credibility with a variety of native organizations and government departments.

Salary: \$25,248 - \$31,212 (Personnel Administrator 3) (plus interim adjustment)

Competition: 117023-0-140.
Closing: As soon as possible.

Native Training Co-ordinators (2 positions)

The Training Co-ordinators will be responsible for identifying positions suitable for training on the job; recruiting and assessing trainees; establishing and monitoring training contracts; and providing consultation and follow-up support to trainees and supervisors. One co-ordinator will be located in Prince Albert and will work as part of a Staffing team with the present Training-on-the-Job (Special Needs) Officer. The other position will be located in Regina.

The successful candidates will have extensive knowledge of native/Indian culture; have considerable experience working with native people in a helping role; or experience in employment counselling, placement or training.

Knowledge of a variety of different jobs and experience with job training programs, life skills or affirmative action programs would be valuable. The ability to relate to people at all levels of government, good judgement and assessment skills, and the ability to maintain effective working relationships with native people and organizations is required.

Salary: \$21,324 - \$26,316
(Personnel Administrator 2)
\$16,176 - \$19,092 — Trainee
(plus interim adjustment)

Competition: 117022-0-155 (Prince Albert)
117022-0-156 (Regina)

Closing: As soon as possible.

Native Staffing Officer

Located in Regina, the Staffing Officer will recruit qualified candidates to fill vacant positions in government departments. The officer will staff positions in various occupational groups and will be responsible for actively recruiting native and Indian applicants. Applicants should have considerable knowledge of native/Indian culture, and have experience in dealing with native organizations, demonstrated skill in interviewing or leading groups, good interpersonal skills, experience related to personnel recruitment or general administration; or an equivalent combination of training and experience. If qualified candidates are not available, applicants will be considered at a trainee level.

Salary: \$21,324 - \$26,316
(Personnel Administrator 2)
\$16,176 - \$19,092 — Trainee
(plus interim adjustment)

Competition: 117022-0-157
Closing: As soon as possible.

Forward applications and/or resumes to the Saskatchewan Public Service Commission, 3211 Albert Street, Regina, S4S 5W6, quoting positions, department and competition number.



Saskatchewan
Public Service
Commission

3211 Albert Street
Regina, Canada
S4S 5W6
(306) 565-7575



FEDERATION OF SASKATCHEWAN INDIANS

SASKATCHEWAN INDIAN FEDERATED COLLEGE
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TRAINING FOR EMPLOYMENT ORIENTATION

STARTING DATE: June 2, 1980

PURPOSE: The purpose of this life studies/skills orientation program is to provide training and an opportunity to be exposed to a variety of learning experience which will prepare trainees for employment or further training.

QUALIFICATIONS: Because of restrictions in enrollment numbers (15 trainees) we are only accepting persons who are interested in developing their self-identity and motivation toward future career goals.

WHO MAY APPLY: Any person of Indian ancestry (Treaty, Registered, Non-Status and Metis)

SPONSOR: Canada Employment Commission (Manpower) is funding the program, training salary will be \$680.00 per month for a training period of four months.

APPLICATION DEADLINE: Interested applicants should apply no later than May 12, 1980 and will be contacted for interviews thereafter, using the following format:

NAME IN FULL:
 ADDRESS IN FULL:
 HOME TELEPHONE:
 BUSINESS TELEPHONE:
 DATE OF BIRTH:
 SOCIAL INSURANCE NO:
 STATUS OF INDIAN ANCESTRY:
 MARITAL STATUS:
 DEPENDENTS:
 EDUCATION: ELEMENTARY:SECONDARY:.....
 WORK EXPERIENCE:

 PRESENT EMPLOYMENT:
 REASON FOR APPLYING:
 REFERENCES:

PLEASE SUBMIT WRITTEN APPLICATIONS TO:

SYLVIA WALSH,
CONSULTANT/PSYCHOLOGY,
Saskatchewan Indian Federated College,
University of Regina,
Classroom Building, C-4,
Regina, Saskatchewan,
S4S 0A2.
Telephone: 584-8333 or 584-8334.



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DIRECTOR OF EDUCATION
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Salary: \$34,400 to \$42,000 (under review)
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Affairs - Saskatchewan Region, Education
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Duties

Under the direction of the Director of Operations, plans, organizes, and directs the elementary and secondary school program in Federal Schools, and the post-secondary and continuing education program, curriculum development and student services. Directs the administration of capital and operating budgets in Education, amounting to approximately 40 million dollars. Establishes working relations with Indian Schools and Organizations, Provincial Schools, universities and Governmental officials. Participates in Regional administration as part of the Regional Management Team and plans and organizes the maximum utilization of person year resources totalling approximately 560.

Qualifications

University graduation with additional training or courses in education administration. Experience in teaching or in developing a teaching program, AND in counselling, in an environment of Native and/or Indian people. Experience in managing and planning a major program at the regional or national level.

Language Requirements

Knowledge of English is essential.

"Additional job information is available by writing to the address below:

Toute information relative à ce concours est disponible en français et peut être obtenue en écrivant à l'adresse suivante".

How to Apply

Send your application form and/or résumé to:
Yvon Chabot, Senior Management Staffing Program,
Public Service Commission of Canada,
17th Floor, L'Esplanade Laurier,
300 Laurier Avenue, West,
Ottawa, Ontario. K1A 0M7
Closing Date: June 9, 1980.

Please quote the applicable reference number at all times.



Some victors in the first 1980 All Native Golf Tournament hosted by A.M.N.S.I.S. clockwise are: Lloyd Goodwill, championship winner, Ken Sinclair, first flight winner, Greg Murdoch, closest to pin, Fred Schoenthal, third championship and Linda Poitras, Ladies championship.



A.M.N.S.I.S. Recreation Golf Tour

May 10 & 11
Regina Murray
Tee Time 12 noon

July 12 & 13
Prince Albert Cooke
Tee Time 10 am

July 26 & 27
Saskatoon Holiday Park
Tee Time 10 am

Provincial Championship
Regina Murray
September 20 & 21
Tee Time 12 noon

Entry Fee: \$30.00 (green fee included)
Registration of entries on day of tournaments