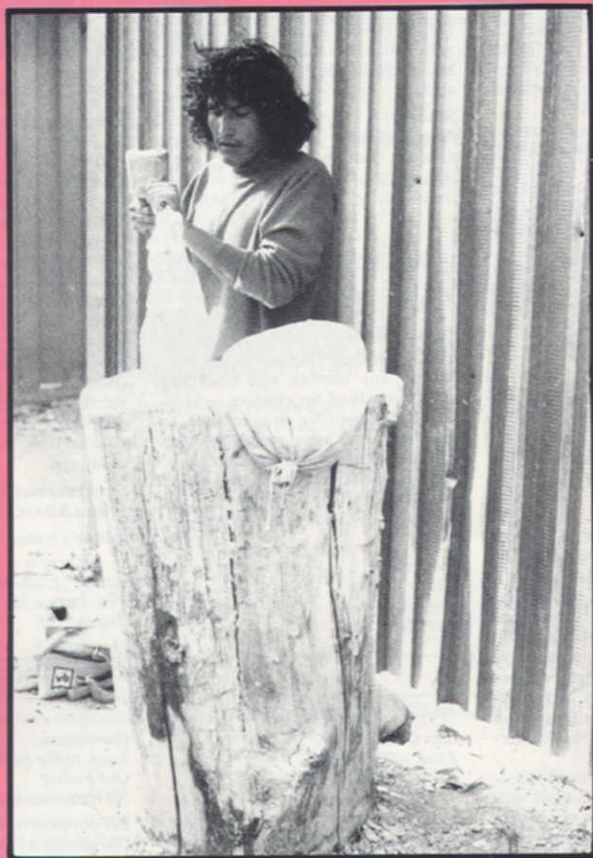


March 1986

Vol. 17 No. 3

# NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan



**Dumont Annual Assembly  
Overview On  
Native Communications**

## UPDATE

### Dear New Breed:

I have been moving around quite a bit lately but now that I am in treatment I can resume correspondence. You will be interested to know the outcome of the Butler case. Both brothers were acquitted of the charges of murder and both are free and living near here.

I would like to begin sending more poetry for your publication. If you still have a backlog of my previous work which you would like to print with pay, please forward future cheques in my name to the above address. □

From  
V. Fourwinds  
P.O. Box 138  
Gervais, Oregon  
U.S.A. 97026

## NEED ANOTHER PERSPECTIVE

### Dear New Breed:

I had the opportunity to meet Brooklyn Rivera when he was in Ottawa last fall. The discussion was interesting. A while later I had the opportunity to meet with Dr. M. Cunningham who is also a Miskito Indian and has a different perspective on the Sandinista/Miskito conflict. As in many situations there are several sides and interpretations to an issue - so far New Breed has presented only the one side.

A representative of the Autonomy Commission in Nicaragua will be visiting Canada in late March and early April. An interview with him would perhaps give a different perspective or at least an update on the Autonomy negotiations for the indigenous people.

Armando Rojas will be in Saskatchewan April 12-15, 1986. He is a Miskito Indian from the south part of the Atlantic Coast. We will try to have him or someone in advance contact you or arrangements for an interview could be arranged with Rolando Ramirez. I hope to see an article in the New Breed in the spring. □

Sincerely  
Cheryl Parrott  
Ottawa, Ontario

## MOTHER WITHOUT CUSTODY

### Dear New Breed:

I am initiating a support group for women who live separate and apart from their children in our province. Any mother who does not have custody of her children, whether by choice or by circumstance, is welcome and encouraged to join. This is an opportunity to meet other women in similar circumstances and exchange feelings and ideas. Call Cindy at 525-8329 in Regina for more. □

Sincerely  
Cindy Wilson  
Regina, Sask.  
S4P 2V1

## DESTINATION METIS

*Our Children  
Look to the future  
Our Children  
We have to nurture  
Our Culture  
Look to the past  
Our Culture  
It has to last  
Our Pride  
Look to yourself  
Our Pride  
Will show our wealth*



## GOOD WORK

### Dear New Breed:

Please find enclosed the sum of \$10.00 for my renewal of the (New Breed). We always read it from front to back upon receiving it. We think it's one of the best magazines there is. It always gives out important happenings and people's views. And in the future I hope we can win our rights and freedoms. Sometimes I wonder if I'm a Metis or Non-Status. I wish we could define that issue. I also see in the New Breed (Book Review) about Metis History, etc. I'm planning on some of those so keep up the good work and best of everything in the future. I remain as always. □

Lawrence and Alice Sayese  
Prince Albert, Sask.

### Editor's Note:

*If there is a Metis Veteran Association established, please let us know so we can inform our readers. Thank you.*

*Our Future  
Look to the leaders  
Our Future  
No longer needers  
Let our people grow  
Our ability will show  
Then our people will know  
Who is the foe  
No longer Status-Quo  
R.O.*

By Dwayne Ross  
Dumont Conference  
March 7, 1986





March 1986

Vol. 17 No. 3

# NEW BREED

*"Voice of Saskatchewan Metis and Non-Status Indians"*

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New Breed is looking for community reporters. If you are interested please contact:

**Editor, New Breed**  
210-2505-11th Avenue  
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### Freelance Articles and Photos:

Articles submitted to New Breed and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. Views expressed are not necessarily those of Wehtamatowin Corporation and free expression of opinion is invited. We reserve the right to publish whole or parts of articles submitted.

Photos that are submitted with articles shall be paid for at the rate of \$5.00 per published photo. These shall be returned upon request.

Poems submitted will be paid at the rate of 75 cents per line, minimum \$5.00 and maximum \$25.00.

New Breed is published ten-twelve times a year through the Saskatchewan Native Communications Corporation (Wehtamatowin).

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# Rates To Be Charged To AMNSIS Membership

Starting on April 1, 1986, AMNSIS members currently receiving the New Breed free of charge will be requested to pay a minimal subscription rate of \$8.00 per year, \$10.00 for two years, and \$15.00 for three years. Non-member rates will remain the same at \$10.00, \$15.00, and \$20.00 subsequently.

The decision to begin charging subscription rates to members was made at the Saskatchewan Native Communications Board meeting held prior to Christmas. The reason for this decision is because of the high cost of producing and publishing the New Breed. Although the New Breed receives limited government funding from the provincial government, it continues to be dependent on other sources of revenue such as advertising and subscription rates. The cost of publishing the New Breed ranges from \$1.75 to \$2.50 per issue.

A letter explaining the purpose of the subscription changes will be forwarded to the membership and to the AMNSIS Board of Directors. If you have any questions on this matter, please do not hesitate to contact us here at 525-9501 or to write to us.

Your co-operation on this matter is greatly appreciated and we hope you will help us in our struggle for our long-term goals for independence and self-reliance.

A subscription form has been included in the magazine for your convenience.

## NEW BREED

*"Voice of Saskatchewan Metis and Non-Status Indians"*

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Saskatchewan Native Communications Corporation

Printed and Bound in Regina, Saskatchewan

## Gabriel Dumont - An Educational And Cultural Force

By Christopher Lafontaine

1985 was a year of successes, of challenges, of remembering the past

and preparing for the future. Programs have been delivered in many AMNSIS areas and plans include the development of local area infrastructures to develop programs in all areas.

By the end of 1985, SUNTEP had graduated 43 teachers with Bachelor of Education degrees or teaching certificates. In all, 112 students graduated from SUNTEP and STEP programs. 83 of these graduates earned professional certificates, technical school certificates or university degrees. These students represent our greatest strength in preparing for the future.

The Gabriel Dumont Institute is an educational and cultural force, and will continue to be such a force well into the future. Our strength is our people, our commitment to one goal and the desire for education for our children and for the future.

We look forward to the establishment of the key Educational Institutions needed for Self-Government. These institutions include a plan to encompass kindergarten to grade twelve, a community college, technical institute and university; a new education system as directed by the mandate passed at the 1984 conference. □

## Struggle For Self-Determination

By Alice Setka

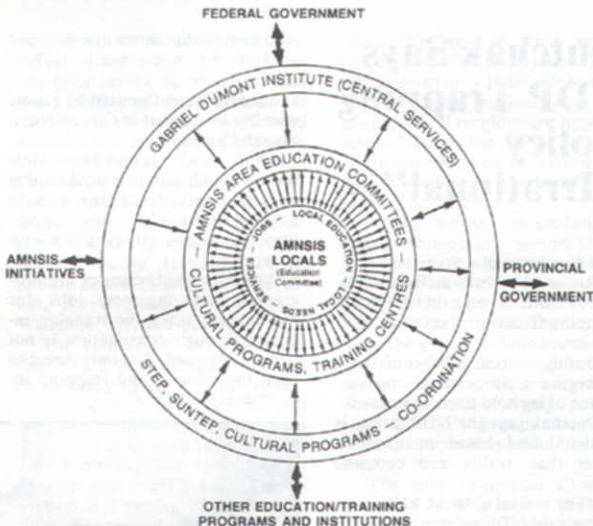
1885 was an historic step in our people's struggle for self-determination. In 1985, on the 100th anniversary of the battle of Batoche, we were more determined than ever to move forward, as equals, in Canadian society. Nowhere is this movement more important than in the areas of education, training for employment, and our cultural growth as a people.

The Board understands the challenges faced by our Institute, and is encouraged by the unstinting support that it has received, from its staff members, from the leadership of the Association of Metis and Non-Status Indians of Saskatchewan, and from its members.

In 1986, we will increase our activities in all AMNSIS areas by providing support to them through the

signing of affiliation agreements, and by expanding training and cultural programming throughout the province.

Our children are our pride, and we must ensure that they will march boldly ahead, sure of their culture and themselves, into the future. □





## Dutchak Says NDP Trapping Policy “Irrational”

(The Northerner)

**La Ronge** - Northern Affairs Minister Sid Dutchak says that Northern Trapping issues are becoming election issues.

During a recent NDP conference in Regina a proposition opposing the use of leg hold traps was passed.

Dutchak says the NDP policy is irrational and based on emotion rather than reality and common sense.

“The radical element which now controls the NDP refuses to listen to Northerners who best understand trapping as a traditional industry. Trapping is a way of life based upon sound conservation principles.”

Dutchak further says that many of the NDP spokespeople who oppose trapping are the same people

who wish to shut down uranium and gold mining in the north. “These activists have no concern for jobs and generally are financed by people who live in comfort in the south and eastern Canada.”

Dutchak who is also responsible for S.M.D.C. says new gold mining operations are developing a good working relationship with trappers through positive co-operation with government.

“New mineral ventures are proceeding, creating new jobs for Northerners while the trapping industry through consultation is not being threatened. The only threat to both the mineral and trapping industries is the NDP.” □

## Goulet Responds To Dutchak's Comments On Trapping

By Vi Sanderson

**Regina** - Keith Goulet, NDP candidate for the Cumberland Constituency responded to Sid Dutchak's remarks made recently in The Northerner. “I think Dutchak insinuated the NDP was banning trapping in the north totally, that is the impression I was getting. Number one, there is no policy whatsoever at the Provincial Party level banning trapping or banning leghold traps. I think it should be made clear that the NDP have always supported trappers and their methods of trapping. It should also be known it was the NDP government that supported trappers and the STA organization by providing them with a grant of \$100,000 in 1981. The trappers used this money for their organization and for the development of trapper training schools. These trapper training schools dealt with the issue of humane trapping, a lot of them do use the conobar trap. This money also allowed the Northern trappers to travel to the Annual Trappers Convention. It also provided money for meetings at the fur block level. NDP has always been proud to support the trappers.

The first thing this present Pro-



gressive Conservative government did when they got elected was take away the \$100,000 from the trappers. The way this government operates, it doesn't help the trappers or very little if they do. We the NDP have always supported the trappers and their methods of trapping," he

concluded.

Terry Bekolay, President of the Saskatchewan New Democrats, "I fully endorse what Keith Goulet said that Dutchak's remarks reflected on what Dale Eisler (Regina Leader Post Columnist) called the "Big Lie Technique" Dutchak's comments

on the NDP opposing leghold traps are totally misleading. The Young New Democrats discussed the resolution banning leghold traps at their convention recently, but the resolution was defeated," he said. □

## Northern Women Discuss Access To Education And Employment

By Vi Sanderson

**La Ronge** - About 175 women from Northern Saskatchewan attended the Educational and Employment Conference held in La Ronge on February 14, 15, 1986. The sessions were held at the La Ronge Motor Inn, Anglican Parish Hall with a display at the Alliance Church by organizations involved in the employment field including the Northern and Womens Services Branch of Advanced Education and Manpower, Nor-Sask Native Outreach, Gabriel Dumont Institute, Canada Employment and Immigration Commission (CEIC), Secretary of State, and mining companies.

The delegates attended workshops on assertiveness, developing job search skills, job readiness and how to start your own business. The workshops were conducted by representatives in the education field, business leaders, and representatives from the federal and provincial governments.

The concept of a Northern Womens Educational Conference came from Ray McKay, Executive Director, Northern Division, Ad-

vanced Education and Manpower. "A while back, Ray indicated to a group of us women that he had some funding in his department for educational purposes, so we formed a committee and started planning this conference," said Jo Ann Crawford, a committee member. Other conference planning committee members include, Marg Beament, Louisa Chenard, Mary Heimbecker, Jodie Hanson, Laura Smith, Linda McKay, Maxine Elliot, Beryle Olson, Ruth Warick, Walter St. Cyr, and Cec Quall.

The conference theme was designed to give Northern women an opportunity to get together to discuss topics such as educational and employment opportunities, to learn how they can develop their skills, to gain information and to learn about specifics such as getting a job, assertiveness and setting up a business. "I'm very pleased with the turn out and also very pleased that more women attended the assertiveness workshop which is the most important one," Beament said. As well, Mary Hiembecker expressed hope that the delegates will have gained much information from the confer-

ence. "I'm glad so many women could attend this conference. It's a good opportunity to be able to share with each other and learn about educational and employment opportunities. I hope that we can all take home something we've learned here and be able to use it to benefit ourselves," she said.

At the Networking session, the women formed into groups to discuss and share what their obstacles were and how to overcome these situations in order to obtain education and employment. The key topics in the groups included furthering their education, finding a job, starting a business. Others recorded needs and brainstorming possible solutions. All groups identified what situations they all had in common.

The most common situation identified by all groups is problems with their families. Most women have children which means leaving them to seek further education or employment. Linda Goulet said what she has found the hardest is being able to entrust her children to someone in order to go to school, travelling or to get a job. The need



# News Headlines

for a family support system was identified, as well the "husband issue" where communication is very important in dealing with fear experienced by the husband who feels his spouse is leaving him when attending school or getting a job. A workshop for husbands to clarify these issues was suggested.

Ann Dorian, a Facilitator, expressed her concern that women holding down those jobs where advancement is obvious should be supported by all groups. "I think that women in positions where advancement is concerned should be supported for promotions. This should also be part of a support system," she said.

Other concerns expressed included adequate financial support for families who are attending school and for relocation purposes whether it be for education or employment. As well a workshop on family attitudes with the whole family was recommended as some children do not want to relocate because they don't want to leave their school friends and community, which causes both parents to reconsider relocation and advancement in jobs or education. It was suggested that information regarding education and jobs should go on radio and community T.V. using the Native languages as some people are not aware of these opportunities especially in the more isolated Northern communities.

A need for a professional counsellor in communities was identified to assist families and individuals in times of crisis and crucial moments as part of a community support system. As well, longer formal education courses be held in the North with certification at the end of each course or workshop. A comprehensive education development be done in Northern Saskatchewan including an educational awareness to generate businesses. Facilitators should be from Northern Saskatchewan and not government employees from the South, less work hours and more extensive university courses in Political Science and that a copy of the conference report be sent to all the women who attended.

A banquet was held at Kikinahk

Friendship Centre, the first for the centre in their new building. Speakers included: Gordon Currie, MLA, Regina Wascana, Legislative Secretary, Advanced Education and Manpower, Ray McKay, Mel Hegland, Mayor of La Ronge and Laura Smith, President of the La Ronge Indian and Metis Friendship Centre.

Other conference speakers included: Lynne Pearson, Director General CEIC Sask Region, Priscilla Settee, President, Sask Native Women's Association, Ruth Wa-

rick, Director, Womens Services Branch, Sask Employment Development Agency and Linda Finlayson, Research Co-ordinator, Gabriel Dumont Institute. The workshop Leaders included Carol Ariano-Powell, Developing Job Search Skills, Meredith Moor-La Ronge, instructor, M.A. Moor and Associates, Jim Bogard, La Ronge, Director of Field Operations, Tourism and Small Business and Ann Dorian, Prince Albert, Sunstep Student. □

## Northern Local Governments Discuss Various Issues

By Vi Sanderson

**Prince Albert** - The Association of Northern Local Governments (SANLG), representing 20 Northern Communities, held a meeting recently in Prince Albert. About thirty people attended the meeting.

Concern over the fishing review in Northern Saskatchewan was discussed. SANLG will develop a policy paper on fishing by setting up meetings with local fishermen at the end of March 1986. High unemployment in Northern Saskatchewan was also raised where there is up to 90% unemployment in most communities. Board members from Nor Sask Native Outreach who were in attendance will check into the Lease Agreements with the mines in the North to look at the training and labour requirements. SANLG will also support Nor Sask Native Outreach to try and obtain more funding for the Native Employment Agency. The North Western SANLG members agreed to look into the Buffalo Narrows Community College where there is a course offered in Labour Training. There is

currently no guarantee for jobs anywhere at the end of the course.

George Smith of Pine House reported his community is active in the local fishing Co-op. "There was a white guy we noticed who was fishing on our lake everyday, so finally we went out there and asked him what he was doing. We noticed he was catching fish way over the limit and the Conservation Officer never even questioned him. We put a stop to that," he said. Smith was concerned over the Aboriginal Constitution, "Pine House is going to do their own land claims," he said.

Smith is also a board member for the Provincial Wildlife Advisory Committee, Provincial Fisheries Committee and Herbicide Spraying Committee. "We are deadly against herbicide spraying in the North and we will do anything to stop it. We want jobs instead, we want manual weeding which would create thousands of jobs for the people of Northern Saskatchewan," he stated. "PAPCO is signing a 20 year lease agreement with the government in Northern Saskatchewan. People don't want to have to go to PAPCO to get permits for wood or logs when they are using traditional lands. We are asking communities to reserve their lands and forests, stall the agreement until after the elections," he said. Smith also said there is no business for small saw mills in the North.

Melvin Nataways of Pelican Narrows said their community also plans to select land. He also indicated that the majority of the com-



community residents will be receiving their Indian Status. His community is also experiencing high unemployment at this time.

Mayor Norman Nataways of Sandy Bay was concerned about the North East Side Community College where there are seven board members and only two are Native people. "Everything is going to Creighton; there is nothing going to any of the other communities on the East side," he said. He also was concerned about his staff not following job descriptions and their long coffee breaks. Nataways wanted to know if they could be put on contracts. However, the rest of the SANLG membership told him they have a policy stating that they can not contract out with regular staff.

Michell Village representatives reported high unemployment with 90% of the people on welfare. They have also completed their \$10,000 winter works program. This past winter this community lost their \$170,000 hall to a fire and still need \$74,000. They also need monies for water works. They feel they can no longer operate on their present \$40,000 budget serving 129 people at \$250 per capita. They requested a meeting with the rest of the small communities to discuss their common needs.

The trappers and fishermen of Cumberland House have been trying to get compensation for the last couple of years because of the damage done to traditional lands by Squaw Rapids dam. Leonard Morin, Mayor said they hired a mediator to start negotiations. "This has been going on for two years. If they won't do anything, then it's to court," he said. As well Cumberland had requested funding from the government to upgrade the winter road to Sturgeon Landing and for a small timber bridge to access the Island. "Instead they gave us money to upgrade the airport and nothing for the road or bridge. The only reason they gave us the money for the airport is because government people are the only ones who can afford to fly," he stated. Morin is still negotiating with different government officials on the proposed nickle mine at Sturgeon

Landing regarding employment for the people in the North Eastern Area.

He also asked SANLG members if he should allow the Northern Development Advisory Council (NDAC) to go to Cumberland House for a meeting since some community people want to meet with them. However, all the SANLG members informed him that they still firmly stand with their decision not to recognize the NDAC. The decision to meet with

lands of six townships (6 mi by 6 mi) a portion is being used by the government to build a technology farm. "All governments are prepared to talk about the usage of lands and not about transfers of land," he said. "It is up to each community to wheel and deal for lands. There is no consultation with community people to develop traditional lands. The diplomatic process is not working and we will have to do something," he stated.

A health study conducted by



NDAC would be up to him and where his support lies.

Turnor Lake representatives reported high unemployment in their area, as well their budget is too low to operate their community.

The community of Patunak is currently working with the Chief and Council there. They both use the community hall, curling rink and their public school. Trapping and fishing has declined the past few years due to forest fires and they are not being compensated for their losses. They have also had to close down their office until money comes in.

Southend Reindeer is currently in deficit, paying bills accumulated in the past few years. They will be also completing their Winter Works Program at the end of the month. This community also reports high unemployment.

Rod Bishop, mayor of Green Lake, Saskatchewan is very concerned about the Metis traditional

Marie Sims Graham began recently. She will be travelling to all the communities in Northern Saskatchewan to consult with the people on how they want to set up their health clinics. Housing and employment will also be discussed and included in this study. The report when completed, will be viewed and approved by SANLG membership. □

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## Census Day Important To Metis and Non-Status People Of Saskatchewan

By Alice Setka

**Saskatoon** - Every five years in Canada one day is set aside by Statistics Canada to count the number of people in the country. This count is known as the census and Canadians have come to know this day as Census Day. The census is done by census takers known as enumerators who go from house to house with census forms that the head of the household is asked to fill out. The census form also includes vital statistics and other classified information relating to social and economic conditions.

This year census day is June 3. This day has become an important day to Canadians to be counted in. In this year of 1986 it becomes very important for people of Aboriginal ancestry to be counted in this census. The 1986 census forms include a request for identification according to ethnic origin and ancestry, making it possible that every Canadian is enumerated to his or her personal choice. Question 7 of the census form allows a person of Aboriginal ancestry the freedom of identifying themselves as being either Status, Non-Status, Metis or Inuit. This freedom of personal choice includes those people affected by Bill C-31.

It is important to people of Aboriginal ancestry to be counted in because statistics involving Aboriginal people of Canada will play a key role in the last of the scheduled 1987 constitutional talks on Aboriginal rights and self-government. Statistics Canada has identified 1986 census data pertaining to Aboriginal

people as a priority item. Preliminary counts are expected to be available early 1987.

Due to criticism from various Aboriginal groups that those statistics acquired in the 1981 census were inaccurate in identifying the Native population, Statistics Canada realized that perhaps they did not do as accurate a count as they could have. Therefore, Statistics Canada has incorporated in the 1986 Census a new program known as the Aboriginal Peoples Program. The concept of this new program was introduced by John Crosbie, Minister of Justice

at the federal-provincial meeting on Aboriginal Constitutional Matters held on June 5 and 6, 1985 in Toronto. This program was designed based upon consultations with the provinces, territories and national Aboriginal associations that was undertaken by the office of Aboriginal Constitutional Affairs and Statistics Canada.

The three identified major objectives of the program are:

1) The implementation of a proactive program to inform and educate the Aboriginal population as to the



of Metropolitan Toronto

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**LOCATION:** Toronto

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Please submit resume with application, quoting file #86-21 to: Gerald Beaudoin, M.S.W., Staffing Officer, 26 Melville Street, Toronto, Ontario  
M4Y 1C6

purpose and potential use of the 1986 census.

- 2) The implementation of measures to advance the data for the availability of the 1986 census population counts (preliminary counts are expected to be available early 1987).
- 3) The definition and provision of specific census products to Aboriginal peoples.

Statistics Canada has hired two people in Saskatchewan to work on the Aboriginal Peoples Program. I have been hired to work with the Metis and Non-Status people in the province. Howard Walker of Prince Albert, Saskatchewan will be working with the status people on the reserves and those status people off the reserves.

I have been contacting AMNSIS Area Directors requesting time on the agenda of scheduled area board

meetings. If any AMNSIS locals need more information or feel a workshop is necessary I will be available to come to your community. Census information kits are available and I will be distributing these. Statistics Canada will be employing Aboriginal people as enumerators, and interpreters from the reserves and communities to work within the communities. These will be short-term positions.

I look forward to coming to your communities with information on the census. It is very important that individuals of Aboriginal ancestry identify themselves as such in this census. Correct Statistics are necessary for future program requests for the Metis and Non-Status people of Saskatchewan. On June 3, Census Day, identify yourself and be counted. □



### Council of the Conne River Micmacs

Conne River, Nfld.  
A8H 1J0

(709) 882-2363

A member of

TELEX 616-4990

### Taqamukwa Mi'kamaw Tribal Council



DIRECTOR OF HEALTH SERVICES

FOR

COUNCIL OF THE CONNE RIVER MICMACS  
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Council of the Conne River Micmacs  
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## Large Turnout At Dumont Annual Assembly...

By Joan Beatty

Saskatoon - Over 500 Metis and Non-Status Indian people from across the province recently attended the annual cultural conference and annual assembly of the Gabriel Dumont Institute of Native Studies and Applied Research in Saskatoon. According to Alice Setka, Chairman of the Gabriel Dumont Board, the conference was a great success and she was pleased with the many favourable comments received from the delegates.

The theme of this year's conference was 'Our Children, Our Culture, Our Pride, Our Future' and workshops and speakers centered around these areas. The first day of the conference focussed on cultural issues with small group workshops providing a forum where the delegates could talk about such topics as traditional dancing, music, art, and literature, oral history, proposal writing, storytelling, Aboriginal languages, financing Post-Secondary Education, Metis and Indian traditions, and working with your school board.

A banquet was held in the first evening of the conference with guest speakers, Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and Arnold Tusa, MLA for Last Mountain Touchwood and File Hills and Legislative Secretary to the Minister of Education.

Tusa spoke about the need for the involvement of Native people in the education system of Saskatchewan to try and improve the dismal record of Native student graduates.

Sinclair stressed that the answer to the failure of Native people's participation in the present educational systems lies in Native people



taking control of their own lives. He stated that is why the Constitutional negotiations are so crucial. Native people must be able to run and administer their own programs and institutions such as Dumont in order to be successful, he said, adding that continuing to sit on advisory committees will get them nowhere.

The second day of the conference dealt with the business operations of the Dumont Institute in the past year with reports given by the Exe-

cutive and staff. (See excerpts of reports inside)

Allan Morin, Vice Chairman of the Institute, and Secretary of AMNSIS spoke of the importance of self-government being entrenched in the Canadian Constitution so that Native people can assume responsibility for their own educational systems. "Education is the key to the future. Right now, we have a serious shortage of Native people in the different professional and skill areas. We need to set up training programs that will teach our children to be administrators tomorrow," he said.

He also spoke about the contribution made by individuals like Nap Lafontaine, Jim Sinclair, and Rod Bishop and for bringing the organization (AMNSIS) to where it's at today. He said if it wasn't for their hard work and determination, institutions such as Dumont would not exist today.

The afternoon was taken up by question period and resolutions. Most of the time was spent on reviewing resolutions brought forward by the students enrolled in the different Dumont educational programs. The students expressed the need for the Dumont Board and staff to listen to their concerns more closely and to involve them in some of the decision making. Alice Setka and Executive Director, Chris Lafontaine, assured them that their concerns would be dealt with. □

## Governing Structure

The Gabriel Dumont Institute is incorporated under the Non-Profit Corporations Act of Saskatchewan, and is governed by a management board comprised of 23 members: 4 representatives from AMNSIS, 1 from each of the 11 AMNSIS areas, 2 representing Native Women, 1 from each university in the Province, 1 from each of the Federal

and Provincial Governments, and 2 student representatives.

This board meets six times yearly to determine policy and to supervise the affairs of the Institute. A four-person Executive Committee is entrusted by the board to oversee policy implementation in the Institute, in conjunction with the Executive Director. □



## An Overview - Gabriel Dumont Institute

The Gabriel Dumont Institute is the educational arm of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). Its mission is to promote the renewal and development of Native culture through appropriate research activities, material development, collection and distribution of educational materials, and by the design, development and delivery of specific educational and cultural programs and services. Sufficient Metis and Non-Status Indian people will be trained in the required skills, commitment and confidence to make the goal of self-government a reality.

The mission has been given to the Institute by the Metis and Non-Status Indian people of Saskatchewan. Beginning with the cultural conference of 1976 and continuing to the

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present, they have been collectively and consistently put forward as recommendations by the membership. These recommendations have in turn provided policy direction to the Board of the Gabriel Dumont Institute and guidelines for Institute planning.

The Gabriel Dumont Institute has only been in operation for a few short years. During that time, it has had an impact on the educational situation of Metis and Non-Status Indian people in Saskatchewan, and has raised the level of awareness of the non-aboriginal public regarding the goals and aspirations of Aboriginal Peoples.

Educational programming is based upon three principles:

- all training and professional education must be fully accredited and recognized;
- all activities of the Institute, whether in the area of research, curriculum development, library service or in the provision of post-secondary education, must be of the highest quality;
- all of our activities are directed towards the self-determination of our people.

## Chairperson's Report

Excerpts of the Report of the Chairperson, Alice Setka, to the Board and Members of the Gabriel Dumont Institute.  
Annual Assembly, March 7, 8, 1986, Saskatoon, Saskatchewan.

1985 was a year of challenges and successes for the AMNSIS/Dumont Network. Many issues were faced and overcome in a year which may prove to be a "crossroads" for us as we move towards self-determination. My report will outline some of the challenges faced, our approach to them, and our successes over the past year.

### STAFF:

In October, Keith Goulet, our Executive Director, resigned to further his career in provincial politics. Christopher Lafontaine, Assistant Director, was appointed Director of the Institute.

The present staff complement of the Institute stands at 62 full time with four temporary staff.

### PROVINCIAL GOVERNMENT POLICY AND NATIVE EDUCATION:

In the summer of 1985, the Provincial Department of Advanced Education and Manpower (DAEM) presented their "Native Policy Statement" in which they stated that "mainstream" educational institutions would be the main vehicle for Native education and training. In other words, less emphasis would be placed upon organizations such as the Gabriel Dumont Institute, which would be used only to fill in "gaps" not met by other institutions.

This is a very dangerous policy, because it takes away from Native people the right to decision making in education. It is a step backward, and is opposite to our goal of self-determination in education. The mainstream system has not worked in the past, and it cannot be expected to work for us in the future unless we have a meaningful role to play in it. Our Institutions must be treated as equals with other training and educational institutions.

The AMNSIS/Dumont Network made its concerns known on many occasions to government officials. A formal response, in the form of a policy statement, was made to the government. This was followed up by representations to government, by AMNSIS/Dumont officials.

## Results Achieved

The province is prepared to make changes to this policy as self-government initiatives are more fully developed.

## STUDENT FINANCES:

Until 1983, NSIM training allowances were available to Metis and Non-Status Indian students for university and post-secondary education. SUNTEP students received special bursaries through the Department of Education. Under these programs, assistance covered course costs and tuition, textbooks and supplies, and training allowances. Payment was in the form of a non-repayable bursary or allowance.

In 1983, Metis and Non-Status Indian Students were required to utilize the Saskatchewan Student Loan/bursary/special incentive program, which emphasizes loans rather than bursaries. This program has proved to be cumbersome and inflexible, and has caused students to accumulate large debt loads over a short period. In 1983/84, the first year of the new financial arrangements, the number of provincially assisted students dropped dramatically from what it had been.

The proposals which we have submitted call for a return to a bursary or training allowance system for Metis and Non-Status students which would cover course costs and



tuition, texts and supplies, and reasonable living allowances. The amount to the individual student should be determined by a formula which takes into consideration: 1) number of dependents, 2) childcare expenses, 3) distance from the training site, and other factors. It should be structured somewhat like the old NSIM training allowance, but funded at a higher level, as was the old SUNTEP bursary, and administered on behalf of Metis and Non-Status Indian students by the AMNSIS/Dumont network.

## FEDERAL GOVERNMENT Policy Changes:

Known as the "Canadian Jobs Strategy", this new policy is a dramatic change from past policies of CEIC, particularly the Skills Growth Fund, under which the STEP program of the Institute was established. The new policy de-emphasizes institutional, certified training in favor of short-term training on the job. This has created major problems of continuity for the Institute's training initiatives. Planning is short-term, on a year-to-year basis, with no guarantees for future funding. The CJS is not comprehensive, but is designed to meet specific employer needs rather than the needs of the Native population for certified and accredited training leading to long-term, meaningful employment. Training has been limited to 52 weeks, and has not recognized a "Native specific" labour market.

The Institute has proposed a

comprehensive, long-term agreement with CEIC for certified training. The Canadian Jobs Strategy can then be used to fill in training "gaps". Access to the CJS and its programs must be co-ordinated through the AMNSIS/Dumont network to ensure that training is not fragmented, so that it will provide the best possible training and employment opportunities for our people.

## GABRIEL DUMONT INSTITUTE FUNDING:

Expectations on our programs and staff are always greater than the level of service that existing funding can provide. Provincial Core funding has not been increased for three years, and the lack of a long-term Federal training agreement results in a lack of stability in funding for training programs, including funding for central support services.

The 1986/87 budget for the Institute was presented to the Provincial government in August, in line with the Government budget cycle. We will not know how successful we have been until at least April or May, when the government makes the details of its budget public. In the meantime, we have already begun work on the 1987-88 budget.

## CENTRALIZATION/DECENTRALIZATION:

We know that the AMNSIS/Dumont network can only work properly if services are provided to meet the needs of the population at the local level.

Therefore, we now have "affiliation" agreements with several AMNSIS areas - agreements which spell out the exact roles and relationships between the Institute and training centres (staffing, recruitment, etc.), and which recognize the needs of the local people, the areas and the Gabriel Dumont Institute. It is our intent to extend these agreements to all AMNSIS areas.

A combination of centralization and decentralization is needed, to ensure the best possible services to local people, while still providing a strong province-wide organization. Information has to come from the local people, with the Board then taking this information and using it to co-ordinate and plan on a provincial basis.



#### SCHOLARSHIP FUNDS:

In 1985, we received a capital grant of \$600,000 from NEDP to establish a scholarship program for studies related to economic development. The first scholarships will be given out this fall. A pamphlet describing the Nap Lafontaine Scholarship program is included in your conference kit.

We also sought money to establish scholarships in cultural areas, and other scholarships are being considered under the Constitutional talks on self-government.

#### THE FUTURE OF SELF-GOVERNMENT IN EDUCATION:

##### Present Situation

The mandate of the Gabriel Dumont Institute, as passed by the New Breed/March/1986

membership in 1984, provides the basis for self-government in education and training.

The mandate has 3 goals:

1. A new education system
2. A renewed and strengthened Aboriginal culture
3. Healthy Aboriginal communities.

These goals are to be realized by the AMNSIS/Dumont Network.

#### Towards a New Mandate

As part of self-government, plans to achieve these goals include the establishment of a K-12 system for Aboriginal people; the delivery of university educational programs; the delivery of certified training programs and the establishment of an Aboriginal Community College sys-

tem in the locals, in the areas - everywhere that education is discussed. Give us your ideas and we will incorporate your input into the final report. By 1987, when the last Constitutional Conference takes place, we want to have a final plan in place, based upon your needs. □

## Treasurer's Report

Excerpts of the Treasurer's Report, Phillip Chartier, Gabriel Dumont Institute Annual Assembly/Cultural Conference March 7 and 8, 1986, Saskatoon, Saskatchewan.

The Gabriel Dumont Institute operates on a fiscal year end of March 31 and corresponds with the government budget cycles. For example, in April/May of one year (ie. 1985) we prepare submissions and operating plans for the following year (1986-87). The plan is submitted to government in May/June of each year, and an allocation is granted in April of the following year. For the 1986-87 fiscal year, we have not received our allocation.

The year end audit for March 31, 1985 is included in the annual report of the Gabriel Dumont Institute. The audit is prepared annually by the accounting firm of Clarkson Gordon and summarizes all financial transactions for the fiscal year 1984-85.

#### CORE:

Core funding of the Institute provides for the Planning and Research, Curriculum Development, Library Services, Kapachee Training Centre and Education Extension Services. For the 1985-86 year, we are estimating a total income of \$1,258,293.00, the majority of which was granted through the Saskatchewan Department of Advanced Edu-

tem. The enhancement of Aboriginal culture will be provided for by historical and contemporary research, relevant curriculum development, retention of Aboriginal languages, and through cultural conferences, events and programs. A comprehensive library/information system including archives and museums, will be a major program, serving all areas of development.

A document has been prepared by the Gabriel Dumont Institute, in response to educational and training needs of self-government. It is entitled "Native Education on Training; meeting the need." Please read it carefully, discuss it fully, and make sure that your Gabriel Dumont Institute board representative is fully aware of your point of view. We want you to discuss this report

cation and Manpower. Other sources of income include special project grants from various government agencies (ie. Secretary of State, North West Centenary Commission, and the Winter Works Program) along with percentage allocation from programming costs of the Step Phase II and III programs.

## S.U.N.T.E.P.

The Suntep program provides teacher education training for the

Institute and operated in Regina, Saskatoon, and Prince Albert. The Suntep budget is earmarked for the delivery of educational training programs and provides a percentage to the Institute for its administration services. Suntep will receive approximately \$1,200,906.00 by March 31, 1986 of which \$879,290.00 is a grant directly provided by the Saskatchewan Department of Education. The balance of income is the tuitions paid by the Saskatchewan Depart-

ment of Advance Education and Manpower and a teaching income for Institute staff teaching University classes. Due to the fire in our Prince Albert centre on March 27, 1985, we are expecting to receive \$25,000.00 from Saskatchewan Government Insurance in payment of some of our losses. The total losses amounted to approximately \$70,000.00.

## S.T.E.P.

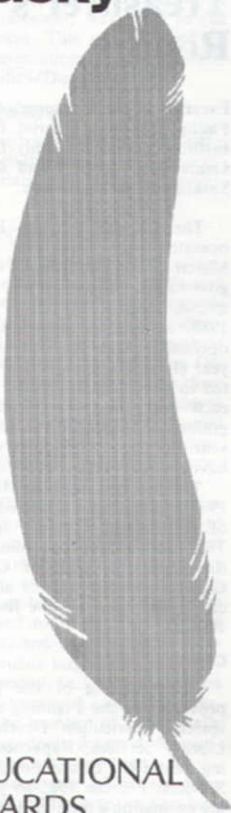
The Step program funding, as in Suntep, is earmarked for the delivery of training programs, and again has a percentage included for administration and core services provided by the Institute. In May, 1985 the three programs of Phase I, Human Resource Development Programs in Ile a la Crosse and Lloydminster and Recreational Technology in Regina, were completed. The Phase II Farm Machinery Mechanics program out of Melfort was completed in November, 1985 while the Business Administration in Fort Qu'Appelle, Early Childhood Development Programs in Saskatoon and Buffalo Narrows, and the Radio/Television Electronics Program in Esterhazy have been ongoing throughout the 1985-86 fiscal year. Phase III, Native Social Work in Ile a la Crosse began in September of 1985 and will operate for 80 weeks. Total funds received for Step programming is \$1,596,520.00 and is provided through a joint agreement between Canada Employment and Immigration and the Saskatchewan Department of Advanced Education and Manpower.

## ADMINISTRATION

The Gabriel Dumont Institute Administration program provides the financial and clerical support services necessary to each program area. The program funds all administrative staff as well as the costs of board expenditures, legal fees, professional development of staff, audit fees and promotions for the Institute. Funding for this unit is provided by each program at a 10-16% of expenditure charge. Other areas of income include office rentals, telephone charges and duplication costs billed to programs in Regina

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# Husky



## NATIVE AFFAIRS

Husky Oil, one of the largest Canadian-owned oil and gas corporations, is involved in virtually every aspect of petroleum activity from exploration and production to refining and marketing.

Husky's Native Affairs function has within its mandate Native Business Development and the employment of Native people. In support of these objectives, the Company has developed an Educational Awards Program designed to assist Native people to achieve greater success in professional career opportunities.

These awards are for people of Native ancestry in B.C., Alberta, Saskatchewan and Atlantic Canada who possess suitable academic qualifications, are in need of financial assistance, and who demonstrate an interest in preparing themselves for a career in the oil and gas industry. Individuals pursuing academic studies at the post-secondary level at a university, community college or technical institution are eligible to apply.

Applications for the 1986/87 academic year must be completed and returned by June 1, 1986. If you are interested in getting more information or wish to apply for an Educational Award, please contact us at the address below:

**Native Affairs Department**  
Husky Oil Operations Ltd.  
P.O. Box 6525, Postal Station "D"  
Calgary, Alberta  
T2P 3G7  
Telephone: (403) 298-6666

**EDUCATIONAL  
AWARDS  
PROGRAM**



and organizations which use our services. The total projected income for Administration in 1985-86 is \$722,803.00.

#### SCHOLARSHIP FUNDS

The Institute presently administers three scholarship funds:

- 1) Art Carriere Memorial Fund
- 2) Les Fiddler Memorial Fund
- 3) Napoleon LaFontaine Scholarship Fund

The Art Carriere and Les Fiddler Memorial Funds were established to provide scholarships for students which demonstrate academic achievement, interest and commitment in their areas of studies. These funds have not yet received enough donations to make scholarships available from the interest accrued, but as donations or gifts are received, the scholarships will be made available.

The Napoleon LaFontaine Economic Development Scholarship Program was established to encourage Saskatchewan Aboriginal People to pursue full-time educational training in fields of academic studies related to the economic development of Aboriginal Peoples. This scholarship fund was granted \$600,000.00 from the Native Economic Development Program.

The Institute has undergone a very trying and difficult year in 1985-86. Due to many unforeseen factors, we were projecting a total combined deficit for the 1985-86 year of \$355,000.00 or 10% of our total budget. Budgeting is based on an actual (or probable) expenditure history and provides the most realistic scenario using assumptions that programming and operations continue as they were at March 31 of the previous year.

Factors which determined the projected deficit were:

- 1) Overexpenditures in 1983-84 of a renovation project to the new Institute location in Regina. These expenditures were paid for in one year rather than over a period of years, as is usually the case.
- 2) Overexpenditures in 1983-84 and 1984-85 budgets of board travel.

3) Carry-over of central Step staff positions into the core budgets of the Institute after March 31, 1985 when Skills Growth Fund monies were discontinued.

4) Over-estimation of Step revenues for administration and core services.

5) Interest charges accumulated for interim financing of Skills Growth Fund monies from April 1 to December 15, 1985.

6) Uncollectible student loans and advances resulted in an expenditure of approximately \$20,000.00.

7) Fire in Prince Albert Suntepe centre on March 27, 1985.

8) No increase in Core funding since April, 1983.

It is important to understand that our deficit position is reflected in actual cash terms, rather than the norm of depreciating and amortizing assets over the life expectancy (usually 5 years). You will notice that on our audited statements, most of our funds show surpluses due to this process.

During the year, we have undertaken the task of significantly reducing the deficit to as close to zero as possible. We are pleased to announce that as of January 31, 1986, our projected deficit to March 31, 1986 is a combined total of \$17,499.00.

This was accomplished in the following manner:

	INCOME	INCOME EXPENDITURES	EXPENDITURE SURPLUS(DEFICIT)
CORE	\$1,244,209.77	\$1,258,292.75	\$(14,082.98)
SUNTEP	1,200,905.86	1,191,922.16	8,983.70
ADMIN.	722,802.56	735,202.05	(12,399.49)
SCHOLAR.	600,500.00	0	N/A
STEP	1,596,520.00	1,596,520.00	0
<b>TOTAL</b>	<b>\$5,364,938.19</b>	<b>\$4,781,936.96</b>	<b>\$(17,498.77)</b>

1) In June, 1985, the board reviewed its expenditures resulting in

- i) Reduction of board honorariums.
- ii) Reduction in number of board meetings.
- iii) Restructure of internal committees and meetings.

2) Staff vacancies within the Core and Administration areas of the Institute were not filled. This was a total of seventeen (17) positions.

3) All staff travel was reduced by 20%.

4) We obtained additional grants from the Department of Advanced Education and Manpower and Secretary of State to fund the annual conference and assembly.

5) We received additional funding from Canada Employment and Immigration/Saskatchewan Department of Advanced Education and Manpower to cover some of the interest charges incurred due to the payment delay from Skills Growth Fund.

6) We applied for specific project grants from various funding agencies.

7) We ensured that all non-essential expenditures were postponed (or cancelled) until funding was more adequate.

The following is a summary of projected revenues and expenditures to March 31, 1986:

## Aboriginal Language Workshop

By Joan Beatty

**Saskatoon** - One of the small group sessions held during the recent Dumont Conference in Saskatoon was on Aboriginal Language led by Dennis Morin with resource persons, Tommy Francis, Smith Atimoyoo, and Barbara McLeod.

The group of about 20 people came to a consensus that much more needs to be done to preserve Indian Languages. The Native political leadership needs to emphasize to governments on the importance of channeling more funds to the preservation of traditional languages in the same way they do with the French and English languages. It was stressed that language is the basis in the survival of any culture and that too many Native people have already lost their language.

Tommy Francis, a well known lecturer and evangelist, based his presentation in his belief in God and how your outward appearance and way of life reflects directly on your inner spiritual being. "Your way of life is expressed through your own language and through your outward appearance and living," he said.

"The spiritual, soul and morality of an individual is the inner being. The outer being reflects the social, political, and the economics of an individual. If your spiritual life is right, it will show how you lead your life," he said.

Francis said the life of the Indian people can be beautiful as his has been for the past 33 years since he got his spiritual life in order. "Although much of the lives of the Indian people has been sad, if we have strong homes, we will have strong nations," he said.

Francis said there are 14 Aboriginal languages with 52 dialects across Canada and he urged those present to use their language at home so that the children could learn to speak it.

"I failed to teach my children my language and my culture and I am sorry for that. I pushed them to get their education but I failed in teaching them about the Indian way of life," he said.

Smith Atimoyoo, an elder with the Indian Federated College, used the teepee to depict the Indian way of life. He also said "elders are the most important resource of gaining an understanding of Indian tradition and values. They are the men and women who have earned respect for their wisdom and moral perse-

verance. They are knowledgeable in the ways of human conduct and have come to be the spiritual leaders. They perform Indian ceremonies because they have been entrusted with the right to do so by others before them."

Smith said involvement of elders has become more noticeable in recent years. They act as counsellors in schools and political organizations because it is their experience and philosophy of life that can ensure the continuance of traditional ways. □



## Workshop On Metis Traditional Dancing

By Vi Sanderson

**Saskatoon** - There were various workshops at the Dumont Institute General Assembly, but the workshop that attracted the most people and entertained about one hundred people was the one on Metis Traditional Dancing. Rose Boyer of Saskatoon conducted and encouraged

workshop participants who joined her in the famous Metis Jig. The music they danced to was the equally famous fiddle tune, "Red River Jig". There were people of all ages who joined Boyer on the dance floor. The second dance was the "Polka" where a few of the AMNSIS leadership showed the people that they are just as sharp and smooth on the dance floor as they are on the political platform. Next came the "Chicken Dance". Boyer went into the crowd and rounded up dancers and once on the dance floor, all shyness disappeared and everyone seemed to enjoy themselves.

The square dance came next and  
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Vital Morin of Ile a la Crosse called the dance. There were about three or four separate groups of dancers. Then came the Scarf Dance where the dancers formed two lines facing each other, one line were the men, the other women. Rule number one in this dance is you cannot cross

either line. The couple to the right began the dance the woman trying to dodge the man, back and forth and around the lines they danced, until finally the man caught up with his partner. Then it was the next couples turn, until the lines finished thus completing the dance. This

dance created alot of cheering and laughing, as one of the dancers said, "This is the most fun I've ever had in a workshop." As well the young Gabriel Dancers of Saskatoon showed the crowd a few Metis Traditional dance steps. □

## A Workshop Supporting Native Teachers

By Tina La Rose

**Saskatoon** - A workshop at the Gabriel Dumont Conference in Saskatoon entitled, "Working with your local school boards," address major concerns from the AMNSIS membership throughout the province. The theme for the workshop was: "Changes needed in the School system to better meet the needs of Native students."

Linda Finlayson, Research co-ordinator for the Gabriel Dumont Institute of Native Studies and Applied Research in Regina was Chairperson and resource people included; Melona Palmer, Business Administrator Co-ordinator for the Gabriel Dumont Institute at the Ka Pa Chee Training Centre in Fort Qu'Appelle, Glenda Simms, Race Relations Officer for the Regina School Board, Vital Morin, Board member for the Ile-a-la-Crosse School and the Gabriel Dumont Institute, and Keith Goulet, educator from La Ronge and former Executive Director of the Dumont Institute.

Throughout the workshop, the panelists expressed the need to hire more Native teachers in the school systems. Vital Morin spoke of how the Ile-a-la-Crosse school Board was first set up and the problems they encountered with the government and the Northern Lights School Division. With their temporary school board in place, they were given full



authority to hire teachers. But to their dismay, the Northern Lights School Division didn't approve of the hiring and the result was the teachers were all dismissed. The local school board then went to Regina and met with the Minister of Education. A mediator was hired to negotiate with the Northern Lights School Division and as a result the teachers were reinstated.

In 1975, total administration was turned over to the Ile-a-la-Crosse school board. One of their first recommendations was to have a K-12 program implemented in their school. Before that, the high school students were bussed south and the students drop-out rate was high. Since the K-12 program was introduced in Ile-a-la-Crosse the number of graduates has increased. "Our School today is the best in Northern Saskatchewan. We have an all Native school board and unlike the South, we hire Native teachers that meet our needs," stated Morin. "I

hope that southern school boards try to get more Native teachers in their system," concluded Morin.

Keith Goulet said if people want Native teachers in their classrooms, then they will have to lobby for change. "Community members must go for the change at the school board level," he said. Goulet also stressed the importance of the Native language being implemented in the school systems. He did this by speaking in Cree, saying, "Our children have to learn their Native language just as well as learning French or English. We have to make sure that the Native language is taught and to start to get racism out of our schools. This will ensure that our children directly benefit and take a more active interest in their education."

The group of approximately 75 people attending the workshop were in agreement with the resource people. □

## Lafontaine Scholarship Program

The Napoleon Lafontaine Economic Development Scholarship Program was established to encourage Saskatchewan Aboriginal people to pursue full-time education training in fields of academic studies related to the economic development of Aboriginal peoples.

### WHO IS ELIGIBLE?

Applicants for any scholarship under the Napoleon Lafontaine Economic Development Scholarship Program must:

- be Metis or non-Status Indian
- have resided in Saskatchewan for at least five years
- be enrolled, or about to enroll in a diploma, certificate, or degree program that is at least eight months of full-time studies; in an area related to economic development
- be enrolled in a public educational institution, or an Aboriginal educational institution in Canada providing a recognized diploma, certificate or degree program
- be committed to working in an Aboriginal work environment upon the successful completion of their studies
- demonstrate a commitment to the needs of Aboriginal peoples.

### ACADEMIC CRITERIA

An applicant must achieve a 'B' average in the most recent eight month period of full-time studies, over a period of twelve consecutive months, to qualify for an award.

Full-time academic studies is deemed to be at least 60% of the course load designated as constituting a full academic program by the educational institution in which the student is enrolled.

### WHAT ARE ECONOMIC DEVELOPMENT STUDIES?

Economic Development studies are those which contribute to the

ability to demonstrate any one or more of the following:

- entrepreneurial skills;
- administrative and management skills in both the private and public sectors;
- financial analysis;
- communication skills;
- organization and leadership; and
- human resource development and training.

Applicants should be enrolled in one of the following academic disciplines:

- accountancy
- business administration
- commerce
- economics
- marketing
- personnel management
- retail management
- office administration
- law
- political economy

Students enrolled in a diploma, certificate or degree program directed towards the administration or management of specific enterprises may be considered for an award providing all other necessary criteria are fulfilled.

### 6 TYPES OF SCHOLARSHIPS

#### 1. Entrance Scholarships

Entrance Scholarships are available to post-secondary students who are enrolled in a diploma or certificate program only, and who meet the criteria established above. Students who have not completed high school may apply for the scholarship if they have fulfilled all entrance requirements of the institution where they will be studying. They will be required to submit two references which may be considered in lieu of an academic standing from high school.

The value of the Entrance Scholarship is not to exceed \$300 for each eight month period of full-time studies.

The award shall be paid in two installments. The first payment to be made within seven (7) days of the decision by the Selection Committee



and the second payment in the fifth month of study.

#### 2. Undergraduate Scholarships

Applicants for the Undergraduate Scholarship must have completed a minimum of one academic year of full-time studies and have achieved at least a 'B' average during the most recent academic year in which they were enrolled as a full-time student.

The value of the Undergraduate Scholarship award shall not be greater than \$500 for each eight month period of study.

The Undergraduate Scholarship shall be paid in two equal installments. The first payment shall be made within seven (7) days of the decision by the Selection Committee and the second payment is to be made in the fifth month of an eight month academic program.

Any individual applicant may receive up to three consecutive or non-consecutive Undergraduate Scholarship awards.

#### 3. Graduate Scholarships

Applicants for the Graduation Scholarships may be engaged in any graduate degree program at the Masters or Doctorate levels or accepted into a Masters or Doctorate degree program at a recognized Canadian University.

Applicants for the Graduate Scholarship must be engaged in a major research project or thesis which relates to the economic development of Aboriginal people.

Each applicant will be required to

- provide a description of their research project or thesis and explain its relevance to the economic development of Aboriginal peoples.



opment of Aboriginal people;

b) submit two academic references, one of which must be the research project or thesis supervisor. References must relate directly to the research project or thesis.

Applicants in a Masters degree program will be eligible for two consecutive or non-consecutive awards; applicants in a Doctorate degree program will be eligible for three consecutive or non-consecutive awards.

The value of the Graduate Scholarship shall not exceed \$2,000 for each award period. The Graduate Scholarship shall be paid in two equal installments; the first within seven (7) days of the decision of the Selection Committee and the second, in the seventh month of the scholarship period. Each Graduate Scholarship award shall be granted on the basis of twelve consecutive months of full-time studies.

#### 4. Loan Remission Scholarships

Applicants for the Loan Remission Scholarship must apply for the award within two months of graduation.

Applicants must have an outstanding loan balance through the Canadian Student Loan Program and/or the Saskatchewan Student Loan Program after the receipt of any other Loan Remission awards available to the applicant through the Governments of Canada and Saskatchewan.

The value of the Loan Remission Scholarship shall not exceed 50% of outstanding loan balance to a maximum of \$3,000. No Remission Award payment shall be made prior to the date on which interest on the outstanding loan becomes payable.

Loan Remission Awards shall be made in one payment, directly to the financial institution responsible for administering the loan of the recipient.

#### 5. Gabriel Dumont Graduation Scholarships

To receive the Graduation Scholarship, students must have completed a diploma, certificate or degree program at the Gabriel Dumont Institute which required a minimum of eight months full-time study with a minimum 'B' average in the most recent academic year of studies.

Recipients of the Graduation Scholarships will be nominated by the staff of the Gabriel Dumont Institute of Native Studies and Applied Research on the basis of academic achievement, contribution to student body of the Institute and commitment to Aboriginal peoples.

The value of the Graduation Scholarship shall not exceed \$200 for each year of full-time studies to a maximum of \$1,000 for any one recipient.

#### 6. Special Scholarships

Special Scholarships may be considered when funds designated for other scholarships are not fully utilized or when unanticipated revenues are available.

Recipients of Special Scholarships may not be required to submit an application.

#### SCHOLARSHIP APPLICATION

##### Application Deadlines:

a) Applications for the Entrance, Undergraduate and Graduate Scholarships must be received by the Secretary of the Selection Committee no later than October 1st of each year.

b) Students enrolled in a program that does not comply with the normal September to April academic year, must apply within thirty (30) days of commencement of classes for the academic period for which the application is applicable.

Applications for the Loan Remission Scholarship must be received by the Secretary of the Selection Committee within two months

of the successful completion of full-time studies.

Application forms are available at public secondary, and post-secondary educational institutions in Saskatchewan, the Gabriel Dumont Institute of Native Studies and Applied Research and other Aboriginal educational institutions in Saskatchewan, or any office of the Association of Metis and Non-Status Indians of Saskatchewan. □

## South East Area Preparing For The Summit Meeting

By Tina La Rose

**Fort Qu'Appelle** - A meeting recently held in the South East Area of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) covered major topics that will be discussed at the Summit meeting in Prince Albert on March 25, 26, 1986, including Self-government, Aboriginal Lands, Economic Development and the Non-Status issues.

Don Ross, Community Consultation Co-ordinator for AMNSIS said issues that have been identified to date are by various communities include; Metis farms, fur blocks, leased lands, royalty sharing and compensation. Self-government issues include; education, economic rights, social development, health services, culture and language. "Governments are saying Metis people have no land rights because we (Metis) have dealt with them (Governments) through land script and that our rights have been extinguished. AMNSIS doesn't want that to happen again," Ross said. He further added that every nation needs a homeland and the Metis people need this land in order to survive as a people. He explained that

these community consultations are being held so that the eleven areas of AMNSIS can review and identify all the Self-government agenda items to be presented in Prince Albert.

Nap Lafontaine, former area director, cautioned the people to be very careful of what is being discussed. "Members of the Tripartite Committee (AMNSIS, Federal and Provincial Governments) want the Lebret farm to be owned provincially, but we the membership in this area, have an obligation to fight for the Lebret farm to be owned and operated by the area people, not owned provincially. Once we have our land, we can go and help other areas. That's the idea of this whole organization, to help other areas but they also have to be prepared," he said.

Members of the Tripartite Committee include; Wayne McKenzie, Vice-President of AMNSIS, Allan Morin, Provincial Secretary of AMNSIS, Dona Desmarais, Executive Director of AMNSIS and the resource people are Larry Heineemann, Rob Milen and Don Ross. Nap Lafontaine said he hoped that the Tripartite Committee will recognize their requests as an area.

Dominic Lafontaine, Area Director said, "if the land belongs to all the Metis people in Saskatchewan, then it should belong to that group. But if it is located in an area, why can't it belong to that area?" Ross responded by saying this will be one of the recommendations that will be brought forward at the Summit meeting. "All areas must explain what issues they want identified because we must have area direction," he said. Another concern expressed by the South East area was that their collective rights are not the same as those in the north and that this also should be taken into consideration. Ross concluded by encouraging the local presidents to continue to study and discuss the issues of Self-government with their local people.

Donovan Young, acting General Manager of Saskatchewan Native Economic Development Corporation (SNEDCO) explained the Saskatchewan Native Economic Development Foundation (SNEDFO). He

said the proposed foundation is to be set up as a financial institute which would allow the AMNSIS membership to develop a Native economy in Saskatchewan. AMNSIS will be the sole share-holders of SNEDFO. Young encouraged the local presidents to study the SNEDCO/SNEDFO proposal and give their recommendations.

Bonita Beatty, Non-Status coordinator was also on hand to address the membership on the recent changes to the Indian Act. Section 12 I(b) of the 100 year old Indian Act states that if Status women marry non-Native men, they are stripped of their Status and also lose their band membership. However, if Status Indian men marry non-Native women, they not only retain their Status but gain Status for their

wives and children as well.

The changed act, Bill C-31 now allows many members of AMNSIS to be reinstated which will eventually force changes to the organization. Funding has been obtained by AMNSIS which will allow for information to be provided and input obtained from local people who are going to be affected. A position paper on the non-Status issue will be developed by the end of March.

The crowd of approximately 50 people were enthusiastic and curious for more information and requested that she be invited out to address the much needed questions. In conclusion Dominic Lafontaine recommended an area meeting be set up so the area will be well informed and prepared for the Summit meeting in Prince Albert. □

## Comments On Culture



Linda Finlayson says culture is the way of life of a people that changes over time.

The traditional culture of Indian people was influenced by contact with the Europeans. The Metis culture, on the other hand, developed as an integration of European and traditional Indian cultures. Therefore, Metis culture incorporates more European elements than Indian culture. □

Norman Babineau is from Prince Albert, a Liaison Worker Between the Metis Communities and Parks Canada at Batoche. "The difference between the Metis Culture and that of the Indians is a very hard one to put ones finger on. Definitions of the two groups are slipping. Who are we calling Metis? Are the Metis the descendants of the Manitoba and Batoche resistance only? A definition of culture may be hard to pinpoint, but it may suffice to say that the Metis should and do have the best of both worlds." □





## AMNSIS Eastern Region I Holds Area Meeting

By Vi Sanderson

**Saskatoon** - The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Eastern Region I, held an Area Board Meeting in Saskatoon, during the Dumont Institute Conference. There were about twenty people who attended the meeting from various North Eastern communities.

The course location of the Social Workers Program, to be sponsored by the Dumont Institute was discussed. The location of this program has not yet been established. However, it will be located somewhere in the North East side of the province. The AMNSIS Locals from that area have been given until March 26, 1986 to give their recommendations as to where they want the program to be located. Terri MacPhail, Director for the Saskatchewan Program (STEP) was in attendance. Since STEP has never delivered a program in the North East side, MacPhail advised the group to look very closely at the geographic location. "Where a program is located geographically, either makes it or breaks it," she said. Other factors the area should look at include what type of facilities the chosen community has to offer, such as a required space for about twenty-five students, space for library, offices to include staff, as well as staff and student lounge facilities. "You have to have an idea

of housing and the availability of student enrollment; some may need upgrading," she said. Staff accommodations was another important point for the locals to consider, also where the students will do their practicum. Other factors to consider are the childcare facilities, cost of living, transportation and easy access to the students own communities. Students will be paid by the program. Further details regarding this program maybe directed to:

**Ms. Terri MacPhail**  
Director STEP Program  
121 Broadway Ave. East  
Regina, Sask.  
S4N 0R6  
Phone: 522-5691

Norman Durocher, Director for the Provincial Metis Housing Corporation (PMHC) was also in attendance. He informed the group that the ERP grants this year totalled \$450,000 divided into eleven areas. The ERP grants are given to those people who are recommended by the PMHC housing worker. Final approval is done by a committee consisting of PMHC, Sask Housing and CMHC.

Leonard Morin, AMNSIS Area Director for Eastern Region I, informed the group about the proposed nickle mine at Sturgeon Landing. The mine site is on the Manitoba border but we suspect that it is going under ground into Saskatchewan. He plans to have a meeting with government departments from Manitoba and Saskatchewan and he invited other communities to attend the meeting.

The Non-Status Indian issue was also discussed. George Morin of Prince Albert said the Federation of Saskatchewan Indian Nations (FSIN) have recognized the newly formed band of Indians in Sandy Bay and they work with the people very well. However, he said that there should be immediate separation between the Metis and Non-Status within AMNSIS. Bonita Beatty, Non-Status Co-ordinator, informed the group FSIN could recognize new bands but that final approval still has to come from the Minister of Indian Affairs, David Crombie. She said there is currently

no process in place to form new bands and that this has to be negotiated for. "There are no such bands in Canada and we are all only on a general list," she said. There have been no official studies done on this issue yet. Beatty also encouraged the group to bring Non-Status issues so they can be documented and considered as part of the policy direction AMNSIS must take. These concerns will also be presented to the Indian Affairs to allow for a smooth transition within AMNSIS. □

## Northern Aboriginal Trappers Association Plans Future

By Vi Sanderson

**Saskatoon** - At the recent Dumont Institute Conference held in Saskatoon, the Northern Aboriginal Trappers Association (NATA) set up a display on trapping along with several other displays. Lawrence LaCendre, spokesman for NATA said they "will hold a Northern Summit meeting on June 5 and 6, 1986 at the La Ronge Kikinhahk Friendship Centre," where he expects a large Northerner participation. They also will be holding trappers training at the Prince Albert Friendship Centre on March 19th to the 21st, 1986. "We are continuing to fund raise so we can join the Fur Institute of Canada (FIC) which is set up to do developmental and experimental trapping," he said. The FIC experiments with various traps and also deals with Anti-trapping groups.

Future plans of the NATA include involvement of all Northern Native people and doing audio visual productions regarding "our way of life." NATA plans on doing as much promotional work as possible in the future to combat the Anti-trapping movement that has begun to spring up all over the world. □

# The High Cost Of Student Travel

Submitted By  
P. A. Suntep

Prince Albert SUNTEP students and staff returned on February 22, 1986 from Santa Fe, New Mexico. The bus hour cost \$15,000.00, and some people are asking, "Was it worth the price?"

Funding cutbacks, particularly for Native-controlled programs, have been a stark reality in recent years, and all educational institutions have had to take a serious look at various "non-essential" aspects of their programs. The "student travel" category in any budget may appear to a "frill"; it's certainly not as tangible as a textbook, a staff person or a utility bill. But the benefits derived from student travel can be enormous. When the specific content of any one university class has long since been forgotten, when the relative luxury of a fully-equipped classroom has faded to a dim blur, the memory of SUNTEP's 3,500 mile excursion to cultural centres in New Mexico, Arizona, Wyoming and South Dakota will continue to enrich the lives of those who experienced it.

This is all very well - and it's all been said before - but program Boards and Administrators are still charged with the difficult responsibility of allocating limited funds for the maximum educational gain of their students. So what, exactly, was the gain for students?

The first stumbling block for students, experienced back in October, 1985, also turned out to be the first lasting benefit. This was when the excursion was initially proposed, and it soon became obvious that available funding would cover only about one-third of the projected cost. SUNTEP students - students of every age, religion, social and political viewpoint - banded solidly together and launched an enormous campaign of fund raising that would require the energy and commitment of all students and staff. This united spirit of enthusiasm never flagged. The gruelling pressures of university



An IAIA student sculpting

Students study the exhibit at the Institute of American Indian Art (IAIA) Museum in Santa Fe.



In the Pottery Studio.



Members of the tour at the Pueblo Indian Cultural Centre in Albuquerque.



life - tedious assignments, demanding professors, and frustrating examinations - never deterred students from their goal of raising \$10,000.00 in three months. Petty disputes and potential conflicts were overshadowed by the realization that, "just for once, we're going to do something really big - and we're going to do it ourselves." The spirit of mutual respect and tolerance, developed during intensive fund raising, continued throughout the trip (and afterwards, in the Centre). Forty-five persons with forty-five different agendas - all with a proud history of "speaking their minds" crammed into a bus for ten long days and not one single "uprising" occurred. A lasting benefit? The SUNTEP P.A. Centre students are a closer, more tolerant unit of adults today.

SUNTEP has always been proud of the cultural components of its program. Many university courses provide students with excellent Native resource people and lucid readings on both the plight and the contributions of Native People. But this is very often not "primary" experience, and second-hand information can have a way of appearing dull and unimportant. The chilly months of November, December, and January saw SUNTEP students researching Aboriginal culture and development in Arizona, New Mexico, Wyoming, and the Dakotas: "Are those Native people second-class citizens? How are they educated? What control do they have over their destinies? What battles do they still fight? How do they live? What can we bring them that belongs to our own people?"

Students found the answers to these and many more questions on their excursion. The reception they received in Santa Fe was overwhelming. The proud Pueblo people opened their institutions, their homes, and their hearts to SUNTEP Prince Albert. Their leaders person-

ally conducted tours of museums, cultural centres, ancient Pueblo villages (not open to tourists and non-Natives) and campuses. SUNTEP students mingled with Aboriginal people in the desert Pueblos, in the street markets, in the taverns, and in the schools. They were impressed with the differences in dress, culture, and language, but they were overpowered with the similarities: the struggles, the pride of heritage, and the easy, trusting familiarity with which one Native person greeted another. (Non-Native faculty paid much more for hand-made silver and turquoise jewelry than did SUNTEP students).

Students were also impressed with the degree of integration (not assimilation) that Pueblo, Navajo, and Sioux Indians have achieved, and many SUNTEP students now carry the hope that their own people will one day have their own communities, culture, and institutions, while participating on an equal basis with the main stream of Canadian society.

The learning, the sharing, and the fun continued right up until the bus returned to Prince Albert. The tangible results: a student-produced slide/tape presentation, a few thousand photographs, and an assortment of jewelry, blankets, pottery, and sand paintings.

Was it worth the cost? Ask the Dumont Institute, AMNSIS, Native Women or P.A. Metis locals who contributed what they could to the adventure. Ask the five SUNTEP Saskatoon students who participated in the tour. Or, if you really want to know the benefits of student travel, ask a P.A. SUNTEP student (they're already planning next year's excursion).

For information regarding the Institute of American Indian Art in Santa Fe, please phone P.A. SUNTEP. □



New Breed/March/1986



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## Communications As Part Of Self-Government

By Robert J. Rupert

We are, all of us, entering an age of involvement and accountability.

We are increasingly determined to have a voice in our destinies, to sharing in decision making, to holding our experts and our leaders accountable for their efforts on our collective behalf.

The signs are everywhere. No longer do we accept the professional mystique of our "experts". We want full information and understanding about medication and treatment, where once we simply swallowed the pills if the doctor said so. We insist on instructing our lawyers, where we once simply paid the legal bills and did what we were told. We now insist on knowing what is to be taught in our schools--and why--where we once simply sent the kids to school and left the rest to their teachers.

We see all of these as our rights to exercise some control over our own lives.

We cannot, however, responsibly assert ourselves in this way unless we have knowledge, understanding, the ability to make informed decisions and choices.

Our first level of understanding, beyond the home where we learn to speak and to socialize, is the formal education system. There we learn those basic life skills which were not taught by our parents. We find out how things got to be the way they are.

Where formal education ends, communications take over. Our ability to cope with contemporary life, from making a simple purchase to deciding which candidate or party

to back at the ballot box, is determined by our knowledge and understanding of what is going on around us. Without this knowledge, this understanding, we can only watch while others play the game. And the "game" is our lives.

Until recently, for many of Canada's Native people, it has largely been a spectator's role. Their land was taken over by others, their lifestyle became the exception rather than the rule, their lives were ordered to make them conform with the new system, they even lived under the constant shadow of legislation imposed on them by others--the Indian Act. A system was imposed, and they weren't part of it.

But in the last couple of decades, this has changed. Some Native people have gone through the "White Man's" education system, learned how to survive and to prosper in the system, often emerging as leaders whose landable goal in the political game is to end their people's subservience.

Now the talk of self-government. Indian Affairs Minister David Crombie says he is committed to it. And Crombie, perhaps surprisingly in view of some of his political bed-mates (ever heard of Erik Neilsen?) seems to be emerging as one of the most progressive, honest, and effective politicians ever to hold the Indian Affairs portfolio. When he speaks of Indian self government, he is talking about a reasonable, realistic, workable way for Indian people to look after themselves, to manage their own affairs. That, in conceptual terms, is what he and most Native leaders are talking a-

bout when they propose self-government.

But concepts, statements of principle and intent, are too easy. The term "self-government", like self-determination, has a wonderful and warm ring to it. Think of the words as the gift wrapping. While the wrapping paper may look good, it's what's inside that counts. And what's inside the self-government wrapping from some "generous" politicians is simply the end of any special status or rights for Native people. Their strategy is simple: settle the land claims, pay the people off, and cut them adrift.

What's all this got to do with Native communications? Everything. The self-government idea is just that--an idea--until it is defined. And at this point almost everything rides on the specific form the definition of self-government takes.

To a very large extent, it will be up to those involved in Native communications to inform people, in clear and definite terms, about what is involved. If there are to be any risks to existing rights in areas such as education, housing, economic and social development, what are those risks. If the taking of these risks can lead to advantages, the people should know what those advantages can be and weight the risks against the advantages.

The definition of self-government is already a long, drawn out process. And it is only the start. This is as it should be. There is too much at stake for undue haste. It is important that the people be fully and clearly informed, and able to instruct their spokesperson at every

step of that process. First, they must understand. Then they must decide what they want, what they like, what they don't want, what they don't like. Armed with this informed opinion, they can then direct their leaders. For just as we are no longer content to "leave it to the experts", we are similarly disinclined to leave it to the leaders. In fact, the term "leaders" may be headed into obsolescence-like the typewriter. To have leaders, you must have followers. And we are increasingly dis-

inclined to follow--like sheep.

The role of the Native communicators is almost as difficult as it is essential. Politicians and bureaucrats speak conceptually, not specifically. Their vocabulary is deliberately unclear. But the people must have clear minds, clear understanding, of what they are getting under the label of "self-government". Native communication must provide this clarity and understanding.

And, in my view, Native communicators should concentrate more on

dissemination of knowledge and understanding than on advice. Native people, like others, are capable of making their own choices. And they are entitled, not only to make those choices, but to the information and understanding they require to choose wisely. □

**Bob Rupert, involved in Native communications for many years, is an associate professor at Carleton University's School of Journalism.**

## Wehtamatowin

### BACKGROUND INFORMATION:

The Saskatchewan Native Communications (Wehtamatowin) Corporation (S.N.C.C.) was incorporated in 1981 and includes in its name, Wehtamatowin, a Cree word, meaning "communicating with each other." In Cree syllabics, it is written **A C L O A**

From its early beginnings, consisting only of an irregularly published newsletter called the New Breed, the Corporation was formed to accommodate the increasing demand for unbiased and professional reporting on Native issues, utilizing all media outlets including television and radio.

### MANDATE:

Operating arms length away from any political organization through a separate communications board, the mandate of Wehtamatowin is to provide an opportunity for Native people to read about themselves and to find out and learn what others are doing. Saskatchewan Native Communications Corporation, through its media outlets, also provides a channel through which local people can express their opinions and learn what their elected leaders are doing. It also allows them to find out what the governments of the day are doing in areas that affect their every day lives.

Wehtamatowin's responsibility also includes cross cultural education done by providing information about the Native way of life through educational television program-

ming, writing about the successes of the Native people, and talking about their long and short term plans on the road to self-sufficiency.

Saskatchewan Native Communications Corporation is also committed to preserving the Native languages by using them in the delivery of programming and written material.

One of the main emphasis of Saskatchewan Native Communications Corporation is to train Native journalist in radio, television, and print. Besides working on their different areas of responsibility, staff are continuously upgrading their skills in order to do the best job possible.

Funding sources have included the Secretary of State, Canada Manpower and Employment Commission, and the Indian and Native Affairs Secretariat.

### NEW BREED:

New Breed began as a small newsletter in 1969 reporting on the activities of the Association of Metis and Non-Status Indians of Saskatchewan. It now has a mailing list of 5,000 with subscribers from Saskatchewan, Canada, the U.S. and from points overseas. New Breed, through professionally trained staff, is committed to publishing a high quality newspaper dealing with Native issues, to reflect in its editorial policy, the position of the Native people on such matters as Aboriginal rights, education, economic development, Native culture and history, justice, to reflect Native style in the art, graphic and photograph used, and to provide an opportunity for Native and non-Native readers alike to express their views with and to each other.

New Breed has an editorial board consisting of professional and non-professional people whose primary responsibility is to provide professional journalistic and technical advice in the publication of the magazine.

### TRAINING:

Training in the communications field is an important part of Saskatchewan Native Communications Corporation. With the assistance of such agencies as the Secretary of State, Canada Manpower, and the Indian and Native Secretariat, training on the job, in combination with specialized workshops and seminars, given wherever possible by Native professionals, is provided for staff. Project management and journalistic professionalism are stressed along with the development of marketable broadcasting and print skills.

### LONG TERM OBJECTIVES OF WEHTAMATOWIN:

- Regular professional Native programming produced by Saskatchewan Native people.
- Promotion in the employment of Native people in non-Native publishing and electronic media by: becoming a recognized training and production facility, creating accredited training programs which are recognized by the industry and the educational institutions.
- Establishing a pool of skilled Native trainers to be utilized in Wehtamatowin's training programs or as required by other agencies.

- Development of a professional Native communication network which will become part of the Aboriginal peoples self-government concept being sought in the constitutional negotiations.

- Becoming self-sufficient through advertising, sponsorship, and marketing of quality Native programming.

#### SASKATCHEWAN NATIVE COMMUNICATIONS CORPORATION BOARD:

- The Corporation is set up as an independent incorporated entity with a constitution, and it's own Board Directors.

- The Corporation holds regular meetings of its Board of Directors.

- The role of the Board of Directors is to provide policy direction to

the operation of Saskatchewan Native Communications Corporation.

#### INFORMATION CONTACT:

For more information on the Board, contact Dominic Lafontaine, Chairman of Saskatchewan Native Communications Corporation at 525-9501 or write to: 2nd floor, 2505-11th Avenue, Regina, Saskatchewan. S4P 0K6

## SNCC Board of Directors

By Vi Sanderson



**ALICE SETKA**

This lady is no stranger to many people especially to the East Central II area where she was the AMNSIS local president for five years at Nipawin. She has been on the Dumont Institute board as area representative for the last three years. She then became the Vice-chairperson for one year and in November 1985, she got voted in as the chairperson.

Setka was born in Rose Valley and has two daughters. She remembers going to her first AMNSIS meeting when she was only eleven years old. Her interests have always been in the field of communications and creative writing. In the summer of 1984, she won the Media Club Scholarship and in 1985 she won the Saskatchewan Story Scholarship sponsored by the Sask Summer School of the Arts. As well, she enjoys cross country skiing. "Communications is very important to us as Metis and Non-Status. We must always recognize how important it is to keep people informed," she said.



**DOMINIC LAFONTAINE**

Born at Lestock, Saskatchewan, LaFontaine was elected as the AMNSIS Board of Director in 1985 for Eastern Region III. His father, Nap LaFontaine is well known who was the previous Area Director. Dominic is a member on all the boards in his area including Kapa-chee (Kapiifsih) Training Centre, Parent Aid, Education Board in Lebret Saskatchewan, Land Foundation, Housing and SNCC.

LaFontaine remembers his first AMNSIS meeting when he was thirteen years old. Beginning his work at the local level, he has been an AMNSIS Local President for four years, Vice-President for three years at Fort Qu'Appelle, as well as serving as Secretary and Treasurer. He started working for AMNSIS Provincial Metis Housing in 1970 and has also worked in various positions until his election. "Communications is important because not all the membership have the opportunity to attend regular meetings and it is a way of keeping Metis and Non-Status people informed of issues, such as the Non-Status issue and the constitutional process," he said. LaFontaine is married with two children. □



**ED NOFIELD**

Born in Lestock Saskatchewan, Nofield got elected as AMNSIS Area Director for Western Region III in 1985. He is on the Dumont Institute Board as an alternate in the Tripartite Committee. He got involved with the AMNSIS organization in 1960. "I always remained in a lower profile and in those days our locals never had the money like today. We used to do all the fund raising for Christmas and various other reasons," he said.

Nofield has worked as a court worker for Regina Friendship Centre for three years, Institute Liaison Worker, Native Career Development Training Consultant, Housing Tenant Counsellor for Namerind Housing Corporation in Regina for three years. As well he has worked in Whitehorse, Yukon Territory with the Council For Yukon Indians (CYI) and Yukon Native Women (YNW) for a period of five years. He worked in the fields of employment, training and Native Alcohol Programs. He got his training through the Nichie Institute. On April 24, 1968 Nofield will celebrate eleven years sobriety. "I feel communications is important because there are people who need to have

an idea of what's going on at the local, area and provincial levels," he said. □



#### EDWIN PELLETIER

Pelletier was born in Saltcoast Saskatchewan and twenty years ago he got involved with the AMNSIS organization and has held all local elected positions including, president, vice-president, secretary and treasurer. In 1985, he got elected for the second time as the AMNSIS Area Director for Eastern Region IIA. "I have always worked with the AMNSIS organization," he said.

Some of the unelected positions he's held include Economic Development worker and Housing worker. He is a board member for the Parkland Community College, Parkland Area Board and SNCC. "Communications is very important that information on Self-Government and Economic Development go out to local people and the area I represent," he said. Pelletier is married with two daughters. □

## Micmac News Has A Shaky Beginning

Roy Gould, longtime publisher of Micmac News and Executive Director of the Native Communications Society was a co-editor of the 'Micmac News' when it began in 1966-67.

The St. Francis Xavier University Extension Department hired Gould and Noel Doucette to initiate a community project in their community development program. Gould and Doucette decided to revive the Micmac News, a short-lived newspaper published in 1932 by the late Chief Ben E. Christmas.

"We started publishing news items in Cape Breton and extended to the mainland through youth groups," recalled Gould.

He says first issues were printed on a Gestetner, but as they got more organized they wanted to give their readers more. As a result, they had the Casket print several issues. They had no input in the actual layout, which was done by the Casket staff.

"All we did was provide the news and photos," says Gould. Circulation was handled by youth groups.

"That paper was brief because the Community Development program was terminated eventually," says Gould. The new "Micmac News" folded after six short months.

But in 1969 the Micmac News reappeared, mainly as a result of the release of the White Paper on Indian Policy and the formation of the Union of Nova Scotia Indians.

With the formation of the Union, Doucette became its first president and Gould the co-ordinator of organizing the association.

"It was my job to get all the Chiefs together to form an association in 1969," he says, "and once the association formed we started a communications department, and that was when we resurrected the Micmac News again."

In those early years, most of the published material was submitted by the organization. In 1973 Gould was allowed two field workers. He hired Russell Marshall and Keith Julian.

In 1975 Gould separated the Micmac News from the Union of Nova Scotia Indians to qualify for fund-

ing from the Secretary of State program.

"Over the years we have never had any control of the paper until we purchased a typesetting machine back in 1978," he says, "and we had to start learning how to do the layout."

Much of Gould's training and that of later staff, has been in-service, with various organizations coming in to assist. Training of various kinds has been provided by the Coady Institute, Atlantic Public Relations, College of Art and Design, the Casket, the Post and crash courses in photography by Quality Cameras. As well, journalism professor Bob Rupert of Carleton University has worked directly with the staff on several occasions.

Gould says once the society was incorporated it did everything it was required to do.

"We had a radio program, a short-lived cable program, and produced a monthly publication," he says.

The radio program, Micmac Magazine, died because of lack of funding, and also because it wasn't serving all provincial reserves.

"Our listening audience was very low," Gould adds.

Gould says the cable programming succeeded in Sydney and the plan was to "bicycle" cable programs around the province. However, he says, a lot of cable stations would not accept it.

Gould believes the Society's major accomplishment besides serving its audience, is the number of staff it has trained over the years.

"We are looking at approximately 50-60 status and non-status people who have gone through the Native Communications Society since 1975, whether it be through training projects, or special training," he says.

In addition, the Society has provided summer employment and skills training to 25-30 students.

Gould says the Society has always been fortunate to have a very supportive Board of Directors.

"While it appears that we were initially threatening to the organiza-



tions, we have received their confidence and they are now serving actively on our board," he says. If it wasn't for this support, he said the Native Communications Society would have folded up a long time ago.

Gould says he is getting selective and doesn't do that much writing now. He says he only does stories he feels comfortable with, when they "feel right." As executive director he is kept busy with administrative workload.

Gould feels the low points in his job is coping with the minimal funding provided by secretary of state. Unlike many Native Communications Societies in Canada, the one in Nova Scotia gets no funding from

the province.

"To this day, the Secretary of State is still uncertain of how to address communications issues," he says.

The hardest part, he adds is constantly facing staff with news of salary cuts, staff cuts or the uncertain future of the society, mostly due to funding.

"When you look back years ago, we had 24 or 25 people on staff in various programs and now we have eight. It makes you wonder."

Recalling the mid-sixties when he and Roy Gould revived the paper, Noel Doucette says it was hard to do a good job on a part-time basis.

Although the early paper was only mimeographed, he says it prov-

ed the idea was a good one and it was a necessary tool.

"People kept harping that the province did need a province-wide newsletter," Doucette said, particularly while the paper was inactive for about two years.

"And when the union started it was necessary as a tool for the Union to get information out," he says.

The Union was fortunate enough to get funding to continue it on an ongoing basis, he adds.

"The most important thing the Micmac News has accomplished is that a lot of people have worked in it and received training through the various programs," he says. □

## Marshall Says Funding Was The Problem

Russell Marshall, editor of Micmac News when it was published by the Union of Nova Scotia Indians, says they didn't encounter many problems back then, other than funding.

As a founding member of the Native Communications Society, he says they were told that they would get more funding if they became a separate society, independent of political organizations.

When Marshall was editor, the old Sydney Highlander did everything. Resources were limited, training programs could not be started. "There was no ongoing training for staff," he recalls.

Once the Society was formed, more funding was made available and training programs were provided. Then, as now, Marshall feels there is still a need for more staff to cover the mainland.

"It's a big area," he says, "and the resources are limited."

Marshall says the Micmac News has difficulty attracting readers outside the reserves, and advertising is always hard because it is a monthly publication.



"And there are not enough Indian businesses to support it," he adds.

But he says the coverage is better and the paper is reaching more people now. Stories are coming out of Yarmouth, Cambridge and the far corners of the province which could not be covered before.

"At one time it looked like Native Communications was a threat, but not anymore," he adds, "people are willing to work co-operatively now."

Marshall says the paper now reflects what Indian people are doing. On the other hand, he adds that staff could use more training, because they still make mistakes.

"If you look for mistakes in the paper, you are going to find them,"

he says. Marshall feels the Micmac News has done a lot of good, especially in the number of people it has trained. A lot of people, himself included, have gone on to become leaders in their communities.

Marshall feels that the Native Communications Society could take a more active role in the communities, especially in helping reserves set up newsletters.

"The other thing I would like to see is Native Communications and different organizations working for the common good," he comments, "A lot of time everybody is on their own."

"But I think Native Communications is fulfilling its purpose," he concludes, "It is not stagnant." □

# The Evolution of Cree Communications In James Bay



By Kenny Loon

## INTRODUCTION

The need for an effective communications service to inform communities of important activities of the Cree Regional Authority/Grand Council of the Crees (of Quebec), as well as decisions being made outside affecting Cree interests was evident from the time the James Bay and Northern Quebec Agreement (JBNQA) was signed on November 11, 1975.

Before the signing of the JBNQA, intensive information campaigns led by Chief Billy Diamond had made many people aware of the scope and potential impact of the hydro-electric project both within and outside the Cree communities. In order to assist co-ordinate the decision-making activities between the Cree communities, the CRA installed a simple, low-power video broadcast unit in each community for the purpose of videotaping CRA/GCCQ meetings for circulation and viewing tapes of these meetings in other communities.

The important role played by these various public awareness campaigns kept the Cree Communities up-to-date on the negotiations and of the various implementation stages of the JBNQA. The response from the Cree Communities was well received. By the end of the 1970's this led to a decision to create a Cree Communications society.

New Breed/March/1986

## JAMES BAY CREE COMMUNICATIONS SOCIETY

Incorporated as an independent entity in March 1981, the James Bay Cree Communications Society (JBCCS) represents the James Bay Crees with respect to communications needs, and negotiates for the provision of communications services to the region and to the Cree communities. JBCCS currently provides services in community radio, television, and print media to the eight Cree communities in the James Bay territory. JBCCS also operates a regional radio network that broadcasts to all Cree communities. Based in Mistassini, this service is transmitted on the French language CBC Northern Quebec Service radio system.

The JBCCS considers membership of all Cree beneficiaries of the James Bay and Northern Quebec Agreement. The Board of Directors is composed of one representative from each of the eight Cree communities. The executive officers consisting of the President, Vice-President, and Secretary-Treasurer, are elected by the JBCCS Board.

In its Val D'Or office, JBCCS employs six full-time staff.

## RADIO

CBC began Cree radio programming in the early 1970's, first using short-wave and then supplementing it with local FM transmitters. After

the switch to FM radio, a CBC policy on access for larger communities soon followed, allowing three hours of local programming per day. To date, five Cree communities use CBC transmitters, three of whom qualified for CBC studio equipment. The rest of the communities use their own receivers, transmitters and equipment for local programming.

Recently, a one-year radio training program was completed, enabling each Cree community to have a trained local radio personnel. As a result, all of the Cree communities now receive local programming, as well as CBC free programming from Montreal, and of course, our own Cree Regional Radio Network in Mistassini.

## TELEVISION

At the moment, six communities receive full CBC French and English radio and television programming. All the communities have their own television receiving equipment feeding at least one local station. There is a small amount of Cree programming, but the JBCCS would like to see more locally produced programs. An experimental system for video broadcast using a distribution amplifier covering a one to two mile radius was deemed technically inadequate to public expectations of television service. Since interest in Cree programming is high, JBCCS aims to create a production centre to serve this local interest.

## PRINT MEDIA

The first regional communications tool to be used by the Crees, long before the founding of JBCCS, was Cree Ajemooon. Launched in 1976, and again in 1978 by the Grand Council of the Crees (of Quebec), it contained mostly news and information on the on-going implementation of the James Bay and Northern Quebec Agreement and dealings with federal and provincial governments. It eventually disappeared, partially because of its affiliation with a political body.

Through the efforts of JBCCS, the magazine resurfaced in 1981, only to go under again in 1983. JBCCS is currently in the process of reviving Cree Ajemooon. In fact, the second issue is now in production stages. □

# Inuvialuit Communications Society

According to its constitution, ICS works 'to improve communications for the Inuvialuit in the Western Arctic through the use of newspapers, magazines, television, radio, tapes, films and other means in the languages of English and Inuvialuktun.'

The society serves the 4000 Inuvialuit who are mainly located in Inuvik, Tuktoyaktuk, Sachs Harbour, Holman Island, Paulatuk and Aklavik.

ICS is independent of other Inuvialuit organizations, and has its own funding sources.

A Board of six Directors representing all Inuvialuit supervises the work of ICS and sets policy for the society. These Directors meet three or four times a year with the management staff of ICS and the society also holds an annual general meeting with delegates from each community.

ICS has three departments - Newspaper, Graphic Arts and Broadcasting. These departments are supported by a small central administration.

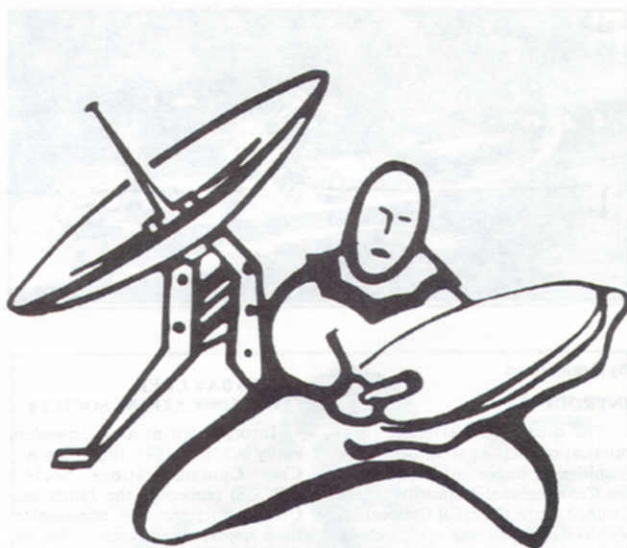
## TUSAAYAKSAT

The newspaper is published monthly and goes out free to all Inuvialuit as well as to many other interested subscribers. The paper concentrates on coverage of events of interest to the Inuvialuit and publishes news, old time stories, drawings and photographs which reflect Inuvialuit culture.

## TELEVISION

Since January, 1985 ICS has been training several Inuvialuit on television production. ICS has a fully equipped studio in Inuvik as well as field equipment, giving the society the capability to produce complete television programs. Under an agreement with CBC Northern Services, these programs are aired by CBC, starting in September 1985.

A main goal of the television programming is to help preserve the language, Inuvialuktun. As a result as many programs as possible are done in Inuvialuktun. These pro-



grams are about Inuvialuit people, communities and traditions. Recording these traditions, which are subject to rapid change from development, will help to preserve them for future generations.

## TUMITCHIAT Graphic Design

ICS' newest department started in June, 1985. Three Inuvialuit are being trained in graphic design, typesetting and layout. This department provides services to the newspaper and television departments, as well as to other Inuvialuit organizations and outside clients.

The design department operates as a business and eventually will become self-sufficient.

## OTHER COMMUNICATIONS ACTIVITIES

ICS is involved in many other activities which support the improve-

ment of communications for Inuvialuit. Assistance is provided to communities to help set up community radio stations; advice and assistance are offered to Inuvialuit organizations on communications-related issues; representation of Inuvialuit concerns are made to bodies such as the CRTC, CBC and other government agencies involved in communications.

ICS is committed to training and development. Both these activities play a major part in the society's activities. The society places emphasis on transferring communications and management skills to Inuvialuit staff, and on continuing to search for ways to improve communications in the region. All of these activities will strengthen the ability of the Inuvialuit to record and preserve their culture and language. □



# Wawatay Native Communications Society

Wawatay means northern lights. Northern lights, endless miles of tree-ringed lakes, and long, cold winters are the features of this north land. The 210,000 square miles which make up Nishnawbe-Aski is home to 20,000 Indian people living in forty isolated reserves and settlements.

There are very few roads to this land. Most of the communities are accessible only by small plane. The services of sewer and running water, electricity and telephone, high schools and hospitals - services which most people take for granted - are lacking. Most communities have populations of about 300 people and are fifty miles from neighbouring communities.

But Indian people in the north of Ontario are rich: rich in culture, humour, spirit and peace. We are rich in our knowledge of the land and the sustenance it provides. Rich in family, and rich in the friendship which grows from surviving together.

## WHY WAWATAY BEGAN

Wawatay began in 1973 with the goal of helping Indian people in this region develop their communities according to their own culture, beliefs and vision of the future. We do this through a wide variety of communications media and technologies. We do this through extensive fieldwork and contact with Chiefs, band councils and respected elders.

## WHAT WAWATAY DOES

### HF Radio

The traditional occupations of hunting, fishing and trapping are still a way of life in our communities. Communication is very important to a trapper's life. A trail radio means a trapper can call for help when he is lost, injured or out of food. Wawatay Trail Radio Rental units provide a community life link to trappers, hunters and fishermen

while in the bush. We also operate a High Frequency system linking thirty-nine remote communities. For some communities, HF radio is still the only means of communicating with the outside world.

### Translation Services

Wawatay is committed to Native language development, the preservation of our languages, the teaching of interpreters and translators, and the extension of materials translated into syllabics. Wawatay translation services are currently working with government agencies to translate their information. Because there are three language groupings and seven dialects among the Nishnawbe-Aski, there is concern these will be lost as the north opens up.

### Wawatay News

Wawatay News, our monthly newspaper carries news for and about our area, in the language of its people. The news has a readership of over 10,000 and is fifty per cent self supporting through advertising revenue and subscriptions. Wawatay News is received in all Nishnawbe-Aski communities and in many is the only newspaper.

### Community Radio

Many of our communities, with Wawatay's help have set up local community radio stations. Using a 10 watt FM transmitter, the station can be received in all homes in the community. Stations feature local news, weather and music in the Indian language. The equipment is paid for by the community and we provide training for operators, technical maintenance and ongoing support. Today, there are twenty-five communities on the air. Wawatay also organizes regional conferences to discuss programming and funding for community radio.

### Wawatay Radio Network

On September, 1984 Wawatay celebrated its tenth anniversary as

well as the grand opening of its unique regional Native language radio network.

Employing over eight Native language broadcasters, Wawatay produces more than ten hours a week of live radio to over twenty remote Indian communities.

Access to the T.V. Ontario satellite distribution system has enabled Wawatay to connect the northern community radio stations with a major radio production centre in Sioux Lookout.

In addition, Wawatay produces "Wingwan" or "Indian Faces", an hour long, weekly Native language program, aired on CBC, throughout Northwestern Ontario.

### Liaison

Another important role for us is liaison with Communications agencies - Bell Canada, CBC, T.V. Ontario, Department of Communications, CRT and others - for the rights of the Native people in the north.

### And Now...

Today, Wawatay is expanding its attention on linking the north together by producing regional Native language television programs. The television programs will broadcast relevant Native language programming, produced by the people of the north.

### HOW OUR MONEY IS SPENT

Our annual budget has now grown beyond \$1¼ million. Wawatay employs a full-time staff of 34 people and wages and benefits account for 58.7% of our total budget. Direct program expenses make up 29.5% of our budget and administration overhead 11.8%. In an area of high unemployment and where quality services to Native people are a genuine concern, Wawatay has a proven record of responsible and productive management and financial control. □

## News Briefs

### Dirks Announces Initiatives To Curb Welfare Abuse

**Regina** - Social Services Minister Gordon Dirks recently announced the introduction of special government measures to curb welfare abuse.

About 4,200 employable social assistance clients in Saskatoon and Regina will be asked to pick up their cheques in March and April, rather than having them mailed to them. Also, forms will be mailed to hundreds of others recipients beginning in April, asking they verify their personal circumstances. Cheques for the latter group will be held until the information is received. Those not responding to the request for information will be instructed to pick up their cheques at a local social services office.

The minister said the previous spot checks of social assistance payments in the province had identified a significant percentage of claimants who had either provided inaccurate information while applying for assistance, or had willfully filed false claims. While most claims were found to be legitimate, Dirks said even a single case of abuse was one case too many. □

### Devine Trying To Buy Votes With Tax Dollars

**Regina** - The Devine government will spend about half a million dollars this month on a series of televi-

sion shows which amount to blatant political advertising at taxpayers' expense, Opposition Agriculture spokesman Allen Engel recently charged.

The Saskatchewan Agriculture Department has produced four 30 minutes television shows which will be broadcast on all private television stations in the province over the next four weeks.

The cost of producing four half-hour shows would range from \$300-thousand to \$400-thousand, while the cost of running them on all Saskatchewan television stations would total \$140-thousand. □

### Blakeney Makes Major Job Commitment

**Moose Jaw** - A New Democratic government would provide private line telephone service to all Saskatchewan residents within five years of taking office, Opposition Leader Allan Blakeney said recently in Moose Jaw.

"The introduction of private line telephone service for the 73-thousand Saskatchewan residents still on party lines would be an important stimulus to the Saskatchewan economy," Blakeney said.

The Opposition Leader said the rapid introduction of province-wide private telephone line service would:

- create hundreds of new jobs for Saskatchewan people;
- help Saskatchewan pioneer new technology, which could then be sold to telephone systems around the world;
- enable people now on multi-party lines to take advantage of new telecommunication services which are available only to Sask Tel's private line customers.

"Under the leadership of the late

Tommy Douglas, our province overcame great obstacles in the 1950's and brought electricity to Rural Saskatchewan. In the 1980's, let us join together once again to build for a better future," Blakeney concluded. □

### Program Expands At Prince Albert

**Prince Albert** - A \$3-million expansion of programs at the new Northern Institute of Technology at Prince Albert was recently announced by George McLeod, minister of Advanced Education and Manpower.

The additional funds are being allocated to four main areas: the renewable resource program is being expanded, the food service program has been enhanced, a corrections officer training program has been added, a child development centre is being built. □

### Mulroney Budget Means Tax Hikes For Ordinary People

**Regina** - The Mulroney government's latest budget hits ordinary Canadians with the biggest tax increase in the nation's history, while leaving large corporations almost untouched, Opposition Leader Allan Blakeney said recently.

"Everyone agrees with the need to get government deficits under control, but that shouldn't be done by increasing the already heavy tax burden on low-and middle-income Canadians," Blakeney said. □

## News Briefs

The Saskatchewan Express cast will be chosen from the finalists. They will be judged on talent, suitability and availability for the touring show. If a performer is chosen as a finalist but is unable to tour, Saskatchewan Culture and Recreation will help develop the act and promote it locally.

Community organizations are eligible for a talent search kit and a grant of up to \$225 to present a talent show. The grant is for hall rental, master of ceremonies, advertising, or adjudicator fees. Community groups wanting assistance or performers wanting information should contact their Saskatchewan Culture and Recreation consultant.

### Campground For Handicapped To Be Developed

**Prince Albert** - Ted Ohlsen, owner and operator of the Northern Lights Lodge, will be given the opportunity to operate the Deschambault Lake campground which will be developed to accommodate handicapped persons, Parks and Renewable Resources Minister Colin Maxwell recently said.

The 11-hectare campground is close to Ohlsen's fishing lodge on the southeast arm of Deschambault Lake.

The department will also provide Ohlsen with a development plan for future expansion of the 10-site campground.

Ohlsen, who is blind, has run the Northern Lights Lodge since 1964. With the assistance of the Saskatchewan Abilities Council and a grant from Saskatchewan Tourism and Small Business, three cabins at the lodge were recently redesigned for accessibility by the handicapped.

### \$500 Million Power Plant Announced

**Regina** - Premier Grant Devine recently announced that Saskatchewan Power Corporation will construct a \$500 million electrical generating station at Shand, 10 kilometres southeast of Estevan, that will be fully-operational in 1991.

At the same time the premier confirmed that conditional agreement has been reached to build the Rafferty and Alameda dams on the Souris River system. Total cost of the two dams in 1985 dollars is \$120 million, Canadian. The United States government is being asked to contribute \$41.1 million (U.S.) towards the cost and work will begin after all environmental and regulatory requirements have been met.

The 300-megawatt electrical generating station at Shand will create 7,400 person-years of employment during construction, which will begin in the spring of 1987, and will result in 280 new, permanent jobs in the Estevan area. The permanent jobs include those resulting from the Shand power plant as well as the coal mine to be developed by the private sector. □

### Devine Announcement An Election Ploy

**Regina** - Grant Devine's announcement of more than \$600 million in dam and power plant construction for his Estevan constituency is little more than an attempt to buy his own re-election at the expense of all Saskatchewan taxpayers, Assiniboia-Gravelbourg MLA Allen Engel said recently.

"This is such a blatant election ploy that Mr. Devine should declare the cost of today's announcement as a campaign expense," Engel said.

"The cheapest and most efficient way to expand Saskatchewan's power system would have been to expand the thermal generating station which already exists at Coronach. Grant Devine has opted for a more expensive plan to buy votes in his own constituency.

"To proceed with this project, when cheaper alternatives are available and when the Saskatchewan Power Corporation is saying that it is near bankruptcy, can mean only one thing -- higher power rates for all Saskatchewan people," Engel said.

"The rest of Saskatchewan will have to pay for his electioneering with higher power rates for many years to come," Engel said.

Mr. Engel said further proof that politics had more to do with the announcement than economics is the appointment of George Hill to head up the Estevan projects. Hill is a former President of the PC Party of Saskatchewan and Grant Devine's former Campaign Manager. □

### 1986 Saskatchewan Talent Search

**Regina** - The 1986 Saskatchewan Talent Search is under way.

Some of Talent Search's top entertainers will become the cast of Saskatchewan Express and tour fairs and exhibitions across the province this summer. And they will have the opportunity to perform at Expo '86 for a week in August.

Amateur performers of all ages will test their talents this spring on community stages. Performers selected by adjudicators at these community talent shows will take part in provincial auditions in Regina and Saskatoon in April.

## Cruise Testing Poses Threat

**Ottawa** - The recent crash near Tuktoyuktuk, N.W.T. of a U.S. cruise missile during a test flight points out the danger of such testing to humans, the acting National Chief of the Assembly of First Nations said recently.

Chief Joe Mathias, regional AFN Vice-Chief for B.C. has called upon the federal government to reconsider its agreement with the U.S. government that allows cruise testing.

During the latest test the cruise missile's engine failed after being released by a B-52 bomber. The missile fell onto the frozen ice of the Beaufort Sea.

Chief Mathias said the many small settlements along the route of the missile test range primarily consisting of Aboriginal people are in danger of being struck by future test flights.

Chief Mathias said the Canadian government is gambling with the lives of innocent people by allowing the cruise testing over Canadian soil and he hopes more southern Canadians will now speak out. □

## 1986 Northern Census

**Ottawa** - The Honourable Stewart D. McInnes, Minister responsible for Statistics Canada recently announced that the 1986 Northern Census of Canada, which will be carried out in the Northern Yukon, parts of the Northwest Territories, Nouveau Quebec, and the coast of Labrador, will begin on March 3.

Mr. McInnes explained that this early enumeration of Canada's population in northern communities is undertaken by Statistics Canada prior to spring break-up, and before

many of the residents move to summer fishing and hunting camps. Over 40,000 people were enumerated during the 1981 Northern Census.

He continued: "Canada's Northern Census is truly a formidable challenge covering a land area of about one-third of Canada. To complete their assignments, Census representatives will travel between northern communities by snowmobiles and small planes. In many communities, translators fluent in a variety of Native dialects will assist respondents and Census representatives in completing the Census questionnaire."

The most northerly community being visited by Census representatives is Grise Fiord, which looks south to the Northwest Passage. Residents in the communities of Whitehorse in the Yukon, and Yellowknife, Pine Point, Fort Smith, Hay River, Paradise Garden, and Enterprise in the Northwest Territories, are not enumerated during the Northern Census, but complete their Census questionnaires on Census Day, June 3, 1986. □

## Winnebago Tribe of Nebraska Regains Jurisdiction

**Boulder, CO:** - Following a tense and heated debate among members of the Nebraska Legislature, the Legislature has agreed to retrocede criminal jurisdiction over the Winnebago Reservation in northeast Nebraska. The vote was 25-21, precisely the number needed for passage. The favorable passage for LR 57 means that the state will give back its criminal jurisdiction to the federal government. The Tribe will then exercise exclusive jurisdiction

over misdemeanors committed by Indians on the Reservation.

Gambling was a central issue in the debate, the opposition's fear being that retrocession would translate into increased gambling on the Reservation and elsewhere. However, the sponsor of the legislation said that "there can be no more gambling (on the Reservation) after retrocession than before," adding that "retrocession was the fair thing to do for a people who wish to help themselves." □

## Federal Government To Provide Funding To Native Business

**Toronto** - Flora MacDonald, Minister of Employment and Immigration Canada and David Crombie, Minister of Indian Affairs and Northern Development jointly announced recently that a national business management internship pilot program for Native people will receive about \$949,857 in federal financial support over two years.

Employment and Immigration will contribute \$728,857 and Indian and Northern Affairs will commit \$221,000 to the Native Internship Program. The Canadian Council For Native Business, the project's sponsor, and the Donner Foundation, will provide additional funds totalling \$234,900.

The basic strategy of the Council's Native Internship Program is to place Native managers or entrants with an appropriate host organization for a period of six months to one year to work with a mentor, preferably a manager with the particular skills the intern hopes to acquire. □



# Recipes

## BOILED FISH AND POTATOES

Peel and slice potatoes as many as needed approximately  $\frac{1}{2}$  a pot. Slice 1 large onion, add salt and pepper. Cover with water and cook, while this is cooking; cut fish into desired size, and when vegetables are just about cooked add fish that was rolled in flour.

Simmer till fish is completely cooked about 15 to 20 minutes.

Submitted By:  
Josephine Mercereau

## WILD MEAT AND CABBAGE

Cut up lean wild meat into bite size pieces, cut whatever is needed for a meal. Cut up a large onion. Fry this in skillet, and stir as needed. While this is browning shred one head of cabbage, add to meat and onions and fry this for a few minutes. Add to this a sweet and sour sauce and simmer for 30 minutes. Serve with rice.

Submitted By:  
Josephine Mercereau

## FRIED BEAVER TAIL

2 beaver tails  
 $\frac{1}{2}$  cup vinegar  
1 tablespoon salt  
2 teaspoons salt  
 $\frac{1}{4}$  cup flour  
 $\frac{1}{2}$  teaspoon salt  
 $\frac{1}{4}$  teaspoon pepper  
 $\frac{1}{4}$  cup butter  
 $\frac{1}{4}$  cup sherry or cooking wine  
1 teaspoon dry mustard  
1 teaspoon sugar  
 $\frac{1}{4}$  teaspoon garlic powder  
1 tablespoon Worcestershire sauce

1. Skin beaver tails, clean thoroughly and wash well in solution of salt water. Let soak overnight in cold water to cover, adding  $\frac{1}{2}$  cup vinegar and 1 tablespoon salt to water.

2. The next day, remove from the brine, wash, then cover with solution of 2 teaspoons soda to 2 quarts of water. Bring to a boil, reduce heat and simmer 10 minutes. Drain.

3. Dredge beaver tails in seasoned flour.

4. Melt butter in heavy fry pan and saute tails at low heat until tender.

5. Mix wine and mustard, sugar, garlic powder and Worcestershire sauce.

6. Add to beaver tails and simmer gently for 10 minutes, basting frequently.

## BLUEBERRY MUFFINS

$\frac{3}{4}$  cup sugar  
 $\frac{1}{3}$  cup butter  
1 egg (beaten)  
1 cup milk  
2 level cups flour  
4 level teaspoons baking powder  
 $\frac{1}{2}$  teaspoon salt  
1 cup blueberries

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

## BATTER FOR FISH

1 cup flour  
2 teaspoon baking powder  
 $1\frac{1}{2}$  teaspoon salt  
2 teaspoon sugar  
1 tablespoon salad oil  
1 cup milk or water

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

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

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## Share Your Recipes

New Breed Journal is looking to print your favorite recipes. We are especially interested in traditional recipes that our ancestors may have used long ago, using different kinds of wild meats, fish, berries, herbs, etc., using the various methods of cooking available to them. Of course, we are also interested in modern recipes using both traditional and modern foods and methods of cooking. Send them c/o Yvonne Nagy, New Breed Journal, 210-2505-11th Avenue, Regina, Saskatchewan, S4P 0K6.



## Writer's Corner

By Alice Setka

Culture is important to a people. One of the ways of keeping that culture is through the use of the written word. Writers are storytellers. Writers are also teachers. Through the use of their words they are able to share with others. The following poems relate to Native culture.

### MY OWN SPECIAL PRAYER

*Help me oh Great Spirit  
Don't let her take my  
Sons or steal their love  
From me, for  
Only I can teach them  
The songs of the muskrat  
And the ways of the fox*

*It is from my heart that  
They inherit their love  
Of the earth and  
Understanding that it  
Is holy*

*Only through me  
Will they learn their  
Heritage of silence and  
Gentleness and  
Knowledge of all that is  
Sacred to my people*

*Let her hold them and  
Love them, but  
I want them to know the reality  
Of their dreams and  
Not the teachings in  
Some whiteman's school  
Of forgotten hopes and  
Dying people.*

Lyle Lee  
Regina, Sask.

### A PRAYER FOR GRANDMOTHER

*Oh, Great Spirit, hear me for  
I have seen an old woman kiss  
The earth and watched her  
Gather firewood*

*I have seen her weep and  
Chatter with the  
Spirits of the land and  
She never believed hope could die*

*She has seen the blood stained flags  
The broken peace and tears  
That are shed inside*

*I have seen her left alone  
And scared  
Yet give her all  
With open heart and smile, then  
Sleep forever*

*Oh, Great Spirit, please  
Take her and  
Hold her in your arms for  
She truly was  
Your creation.*

Lyle Lee  
Regina, Sask.

### FOR MY WOMAN

*Oh, Great Spirit  
Bless this medicine bag  
It holds the love  
I have never shown her*

*Help her to accept  
This gift I give, for  
It contains my agony  
A pain  
I never told her of*

*I give this leather bag and  
It holds the tears  
Of a million souls  
Who've play'd the strings  
Of time and  
Died*

*I give this treasure with  
Open arms, hoping that  
She will hold it to her heart for  
It is my freedom, it  
Is all she  
Never could possess*

*I give it now.*

Lyle Lee  
Regina, Sask.

### OLD PRISONERS PRAYER

*Oh, Great Spirit, hear me for  
I am called outlaw, I  
Am called Thief and  
Savage and  
They say that I steal money  
To live from day to day*

*Help them, oh Great Spirit, for  
They are the innocent and  
My accusers and  
They destroyed the sweet smell of  
The jackpine and  
Built a city in my meadow*

*They are the innocent, they  
Poisoned my streams and  
Filled my clear lakes with  
Garbage and  
Killed my fish without shame*

*They are the innocent, they  
Shot a million buffalo, and  
Left them to rot on my plains and  
All I've done is try to survive  
In their world and I  
Am a criminal*

*Forgive them, oh Great Spirit, for  
They are destroying what  
You made for all people.*

Lyle Lee  
Regina, Sask.





## Easter A Time To Rejoice



By Tina La Rose

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have ever lasting life." (John 3:16)

Easter is the holiest of all Christian festivals. Let us see how it got its name. Christ's resurrection from the dead occurred in the Spring of the year. The word Easter was borrowed from the Teutonic festival of the Spring sun, Eastre. This was the season of new birth, an awakening in nature when all the earth sprang to new life. It was the death of Winter, the first of Spring. The time of Christ's resurrection coincided with the revival of new life in nature. Thus the promise to mankind, of new life through the risen Lord, has its counterpart in the spring season of rebirth in nature with its green growing plants and flowers. We can understand why the symbols of Spring—the rising sun from the East, the flowers in their new bloom and trees in their new dress, new lambs in the fold are so appropriate at Easter time.

For over two hundred years, there was disagreement about the day on which Easter should be celebrated. When Christ was on Earth, the Jewish Calendar was used by His chosen people, the Jews. This was acknowledged by the lunar (moon) system which is a movable calendar. Because His death and resurrection came at the time of the Passover (commemoration of the Hebrews' liberation from slavery), it meant that Easter would fall at

various times between March twenty-second and April twenty-second.

Then came the Council of Nicaea, in the year 325 A.D. in the time of the Emperor Constantine. The Council, with the help of the Archbishop of Alexandria and the Astronomers of the day, commanded that Easter should fall on the first Sunday after the first full moon. But this did not bring an end to the differences. At the time the date for Easter was determined by the Nicene Council, the Julian calendar was the one in use. But in the year 1582, the Gregorian (our present) calendar was introduced by Pope Gregory XIII. This calendar was accepted immediately by all Roman Catholic nations, but not by the countries of the Eastern Orthodox faith, and not by Great Britain. Great Britain and her colonies did not accept it until 1752. For nearly two hundred years, between the sixteenth and eighteenth centuries, Easter was observed by the various nations at different times according to their religious beliefs.

Noting the commercial side of Easter, have you ever wondered why the Rabbit delivers the Easter eggs instead of the Chicken? Well, if you have, let's go back in time and find out why.

According to Egyptian mythology, the Rabbit also called hare, is a symbol of the moon. It is thought that its significance at Easter time is in association with the date of the festival, for that date is determined by the moon. It was decided that

Easter should be kept upon the first Sunday after the first full moon following the twenty-first day of March. And so the hare representing the moon, came to be associated with the Easter festival.

One ancient custom tells of hare hunts held on Easter. If this little animal could be caught and taken to the village parson before ten o'clock on Easter morning, the parson, in return was obliged to give the young people who caught it a hundred eggs for breakfast!

Another myth tells how the world itself was created from a giant world-egg. After the mammoth egg had lain for a period of time, it finally split into two halves, the earth and the sky. Since then what more appropriate sign for new life. And so Christian people have welcomed it at the celebrations of Easter.

In England long ago, messages were often written on the eggs that were sent to friends and relatives. It sometimes happened that years later, these eggs, if the date appeared on them, were used for proof in establishing facts of family records.

So while young children scurry around the house looking in every corner and under every cushion for Easter eggs and chocolate bunnies that Mr. Rabbit brought them, rejoice also for the message on that first Easter morning when the angel of the Lord spoke from the empty tomb of Christ with a message of hope and joy to all the world: "He is not here, for he is risen." □





## Saskatoon Indian And Metis Friendship Centre Sixth Annual All Native Hockey Tournament

By Tina La Rose

**Saskatoon** - Every Native Hockey Tournament it seems is looking for another Wayne Gretzky but each is willing to settle for an all around good Native player. Size, strength, skating and hockey sense, but not necessarily in that order are the traits most people look for. And certainly at this hockey tournament, there were some big players and of course smaller ones too! Skating and size will catch your eye right away but if the speed or size doesn't do it, the nastiness will and one saw much of that in the final game be-

tween the Sandy Lake Chiefs and the Dog Lake Raiders.

Approximately 300 people were on hand to observe 16 good teams from Alberta, Manitoba, and Saskatchewan battle it out for the championship at the sixth annual all Native hockey tournament sponsored by the Saskatoon Indian and Metis Friendship Centre (SIMFC). The following are the results of that tournament:

### A SIDE WINNERS:

Dog Lake Raiders - 1st  
Sandy Lake Chiefs - 2nd  
Manitoba Wings - 3rd  
Moose Creek Beavers - 4th

### B SIDE WINNERS:

Cumberland Crees - 1st  
Poorman Raiders - 2nd  
Sask. Native Promotion - 3rd  
Regina Blues - 4th

### ALL STAR SELECTION:

Mose Valuable Player:  
Bruce Wolf - DLR No. 17  
Most Gentlemanly Player:  
Louis Gardiner - DLR No. 16  
Best Goalie:  
Lawrence Santer - DLR No. 20

### Best Centre:

John Mercier - SLC No. 11

### Best Entertainer:

Ray Paddo Mayer - The Pas No. 27

### Best Right Defense:

Bruce Wolf - DLR No. 17

### Best Left Defense:

Ron Ahenakew - SLC No. 4

### Best Left Wing:

Randy Dorion - CHC No. 67

### Best Right Wing:

Barry Ladeau - DLR No. 21

Although the old-timers tournament, which include eight teams, wasn't as fast or nasty it's good to see our Native seniors who came from the Alberta, Manitoba and Saskatchewan compete and enjoy themselves at one of Saskatchewan major Native tournaments. The following are their results:

### A SIDE WINNERS:

Sious Valley - 1st  
SIMFC - 2nd

### B SIDE WINNERS:

Little Pine - 1st  
Canoe Lake - 2nd

### ALL STAR SELECTION:

Most Valuable Player:  
Ron Hall - SV  
Most Gentlemanly Player:  
Peter Dubois - SIMFC

### Best Goalie:

Brian Standinready - SV

### SPECIAL THANKS:

Peter Gardippi - Executive Director SIMFC  
Paulette Flamont - Program Director - SIMFC  
Norris Petit - Assistant Director - SIMFC

### ANNOUNCERS:

Lawrence Weinie - North Battleford  
Peter 'Pan' Severight - Saskatoon





## Regina Native Sports Association Inc. Open Curling Funspiel

### A Event Winners:

Moris Aubichon Rink  
 Runner-Up Art Desnomie Rink

### B Event Winners:

Ilene McDougall Rink  
 Runner-Up Gary Tuckanow Rink

### C Event Winners:

Richard Bird Rink  
 Runner-Up Roy Desnomie Rink

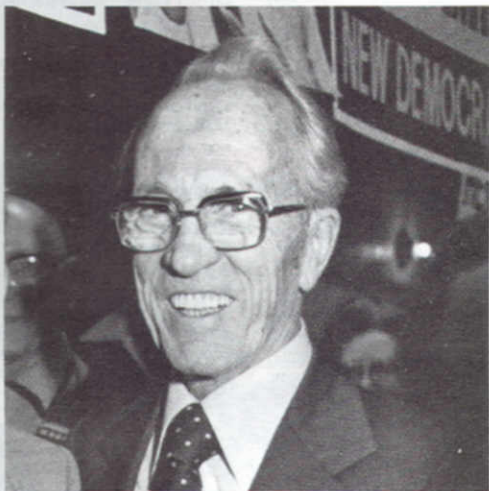
## Tommy Douglas A Great Politician Dies

By Vi Sanderson

One of the most honoured and respected politicians Canada has ever known, Tommy Douglas, former premier of Saskatchewan from 1944 to 1961, died in Ottawa February 24, 1986 at age 82. Douglas is best known for introducing programs such as medicare, and car insurance, making them universal across Canada.

He was a Baptist Minister in Weyburn. In 1934, he ran unsuccessfully for a House of Commons seat for the Farmer's Labour Group, but won in 1935 as leader for the Co-operative Commonwealth Federation (CCF). In 1944 he resigned his Commons seat to run in the Saskatchewan elections and became premier July 10, 1944. In 1961 he resigned as premier to become leader of the Federal New Democratic Party (NDP).

What Saskatchewan and other people across Canada take for



granted today is the result of the dedicated efforts of Douglas for a better way of life for everyone. Rural electrification, Saskatchewan Government Insurance (SGI), Sask Power, Sask Tel and medicare were all initiated during his term as premier.

Douglas was well known for his kindness, fairness and great sense of

humor. He was also noted for his skill as a public speaker. Last Fall, T.C. Douglas was awarded the Saskatchewan Award of Merit, the highest honour the province can award to an individual. People from all walks of life and of every political party loved and respected Tommy Douglas. Everyone will miss him. □

## Up-Coming Events

\* The Pas, Manitoba All Native Double Knock-out Hockey Tournament, April 4, 5, 6, 1986. 16 team limit, 8 treaty teams and 8 Metis teams. Champions on both sides (A/B) play for extra prize money. Dances nightly. For further information contact Herman Lathlim at (204)-623-5701.

\* Fourth Annual Indian Education General Assembly, August 11, 12, 13, 1986. Nelson House, Manitoba. For further information contact, Mr. Linklater at (204)-484-2095 or Mr. Burelle at (204)-947-0421.

\* Second Annual All Native Fastball Tournament will be held on June 27, 28, 29, 1986., at the Mount Pleasant Park in Regina. For further information contact Garth Geddes or Lester Henry at 949-8100.

\* Education conference sponsored by the Regina Friendship Centre has been rescheduled for April 17, 18, 1986. Contact Pat Desjarlais or Lester House for further information at 525-5459.

\* Mokakit Indian Education Research Association Conference October 17, 18, 19, 1986., at the University of Winnipeg, Manitoba. For further information contact Flora Zaharla (204)-945-7883 or John Burelle at (204)-947-0421.

\* 18th. Annual AMNSIS Open Bonspiel at Saskatoon Granite and Curling Club. March 28, 29, 30, 1986. Cabaret and Dance. Send entries to Claude Petit, 806 Victoria Avenue, Regina, Sask. S4N-0R6 or Phone (306)-525-6721.

\* Rec Tech Senior Hockey Tournament, April 4, 5, 6, 1986 at Fort Qu'Appelle. 16 team limit with \$200.00 entry fee. \$5,000.00 prize money. For further information contact Spencer Musqua at 332-6721 or John Nasecapow at 332-5664.

\* During the months of April and May the Parks and Recreation Department in Regina is again presenting the opportunity for amateur visual artist to have their works displayed and critiqued. The purpose of the program is to provide people the opportunity to develop their creative talents and an opportunity to participate in an exhibition which tours the province. For more information contact Garry Tyler at 569-7738.

\* Crown Life Participation Challenge is a one day inter-city fitness project aimed at motivating the citizens of Regina to participate in any physical activity. If you would like to get involved please call Steve at 569-7522 or Cathie at 569-7034 in Regina.

\* Parks and Recreation Department will again be holding the theory segments of Level I and II for coaches of any sport. To register or for more information contact Steve Baumgartner at 569-7522 in Regina.

\* Softball and Soccer update - The West Central Zone in Regina have started organizing for the 1986 season. If you are interested in getting involved call Garry Tyler at 569-7738 (days) in Regina.

\* Volunteers are needed to deliver meals to elderly, ill or disabled members of your community. For more information please call Janet Neufeldt at the Family Service Bureau at 757-6675 in Regina.

\* For children 6 to 14 years old the Saskatchewan Red Cross Youth is now preparing for the 12th consecutive year of the Bike for Life accident prevention program. Bike for Life is a fun, high involvement pro-

gram which teaches children the importance of safe bicycling. For more information on the program please phone Red Cross Youth at 352-4601 in Regina.

\* A panel Discussion on Indian and Native Education sponsored by the Regina Indian and Native Education Council. Thursday, April 3rd. at the Albert Scott Community Centre at 7:30 p.m. Child care and transportation will be provided. If you require these please call Donna Pinay at 757-1648 for more information.

\* Future Directions in Indian Education. A National Conference to be held at the Winnipeg Convention Centre on May 20-22, 1986. If you are able to provide resource personnel or would like to make a suggestion or require more information contact the Education Secretariat, Assembly of First Nations, 47 Clarence Street, Suite 300 Ottawa, Ontario K1N-9K1 or phone Ms. Jameson Brant at (613)-236-0673.

\* Central America Teach-In: Making the Links April 4-6, 1986 at E.D. Feehan High School, 411 Avenue M North Saskatoon, Saskatchewan. Organized by Central America Co-ordination Group/Saskatoon Coalition for Chilean Human Rights. Saturday Evening Social hosted by Tools for Peace, 8 p.m.-1 a.m. Pre-Registration required.

\* "Native People and Renewable Resource Management" a symposium by the Alberta Society of Professional Biologists to be held at the Westin Hotel, Edmonton, for further information contact Bert Weichel at (403)-664-2980. □





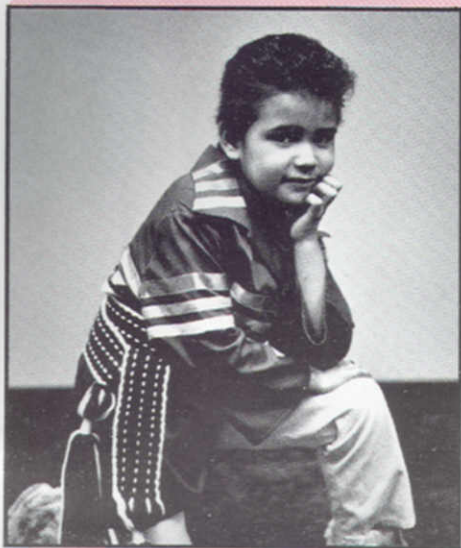
## A Touch Of Class

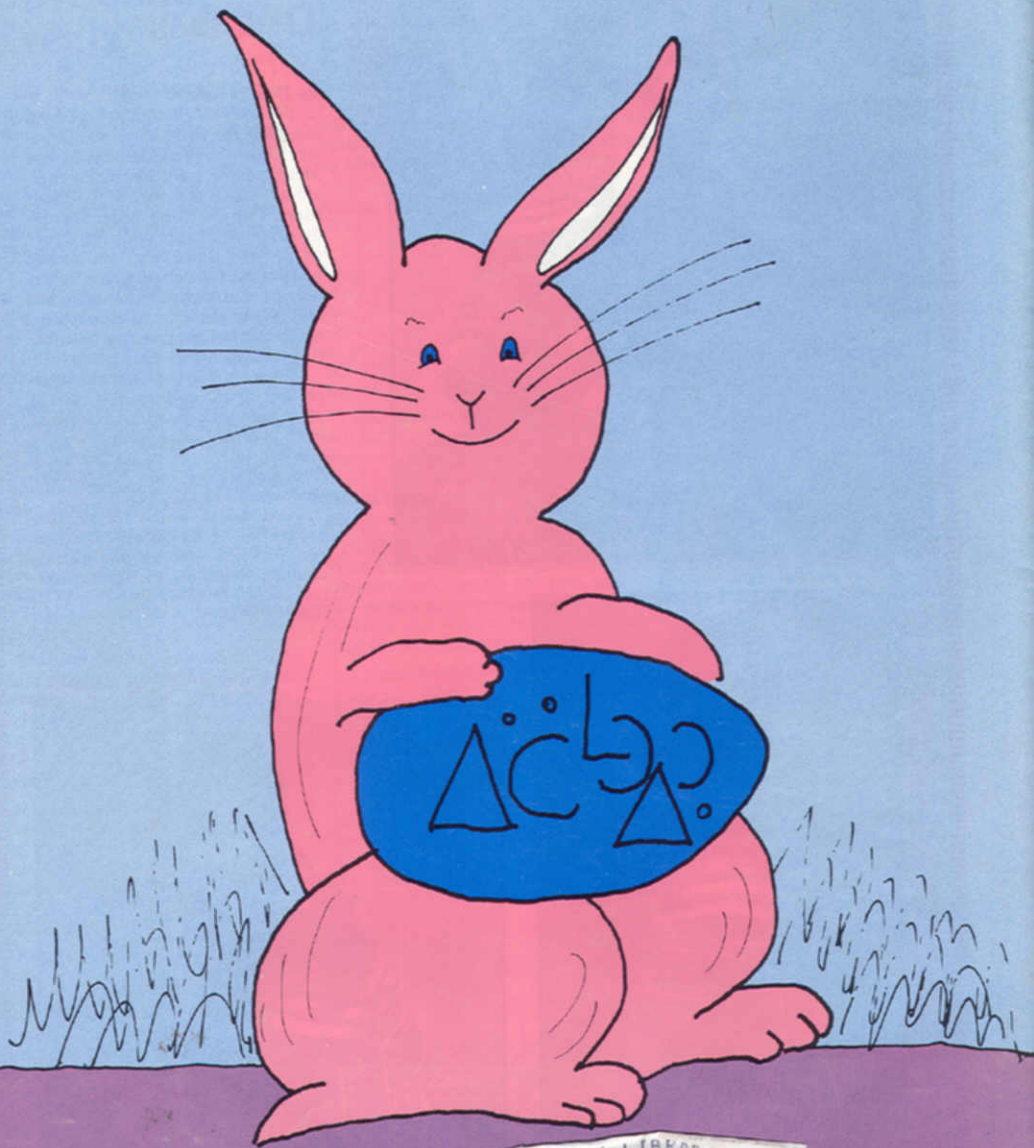
By Tina La Rose

Featured this month is Tera Lyn, modeling the well known and popular ribbon shirt and Metis Sash. The Metis people have honoured individuals such as Pierre Trudeau, Maria Campbell and Brian Trottier by presenting them with the Order of the Sash. Clare Bear, who spends up to six hours designing the Sashes tells us that they sell for \$20 each and if you prefer a certain colour, width, or size, she would be more than willing fulfill your wish.

Since the Metis and Indian people like bright colours, this shirt is often seen with various colours and worn at most Native celebrations. If you are interested in purchasing a ribbon shirt, you can contact Patty Quewezance at 522-2621.

Next month watch for another design by Lee Lavalley, "The Ribbon Jacket". Also anyone wishing to submit their designs, please contact me at 525-9501, New Breed Office. □





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