

NEW BREED

VOL. 20 – NO. 6

JULY/AUGUST 1989



**IN
MEMORIAM**



**MEDRIC
MCDUGALL
1903 - 1989**

IN THIS ISSUE:

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 - **Back to Batoche Days-- July 28 to 30, 1989**
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THE ACTING EDITOR'S LAST "RAMBLING NOTES"

This has been a busy time at Saskatchewan Native Communications Cororation. A program review was completed and a number of recommendations were made to improve S.N.C.C. and New Breed. This work was completed by a three person Interim Management Committee consisting of Murray Hamilton, Robert Merasty and myself.

A new Board of Directors is in place and the Executive Committee consists of Chairperson Gary LaPlante, Vice-Chairperson Robert Merasty, Secretary Brian D'Amour and Treasurer Gillis Lavalley (with a 'y' not an 'e'). They have been busy and will continue to be with the implementation of a number of recommendations.

Staffing of a three person journalism team is underway and an Editor/Manager will first be selected. The Executive Committee, in consultation with this key staff person, will then select two reporters—one for the North and one for the South. This will ensure greater provincial coverage of relevant issues and concerns.

The program review will result in a number of improvements. Some of these include upgrading New Breed's contents, improved coverage of provincial and community news, relevant editorials and much more. A switch to desktop publishing is also planned.

Murray Hamilton, immediate past chair of both the SNCC Board and the Interim Management Committee, has really found 'himself' in journalism. It appears he has had his calling. He initially wanted to submit last month's "Random Notes" under the pen name "Joe Penner" but relented when Kenny Arnault strongly objected. For some reason, Kenny (who never uses his own name and has more aliases, pen names, and a.k.a.'s than one can remember) did not want Murray to have anonymity. Perhaps my rejection of Kenny's rebuttal to "Random Notes" had something to do with it too...

When Murray gets into it, he finally enjoys writing and perhaps seeing his name in print is even more enjoyable. He was "reportedly" staring at the last issue of New Breed for hours upon hours. He even suggested a reprinting or a limited edition due to the mix-up of pages 7 and 27!

When he telephones New Breed the operator says "I have a collect call from Marvelous Murray. Will you accept the charges?" She seems to enjoy placing these calls. Hopefully, SNCC will continue to accept the charges—within budget, of course. When someone else calls collect, Murray can be heard in the background saying "He's not phoning collect, is he? Tell him not to call collect anymore!"

Murray did help a lot and I even got used to his "Did you hear the one about...?" or "Have you heard about the time..." My one person act as Acting Editor was a lot easier with his help. Marvelous Murray even allowed me to edit his material and to "add on if you want to". (This is a real privilege for an Editor, you know...)

Robert Merasty also worked hard as a member of the Interim Management Committee when he could be dragged away from the golf course. Robert always managed to have the meetings adjourn early enough to head out to the nearest golf course for a few rounds...was he schooled in Sinclair sports circles? Robert's expertise in the communications field has been and will continue to be of benefit to S.N.C.C.

Revision and updating of the subscriptions is underway. And those prominent Aboriginal legal and managerial experts who can well afford a subscription but instead have chosen to receive complimentary copy after complimentary copy shall remain anonymous. (Come on now...a subscription isn't going to break anyone!)

One task that needs to be done is an updating of the photo files. The current ones contain stacks and stacks of assorted past AMNSIS leadership. If anyone out there wants to start a fan club or perhaps a photo album on aging Aboriginal ex-leaders, let SNCC know. There are many Sinclair and McKenzie photos—these have adorned the covers and pages of many a New Breed. There are coloured ones, glossy 8" X 10"s, candid international photos, religious photos (from the many pilgrimages AMNSIS leadership took during the prime of their leadership) and much more.

When one has the good fortune to be an Indian working in a Metis program, you get accustomed to the comments about "those Indians".

One day my Suburban broke down (this is a regular occurrence on my genuine Indian vehicle) and it was the starter that has been previously replaced but was defective. It was still under warranty and in my conversation with the service station I asked if they would cover the towing charges as they were responsible for installing a defective starter in the first place. Gillis Lavalley overheard me and commented "You Indians sure expect to get everything paid for, don't you?"

But I too have my opportunities for rebuttal...there's this former MSS presidential candidate who is a true Metis nationalist (or separatist or extremist) and he was at New Breed ranting and raving about "Those Indians working in our Metis programs." I decided it was time for a response and I told him "The only reason you don't like Indians is because your wife left you for one!" He had a good laugh.

Here's one the Metis will like. Harold Bitternose, a Treaty Indian, was wearing an AMNSIS jacket during the time of all the political turmoil. When we told him he was brave to wear this his reply was "Hey...it's a collector's item!"

That's one thing we all have in common whether we are Indian, Metis or Non-Status Indian or Bill C-31 Indians (the latest category)...we have our sense of humour. No matter what may be happening, and sometimes it's not so positive, our people are always able to laugh, make the best of the situation and share humour.

After completing my contract for two issues and a program review, I am going camping. For a month straight. I am packing up my kids and my camping equipment and heading out to the lake and to the reserve (this is where Treaty Indians go when they finish up demanding work in Metis programs which should have been done by Metis in the first place...)

So while many of you will be at Back To Batoche Days in the dirt, dust and grime that gets into literally everything, I will be at the lake resting and relaxing...with running water, hot showers and flush toilets. Have a good time at Batoche!

Sincerely,
X *Wesley*
(#509--Peepeekisis Band)

NEW BREED

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CORRECTION

In addition to the mix-up in page numbers 7 and 27, there was also a mistake in the article "Metis protest sale of Silver Lake Farm" on page 4. The Lebreit Metis Farm is owned by the Lebreit Farm Foundation and not 'leased' as stated in the article. Our apologies to the Lebreit Farm Foundation for the mistake and thanks to Pat Currie for letting us know.

NEW BREED is published ten times a year. Articles submitted to New Breed and used for publication shall be paid at the rate of \$1.25 per column inch (10 pt. 13 pica). All articles must be signed, however, your name will be withheld upon request.

The views expressed are not necessarily those of the Corporation and free expression of opinion is invited. We reserve the right to edit and publish whole or parts of articles submitted.

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

If you are interested in submitted materials, please contact:

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NOTICE OF REDUCTION IN FREELANCE RATES

Please be advised that the SNCC Board of Directors has reviewed the freelance rates paid by New Breed. It has been decided that these should be reduced to reflect circulation and in comparison to the rates paid by larger daily papers. Effective July 1, 1989 the freelance rates are as follows:

--\$1.25 per 13 pica column inch

--\$1.73 per 18 pica column inch

--\$2.66 per 28 pica column inch.

The maximum amount paid per article will be \$75.00 and \$100.00 for a front cover story. Photo rates are \$5.00 per photo and \$20.00 for a front cover photo.

IN MEMORIAM



MEDRIC MCDUGALL - METIS ELDER AND ADVOCATE 1903 -- 1989

Saskatchewan's Metis community lost one of its' greatest advocates with the passing of Medric McDougall. A founder of the Metis Society of Saskatchewan in the 1930's and a tireless advocate for Metis rights, Medric was well-known and widely respected. He was an active volunteer in his home community of St. Louis and he fought for the recognition of not only Metis rights but for French language rights as well. Every person of French ancestry lost a friend, an ally and a champion of their rights.

A recipient of the Order of Canada in 1986 and most recently the Order of Gabriel Dumont in 1989, Medric's contributions to our people will be missed. He leaves to mourn his wife of 55 years, Marie Anne as well as seven children, 29 grandchildren and 19 great-grandchildren.

Medric had a strong and lasting commitment to our people and to the Metis Society of Saskatchewan. His views and beliefs were well-respected within the Metis community. Medric also possessed a well-developed and kindly sense of humour. He had a twinkle in his eyes when he was teasing or being teased. He would slap his knee if he was particularly amused.

Medric and Marie Anne enjoyed a very loving and close relationship. One could feel the caring and mutual respect they shared for one another. In their many years of marriage, they shared many struggles which brought them closer together. Medric was very close to his children and he was very proud of their many accomplishments. He was most content with his family life.

Medric firmly believed in the Metis Society of Saskatchewan and it was this belief that led to his involvement over 50 years ago. He felt Metis people had distinct rights and it was this conviction that saw him work for the re-establishment of the Metis Society of Saskatchewan.

He believed Metis people must obtain equity within Canadian society and he worked to establish programming to help at the community level. He believed education was the key to change for Metis people.

Medric's hard work and tireless dedication did not go unacknowledged. He was the recipient of many different awards from various groups including the credit union, the NDP Constituency, service clubs and Metis locals. He was a socialist and he proudly acknowledged this--he believed in the common good of all people at every level.

Medric lived a full and rewarding life. He suffered a massive stroke at the age of 85 and passed away on June 20, 1989. He will be missed as he served as a role model and elder to the Metis community not only in St. Louis but in the province.

He was accorded the respect he earned and deserved. Many people sought his advice and he gave this freely. Many people within the Metis Society of Saskatchewan could not pass by St. Louis--a visit with Medric was always enjoyable and could last for hours. His advice was often sought and this he gave freely and honestly. He was a true elder.



Medric and Marie Anne at a 1986 'Order of Canada' recognition evening sponsored by the St. Louis local.



Medric received the Tomkins family sash from Frank Tomkins in 1986.

In November, 1988 Medric was interviewed by New Breed. He promptly began the interview by teasing the staff person. Like all elders, he enjoyed the opportunity to share and reminisce. Occasionally his remembrances would be corrected by Marie Anne.

The following are some excerpts from this interview:

"In our times (1930's) we volunteered--there was no money and we weren't paid--and we got along better. We weren't involved for the money or for power or for ourselves. We were involved to better the conditions of our people. Sometimes money becomes more important than people and this is not right."

"In the past five years, the government has just been laughing at us. We are fighting here and there and against one another. And we are letting the government off the hook by doing so. I think the government probably enjoyed all the fighting that took place. If we keep this up, we allow them to keep laughing at us."

"We needed to work together not fight one another but that's what was happening. It's too bad that we didn't work together instead of having to separate. But we needed an organization to represent the Metis concerns not only those of Non-Status Indians."

"I will continue to speak up for my people. We are going to have to organize differently--there can't be the hunger for power. We are going to have to elect leaders who aren't going to start a war. If we don't organize differently, we may as well just say to hell with it."

"In this system we're in, things aren't right. We can't all be rich and it takes a lot of poor people to make one person rich. I don't agree with the system--I am basically a socialist-minded person. I believe everyone should have equal chance and under the system we have, it's all based on power. It's called "milking the system", if you better yourself, to hell with the rest. This is wrong. We need to have a system where everyone is equal and where it doesn't take so many poor people who remain poor just to keep someone else rich."

Medric was not afraid of death. He felt he had lead a good and full life and he was content with his family and his accomplishments. In fact, he often joked about whether or not he would be around for the next Metis event. He had lived life to his fullest potential and he was happy--one could feel this contentment within him.

Upon his life, Medric commented, "I am happy with my life. I have never been rich in money but I have had a good life and I have my family. I wouldn't change a thing. I don't have power and riches but I am satisfied. I am more than satisfied--I have a good family and I am happy. I wouldn't change my way of life--I don't need money--I have my family."

There was a deep sense of loss when Medric passed away--this fine gentleman was a role model to all our people. And he died the way he wanted to--as a happy man and content with his accomplishments. Perhaps we all have something to learn from his example.

New Breed joins Medric's family and friends and the Metis community in mourning his passing. His tireless dedication and strong commitment to our people will not be forgotten. He made many contributions for the betterment of his people.

Story by Donna Pinay

Photos courtesy Butch and Eileen McDougall.

MEDRIC'S FAMILY BACKGROUND

Medric Zephirin McDougall was born on December 29, 1903 in St. Louis, Saskatchewan. He died on June 20, 1989 at the age of 85 years. He leaves to mourn his wife of 55 years Marie Anne McDougall (nee Lepine).

Medric is survived by 5 daughters and 2 sons including:

- Valita (Emile) Lussier of St. Louis,
 - Doris McDougall of Beauval,
 - Marina (Joseph) Cochet, Jr. of St. Louis
 - Verna (Tony) Petit of St. Louis
 - Marie (Raymond) Cochet of St. Louis
 - Alexander "Butch" (Eileen) of Regina
- and Gregory McDougall of Coronach, Saskatchewan.

Medric is also survived by 29 grandchildren and 19 great grandchildren. He is also survived by three sisters--Marie Chatlain of Nanaimo, B.C., Mathilda Fiddler of Prince Albert and Margaret Joubert of Prince Albert. He is also survived by 2 sisters-in-law, Odie McDougall of Nanaimo, B.C. and Yvonne McDougall of St. Louis.

Medric was predeceased by his parents, Mr. Alex and Mrs. Virginie McDougall (nee Lepine) and by four brothers and one sister.



Medric celebrated his 78th birthday with his grandchildren



Medric and Marie Anne with their son Butch in a 1977 photo.



The McDougall Family in a 1977 family portrait.

(Top row - l to r) Marie, Verna, Butch, Greg and Valita
(Front row - l to r) Doris, Marie Anne, Medric and Marina.

EULOGY TO MEDRIC

The following eulogy was delivered by Medric's grandson, Marcel Lussier of St. Louis:

Today we gather to say a fond farewell to Medric McDougall; a loyal husband, loving father, understanding grandfather, and energetic great-grandfather. To many he was also a special friend.

This great man touched our lives, with his enormous strength, everlasting faith, and undying love. He had a special place in his heart for everyone and enjoyed life to its fullest. I am reminded of grandpa's favorite saying which best proclaims how he felt, "La vie est belle" "Life is beautiful."

As we sit remembering grandpa, many visions enter our minds. Grandpa wore many hats in his life. Each time he donned a new hat, he looked at it as a new challenge. No matter what project was on his agenda, grandpa worked hard. He was a proud man and never left anything undone. There wasn't a day he didn't go to bed with his schedule planned for the next day.

He was not too patient with laziness and expected people working with him, to pull their load. As a result, things touched by his hands were always done well. Grandpa believed in working by the sweat of your brow. This philosophy was with him until the end. His forehead was constantly wiped, until his last breath.

Some of us remember the politician who loved to DISCUSS. One thing grandpa always enjoyed was a "Good Discussion". More often than not, to bystanders, the discussions appeared as arguments.

His active political involvement at the provincial level created a place for discussing. His discussions influenced many people and therefore resulted in vast improvements to our community. We should be grateful for his gift of words. St. Louis would not be what it is today had it not been for Grandpa's persistent discussions.

Another vivid picture of Grandpa is conversing with a group of Metis. He devoted his life for the betterment of other people especially the Metis. Grandpa was proud of his heritage and worked hard to preserve it. If you walk into his house today you will be greeted by a poster, picturing him with two Metis dignitaries. This will serve as a fond reminder of his loyalty to his people.

Some of us remember the social side of Grandpa. He loved to dance and kick up his heels. He loved visitors and would always do his best to be a good host (even if it meant grandma doing all the cooking). It was never too late in the evening for a game of bid whist, or a good drink of dark rum.

Grandpa was devoted to his family and loved to have them around. He would often entertain us with stories of his early days when he was more interested in chasing coyotes on horse back than sticking around home. We will all cherish these stories.

Many will not forget, answering a knock at the door, only to find grandpa with a book of tickets in one hand and a genuine smile on his



face. He was very good at selling tickets and always left you feeling that you had done a wonderful deed, just because you bought a ticket. Grandpa's generous, goodwill attitude often rubbed off on those around him. He enjoyed helping his fellow man and expected nothing in return.

More recently, we remember grandpa's work on the cemetery. If you visited him at home, maps of the cemetery graced the table and excitement filled his eyes. The cemetery would not be what it is today if grandpa had not accepted the challenge. Countless hours were spent cutting grass, moving dirt, and discovering.

The same hard work and determination went into building the new Senior Recreation hall. Bright and early every morning he was there, to do whatever possible. All in St. Louis will miss the white oldsmobile, the trailer tagging along behind, going to work once again.

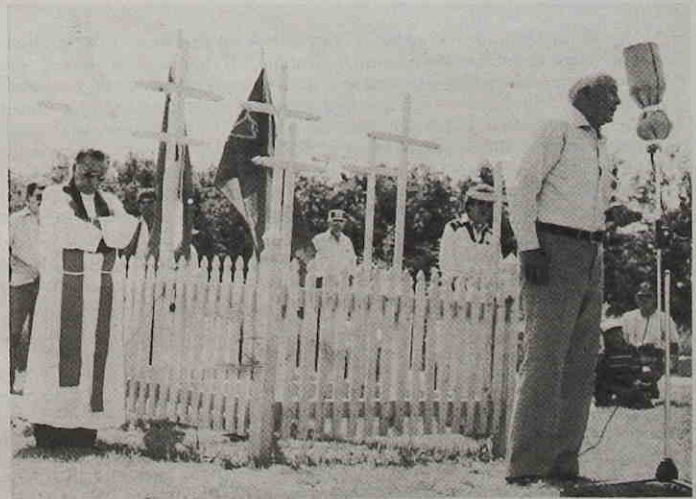
If there was something to be done, Grandpa always offered to help. If there were problems that arose, he didn't fret. To grandpa, there was always a bright side to every bad situation.

Grandpa indeed, has a long list of community involvement. He worked very hard for every cause he deemed worthy. Grandpa's hard work and perseverance was acknowledged in 1986 when he received the Royal Order of Canada. To us, there was never a more deserving recipient.

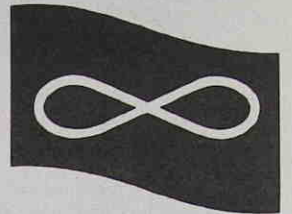
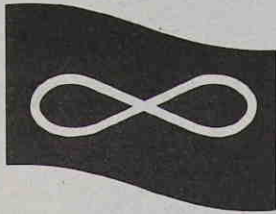
If Grandpa lived in the days of Robin Hood, St. Louis would have been his Kingdom and he, a proud king. Grandma best summed it up: "If he hadn't been such a good person, we wouldn't miss him so much."



Medric and Marie Anne celebrated their 50th wedding anniversary in 1983.



In 1987, Medric said a prayer at the Commemorative Mass at Batoche.



A SUMMARY OF THE M.S.S. BOARD AND AFFILIATES WORKSHOP

The following is a summary of the Metis Society of Saskatchewan's Board of Directors and Affiliates' Workshop, held in Saskatoon on June 29 & 30, 1989. It was prepared by M.S.S. Executive Director, Lorna LaPlante.

BACKGROUND

In the 1960's the Metis Society of Saskatchewan used the band-aid approach to tackle the most serious social problems of their people. They did well in such areas as housing, education, alcohol counselling and welfare rights. In the 1970's this pragmatic approach was replaced by programs to deal with specific areas. Housing, education, economic development, recreation and communications were brought under programs designed to attack areas closer to the base of the problem. It was evident to all that the root of the problem was a poor socio-economic status and political powerlessness. During the late 1970's and up until 1988, the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), the successor to the Metis Society, began a process of institutionalizing the programs and working towards a political power base through negotiations for self-government. The rationale was that Metis and Non-Status Indians could best deliver programming to their own people and further to that, could best solve their socio-economic dilemma.

Thus solid institutional style programs were developed and implemented. For instance, in the area of education, Gabriel Dumont Institute (G.D.I.) operated to deliver culturally appropriate educational programs to Metis people. The Saskatchewan Native Alcohol Council Corporation (SNACC) was established in the area of alcohol and drug addiction counselling. Provincial Metis Housing Inc. (PMHI) was set up to deliver housing to Metis people. Saskatchewan Native Communications Corp. (SNCC) was set up to facilitate communications for the Metis and Saskatchewan Native Recreation. Now if one looks at the cause of problems for Metis people in the above areas, the culprit would have to be POVERTY. Most groups with a low socio-economic status have the problems with low education and alcoholism, poor housing, and lack of constructive recreational activity.

Therefore, fundamental to an all out attack on the root of the problem was a sound economic development strategy. If this were achieved, then poverty would indeed be attacked and the other problems would be greatly diminished. Such a strategy was developed. The Metis Economic Development Foundation (MEDFO) was established to assist potential Metis entrepreneurs in their endeavors. Services include: feasibility and market studies, training related to the proposed endeavor, and of course assistance with the application from the initial filling out to submissions to the appropriate funding agency. To go hand-in-hand with MEDFO, the Saskatchewan Native Economic Development Corp. (SNEDCO) was formed to operate as a bank for difficult to fund endeavors. In order to be profitable, the lending rate is set in most cases at 3% above the prime lending rate of the Canadian charter banks.

All of the above-mentioned affiliate institutions were in full operation when a referendum in August 1988 by the Metis and Non-Status people of Saskatchewan narrowly decided to split AMNSIS into a Metis group and a Non-Status group. A court decision later in the year gave legal control of all affiliates to the Metis but stipulated that Non-Status Indians be serviced as in the past.

The subsequent split and reorganization meant a great upheaval in all of the affiliates. For many people, there was anger and resentment over loss of

positions on affiliate boards and of employment loss. When the newly elected Metis Society Board took power in February 1989, they had a difficult task in operating a new organization with an old structure. There was even more reorganizing, and a larger problem developed. The basic problem was the uncertainty of expectations between the Metis Society and Affiliates. By June 1989 some kind of communication and understanding was occurring but further work was necessary. A provincial workshop for all affiliate Boards and the Metis Society was scheduled for June 29 and 30, 1989.

OBJECTIVES

The primary objectives of the proposed workshop was to build unity within and between the Metis Society and affiliates through disclosures of aims and directions. It was hoped that open discussion in a workshop setting would facilitate such a purpose. In order to bring together the Metis Society Board of Directors and affiliate Boards, it was requested that all involved hold their Board meetings on June 29th and that workshops be held on the 30th. This way, a good participation rate would be realized and cost would be cut. The various affiliates were requested to cover their own expenses.

A BEGINNING

Although the participation rate was somewhat of a disappointment (60 people--June 29, 30 people--June 30) there was some very positive results. Those affiliates who fully participated by sending complete Boards of Directors, GDI and SNCC, were extremely pleased.

They mixed with the Metis Society people and through discussion gained insight into the direction of the others. SNEDCO/MEDFO and SNACC sent their Executive. PMHC, SNRC and the Metis Childcare Committee sent as many representatives as finances would allow. The entire Metis Society Board was in attendance.

While GDI and SNCC had their Board meetings on June 29, the other people all joined in workshops that put forth the position of all affiliates. Five workshops were planned for the following day. However, poor attendance prevailed. June 30, two randomly mixed workshops took place and the following recommendations came out of them.

RECOMMENDATIONS TO THE METIS SOCIETY

- 1) MSS should have as its number one priority--Metis rights. They should pursue self-determination, self-government and a land base with a Metis first attitude by working with any political party in power. An effort should be made to open tri-partite negotiations for the same. Efforts to approach the opposition parties on the issue of tri-partite negotiations should be made. Specific areas are:
 - i) land base and self-government,
 - ii) control of entire educational system, including Northern Lights and NORTEP,
 - iii) regain NSIM program,
 - iv) economic self-sufficiency.MSS should set its own agenda.

- 2) Either a separate task force on land claims or the existing constitutional commission should:
 - i) raise the profile of land claims in the communities in order to raise the political awareness as a grassroots or community based issues.
 - ii) examine what is happening in other provinces in respect to land claims.
 - iii) lead to a land claims secretariate within the MSS to provide support to do community land claims.
 - iv) examine possibilities such as moratorium on development and resource sharing.

- 3) MSS should recognize that its strength lies in the political awareness of its grassroots, therefore, it should:
 - i) show more respect for its own locals.
 - ii) provide necessary support for locals which initiate land claims.
 - iii) use whatever means necessary including the task force to raise political awareness at the community level, of the importance of land claims.

4. MSS should adopt and follow the arms length policy towards its affiliates. They should let the affiliates pursue their own programs and themselves concentrate on the issues in No. 1. Simultaneously, the affiliates should be supporting the MSS position. In high profile political issues members represent MSS not affiliates ie: GDI students at a demonstration.

5. MSS must give a general policy statement to the affiliates which is arrived at by democratic process. Areas to be reviewed are:
 - i) land claims and self-government
 - ii) development
 - iii) privatization
 - iv) nuclear development
 - v) government relations
 - vi) education
 - vii) health
 - viii) communications
 - ix) international issues

- 6) MSS and affiliates should utilize standardized systems of procedures and reporting.

- 7) MSS should outline policy on non-Metis spouses participation in program of affiliates.

- 8) MSS and affiliates should utilize our own media "New Breed" to bring in members, spread political consciousness, advertise events. A push should be made for increased circulation.

FUTURE PLANS

Because the provincial workshop was such a huge success by way of communicating direction to MSS from the affiliates it is recommended that it become an annual event. There were two basic problems with the project.

- 1) lack of full Board participation from all affiliates.
- 2) exorbitant rates for facilities.

To circumvent these problems, it is recommended that:

- 1) the affiliate Boards have six months notice so that they can schedule Board meetings for the workshop.
- 2) less costly facilities be secured.

A good method of planning would be to have one representative from each affiliate Board and an MSS co-ordinator meet at least three times to iron out details, pass on information and ensure input from all affiliates. Because the annual assembly is traditionally at Batoche in July, January would be a good time to hold the event as it is a mid-year point. In this manner, MSS would get feedback twice a year thus enhancing MSS/affiliates relations. Co-operation and dialogue between MSS and affiliates are essential. With heavier attendance and a similar format on a yearly basis, that goal would certainly be met. Possible multiculturalism branch of Secretary of State is a good possibility. However, if necessary, each could cover their own expenses through monies reserved for Board meetings. Better locations would be Wills Inn or Travel Lodge hotels. Saskatoon's centrality makes it a key location.

In summary, the MSS and affiliates' provincial workshop was the beginning of an open relationship with a two-way stream of co-operation and mutual understanding. Regular dialogues will serve as a reminder to all of what our one common goal actually is--METIS RIGHTS.

SOME PROGRESS FOR MEDFO AND HOUSING

In the June issue of New Breed it was reported that a number of MSS programs were in jeopardy.

It now appears that some progress has been made in the areas of economic development and housing. In a letter directed to MEDFO President Tony Camponi, NEDP officials indicated that the Minister responsible for the Native Economica Development Program (NEDP) is prepared to extend the MEDFO's current agreement for another six months. The extension however is subject to a number of conditions being met. NEDP officials are insisting that MEDFO make available three seats from the present Board of Directors for the Non-Status. There is also the possibility that the M.E.D.F.O. board may be downsized to cut operating costs.

The letter to MEDFO emphasizes that the Non-Status will be given an "effective voice" in decision-making by an appropriate representation on the Executive Committee. NEDP officials will approve a list of acceptable individuals from the Non-Status community, then it will be up to MEDFO Board to elect three from the list to the MEDFO Board. The letter states that "this will take place only on an interim basis until such time as there exists a duly elected non-status organization which will then appoint its members directly.

NEDP officials are also stating that the issue of a Metis only institution must be addressed at the next MSS annual assembly. The letter also states "NEDP" is prepared to entertain a new application reflecting Metis only objectives, however should the annual assembly decision reflect Metis only objectives, the current MEDFO agreement would be declared in default.

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Metis hardliners may perceive the offer as an ultimatum contrary to what the Metis have already decided, via the referendum however there is a strong opinion that the offer, at least for now, leaves the MEDFO operation intact and with the Metis in majority control. The offer leaves the option of total Metis control and possibility and gives the Metis Society another six months to consider the issue of MEDFO's structure and objectives. As of press time, there was no confirmation the offer had been accepted.

Some progress has also been made on housing. MSS officials and staff have had several meetings with CMHC officials including a meeting with Hon. Alan Redway on May 12, 1989.

On Wednesday, July 21, 1989, MSS Provincial Treasurer, Phillip Chartier and Provincial Secretary, Gerald Morin met in Ottawa with CMHC Officials to discuss housing and related matters. The Metis leadership were assured that CMHC would enter into a working agree-

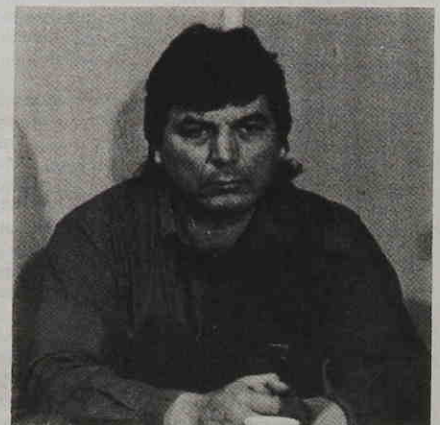
ment with the MSS. On Friday, July 4, 1989 CMHC Regional Director, Peter Anderson informed the MSS that they would be offered financial assistance to re-establish a housing corporation. The agreement will basically mean the Metis Society will act as a delivery agent of CMHC programs such as E.R.P., R.R.A.P. and potentially R.N.H. on a fee for service basis. CMHC has also tentatively agreed to train another five persons through the in-house CMHC cadre training program. Phillip Chartier indicated that staffing of a housing manager and a bookkeeper/comptroller will be underway in the near future. In addition to the housing manager and comptroller, the program will also provide employment for a number of people (6-8), who will work as fieldworkers for the Provincial Metis Housing Corp.

The housing affiliate of the Manitoba Metis Federation has had considerable experience with the fee-for-service arrangement and plans are in place to draw on their expertise.

by Murray Hamilton



MSS Secretary Gerald Morin



MSS Treasurer Phillip Chartier

MSS Calls for Aboriginal Rights Recognition

The Metis Society of Saskatchewan recently held a press conference in Saskatoon to draw attention to the stalled talks between the provincial government and their organization on Metis land rights and self-government. While the Metis in other provinces are in bilateral or tripartite discussions for land rights, Premier Grant Devine has refused to meet with Metis leaders since 1987.

Alberta recently signed an agreement-in-principle with the Metis on settlements and the Metis in the Territories have also reached an agreement. Manitoba's Metis are in tripartite discussions with both the federal and provincial government.

In Saskatchewan there has been no progress despite requests from the MSS to reopen these discussions. The federal government has advised the MSS that they will enter into these discussions once the province has indicated its willingness.

Previously, the Metis were in tripartite discussions with the federal and provincial governments but after the 1987 First Minister's Conference when Metis leader Jim Sinclair accused the Saskatchewan government of racism, the talks were stopped.

According to MSS Secretary Gerald Morin, the recent Alberta Metis settlement should prompt the Saskatchewan government to do likewise. He sees the Alberta agreement-in-principle as "a good agreement for Metis generally as it establishes a precedent in favour of the Metis' Aboriginal rights. It reaffirms the Metis have these rights as well as those to land and resources."

Morin sees another positive aspect of the settlement in that "the Alberta Metis on settlements receive outright ownership through the Alberta Act. This will enable the legislation to be entrenched in the Canadian Constitution".

Ideally the Metis in Saskatchewan would acquire ownership of about two million acres around the traditional Metis communities of Batoche, Green Lake, Ile-a-la-Croix, Cumberland House, Lebret, Mortlach, Crescent Lake and Willow Bunch. Economic development initiatives and a Metis land base protected in the

Constitution would be of benefit to Saskatchewan's approximately 50,000 Metis.

The recognition of the Metis' Aboriginal rights would end the poverty and dependency common in many communities. According to MSS President, Jim Durocher, settlement of these outstanding rights is more preferable than the continued welfare dependency. He cited the costs of delivery of social services to the community of LaLoche where more than \$15 million is spent annually.

The Alberta Metis Agreement-in-principle

Residents of Alberta's eight Metis settlements recently approved a \$310 million land and compensation agreement with the provincial government. About 2,500 Metis settlement residents were eligible to vote in the June referendum and about two-thirds of these people voted. About 77 per cent agreed to accept the agreement-in-principle.

Alberta has a total Metis population of about 50,000 and about 5,000 live on eight Metis settlements. These settlements cover about 512,000 hectares of land which is roughly the same size as the province of Prince Edward Island.

The agreement in principle gives title of ownership to the Metis settlements and partial control of resources as well as resource royalties. The provincial government retains ownership of the resources. In addition, the settlements will receive \$310 million for economic development initiatives and services to their communities over a 17 year period. A trust fund of \$140 million is to be established for post-secondary education funding for Metis students.

The agreement-in-principle will enable the

Metis settlements to be eligible for provincial government programming which was not possible previously.

Alberta is the only province in Canada to provide land to Metis people and Metis leaders hope this will pave the way for others to reach agreements. It is also felt the agreement-in-principle provides for some measure of self-government for the Metis settlements.

The Federation of Metis settlements, key negotiators on behalf of the Metis, has agreed to drop a 21 year-old law suit against the provincial government. The Federation will not drop this until the final aspects of the deal are ironed out.

While specific aspects of the agreement-in-principle have yet to be worked out, the government will pass enabling legislation to entrench the agreement in the Alberta Act (the 1905 legislation which created the province). After this, the agreement will be entrenched in the Canadian Constitution. This is considered one of the most important aspects of the agreement-in-principle.

NORTHERN NEWS

Northern Trappers' Association meets to discuss concerns

Aboriginal people in Northern Saskatchewan face many economic and social difficulties. Unemployment is high and poverty is commonplace. Those who seek to make a living from the land often face many barriers. Recently, the Northern Trappers' Association held a meeting to discuss its' needs and to plan its annual Summer Gathering.

The Northern Trappers' Association has almost no resources except for the commitment and energy of volunteers. They discussed the need for comprehensive economic development in the North and how to best utilize renewable resources for the benefit of the communities and Aboriginal people.

The Association also requested the assistance of the Metis Society of Saskatchewan in organizing its' summer gathering and in accessing resources to ensure economic development and resource concerns are addressed.

An organizing committee was formed and members include Gerald Morin, Louis Morin, Raymond Laliberte and Euclide Boyer. This committee is responsible for accessing the necessary funding for the summer gathering (scheduled for August 31 to September 2, 1989 in South Bay Park, Saskatchewan). They will also plan the specific details of the meeting.

In addition to Aboriginal trappers, the gathering will seek to involve all sectors of the Native community including Chiefs and Councils of Indian Reserves, Mayors and Councils, Native women's locals (AWCS), M.S.S. locals, fishermen and wild-rice growers. The meeting is to be advertised and it is open to any Northern resident with a concern and an interest in Aboriginal economic development. The committee will also extend an invitation to relevant government department officials and politicians.

Ideally, the Northern Trappers' Association would access funding from the Canadian Aboriginal Economic Development Program and plans are underway to develop a submission to this funding body.

People in Northern Saskatchewan do not want welfare dependency--they want to see economic development initiatives in place that allow for self-sufficiency. It is estimated that approximately \$13 million is spent annually in welfare to the community of La Loche. Participants felt this money could be better spent on community and economic development that will enable people to be independent and free from the welfare cycle.

Other concerns discussed by the Northern Trappers' Association included accessibility of fur depots, lynx and fishing restrictions, and the lack of rebates to the trappers.

The regional Fish Co-operative in the region (Buffalo Narrows, Dillon, Michel Village and St. George's Hill) was also part of the agenda. Some of the concerns of this fishing co-operation include:

- the need for an aquaculture project for the restocking of fish quotas,
- the usage of rough fish and the markets for these, and
- the need for staffing for the co-operative.

The use of small mesh nets (river fishing) was discussed and some of the suggested alternatives or comments included:

- fishermen must police their own,
- if rules aren't followed, the total lake could be closed,
- perhaps it may be necessary to close some lakes for 2 to 5 years until it can again produce fish, and

--suckers should be fished and the good fish should be saved.

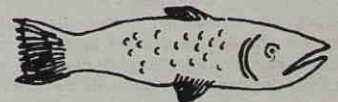
It was also suggested that a fish enhancement project should be initiated such as the fish hatchery proposed by the regional Fish Co-operative.

Another concern was the opposition to the proposed nuclear reactor in Northern Saskatchewan. The Trappers' Association had unanimously voted to oppose such a development at their last convention.

Acid rain and pollution of the North were also discussed. It was noted that over a ten year period the Ft. McMurray project has put approximately 250 tons of sulphur into the environment. Acid rain has polluted lakes in the Athabasca Basin areas and people have noticed contaminated fish. It was felt the government should do a complete assessment of the damages created by acid rain as well as the impact on fish harvesting and other traditional livelihoods.

Another item that will be further discussed at the South Bay gathering is the proposed Beaver River pulp mill. This will have an impact on all the communities downstream, especially in terms of water pollution.

The Metis Society of Saskatchewan agreed to support the Northern Trappers' Association in its work. The MSS will be active participants at the South Bay Gathering and will also provide other forms of technical assistance to the group.



COMMENTARIES

LANGUAGE PRESERVATION

by Murray Hamilton

A number of current factors combine to make second language acquisition a hot topic. French immersion school programming is on the increase and parents are enrolling their children for both cultural and economic reasons. Being fluently bilingual has both social and economic benefits. Virtually all major federal government agencies have employment equity programs for francophone personnel and incentive programs to acquire French. Those in senior management positions are required to take French classes, often much to their disgust. This push for bilingualism has caused heated debate over cost and freedom of choice. Here in Saskatchewan such debate has often resulted in blatant anti-French sentiment. It is difficult to determine whether the French have used their language and culture to enhance their political status or their political position to preserve their language.

The French are not the only ones intent on culture and language preservation. Many immigrant groups have maintained strong intra-community ties which have led to a high language retention.

Despite all the political and academic double talk comparatively little is being done to maintain or regain Indian and Metis languages. If present trends continue it is highly probably that many immigrant languages will be in use long after many Native languages have died out. Canada has prided itself on being a multicultural nation but aside from the push for bilingualism, programming for language preservation leaves much to be desired.

In the final analysis however, not all the blame can be placed on the "white man" or "les

anglais". Though it is common knowledge that the Canadian government has in the past done much to suppress the use of Native languages, many of the current problems are attributable to Native people themselves.

Unlike the federal and provincial governments, Native organizations and institutions offer little in the way of incentives to their staff for the acquisition of their own languages. Our meetings are conducted almost entirely in English and overall the language issue is given low priority. For many Metis, Indian and Inuit people, English is now their mother tongue. We are in the unfortunate position of having to relearn our own languages and whether we like it or not there is much to be learned from immersion programming. Recent evaluations indicate that children can acquire a second language without losing proficiency in academic skills.

In Europe it is common for people to learn several languages and studies indicate they achieve higher academically than Canadian or U.S. children. Formerly many Metis spoke French and English in addition to one or more Aboriginal languages.

The Metis Society of Saskatchewan and its affiliates must develop a strategy for the language preservation. Incentive programs should be put in place for staff, and language courses should become a compulsory part of our educational programs.

Recently, a Metis elder told a friend of mine "what's the use of talking about culture if you don't know your own language, how can you pray to your god, how can you learn from the elders, how do you preserve the uniqueness of

humor, tradition and values?" Loss of language makes cultural assimilation almost certain; a fait accompli.

Immersion programming is only one option, but clearly steps have to be taken to ensure language preservation. Critics will quickly point out that immersion programming does not suit our purposes however the major goal of second language learning is similar with both French immersion and Native language programs. The acquisition of a second language whether Cree, Michif or French enhances the changes of cultural survival, and also has economic benefits, even in the Native community.

Presently what Native language programming that is available resembles core French programs, for example, Cree 100 at the university level. Graduates of such programs rarely become fluent and they are not capable of being Native language instructors themselves.

Extensive research has shown that children benefit from immersion-type approach to second language acquisition and do not suffer a loss of first language skill development. They not only become functionally proficient in a second language (whether French or Cree) but also develop average or above average skills in their first language (in most cases English).

Unfortunately many people still believe that instruction in a second language will somehow lessen their child's chance of success in the English dominated world. Research indicates this type of assumption is unfounded. There are a number of options available for language preservation, the only thing that is lacking is the individual and community commitment.

INQUIRIES HOLD NO SURPRISES FOR OUR PEOPLE

by Donna Pinay

Inquiry after inquiry have examined the justice system and how it deals with our people. While the general public may be startled by the testimonies and revelations of these inquiries, the fact the justice system smacks of racism is no surprise to our people. There are countless Donald Marshalls, Helen Betty Osbournes, Minnie Sutherlands and Marvin Pippins in our communities across Canada.

What is to be accomplished by these inquiries remains to be seen. Hopefully these will not result in yet more reports that produce little results or action. There has to be widespread changes within the justice system and other institutions in the country that fail to meet our needs or even provide minimal equality to our people.

The justice system has been under the most scrutiny lately and perhaps the Donald Marshall case best epitomizes the racism that is imbedded in our government and social institutions.

But there are many of our people who have faced the system and lost.

Justice is not the only area where racism abounds. Others include education, health, the economy and others. Changes are necessary and for countless years, our Aboriginal leaders have lobbied for change to little or no avail.

Startling reports about the level of racism in Canada reveal the typical attitudes towards our people and other minorities. And yet people seem to have difficulty relating this racism to the social and economic problems our people face. There appears to be little hope for the future if these inequalities continue.

While it is difficult to change individuals' attitudes, this is not an excuse to not change the systems. Our people's participation within these is often limited for social and economic reasons.

With drop-out rates for our children still at the 90% rate, the unemployment in our communities also remain high. While some communi-

ties and organizations have been able to make progress in some areas, there still needs to be changes within the systems themselves.

Let's hope that we don't have to sacrifice any more of our people in order for changes to occur. Right here in our own province, we have numerous cases of injustice and racism. While the provincial government has shunned the idea of an inquiry, this does not let them off the hook.

Aboriginal and community groups will continue to lobby for changes--an inquiry would only be the first step to revealing the facts and perhaps this is why the concept was so strongly opposed by government.

Canada has a long way to go in terms of its' human rights record and it will not be a good one until the Canadian government addresses the racism built into its' systems.

POVERTY AND THE FAMILY SYMPOSIUM

by Donna Pinay

It appears the Saskatchewan government has no bounds in terms of its' hypocrisy. A short time we were treated to more of Grant Schmidt's ignorance--he stated there was no poverty in Saskatchewan. And in mid-July the government hosted a symposium to discuss family life and how to better it. The request by the Saskatchewan Coalition for Social Justice to allow low income people to attend was denied.

The following information is from the June, 1989 issue of Briarpatch:

--the average income of Native families is about half what non-Native families earn.

--in Regina and Saskatoon Native families are four times more likelier to be poor than non-Na-

tive families. Native families on reserves are not included in most statistics--the extent of their poverty has not been measured.

--the majority of Native households are headed by women. Most of these households live below the poverty line. In Regina many such families used the services of the Regina Native Women's Association which recently lost all of its provincial funding.

--northern Native people derive at least 60 percent of their livelihood directly from the land, but now regulations and royalty payments restrict their use of the land in favour of resource companies.

--the Saskatchewan government has failed to guarantee Native-controlled family services and

child welfare programs and has refused to seriously negotiate land claims or self-government.

While this government is busy selling out Saskatchewan, many of our people remain in grinding poverty with little or no hope for the future. Instead of implementing worthwhile economic initiatives in our communities, this government instead chooses to pretend there is no poverty and at the same time, hosts an expensive symposium to discuss family problems--without the people affected by the poverty and problems. There is no excuse for this hypocrisy--but perhaps it is only one indication of how this government has chosen to govern Saskatchewan.

LOCAL NEWS

Crescent Lake Homecoming Celebrations

In the early 1900's Crescent Lake was home to a number of Metis families. This area situated approximately ten miles southeast of Yorkton provided them with security, food, and shelter. Many of the former residents boasted that they could remember at least four generations who grew up there. Sadly, however, these families were encouraged by their religious advisors to leave to find 'meaningful employment'.

Sadness was only a distant memory for the participants of the Crescent Lake Homecoming celebrations. Hosted by the Parkland Metis Cultural Association the celebrations began on Friday June 30th and continued through till Monday, July 3. The days were filled with horse-shoe competition, bingo, and sports, while the sound of fiddle music enticed jiggers to the nightly dances. Smiling faces everywhere was proof that the people were happy to be home. Indeed, Mrs. St. Pierre, one of the oldest, (and in my opinion, one of the nicest) former residents said "Well, its homecoming, we all have to come home".

Seated around the open fire, while we waited for tea, it was easy to get caught up in the nostalgia. According to Mrs. St. Pierre, around 1927 a number of wagons set out from the South end of Crooked Lake in search of a place to provide for their families. But "there was no work, no hunting to be done," she said. In desperation many people left their families and went digging senecca roots. "We were paid not very much money, about twenty cents a pound," she said.

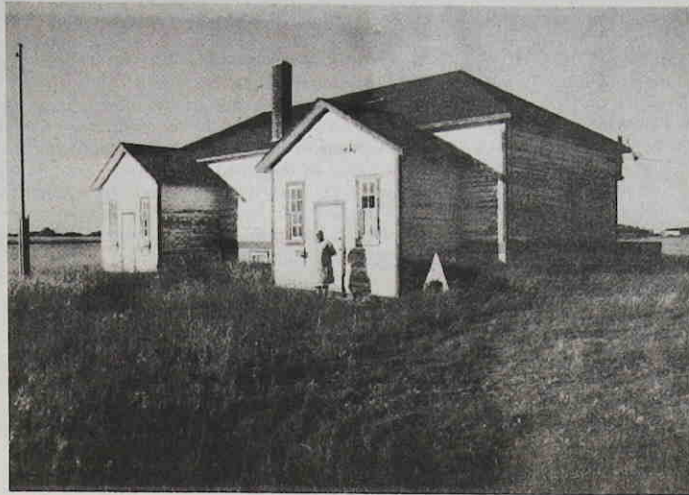
Finally, a number of her ancestors set up home at Crescent Lake. Believing that this place would always be their land they established farms, pasture land, homes and a school. Certainly it was not easy trying to convince the people that were celebrating the homecoming that this was not their homeland. According to one young man's version "this land had always been theirs".

Residents of the nearby Sakimay reserve however, would have a hard time agreeing with the Crescent Lake Metis people. According to the Sakimay Indians the land that has become known as Crescent Lake was once part of the reserve that was annexed to theirs. Around 1883, prior to the signing of Treaty Four members of Chief Sakimay's original band were given this same land. Known historically as She Sheep's party, these individuals who refused government assistance, choosing instead to live by hunting and fishing, called this land their home. Later however, the Indians were strongly encouraged to surrender this land. (The legitimacy of this surrender is under review).

Some years later, part of this land came into the hands of the Crescent Lake Metis. According to one source the land was leased for them for ninety-nine years. However, economics dictated their future, as many of the faithful Catholics heeded the words of their priest and set out to find some form of 'meaningful employment'. As the Metis families moved out of the houses, they were totally destroyed, leaving nothing but testimony as to where they once stood. Obviously overlooked were the traditional hunting and fishing activities that provided food and money for many Metis. Said one of the oldtimers, "the hunting and fishing was good when we lived here. The lakes were full and there were many deer. Now the lakes are polluted with them chemicals, there are hardly any fish. The fish that there is available is rotten."

The environmental destruction did not seem to dampen the spirits of the many Metis who want to return to Crescent Lake. Their visions of a community garden, co-operative housing, a functioning school and a place for their children were intensified by their determination. Clayton Ward, one of the people pressing for the return of this land to the Metis, said the land could be used for hunting and fishing again. Throughout Saskatchewan, Manitoba, Alberta, and British Columbia there are at least one hundred families who would return if they could, he said.

Right now the land is in the hands of a white farmer who leases the land for haying. His lease

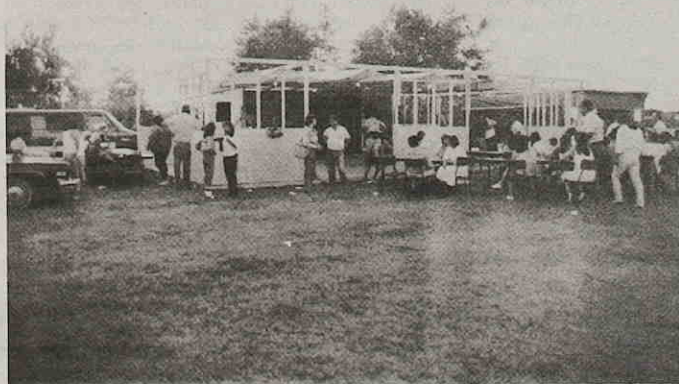


The old school at Crescent Lake.

Mrs. Mary St. Pierre,
Metis Elder



Participants at the Crescent Lake Homecoming.



Photos by Clem Chartier

will be up in October 1989 according to Mr. Ward. Although he has been co-operative by allowing the Parkland Metis Cultural Association to hold their Crescent Lake Homecoming celebrations, the people feel that the land is theirs. It should not be open to white farmers first. Their residential experience should count for something, in terms of future land claims. Realistically, what can they hope for?

In terms of Metis land rights what is their future? With a little help from the politicians they hope they can return home permanently one day. However, if they have to continue paying such high taxes on their bingo games, which is their primary source of revenue, they may not even be able to have another homecoming!

For me the Crescent Lake Metis claim is very personal. Growing up in a family with both Indian and Metis parents it is easy to understand

the roots of the problems between these two Native groups. Moreover, this is even closer to home for me because Sakimay is the home of my father's people. Additionally, remembering how my mother's Metis family were encouraged to move away from the Crooked Lake Metis community farm, I am even more closely drawn to this land dispute.

However, in my opinion the dispute should not be between the Crescent Lake Metis and the Sakimay Indians. The blame should be placed, and rightly so, on the government bureaucrats who displaced both groups. However, setting one group against the other certainly takes the heat off the real culprits, doesn't it? While both groups continuously feud back and forth the government can rest easy. Indeed, no decision will be made in this matter while both groups claim right of ownership.

by Janice Acoose-Pelletier

LOCAL NEWS

Prince Albert MSS Local supports worthy causes

The Prince Albert MSS Local #7 has been supporting many worthwhile causes in its' community. The local has raised funds through bingos held twice a month at the Carnival Bingo and according Local President, Executive member Thelma Smith, they feel they can help their own people in a number of ways.

One of the more recent donations was to the metis Society of Saskatchewan's Metis Constitutional Commission. The Commission does not have any funding in place and thus, its' activities have been somewhat restricted. Local # 7's donation was for \$5,000 and this will be of great benefit to the commission in its work to examine the options for Metis self-government and developing relevant political structures.

MSS Secretary Gerald Morin accepted the donation on behalf of the Commission and commented that this donation would be of great benefit. He feels such financial support from a local is to be commended and that it indicates the support for continued work in the area of Metis rights.

In addition to the MSS donation, the Prince Albert local also donated \$5,000 to help Leonard "Humphrey" Vandale with his medical costs of obtaining cancer treatment in Mexico.

The local also donated \$1,000 to Ron Bell, a Metis who is seeking his Master's Degree in Education. Ron required the financial support to attend an important educational conference in California. He has raised some of the other costs himself but with the donation from the local, his trip is now confirmed.

Another recent donation was to the Prince

Albert Food Bank. The Prince Albert local made its' donation of \$1,000 during Food Bank awareness week.

Local #7 is to be commended for its' volunteer work in raising funds to support worthwhile community causes. They have shown an interest and a commitment to helping their own people as well as the community in general.



Gerald Morin, MSS Secretary, receives donation from Thelma Smith



Ron Bell receives his \$1,000 donation



Prince Albert Jamboree

termed a success

by Richard Desjardin
for New Breed

The Prince Albert Indian and Metis Friendship Centre hosted its 2nd Annual Jamboree on June 30, July 1 and 2. Doug Braaten says the jamboree was successful despite the fact the attendance was a bit low. Braaten attributes this to other events happening in the Prince Albert area, he estimates that 1,500 to 2,000 people went through the gates throughout the three days of the jamboree.

Coming in first in the slow pitch tournament was the Hawkeye Sports Group of Prince Albert thus winning \$1,500. Second was the Ahtakakoop Aces winning \$1,000; third was the Muskoday Express with \$500; and fourth was Miller Construction with \$500.

The boxing was supposed to be a tournament but according to Braaten, it was mainly a demonstration because of lack of participants. The volleyball tournament was also a demonstration sport also because it was mainly pick up teams that entered.

Next year, the organizers will plan along the same lines according to Braaten. For the people that attended the jamboree it was rated as excellent as it gave them a chance to reminisce about last year's jamboree and to make plans to attend the upcoming jamboree at Sipisihk in August 4, 5, 6, 1989.



P.A. Jamboree hosts Eugene Arcand and Rick Laliberte (background painting by Fred (Buzz) Desjarlais.)



P.A. Jamboree participants "kicking up their heels".

HUMOUR

A REVISED CARTOON

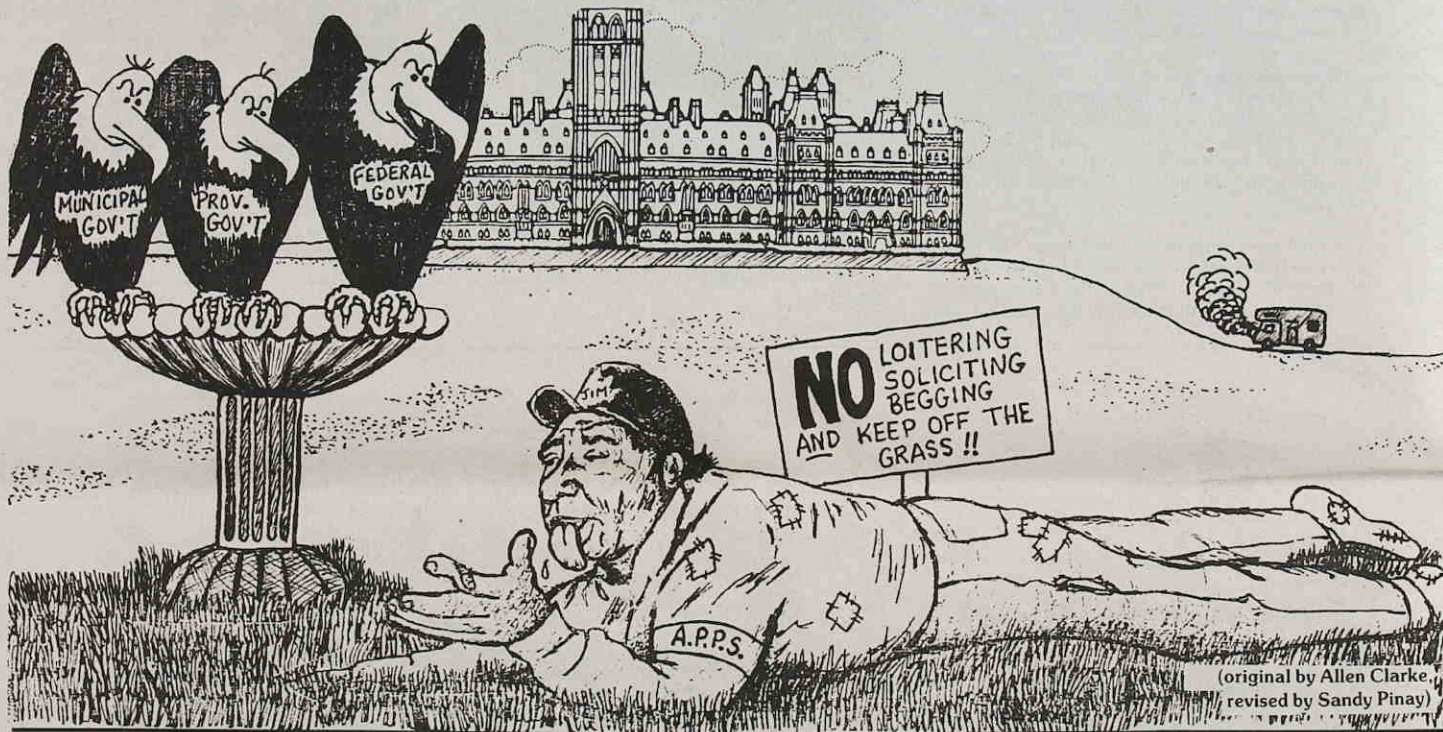
The cartoon at the right created quite a controversy when it first appeared in the March, 1988 issue of *New Breed*. A number of people associated with the Metis Society of Saskatchewan were angered as they were portrayed as Metis government agents. In order to correct this past imbalance, a revision has been made to the original cartoon.

Sinclair is reportedly trying to obtain funding for his Aboriginal People's Party of Saskatchewan--perhaps he misses his salary from previous years.

With this in mind, *New Breed* presents the following cartoon:



SINCLAIR GIVES NEW MEANING TO THE TERM "GOVERNMENT HANDOUTS"



HUMOUR, SATIRE, ANECDOTES AND "RANDOM NOTES"

By Murray Hamilton

The Metis Nation

With Batoche fast approaching, the other day I went through closets and drawers (including my own) looking for my sash and any other bright baubles and objects that I could possibly unload to the many unsuspecting "Metis struck" pilgrims and culture vultures who journey annually to our beloved celebration. Rummaging through the debris I came upon a button which profoundly proclaimed that Batoche was the heart of the Metis Nation.

Sitting back looking at the button it occurred to me that if Batoche was the heart of the Metis Nation, well then it certainly must be that, at least metaphorically speaking, the head, the stomach and other important parts of the body of the metis Nation must be elsewhere, but where? After considerable thought and another glass of chokecherry wine it occurred to me that such comparisons must be reflected by our Metis organizations, their mannerisms and their leadership.

I surmised that certainly Batoche and thus the M.S.S. was the heart of the Metis Nation and

that explained why the Metis here were such heart-oriented people characterized by regular outbursts of an emotional nature and generally such a loving bunch; and surely no one knows the ways of the heart better than our good President Jimmy D.

When I looked to Manitoba I knew I had found the head and perhaps the brains of the Metis nation. It had to be, for Dumont was already the spokesman for the Metis and perhaps others too. I recalled how he had talked the Saskatchewan bunch into supporting Meech Lake, but really that was not too difficult for many of them thought Meech Lake was a resort somewhere up north. But his explanation to the M.S.S. board as to why he ran for the N.C.C.; yes I concluded Manitoba had to be the brains; or were we others just that stupid, no, it couldn't be.

About that time my stomach began to rumble and it reminded me that our body corporate needed a stomach also, Ron Rivard came immediately to mind, but he was a Saskatchewan resident, with only two provinces left, the choice

was clear. The Alberta president's robust constitution and legendary reputation for fine cuisine and Joe Blyan's capacity for liquid consumption was prima facie evidence that Alberta had to be the stomach of the Metis Nation.

There were many parts left to be accounted for, but only one organization remained, the Pacific Metis Federation, headed by Norm Evans. It was a difficult choice; Evan's group had to be assigned an important body part that reflected their leadership and disposition. I briefly thought of assigning B.C. the manhood of the Metis Nation but this would have brought incessant bragging from Evans, and cries of sexism from our sisters in struggle, in case the body corporate of Metis Nation turned out to be a woman. In Evan's case either part would have been appropriate, however, there was a more important and necessary part to be placed, without this bodily part functioning properly the stomach rumbles, the heart goes faint and the brain fogs up.

Gerald Morin confirmed by decision, he informed me that he had gone to university with

Evans, had worked with him and knew his capability and had seen him work in tight situations before. Morin concluded that it was indeed a shitty job, but somebody had to be given the task.

My embittered wife upon reviewing my notes proclaimed that it was likely that the body corporate in question was near death and that when it did expire, the autopsy would reveal that, in addition to suffering from hemorrhoids and constipation, the body corporate would be declared brain dead as a result of a massive heart attack.

More on Harry the Dog

The misadventures of Harry Daniels continue unabated. Reluctant to become involved in Native politics, Harry has taken to organizing social and recreational events on behalf of the Metis. In an effort to reassert Metis pride, Daniels took it upon himself to organize a team of Metis to participate in the annual Louis Riel relay held in Saskatoon. The venture though undertaken with the best of intentions unfortunately faced what ultimately proved to be insurmountable problems.

The race held on the banks of the Saskatchewan river consists of three events, a horse race, a canoe race and a long distance run. Daniels deciding to set a personal example volunteered his equestrian skills for the horse race, but was

disqualified when it was found he had to be assisted onto the horse; it was later confirmed by event officials that both Daniels and his horse had failed to pass a pre-race breathalyzer. Daniel's team again ran into problems when Winston McKay, recruited for his canoeing expertise refused to cross the river unless guaranteed mileage and per diem. The team entry for the long distance run has yet to be identified since the unknown person failed to make it to the starting line. Daniels was later heard muttering in disgust that the s.o.b. had spent the entrance fee at the Sutherland hotel. Better luck next year, Harry.

Miscellaneous

At a recently held area meeting our elder remarked that the weather this spring had been so cold that one former A.M.N.S.I.S. Executive member had been seen walking around with his hands in his own pockets for a change.

Like folk music everywhere, Metis fiddle music often has a story behind it. For example, in 1985 well-known fiddle player John Arcand put together a tune entitled "On the Road to Batoche". John has recently been working on a tune in tribute to Clem Chartier entitled "Referendum Breakdown".



POLITICS



M.S.S. ANNUAL ASSEMBLY ON HOLD

The Metis Society of Saskatchewan annual assembly, originally scheduled to be held in conjunction with "Back to Batoche" days, has been postponed indefinitely. Ron Rivard, Executive Director of the Metis National Council has confirmed that the Batoche celebrations and M.N.C. annual assembly will proceed as planned.

In a letter directed to all local presidents, M.S.S. President Jim Durocher stated that the Provincial Metis Council has decided that the annual assembly will be put on hold until current funding problems are resolved. Basically there is not enough money to hold an annual assembly at this time. The last M.S.S. annual assembly cost \$55,000.

According to Durocher problems resulted because funding requests usually submitted between November and January were not submitted until the new Provincial Metis Council was confirmed.

Correspondence to Secretary of State indicates that a budget request for the 1989-90 fiscal year was submitted in January along with a \$96,000 supplementary budget for the last quarter of 1988, however these budgets were submitted just prior to the Metis Society elections and once the new Council was in place, now submissions were made.

To date, the Metis Society has received the \$96,000 supplementary budget applied for in January, along with a \$27,000 refund from Touche-Ross, who acted as receiver-manager for M.S.S. during the referendum period. The bulk of this money went towards outstanding bills. Secretary of State has also approved

\$112,000 for the first quarter of the 1989 fiscal year (April, May, June, July). If this funding formula is continued, M.S.S. can expect to receive approximately \$448,000. Of the \$112,000 received for the first quarter, approximately \$80,000 has gone to cover Board of Directors' salaries and travel. Unless additional funding is secured to cover this unprojected cost, the M.S.S. will continue to face budgetary problems. Funds expended on the Board would have easily covered annual assembly costs and the issue is sure to spark debate at the next annual assembly.

The exact level of funding that the M.S.S. will receive has not yet been established. In previous years, A.M.N.S.I.S. received approximately \$720,000 as core funding from Secretary of State. Secretary of State has indicated

that the funding given A.P.P.S. (Non-Status group) may be part of the M.S.S. allocation. M.S.S. officials have flatly rejected this arrangement and insist that the new money should be found for the Non-Status.

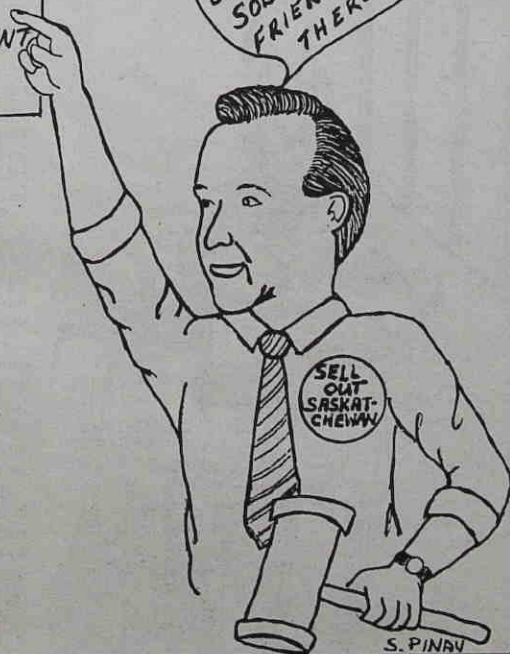
Aside from the current funding problems, there are pros and cons to the cancellation of the annual assembly. Annual assemblies held at Batoche are substantially less expensive, however, they are usually poorly attended, as transportation and camping at Batoche poses problems for many members.

Also it has been barely six months since our last assembly and it is doubtful if much constructive work could be accomplished until current problems with the affiliates are resolved.

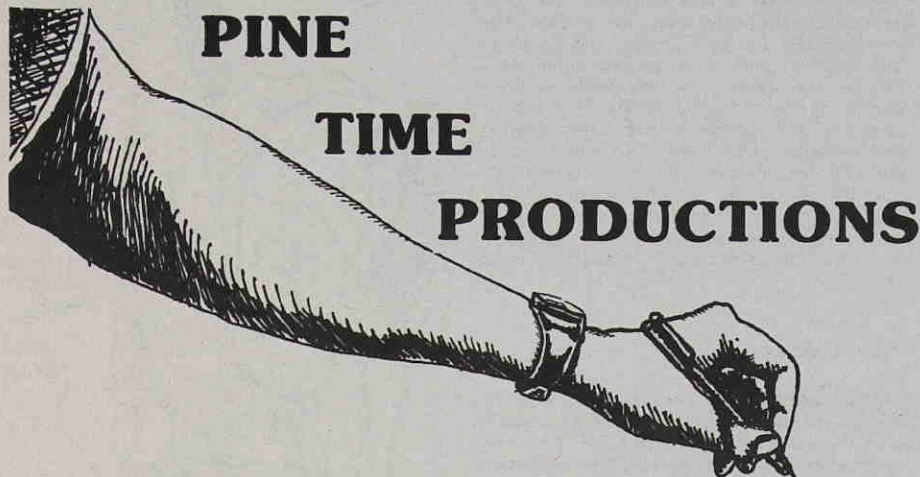
by Murray Hamilton

FOR SALE - TO HIGHEST BIDDER - METIS LANDS AND FARMS - (FRIENDS OF GOVERNMENT NEED ONLY BID)

GOING ONCE...
GOING TWICE...
SOLD!! TO MY FRIENDS OVER THERE!!



JUSTICE



The following articles are reprinted from the May/1989 issue of Pine Time Productions which is produced by the Newsletter Team of the Pine Grove Correctional Centre for Women in Prince Albert. The newsletter is the result of Pine Grove's Literacy Project and is one of three newsletters produced by the inmates. New Breed acknowledges the efforts of the Newsletter Team to develop a vehicle to express the opinions of inmate women.

FROM THE EDITOR OF PINE TIME PRODUCTIONS

This is my second Editorial for Pine Time Productions, and it will also be my last. In my own words, in my own thoughts and in my own feelings I'd like to say that Pine Time has been a success in the last two newsletters. This newsletter is the third one that we are putting out, and I know it will be as good as the first two.

We, as the newsletter team, feel that Pine Time has reached out to a lot of the women in Pine Grove, as well as the people in society. Its contents involve women's personal stories, personal beliefs, etc. It also involves simplified (reduced writing) stories and articles for lower reading levels.

Pine Time Productions is not as easy as it seems. A lot of brainstorming is done to concentrate on what sort of newsletter our next one will be and to figure out who does what work. A lot of writing is done, like interviews, articles, stories and a lot more. Sometimes we have to rewrite and change things over and over to make sure we get it right. When we receive poems or stories from the women, we proof read them but do not correct any misspelled words for the reason that it is their work, and this is a literacy project. We want people to see what mistakes are made, and that it can be easily changed.

All in all, I know Pine Time will make it. Good people and hard workers run this program. And the help we get from the women is well needed. I hope to see Pine Time grow into a success, and also for the newsletters to keep getting produced.

I'd like to say that I enjoyed my work here with the newsletter team. I had fun, and worked hard. I feel that I learned a lot working with the computers, doing interviews and write-ups. I know that it will help me in the future with the experience I have.

So, to my Sisters, remember that your number one in your life, and only you can make changes. Nobody can help you until you help yourself. Speaking from experience, I know that "we" as women have great strengths. Use them in a positive manner, and you will be successful and happy.

Stay strong and walk tall;

Jennifer Ryan
EDITOR

THROUGH THE BARS OF PINE GROVE

by Brenda Hunter

Women that come through these bars have many different thoughts and feelings about institution life. Behind bars, and no one person conceives prison life in the same way as another. What they feel takes shape in their minds in a number of ways.

A large percentage of the women that have been here, have not taken the initiative to get involved in any self-help programs that the centre has to offer; at times, their motivation does not go beyond doing as little as possible. For some, being freed of the responsibility of kids, and possibly an unhappy home life, is even a relief. This, time spent behind these bars is often like a vacation.

Some that have never been here before are scared to come in; they don't know what to expect and therefore, expect the worse. This is only natural for anyone many of these women who have these feelings make it harder on themselves, as they build up fear and anxiety inside.

For some inmates the chance to "get away" comes as a holiday. Being able to shed any responsibility is a welcome relief. As well, they involve themselves in things they might not have the opportunity, or time, to do at home. Things such as watching T.V., playing cards & bingo, or just reading come as a privilege.

For first timers being shy, or feeling nervous is natural. The first few days are often the hardest, as they are a breaking in period for women to adjust to the new way of life. Often, new residents feel centred-out, as if they are the target of others' cruelty.

An incorrect assumption made by many who have never been at Pine Grove is the meals

would be similar to army or hospital food. The food is one of the centre's better points. The meals are prepared by trained cooks and experienced inmates and they are no different than what you would expect to eat at home. In fact the good food presents a problem to the majority of the women; they often leave with 10 or 15 lbs. that they didn't come in with.

The staff do their best to help you with problems you are having, as well as getting involved with helping you organize release plans. Once you are sentenced, certain staff will be assigned as case workers and they specifically will be available to you when you need anything.

Pine Grove offers many programs that are beneficial to residents' release. They are mainly self-help groups; meaning, you have to go on your own and take the initiative to help yourself. A.A., Al Anon, and N.A. groups are held weekly. Speakers come in and share their experiences with the women and in turn the women open up more and shape their problems.

However society perceives jail to be, is how many women feel before they've been behind bars. Although it is meant to be a deterrent, it often is a source of comfort for those who have a hard life on the outside. Within the walls is its own community and like many communities in the world, you do your best to survive day-to-day. Giving, the problems you'll face won't be the same to the women behind bars, their troubles are comparable to anyone's. So, before any judgments are made, life on the inside must be experienced. Maybe then, those who know little about prison, will be less apt to call themselves "experts".

WOMEN AND THE JUSTICE SYSTEM

The following is a joint editorial by those involved in the Publishing Workshop.

The justice system is unfair to women, particularly those who are Native and poor. Since money talks, and women are the poorest of the poor, women who end up in court are most likely to end up in jail. The courts do not take the woman's home situation into consideration, and in effect, children are punished along with their mothers. Women are not only labelled as criminals, but as "bad mothers."

Often the courts treat battered women as the problem and not as victims. Women are further victimized by the justice system, put on trial, and blamed. Men are not punished for the crimes of family violence and sentences tend to be light if it reaches the court. Unfortunately, society values property more than human life.

Necessity plays a major role in the relationship between poverty and crime. Many women

who commit a crime do it to cover the basic day-to-day necessities such as food, shelter, clothing and diapers. Many commit a crime to support alcohol and drug habits which are an attempt to escape their lives of poverty. Wouldn't the money spent on incarcerating women be better spent on alternatives?

Yes, Native Courtworking services, halfway homes, childcare services for women on fine option, intermittent sentencing and community alternatives are worthwhile human and financial investments. These would help families to stay together and would cost less in the long run than the process of imprisonment and fostering. These would contribute to women's self esteem and sense of worth, thereby creating healthy individuals who can contribute to society instead of being a burden.

These services must walk hand-in-hand with changes within the justice system and within

society as a whole. Some of these changes include greater Native and female participation in all levels of the justice system, from the police to the bench to the legislature. This can be done by sharing knowledge and creating an awareness of the realities of women in conflict with the law. It can also be done by putting in place Native traditional methods of justice. These methods included counselling by Elders and an opportunity for the offender to make amends and correct his/her negative behaviour. When punishment was required it acted as an effective deterrent.

Racism, poverty and sexism must be addressed and the effects must be understood by the general public for change to occur. Present attitudes must change through education and awareness at all levels of society. Society must be reconstructed to value all women and children...

ALONE

by Jennifer Ryan

Hurts, pains and memories
that's what I'm made of.
The life of a child growing up
feeling all alone.

Tears always seem to find me,
I try to fight them off
But I can't, I just can't.

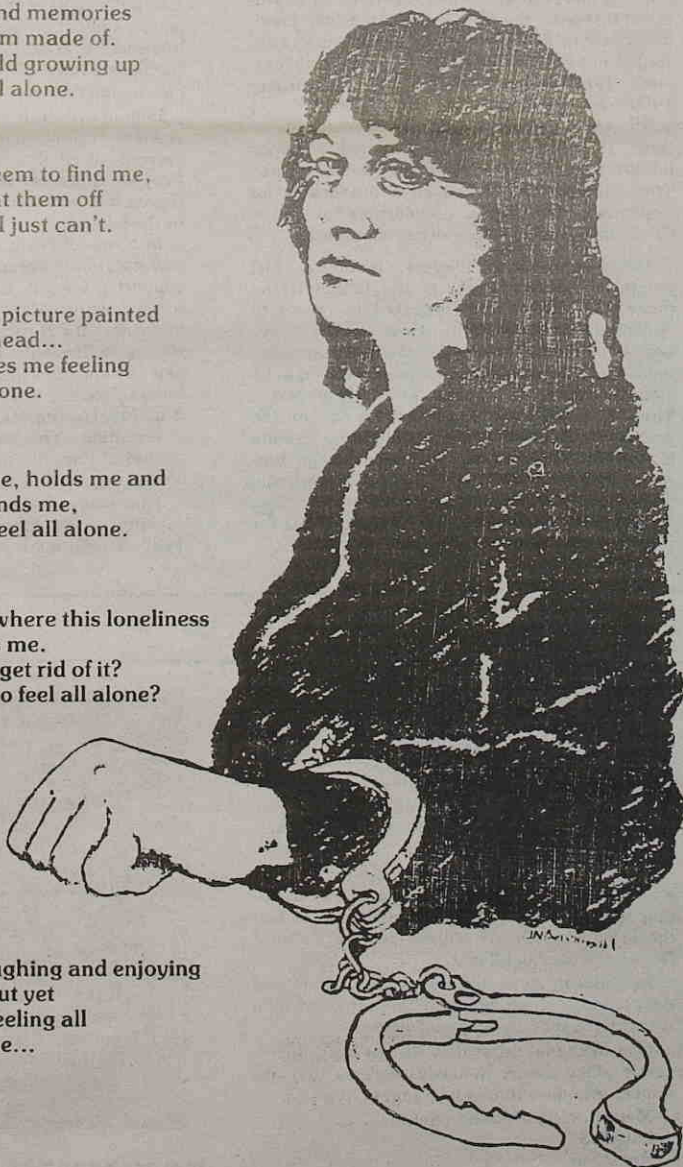
My past is like a picture painted
in my head...
And still leaves me feeling
all alone.

Someone loves me, holds me and
understands me,
But yet I still feel all alone.

It's inside my heart where this loneliness
finds me.
Why can't I get rid of it?
Why do I have to feel all alone?

Here I am today, laughing and enjoying
life, But yet
I'm still feeling all
alone...

Jennifer Ryan, a former inmate of Pine Grove Correctional Centre, received honourable mention for the following poem in the Poetry Category of the Prison Arts Foundation's annual creative writing contest. This marks the first time an inmate of Pine Grove has placed in the competition. Jennifer was also an active member of the Newsletter Team and volunteered her efforts as Editor of Pine Times.



MOTHERS

The following poem is by Adele Ratt who served as the Co-ordinator of the Pine Grove's Literacy Project. She worked closely with the women to ensure success for the project.

**Mothers
hold your children close
give them your strength
and knowledge
True warriors they are
for you Truth will
touch their hearts
and it will become their
Truth.**

**Mothers
bearers of a strong nation
your endurance and love
sheds light on the path
and the light, like a Star
leads us in a sacred manner.**

**Mothers
your men salute you
your suffering and sacrifice
gives them honor and freedom
to serve the People
in dignity.**

**Mothers
we sing to you
so our voices may carry
deep into your Spirit
that you may know
You are Life
and it is beautiful.**



INTERNATIONAL

INDIAN LEADERS ATTEMPT TO RETURN TO THEIR HOMELANDS IN NICARAGUA

July 19th marks the tenth anniversary of the overthrow of the dictatorial Somoza government in Nicaragua. The success of the Sandinista (FSLN) revolution was a breath of fresh air in Central America, particularly to the citizens of Nicaragua. However, since that historic event, Nicaragua has experienced many hardships. These include the U. S. trade embargo, the U.S. financed Contras and an ever increasing inflationary economy. In spite of all this, or perhaps because of it, the revolution has endured and everyone with a conscience would have commended the Revolution, but for the government's mistreatment of the Indian Peoples.

It cannot be disputed that in many countries, which may possess either socialist or capitalist labels, Indigenous Peoples are marginalized and their respective ideologies are not taken into account. In this sense, the Sandinista 'Revolutionary' government of Nicaragua is no different. The conflict between the left and right, socialism and capitalism and other such ideologies cannot be used as excuses or justification to ignore or violate the rights of Indigenous Peoples.

In 1979 the new revolutionary government attempted to assimilate the Indian Peoples. When their attempts failed, they began to take repressive measures in early 1981. This included the razing of entire villages, detention of hundreds of Indian persons, destruction of crops and livestock, forceful relocation of thousands to government-run camps, precipitation of mass retreat of thousands into Honduras and other countries, taking of lives and other gross human rights abuses. This government repression gave birth to the Indian armed resistance (well before the Contras were organized by the U.S. government). This Indian resistance has maintained its independence and has kept to its agenda of protecting Indian lives and seeking the right to a degree of autonomy (self-government) within their traditional territories. Based on this, the Sandinistas in October 1984 admitted that they made mistakes, in dealing with the Indian Peoples. They also agreed to enter into peace talks with the Indian leadership (publicly stating that the Indian resistance was not part of the Contras).

These talks took place outside of Nicaragua: three rounds in Columbia and one round in Mexico. Unfortunately, the talks broke down in May of 1985. During this period I met with three of the nine Commandantes who govern the country, including President Daniel Ortega. The government, however, was not prepared to recognize the Indian Peoples, as distinct peoples, within revolutionary Nicaragua.

by Clem Chartier

The government refused to re-open the talks, and held that position until January 1988. At the first round of the re-opened negotiations in Managua, Nicaragua, the government and YATAMA (the Indian resistance) signed an accord. The government recognized in principle the right of the Indian Peoples to self-government and land. Both sides agreed to a cease-fire. (This agreement was reached about six weeks before a cease-fire arrangement was made between the Sandinistas and the Contras).

At the second round of talks in March 1988 (which I attended), the government refused to discuss the content of self-government and the demarcation of the Indian lands, as agreed earlier. At the subsequent session in May 1988 the government opted to discontinue the talks.

During the period from December 1984 to the present, the Nicaraguan government has pursued its own agenda, with respect to the Indian Peoples. Their position is based on an Autonomy Statute for the Atlantic Coast (the traditional homeland of the Miskitu, Sumu and Rama Indians), which is applicable to Indians and non-Indians alike. Basically, the government is attempting to impose a system of public regional government, which is non-ethnic. The Indian Peoples have rejected it.

Meanwhile, the Indian leadership is trying to take advantage of the current political developments unraveling in Central America. In February of this year, the five Central American Presidents met in El Salvador and signed an accord setting out a democratization process for Nicaragua. It includes a general election in February 1990 and the demobilization of armed forces within their respective countries. At the same time, the Indian leadership issued a peace initiative, based on recognition of Indian rights. This initiative also proposed a time-frame for implementation of their re-incorporation within the country and a process of negotiations.

Thirty-five Indian leaders, including Mr. Brooklyn Rivera, Leader of the Indian Resistance, YATAMA, were prepared to return to Nicaragua on June 28th. However, two days before their departure for Managua, the government sent them a set of conditions that had to be signed before they could enter Nicaragua. These included acceptance of the government's amnesty, submission to the Autonomy Statute for the Atlantic Coast, acceptance of the government institutions and personnel on the Atlantic Coast and renouncing their plans to form an Indian political party on the Atlantic Coast for the purpose of running in the 1990 election.



Brooklyn Rivera and Clem Chartier

The Indian leadership feels that the government is simply trying to exclude them from the elections, so that no one will interfere with their election plans on the Atlantic Coast. The delegation however, is still patiently waiting for an opportunity to return to their homeland.

Clearly, the Nicaraguan government doesn't want the Indian Peoples to participate in their 'democratic' process as a separate and distinct entity within Nicaraguan society. But the government has allowed two top Contra leaders to return and become politically active. Obviously, the left and the right, can make accommodation for each other, but accommodation of Indians and indigenous ideologies is not permissible!

Tragically, Canada's 'progressive' individuals and organizations support Native rights to land and self-government within Canada, but do not support it in Nicaragua. In fact, many wholeheartedly support the Nicaraguan government's action against Indian nations. One must realize however, that it is possible to support the Sandinistas and also encourage them to recognize Indian rights.

Popular revolutionary movements, and subsequent revolutionary governments cannot be seen as successful, unless and until Indigenous Peoples' rights are respected. Repression is still repression, whether it is perpetrated by the right or the left.

In terms of Nicaragua's future, hopefully the international community, including Nicaraguan support groups in Canada, will encourage the government to allow the Indian leadership to re-integrate into Nicaraguan society, without first having to denounce their legitimate acts of self-defence and their pursuit of the right to live as Indian Peoples, with dignity and justice, in their traditional territories, and by their own system of government. This can be achieved within the territorial integrity and sovereignty of the state of Nicaragua.

This was all that the Indian Peoples were seeking at the talks in 1984-85 and again in 1988. That is all that they want now!

PROFILE

James Kennedy, Meadow Lake MSS Local President

Meadow Lake's Local #31 Metis people are proud to have James Kennedy as their president. This energetic individual has been involved in the Metis struggle for recognition in politics, recreation and economic self-dependence.

First of all, he would like to introduce the Metis locals #31 Board members: vice-president Marlene McLeod, secretary-treasurer Marla Villeneuve; board members Larry McCallum, Pat Kennedy, Ricky Poitras, Allen Poitras, Wally Chatelaine and Angela Villeneuve. Kennedy would like to thank the board members for all their time and energy for the support he's received from them along with Guy Bouvier, area director for Western Region I, who's doing excellent work for the Metis.

Last but not least, he would like to thank the Local Metis people for having elected him on

January 15 of this year.

In his spare time, when he has any, he enjoys visiting, playing hockey and ball and is now taking classes to upgrade his writing and reading skills.

Kennedy believes that the Metis people must unify in order to work together on issues that confront them not only locally but provincially as well.

The Metis Society Local #31 are involved in having their own market garden which is operating successfully. Also, the Metis Society and the Friendship Centre will be hosting Cultural Days on September 2 and 3.

Recently in June, the Local had a dine and dance and a co-ed slo-pitch tournament which was rated a success by organizers.

Due to the fact that they do not have appropriate office space, Kennedy requests that any concerns or questions can be sent to him at:

Metis Society of Saskatchewan,
Local #31,
Box 2646,
Meadow Lake, Sask.
S0M 1V0

by Richard Desjardin
for New Breed



James Kennedy (right) and Board member Pat Kennedy.

CANADIAN COUNCIL FOR NATIVE BUSINESS ESTABLISHES A SASKATCHEWAN CHAPTER

The recently formed Saskatchewan Chapter of the Canadian Council for Native Business is pleased to announce it is ready to meet the challenge of assisting Saskatchewan's Native people who wish to participate more fully in Canada's enterprise economy.

The Chapter provides business education and counselling, supported by a cross-country network of volunteers, to encourage greater economic involvement by Canada's Native Peoples, either as owners of businesses or as employees of Saskatchewan companies.

CCNB was founded in 1984 as a private sector organization by Murray Koffler, chairman of Shoppers Drug Mart. Since then, it has proven so successful that Manitoba and Saskatchewan have been encouraged to participate and form provincial Chapters.

An emerging generation of Saskatchewan Native people is securing the educational qualifications to fit themselves for leadership positions. They are also demonstrating the ability to operate thriving businesses. Because of social and economic barriers, these achievements have required fierce dedication and determined commitment.

The private sector must meet its responsibility

to build a business environment where qualified Saskatchewan Native people, who wish to be a part of the enterprise economy, have a chance to prove themselves. The private sector faces a challenge to develop employment equity policies which will respond positively to the finding of the Canadian Human Rights Commission that Natives are "drastically under-represented" in the business economy. The ranks of Saskatchewan Native people include many business leaders. Through the active involvement of Natives in the business economy the chain of dependence can be broken.

John Nightingale, Chairman of the Saskatchewan Chapter, is joined on the Board of Directors by business people from the Native and non-Native community alike. The Board is committed to its role of acting as a "brain trust" toward assisting potential Native entrepreneurs throughout the province.

As well, the Native Business Internship Program allows CCNB to provide internship opportunities for Native people to be placed in companies to develop and enhance their managerial and entrepreneur business skills. Through an assigned work placement of up to 52 weeks, the Native intern will acquire a working

knowledge of business management. CCNB will reimburse the training company an amount not exceeding 50% of salary/benefits.

Any Native individual, group or community needing help with a business venture will be assisted with business planning, marketing, leverage of investment capital, managerial/technical assistance in forming joint ventures, etc. To do this, we will act as a clearing house/resource base for information, with lines of communication to various business volunteers willing to assist.

We have a tremendous task ahead of us, and many corporate and business leaders in Saskatchewan and elsewhere are meeting the challenge before them. They are willing to volunteer their time and expertise toward this necessary and exciting venture.

In Saskatchewan, we are just beginning this venture. A temporary office has been established in Saskatoon to meet the needs of expansion. A permanent office will be established later this year along with an increased network of business volunteers willing to assist. With the support of Native leaders and organizations as well, we know the next few years will prove beneficial.

CANADIAN COUNCIL FOR NATIVE BUSINESS

Who is CCNB?

The Canadian Council for Native Business was founded in 1984 as a non-profit, private organization dedicated to promoting sound economic development within Canada's Native business communities. The promotion of economic development is being accomplished by providing business expertise, guidance, training and education. Also, CCNB encourages and facilitates business participation between Native, non-Native individuals and/or organizations.

What is the "CCNB-Native Business Internship Program"?

The CCNB-Native Business Internship Program was established in Feb. '86 to provide internship opportunities for Native people in Canada which will assist in developing and enhancing their managerial and entrepreneurial business skills. Through an assigned work placement up to 52 weeks in a host company, under the mentorship and guidance of a skilled and experienced business person, the Native Intern will acquire a working knowledge of business management; including, practices, policies, networks and know how.

Who is an Eligible Intern?

- The intern will:
- be a Native person (i.e. Status, non-Status, Metis or Inuit).
 - have a proven work record over a 2 year period.
 - be a Native entrepreneur or manager, or aspire to be one.
 - have managerial or entrepreneurial capability or potential.
 - be willing to work off-reserve and/or relocate, if necessary for six months to one year.
 - be able to fulfill other specific requirements host companies may have.

What is a Host Company?

A host company will:

- be able to provide work placements suitable to the skills and experience of intern candidates.
- be able to assign a "mentor" to train, guide and assist the intern during the placement.
- be any company operating within Canada's private and public sectors.
- be able to sign a contractual agreement with CCNB, which details performance expectations, commitments and responsibilities between the company and the intern.

Note: The Host company will not be obliged to provide employment following the internship.

Who Pays?

- The Host Company pays salary/benefits to the intern according to industry and company rates, up to 52 weeks.
- CCNB-Internship will reimburse the host, an amount not exceeding 50% of the salary/benefits during the internship period.
- Portions of relocation costs may be paid to the intern.

Note: CCNB-Internship reserves the right to limit its contribution, in all cases.

To Apply, please contact: **CCNB-Internship**

C.C.N.B.
505 - 23rd St. East
Saskatoon, Sask.
S7K 4K7
Tel.: 665-7877
FAX: 244-9945
Attn: Bill Farley
Director

C.C.N.B. SASKATCHEWAN CHAPTER Board of Directors

Mr. John Nightingale
President
Cigar Lake Mining Corporation
Saskatoon, Sask.

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Senior Vice-President
IPSCO Inc.
Regina, Sask.

Mr. Ray Malinowski
Vice-President
Leon-Ram Enterprises Ltd.
Yorkton, Sask.

Cliff Desjardins
Owner
P.G.N. Reproductions
Chamberlain, Sask.

Mr. Bill Farley
Partner
Thomas, Farley & Associates
Saskatoon, Sask.

Ms Shirley Henderson
Owner
Shirley's Restaurants
Prince Albert, Sask.

Mr. Bill Hatton
General Manager
Kitsaki Development Corp.
La Ronge, Sask.

Ms. Arleen Hynd
Regional Director
Economic Development
Indian & Northern Affairs
Regina, Sask.

Dr. John Brennan
Dean
College of Commerce
University of Saskatchewan
Saskatoon, Sask.

STANDING ALONE



The Role of Canada's Native Peoples in the Business Economy



Excerpts from a Report by the Canadian Council for Native Business on business ownership and entrepreneurial activity within Canada's Native population, and the outlook for increased economic self-sufficiency among Status and Non-Status Indians, Inuit and Metis.

1. As Canadians concern themselves with such issues as free trade and fears of renewed inflation, Canada's one million Native people--Status and non-Status Indians, Metis and Inuit--continue to live at the fringes of the economy, enjoying little of the affluence that Canadians take for granted.

2. After more than a century of government responsibility for the social and economic development of Native peoples, the social and economic conditions of this population have worsened, relative to the living standards of other Canadians.

3. The majority of Canada's Natives are victims of a form of economic apartheid, relegated to the status of a hidden Third World economic underclass. The federal government reports a 70% unemployment rate among Canada's 200,000 reserve Indians. Cost of social assistance is estimated at \$278 million annually, rising to \$365 million by 1993. The Canadian Human Rights Commission describes the situation as a "national tragedy" and says Natives are "drastically under-represented in employment in virtually every industrial sector and every occupation."

4. An emerging generation of Canadian Indians is securing the educational qualifications to fit them for leadership positions--if they are ever given the opportunity to prove themselves. 86% of Indian students are completing high school, with 15,000 currently enrolled in post-secondary institutions. However, 60,000 new jobs will be required between now and 1998 to accommodate Indian youths entering the labour market.

5. Few statistics are available on conditions of urban Natives. Some 100,000 Status Indians live in 14 major cities. 50% are in the work force, but wage levels are only 2/3 that of other Canadians. Canada's Native people represent an untapped human resource whose skills are increasingly being needed if Canada is to sustain economic growth in the 1990s.

6. The Department of Indian and Northern Affairs has registered 5,000 Native businesses, private sector sources put the figure at between 15,000 and 20,000. The range of Native businesses includes many sophisticated enterprises. However, further development is being impeded by lack of business training, inadequate capital for new business start-ups, and an absence of successful employment equity policies among many major non-Native employers.

7. A new generation of Canadian natives is demonstrating its ability to operate thriving businesses. However, living conditions for the majority remain at an unacceptable level of deprivation and dependence, with widespread alcoholism, family violence, vandalism and suicide. The private sector faces a challenge to develop employment equity policies that will enable Natives to break the chain of dependency on government.

8. The \$3 million fundraising campaign of CCNB, an organization supported by many progressive Canadian corporations, will enable the

Council to extend its programs of Native management internships, business education and counselling of Native entrepreneurs, providing Natives with business experience and knowledge that can be gained only in a private sector setting. This will contribute to Canadian Natives ultimately reaching the point where they will be no longer "standing alone" and apart from the mainstream economic life of Canada.

The Current Scene

As the 1980s draw to a close, Canada's chief economic concerns relate to such issues as regional development, free trade, labour shortages in Central Canada, and fears of renewed inflation. Overlooked in the national dialogue about Canada's economic future is the question who, for the most part, continue to live at the fringes of the economy, enjoying little of the affluence that most take for granted as an everyday element of Canadian life.

The Canadian Council for Native Business has conducted an extensive review of information available from such sources as the Department of Indian and Northern Affairs, Statistics Canada and various Native peoples' groups to develop this report on the economic self-sufficiency of Status and non-Status Indians, Metis and Inuit. Because of the nature of most government programs, which focus on provision of health and education services in the context of a broad program of social assistance, the federal and provincial governments have traditionally subordinated economic development to the challenges of delivering social support to Native peoples. Consequently, the available data base on Native economic activity is limited, notwithstanding such useful initiatives as the Native economic development programs of the federal government and a number of provinces.

The Native as Entrepreneur

The Department of Indian and Northern Affairs reports the existence of some 5,000 Native-owned businesses, employing approximately 31,000 workers (6.3 per business), with an annual payroll of \$328 million. The Department estimates that 500 new Native businesses are started every year, against some 200-300 going out of business. However, private sector sources estimate there are 15,000 to 20,000 native-owned businesses in Canada, the majority of them being independently operated without support or assistance from government. This promising trend reflects both community business enterprises located primarily on reserves, and individual or family-owned businesses operated on and off reserves.

Indian bands are responsible for many of the larger Native businesses, accounting for 22% of those firms registered with the federal government. Canada's nearly 600 bands report total direct employment of 8,500 persons.

The range of Native businesses includes many sophisticated entrepreneurial enterprises, including financial institutions, bus and truck transportation and airlines, computer distribution and data processing services, retailing, and various other sectors of the service industry.

Other Native-owned businesses take advantage of the unique backgrounds and experiences of their proprietors. The list of firms registered with the federal government includes such activities as tourist lodge, grocery store, construction company, restaurant, school bus company, market gardener, sawmill, auto repair shop, laundry, welding shop, handicrafts shop. However, the list also includes such common fixtures of the Canadian small business scene as pizza parlor, video store, taxi company and service station. Natives, it can be concluded, are as versatile as other Canadians in adding to their accumulated local knowledge in the pursuit of employment and business opportunities.

Current trends show an increased level of involvement by women in Native businesses, reflecting a pattern also evident in small business statistics gathered from the Canadian economy as a whole.

While the federal government and some provincial governments maintain substantial programs for Native economic development, the extent of assistance that may be available to new Native entrepreneurs will be limited both by budget constraints and by the current devolution of government programs to bands and other Native groups. It is estimated that the process of devolution will reduce the number of Indians in public sector jobs from 6,000 to 3,000 in the next five years.

At the present time, further development of Native businesses is impeded by lack of business start-ups, and absence of successful employment equity programs among many major non-Native employers.

A Challenge to the Private Sector

Living conditions of Canada's Native people remain at an unacceptable level of deprivation and dependency. The capability of government to correct this is limited, despite a current federal government expenditure of \$4 billion a year.

However, a new generation of Canadian Natives is demonstrating its ability to operate thriving enterprises. Because of social and economic barriers, these achievements have required fierce dedication and determined commitment on the part of Native entrepreneurs.

**STANDING ALONE
(Continued from page)**

Canada's Native people are entitled to the opportunities afforded other members of our multicultural society. The private sector must meet its responsibility to build a business environment where qualified Canadian Natives who wish to be part of the enterprise economy have a chance to prove themselves.

Through the Canadian Council for Native Business, Canada's business community has the opportunity to assist Native people to achieve what government alone cannot accomplish: a viable Native business economy that can change the future for Canada's First Peoples.

The CCNB was founded in 1984 with the objective of creating a partnership between the private sector and Canada's Native population for the encouragement of Native economic self-determination.

The range of potential business opportunities available to Native people is virtually unlimited, providing an entrepreneurial spirit is encouraged and adequate training in business skills is provided to interested individuals. Opportunities which have been identified by the Department of Indian and Northern Affairs and other sources include:

- Resource-based industries, including mining and forestry activities located on Native lands.
- Handicrafts and art, including sculpture and painting. (Inuit sculpture has achieved world ranking as a distinctive art form.)
- Agribusiness activities, for example wild rice growing and processing.
- Tourism, including traditional Native guiding.
- Data processing entry linking Native sites with users via satellite, substituting a Canadian source for data entry now carried out in foreign countries.

- The entire range of contemporary business activity, both labour and capital intensive, in all sectors of the economy.

The private sector faces a challenge to develop employment equity policies which will respond positively to the finding of the Canadian Human Rights Commission that Natives are "drastically under-represented" in the business economy. The million-plus ranks of Canadian Natives includes many potential business leaders. Only through the active involvement of Natives in the business economy will the chain of dependence be broken—with satisfying results for Natives, for all Canadians, and for the Canadian economy.

CANADIAN COUNCIL FOR NATIVE BUSINESS
Box 132, Suite 405, Maclean Hunter Building,
College Park, 777 Bay Street
Toronto, Ontario M5G 2C8
Tel. 416/977-0008 Fax. 416/977-8390

CANADIAN ABORIGINAL ECONOMIC DEVELOPMENT STRATEGY ANNOUNCED

A new program to assist Aboriginal peoples to achieve their goal of economic self-reliance was announced recently by the Honourable Pierre Cadieux, Minister of Indian Affairs and Northern Development and the Honourable Tom Hockin, Minister of State (Small Businesses and Tourism). For the next five years, the federal government has committed \$873.7 million to the new strategy. (I.S.T.C.—\$399 million, D.I.A.N.D.—\$474.7 million).

The Canadian Aboriginal Economic Development Strategy (CAED) will create major new opportunities for Aboriginal individuals and communities to develop and expand commercial enterprises and to obtain long-term employment. It will encourage close cooperation between the Aboriginal community, private businesses and federal and provincial/territorial government agencies to achieve the active participation of Aboriginal people in the mainstream economy of Canada.

The announcement comes after two years of consultation with Canada's Aboriginal people on their economic future and on ways by which Industry, Science and Technology Canada (ISTC) programs can more effectively support Aboriginal goals of self-reliance and full employment. Recommendations put forward in the Report on the Consultation Process on DRIE Native Economic Programs are strongly reflected in the design of new programming.

Specifically, an integrated approach which addresses all stages of business development from feasibility study to project after-care will now be available under CAED's Business Development component. This will enable a larger percentage of Canada's Aboriginal population to successfully embark on the development of commercial enterprises.

Also identified in the Consultation Report, was the requirement for increased support for training and business skill development targeted towards establishing a strong Aboriginal management capability and a desire to see expanded cooperation with the non-Aboriginal business community. Under CAED, the Skills Development and Joint Ventures components will respectively address this issue.

The other components in the Canadian Aboriginal Economic Development Strategy include: Capital Corporations; Community Economic Planning and Development; Access to Resources; Urban Employment; and Research and Advocacy.

A recommendation was also made in the Consultation Report for greater Aboriginal participation, at the regional level, in the ISTC decision-making process. In this regard, ISTC will establish Regional Project Boards which will have the authority to make recommendations on business development projects involving

capital assistance up to \$250,000. A National Project Board, which will be composed of members from the Executive Committees of each Regional Project Board, will be charged with the task of advising the Minister of State (Small Businesses and Tourism) on those projects requiring over \$250,000 in capital assistance, all Aboriginal capital corporation and joint venture projects, as well as, providing advice on policy matters concerning those components relevant to ISTC.

Minister Hockin pointed out that with the release of the strategy paper he and his officials will consult again with the national Aboriginal organizations. Following this, Treasury Board approval will be sought with the business development component of the program to be ready to receive applications by September 1, 1989. Programs administered by the Departments of Indian and Northern Affairs Canada (Community Development and Access to Resources) and by Employment and Immigration (Skill Development and Urban Employment) can be accessed now.

"Previously, Native economic development programs were established with sunset provisions," said Minister Hockin. "Funds will now be committed, on a long-term basis, within the common five year planning horizon of individual departments." The existing programs of CEIC will continue with the target for Aboriginal participants to be maintained at current levels.

"The federal government is pleased to be announcing this new and exciting comprehensive initiative in which existing economic development programs have been revamped and improved, and new programs undertaken to address specific needs," Mr. Cadieux said. He went on to note that the Government of Canada is committed to a long-term Aboriginal economic development approach. "Through the increased cooperation between Aboriginal people, the Canadian business community, and provincial/territorial and municipal governments Aboriginal economic self-reliance will be achieved," he concluded.

CAED COMPONENT DESCRIPTIONS

1. A Business Development Component, delivered by ISTC, continuing in a more effective way the commercial enterprise components of various government programs, including the Special Agricultural and Rural Development Agreements (Special ARDA), the Native Economic Development Program (NEDP), so that businesses owned by Aboriginal individuals or communities can obtain the capital and support services they require to get started or expand;

2. A Joint Ventures Component, delivered by ISTC, to help Aboriginal businesses forge new and profitable links with other firms in the mainstream economy, thereby providing opportunities for the transfer of management, technical and other business skills to Aboriginal peoples;

3. A Capital Corporations Component, delivered by ISTC, to support and build up the network of autonomous Aboriginal financial institutions established across the country in recent years, through the efforts of ISTC's NEDP and CEIC's Community Futures;

4. A Component for Community Economic Planning and Development, delivered by DIAND, building on the current DIAND, CEIC and ISTC initiatives, to assist Aboriginal peoples and their communities to undertake the necessary planning, programming and organizational development to direct their own business and employability development;

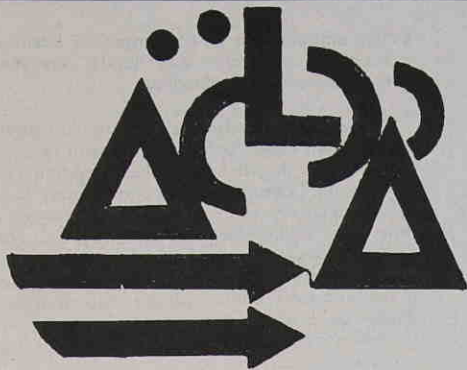
5. A Resource Access Component, delivered by DIAND, to assist Aboriginal communities to develop their economic and employment base by gaining access to commercially relevant renewable and non-renewable resources;

6. A Skills Development Component, delivered by CEIC, to augment managerial, professional and vocational skills among Aboriginals -- through programs such as the Canadian Jobs Strategy and by greater involvement of Aboriginal people in the planning and implementation of local strategies;

7. An Urban Employment Component, delivered by CEIC, in consultation with provincial and municipal governments, to assist Aboriginal peoples who live in urban areas to find gratifying employment through training and work experience initiatives; CEIC will be pro-active in involving representatives of the Aboriginal communities, the private sector and governments in the development of local planning strategies.

8. A Research and Advocacy Component, delivered by ISTC, DIAND and CEIC, to ensure the effective management of the new strategy, program coordination, and to conduct research and policy analysis. In addition, an effective advocacy role will be played to build support for Aboriginal businesses within the federal government and in all quarters of the Canadian economy.

COMMUNICATIONS



IMPROVEMENTS PLANNED FOR SASKATCHEWAN NATIVE COMMUNICATIONS CORPORATION

The S.N.C.C. Board of Directors recently met in Saskatoon to review the program and a number of recommendations prepared by the Interim Management Committee.

The Board also elected a four person Executive Committee consisting of Chairperson Gary LaPlante of Cochin, Vice-Chairperson Robert Merasty of La Ronge, Secretary Brian D'Amour of Saskatoon and Treasurer Gillis Lavalley of Regina.

In addition, a Technical Advisory Committee was appointed to provide technical expertise and these members include Murray Hamilton of Saskatoon, Gerald Morin of Saskatoon and Donna Pinay of Regina.

The program review examined many different aspects of the SNCC's operations and discussed recommendations for improvements or changes.

The board reaffirmed the principle that SNCC must continue to operate in an "arm's length" relationship from any and all Aboriginal groups and it must be free from government or partisan interference or influence. The Corporation must have the independence and freedom to be an effective and unbiased communications vehicle, free from interference from both government and political organizations.

The accepted journalistic principles of objectivity and independence must be respected and maintained. New Breed's views must be free from bias and it must be fair and balanced in its coverage.

In terms of policies, it was decided to adopt an editorial policy to reflect the goals and objectives of the corporation, the principles of journalism and to provide guidelines and standards for New Breed.

It was also decided to adopt other policies governing the Corporation including a policies and procedures manual and a corporate policy manual. These will assist in the operation of the SNCC.

Staffing was reviewed in detail and it was felt the resources for SNCC would be best utilized by employing a three person journalism team consisting of an Editor/Manager and two Reporter/Writers (one from the North and one from the South).

Publication content was also reviewed and it was agreed that each issue of New Breed should consist of regular columns or features on issues pertaining to Aboriginal people including education, economic development, politics, human rights, health, justice and others. It was also felt coverage of children's, youth's and women's issues should be included as well as information on culture, sports and languages.

Local, area and community news must be featured regularly. When the Reporter/Writers are in place, they will be responsible for ensuring improved coverage of these events.

Editorials and commentaries are important parts of a publication and these too must be included regularly. As well, profiles of people within our communities should be regularly included.

The MSS affiliates will be encouraged to advertise and inform through New Breed. New Breed should provide up-to-date information on the programming and services available from the institutions and programs.

Freelance payment rates were discussed and it was felt these could be reduced by 50% in view of rates paid by major daily publications. With

the energies of a three person journalism team, the use of freelance materials will be somewhat limited.

Desktop publishing was discussed and it was felt this should be implemented at SNCC as soon as possible. The current process is time-consuming and outdated and the sooner that desktop publishing is implemented, it will greatly assist the staff in production.

Circulation and subscription rates were discussed. It was decided that the rates would remain at current levels. Every effort would be made to increase subscriptions, particularly within the Aboriginal community. A subscription drive is planned as well as a monthly promotional activity that would see complimentary issues of New Breed circulated to a number of people each month.

Advertising was discussed and the Executive Committee, together with the Editor/Manager and other staff, will be working to increase the advertising.

Radio and broadcasting were discussed. When SNCC accessed greater funding, it was able to produce radio programming. However, with the drastic cutback to funding in 1986, this was no longer possible. Possible funding sources will be examined by SNCC to see if SNCC can again provide these services.

SNCC should also try to secure other funding sources as currently the only funding source is Secretary of State. The possibility of a communications arts training program was discussed.

The SNCC Board of Directors' meeting saw the Board accomplish a lot in a short period of time. Recognizing that widespread changes and improvements are necessary in SNCC, the Board of Directors and the Executive Committee are committed to ensuring these take place.

NATIONAL ABORIGINAL COMMUNICATIONS SOCIETY

The National Aboriginal Communications Society (NACS) held a special meeting on June 2 and 3 in Ottawa. The group dealt with several issues including discussion on the renewed mandate for NACS, the NACS annual meeting, elections, committees and Native broadcaster's relationships with performing rights organizations.

A date has been set for the NACS Third Annual General Meeting. It will be in Whitehorse (Kwanlin), Yukon from September 10 to 17.

President Ray Fox said the theme is The Talking Circle. "Individual members will be encouraged to reaffirm and demonstrate their culture at the meeting", he said.

Fox said he hopes other regions will become more familiar with other regions' customs and disparities. He added that the theme will demonstrate a more traditional style of NACS meeting.

The executive has two new members with the election of a secretary and a treasurer.

Catherine MacQuarrie is the new secretary. She is currently the Executive Director of the Native Communications Society of the Western Northwest Territories.

Eileen Vance Duchesne filled the treasurer's position that has been vacant for a year. She is

the Executive Director of the Ye Sa To Communications Society of Whitehorse.

Four new committees were formed. Ken Kane of Northern Native Broadcasting in the Yukon; Debbie Brisebois with the Inuit Broadcasting Corporation; Aimo Nookiguak of Taqramuit Nipinigtat Incorporated, and Eileen Vance Duchesne were named to the Awards/Annual General Meeting Committee.

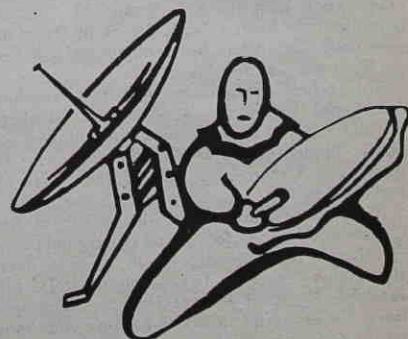
The Policy and Development Committee will be represented by Catherine MacQuarrie, Eileen Vance Duchesne, Ghislain Picard from the Societe de Communications Atikamekw Montagnais, and Henry Wilson from Native Communications Incorporated. This committee will also deal with a review of the NACS mandate.

Eileen Vance Duchesne, Debbie Brisebois and Frances Lord of the Taqramuit Nipinigtat Incorporated form the Finance Committee. The Hiring Committee is made up of Doug Saunders from the Inuit Broadcasting Corporation, Roy Gould of the Native Communications Society of Nova Scotia, and NACS President Ray Fox. Fox is also ex-officio for all other committees.

NACS members also dealt with the complicated issue of Native broadcasters' relationships with performing rights organizations such as

CAPAC and PROCAN. Fox said NACS will try to initiate a meeting between the Society, CAPAC and PROCAN, as well as the Canadian Association of Broadcasters (CAB).

He explained that the CRTC is conducting a study of Native broadcasters and there is a call for comments. "Since CAB will be most affected by the advancement of Native broadcasters, we thought we should meet beforehand rather than airing our disagreements, or possible disagreements, in public", Fox said.



HUMAN RIGHTS

Single employable welfare recipients entitled to reimbursement

The following is a press release issued by the Saskatchewan Human Rights Commission regarding entitlements to benefits of single employable people.

A procedure has now been put into place by the Department of Social Services that allows welfare recipients who were classified as single employables any time between May 1984 and December 1987 to be reimbursed, Ken Jamont, Executive Director of the Saskatchewan Human Rights Commission, announced on June 19, 1989.

"We want all those who fit into this category to know that they are entitled to make a claim, and that it should be done through their closest Social Services office."

A form is now available allowing single employables who believe they were underpaid any time between May 1, 1984 and December 31, 1987 to make a claim. "We suggest that anyone who believes they come within this category to go to their closest Social Services office and fill out the form. If an individual can't get to a Social Services office, he or she can phone and ask to have the form sent out in the mail," Jamont said.

"We anticipate that the Department of Social Services will process the claims for back payment as quickly and efficiently as possible."

The back payment being allowed for single employables stems from a claim brought forward by welfare recipient Murray Chambers in 1985, who said the lower payment he received

as a single employable was discrimination under **The Saskatchewan Human Rights Code** on the basis of marital status. Each partner living in a married or common-law relationship received \$55 a month more than a single person in a comparable category during that period of time.

The Saskatchewan Court of Appeal said the Department of Social Services had discriminated against Mr. Chambers and others in that category, and a board of inquiry last month ordered the Department of Social Services to send notices to all people currently on social assistance to inform them of the right of those who were single employables during that period to make a claim.

A concern of the Commission is that there may be a number of people who were on social assistance between May 1984 and December 1987 who are no longer on social assistance, and who therefore will not receive notice that they are entitled to back payments, Jamont said. "We want to get the message out to them."

"In addition, there are other claims single employables can make and it is very important that they are aware of it," Jamont said. "Murray Chambers, in addition to the amount he received in back payments, also received \$100 in compensation for suffering and loss of self-respect. It is possible others would also be entitled to this kind of compensation as well, in a greater or lesser amount, depending on the facts of each individual case."

"As well, some people may be entitled to a re-

imbursement for social assistance even after December 31, 1987," Jamont said. "The Commission believes that single employables who were receiving social assistance in a room and board situation or those who were on assistance on December 31, 1987 and continued to receive assistance after that date may be entitled to pay-backs for underpayment for 1988 and 1989, as well."

Jamont suggested recipients first contact Social Services and fill out the form making a claim for the amount they were underpaid. Then, if they feel they are entitled to further compensation for suffering and loss of self-respect or for backpayments in 1988 and 1989, they should contact the Saskatchewan Human Rights Commission offices in either Saskatoon or Regina.

For further information, contact:

**Saskatchewan Human Rights Commission
802, 224; 4th Avenue South
Saskatoon, Saskatchewan
S7K 2H6
933-5952**

**For hearing impaired
persons: 933-2119**

**1819 Cornwall Street
Regina, Saskatchewan
S4P 3V7
787-2530**

**For hearing impaired
persons: 787-2530**

Native-run services need Exemption to Comply with Code

There are situations where it is okay for Native-run service agencies and businesses to give preference to people of Indian ancestry, providing they first get the approval of the Saskatchewan Human Rights Commission.

Without that approval they take the risk that a complaint will be brought against them for not complying with The Saskatchewan Human Rights Code.

"We hate to see that happen," said Donald Ford, assistant director of the Commission. "That is why we are encouraging Native-operated agencies and businesses which believe they can justify their request to give preference to a particular group, to come and see us."

If the Commission agrees that it is reasonable to give preference on the basis of race, it will grant an "exemption." The exemption allows the agency, employer, or individual making the request to be exempted from a particular provision of the Code.

There are many reasons individuals or organizations ask for exemptions; approximately 100 requests have been made to the Commission since 1980, and most have been granted.

Native housing agencies are among those which have been granted exemptions. In the past four years alone, there have been nine requests for exemptions from Native housing agencies wishing to give preference to people of Indian ancestry. All completed requests were granted; other applications are still being processed.

Exemptions have also been given to Native-operated businesses. One of these is the Science Centre restaurant in Regina, where 51 percent of the staff may be of Indian ancestry. Another is the Native Business Development Program, which may restrict its services to people of Indian ancestry and may give preference to job applicants who are of Indian ancestry. Its purpose is to encourage and support people of Indian ancestry to achieve economic self-sufficiency.

The purpose of granting exemptions to Native agencies and businesses is to assist people of Indian ancestry to achieve equal opportunity. If it is determined that an exemption would help in achieving that goal, one is granted.

Supporting Information Needed

A request for an exemption should be accompanied by supporting information. For example, a request from a Native housing agency wishing to give preference to tenants of Indian ancestry would need to provide information showing that people of Indian ancestry in that particular location are a disadvantaged group that would be assisted by the exemption in their efforts to achieve equal opportunity in the housing market.

The following kinds of information might be included:

- the number of people of Indian ancestry in that particular location;
- the unemployment rate of Native people and an assessment of whether the unemployment rate is sufficiently high to indicate many potential tenants cannot afford to rent adequate housing at market rent or are unable to buy a house.
- that people of Indian ancestry may face discrimination when they attempt to rent accommodation from people who are not of Indian ancestry and therefore have a greater need for rental units where they are given a preference.
- Native-run businesses that give preference to people of Indian ancestry do so to help them achieve equality in the workplace. Material supporting a request for such an exemption might note:
 - people of Indian ancestry have limited employment opportunities;
 - that they constitute a significant portion of the population in that particular area;
 - if the business has a high profile, that the workplace presents an opportunity where

people of Indian ancestry can be seen making a positive contribution to the economy.

"We would encourage any agency which is giving preference on the basis of race, and which does not already have an exemption, to come to the Commission," Ford said. "At the present time we do have a complaint of discrimination from a person who was denied accommodation in a Native rental housing unit because she was not of Indian ancestry."

"We consider this to be a very unfortunate circumstance. What makes it even more frustrating is that this problem could have been so easily avoided if an exemption had been requested."

"We consider this to be a very unfortunate circumstance. What makes it even more frustrating is that this problem could have been so easily avoided if an exemption had been requested."

There are staff members at both the Regina and Saskatoon offices who will assist those who request an exemption. For further information on applying for an exemption, contact:

**Saskatoon Office
Rene Roy
802-224-4th Avenue South
Saskatoon, Saskatchewan
S4P 2H6**

**Regina Office
Irma Bird
1819 Cornwall Street
Regina, Saskatchewan
S4P 3V7**

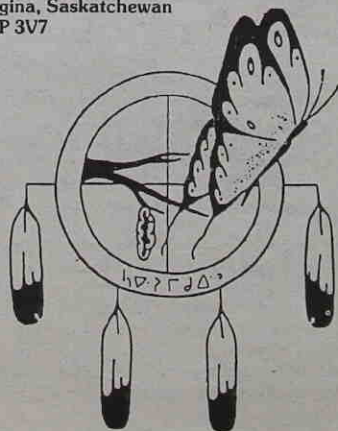


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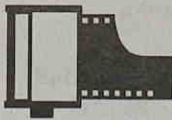
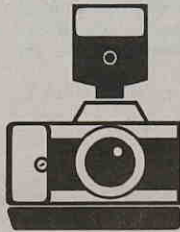
"Marvelous" Murray plays bigtime journalist with Green Lake Mayor Rod Bishop. "Come on Rod, you must have a scoop...?"



"Well, guys it's this way...in the heat of the moment I agreed to run for the N.C.C.—they're desperate for leadership."



"That was a good issue of New Breed but do you think you could put my picture in the next one? There was a lot of Gerald (Morin) in the last one..."



Metis elder, Mrs. Mary St. Pierre of Crescent Lake.

Young and old alike enjoyed the dancing at the recent Crescent Lake Homecoming.



HEALTH

RESPECT YOURSELF, HONOUR OUR PEOPLE -- STAND AS ONE NATION AGAINST AIDS

The following is a report by Leslie Brown, the Director of Patient Care at the Fort Qu'Appelle Indian Hospital. She prepared this report after attending the first National Conference on Aids in the Native Community.

From April 12-14 I had the great privilege of attending the first National Conference on Aids in the Native Community. The Conference was held at the Hyatt-Regency Hotel in Vancouver and attracted prestigious and knowledgeable speakers from Australia, Canada and the United States.

The Conference was conceived out of a deep concern on the part of a dynamic Native individual: Deborah Mearns who is General Manager of the Vancouver Indian Centre Society. She and several other Vancouverites attended an A.I.D.S. Conference in Phoenix, Arizona where they were in touch with Natives involved with A.I.D.S. prevention in the States. She and the others with her realized the potential the A.I.D.S. virus has of becoming a destructive force within the Native Community in Canada when (not if) it establishes a foothold.

The planning committee included individuals from band councils, band health units, a Native Alcohol and Drug Consultant, the Associate Director, Division of Sexually Transmitted Diseases, B.C. Ministry of Health and Executive Director, Continuing Education in the Health Sciences, U.B.C., Dr. Jay Wortman, Associate Director, Division of Sexually Transmitted Diseases with the B.C. Ministry of Health and himself of Native ancestry, did a fine job of chairing this powerful and often emotion-packed conference. The National Conference was preceded by a 1½ day workshop for B.C. health care providers. Many of the presenters at the Conference were also participants of the workshop. The purpose of the first workshop was to motivate participants to the potential threat of A.I.D.S. and to initiate a province wide strategy for prevention.

Although little technical information about A.I.D.S. was imparted, conference participants learned a great deal about the potential for vast and rapid spread of the disease through the Native community. Hard statistics are scanty as yet since reporting of incidence rates in the Native Community is very inaccurate for many reasons. There is good reason to believe the rates are much higher than reported.

Several key speakers stressed that high risk behaviors are widespread among Indian populations, incarceration rates far out-strip the non-Native population and many Indian people travel extensively to other, often distant communities making them an ideal population for the rapid and silent spread of the virus. In addition there seems to be a resistance, especially among Indian men to the notion that the disease can affect them.

Some of the outstanding speakers included; Gracelynn Smallwood an Aboriginal R.N. from Australia who has been working with the problem among her own people for years; Carole LaFavor, an Indian nurse from the United States who contacted the A.I.D.S. virus many years ago when she was experimenting with I.V. drugs. When she was given 6 weeks to live a year ago she turned to traditional healing methods. Now she has dedicated the remainder of her life to helping her people grasp the importance of this problem; Rev. Ernie Willie, a United Church Minister who stressed the role of the elders and returning to the traditional spiritual teachings and strengths of the Indian Culture. He stressed the importance of accepting homosexuals as individuals and the role of the Native community

in supporting and helping their own A.I.D.S. victims; and Randy Lewis a Native American who is working with street kids with A.I.D.S. in Seattle. He emphasized in a practical and forceful manner the importance of accepting that there is a problem, eliminating the rhetoric and begin to pull together as an Indian people. He too stressed the importance of accepting victims of A.I.D.S. as they are. There were many other speakers from various Canadian and American government agencies covering A.I.D.S. in relation to: Alcohol and Drugs, Native Youths, Natives in Corrections and Incest and Sexual abuse.

The points that were emphasized over and over were:

1. The A.I.D.S. virus has the potential to decimate the remaining Indian populations.
2. An emphasis on traditional spiritual and cultural values will assist with the life-style changes needed to prevent the spread.
3. The impetus and ongoing drive behind the program must be from strong, dynamic Native role models if it is to succeed.

4. People must not wait for funding or magical programs to arrive before beginning.
5. Native people must understand the etiology of A.I.D.S. transmission so that they are not afraid to welcome home members of their community who have contacted the disease.

The twelve Saskatchewan participants (who were from many program areas) came back feeling that a province-wide effort must be made to instill the same sort of motivation and concern that we all experienced at the conference. All groups involved with Native people must quickly grasp an understanding of the potential seriousness of this problem and develop a cohesive strategy for prevention. The Conference theme:

"RESPECT YOURSELF, HONOR OUR PEOPLE--STAND AS ONE NATION AGAINST A.I.D.S."

sums up the goal in a powerful way. I felt very moved by this experience and personally feel committed to helping initiate something in this province.

PROPOSED PROVINCIAL WORKSHOP ON AIDS IN THE NATIVE COMMUNITY

Those Saskatchewan people who participated in the National Native Conference on AIDS met to discuss provincial initiatives. All those who attended returned with the same sense of enthusiasm and commitment towards increasing awareness of problems of AIDS in the Native community.

Points stressed during the meeting were:

- importance of Native involvement at all stages of the project
- immediate action in terms of planning and developing a strategy
- endorsement and support of the local governing bodies--i.e. District Chiefs Councils
- involvement of all social and health agencies presently touching the area of Aids in their teaching i.e. School, NAADAP, Community Health Workers and Nurses
- because AIDS is a preventable disease associated strongly with life-style factors these issues must be incorporated into any workshop or conference planned.

The following tasks were identified as being mandatory prior to the next meeting:

1. All participants are to meet with their local District Chiefs or Tribal Councils in order to share information and gain their support for our initiative.
2. All participants are to identify possible Native Leaders in their area who would be good candidates to sit on the planning committee, act as resource people and speakers at a conference etc.
3. Jan Jonsson will contact the National Joint Committee on AIDS to gather information re resources available to us nationally.

The proposed target is a provincial conference held likely in Saskatoon sometime in the New Year.

For further information contact Marie Denis, Prince Albert Medical Services at 953-8600.

JOINT NATIONAL COMMITTEE ON ABORIGINAL AIDS EDUCATION AND PREVENTION

The Joint National Committee on Aboriginal AIDS Education and Prevention is a cooperative effort between the major national aboriginal organizations and Health and Welfare Canada aimed at preventing and controlling the spread of HIV infection to the aboriginal populations of Canada.

The Joint National Committee is mandated with developing a "National Aboriginal AIDS Education and Prevention Strategy" aimed at status Indians, Metis and Inuit by December 15, 1989.

Papers must be received no later than July 31, 1989. Papers may be sent to:

Bureau of Information and Education Services
Federal Centre for AIDS
Health Protection Branch
Health & Welfare Canada
301 Elgin Street, 2nd Floor
Ottawa, Ontario
K1A 0L2

POETRY PAGE

This month's Poetry Page is by Mary Kellar, a Native woman from Saskatoon. Mary has contributed to *New Breed* extensively and also writes children's stories.

Cheap, Mean, Don't Care

I went to
dentention
school to see
a young friend.

Some said she
was cheap, mean,
didn't care 'bout
anything.

When I went
to see her
she was her-
self, strumming
a guitar,
humming a
happy tune.

I found her
beautiful,
a person
filled with love
and caring,
seeking to
be loved in
return. She
sang about
tiny birds,
pink flowers
those she met
who had more
troubles than
herself. Just
then the stern
matron came
in bellowed,
"Put that thing
away!
away! It's
study time!
Visiting
hour is
over." She
wagged her head
in disgust,
"Always look-
ing for a
way out of
responsibility!"

It was then
that my friend's
face hardened
to cheap, mean
and don't care.
Like
begets
like!



© 1989 Mary Kellar



A Healing

Webs strewn across my path,
frail lifelines stretched taut holding
me back, sticky though beaded
with dew from my tears stretch from
sturdy tree to dainty rose
trying to hang me squeezing
my life's juices to bitter
dryness, closing my eyelids
with sand and gathering pain.
But I shall break through them all
even though they crackle in my
hair, attempt to seal my lips.

I shall pick all of them off
and let the sun heal my wounds.

Mutual Respect

A wife
gains no
respect
until
she can
chase her
hubby
up on
the roof
and then
let him
wonder
how he
got there
in the first place!

Pushed Down But Not Destroyed

For suddenly
I fall swiftly
swaying by threads
from the spinning
hurt in the heart.

I can trust that
fine line with self
my only weight
to hold me to
those principles
that frightened my
sick destroyer.

I have no wings
yet to propel
me upwards to
fly high once more.

But I will make
that long, long climb
QUICK!
For E. E.
May 13, 1989.

Vision

This world
is in
need of
people ...
action ...
not just
people,
not just
action,
but people
who will act
with fire in
their souls.
People who
See, feel, think.
People who care!

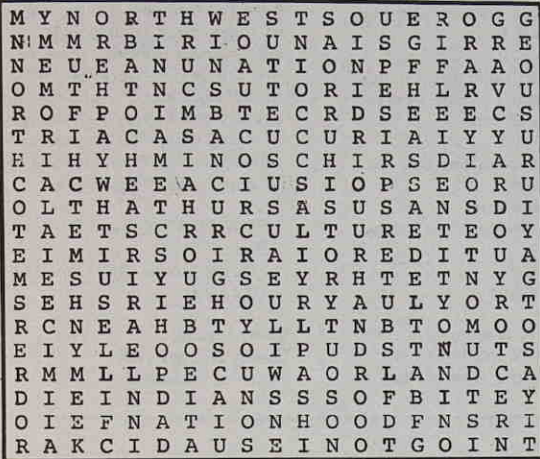


NEW BREED - July/August 1989

CHILDREN'S PAGE

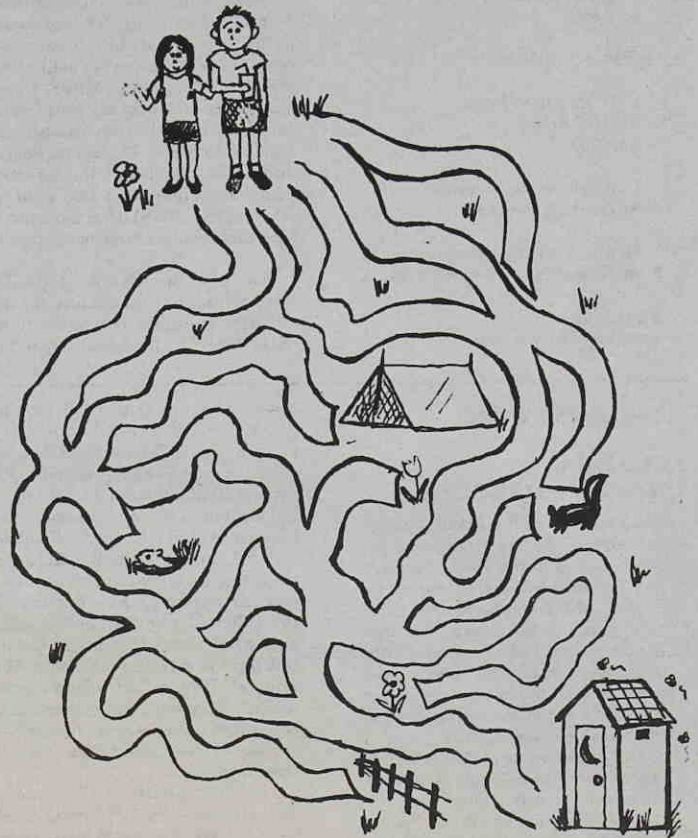
by Erin Pinay

1. FINDAWORD



- Batoche
- battle
- church
- culture
- Dumont
- graveyard
- history
- identity
- Indians
- land
- memorial
- Metchif
- Metis
- nation
- nationhood
- Northcote
- northwest
- pride
- rectory
- resistance
- Riel
- rifle
- rights
- sash
- scrip

2. HELP THE CHILDREN FIND THE WASHROOMS AT BATOCHÉ



3. HOW MANY WORDS CAN YOU MAKE FROM:

RESISTANCE

CHILDREN'S METIS HISTORY CONTEST



New Breed is sponsoring a Metis History contest for children in grades 6 to 9. The entries must be about Metis history in general or about your community's history in terms of Aboriginal people's involvement.

The entries must be from between 600 to 1,000 words in length and these will be judged by the SNCC Executive members.

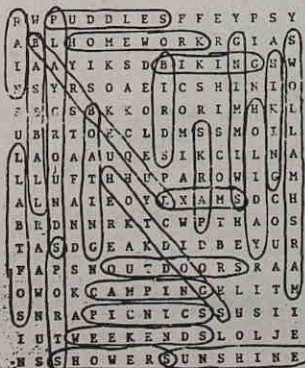
The prizes will be \$50.00 for first prize, \$30.00 for second, and \$20.00 for third.

Please send your entries to New Breed as soon as possible.



ANSWERS TO LAST MONTH'S CHILDREN'S PAGE

1. FINDAWORD

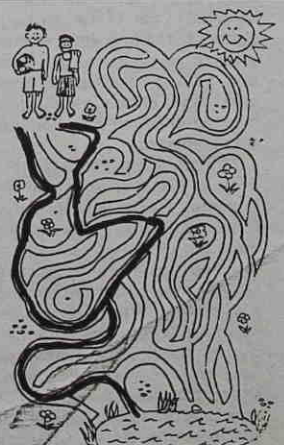


2. SUMMER TIME

- mite
- meet
- sit
- set
- tee
- see
- me
- rim
- rise
- mum
- muse

- sum
- must
- rust
- mist
- rest
- muster
- stem
- simmer
- mister
- site

3. SUMMER MAZE



LETTERS

Dear New Breed:

The library of the Saskatchewan Alcohol and Drug Abuse Commission (SADAC) has moved. Our former address was:
3475 Albert Street
Regina, Sask.
S4S 6X6

Our new address is:

1942 Hamilton Street
Regina, Sask.
S4P 3V7

Our telephone number: 787-4085 remains the same.

Please mail our subscription to **New Breed** to our new address.

Thank-you
Loraine Thompson

Mr. Jim Durocher
President
Metis Society of Saskatchewan

Dear Mr. Durocher:

Thank you and the Metis Society of Saskatchewan's (MSS) Board Members for having the confidence in me to be a part of the management team for reviewing your affiliate Saskatchewan Native Communications. I must say that I have extremely enjoyed working with Mr. Murray Hamilton, Ms Donna Pinay, and Gillis Lavalley. It was very educational indeed. I also want to say that the (MSS) have a resource here that requires extensive support.

You and the Board of (MSS) have to make it mandatory for all affiliates to utilize the publication 'New Breed' to its fullest capacity.

All (MSS) and affiliate advertising must be firstly considered on the 'New Breed'.

In case you are wondering about press and distribution, the SNC Board will be standardizing its deadlines A.S.A.P.

Once again thank you for your continued support on the development of a 'New Breed'.

Yours in Communication,
Robert Merasty
Executive Director
Missinipi Broadcasting Corp.

Dear New Breed:

CKIZ 90.5 FM is a newly licensed community radio station operated by youths from the area of Pincher

Creek, Lundbreck, Cowley and the Peigan nation.

CKIZ is located next to the Peigan Nation and the Blood Reserve. We would like to invite you to send radio programs on your culture to be aired on our station. A goal of the society is to provide diversified programming that reflects the cultural variety of our community and a better understanding of cultures. Please feel free to send as many programs as you wish of varied topics or interests. We would
Please send programs to:

CKIZ 90.5 FM (Teen Radio)
Box 2092
Pincher Creek, AB, Canada
T0K 1W0

Yours truly,
Kathy Dingville
Station Manager

July 7, 1989

The Editor New Breed (SNCC)

The President of the Manitoba Metis Federation, Yvon Dumont, recently talked to the New Executive and Board members of the Metis Society of Saskatchewan, at their very first official board meeting. He convinced the new Board that they should ratify the Meech Lake agreement on the basis of the Prime Minister's statement (Hansard) in the House of Commons.

The question that immediately comes to mind is--what is it for Dumont? Has he taken over the role of selling out the Metis People from the recently vacated position?

Any so called politician that takes another politician at his word has no business representing people. How many campaign promises has Mulroney broken? Isn't he the guy that said Free Trade was settled in 1912 "You'll hear no more of it from me" then ran an election on it four years later.

Sometimes you can't even rely on signed agreements by world powers. Remember Prime Minister Chamberlain of Britain waving a signed agreement with Germany, saying "peace in our time" just prior to a five-year World War that killed over 60 million people.

Dumont was not president of the M.M.F. during the debates and discussions prior to patriation of the Constitution and little if at all, at the First Ministers Conference. He would do well to have some knowledgeable person to inform him about the Manitoba Act and the treatment of Riel's Government.

And what about our new President? As I recall he was never involved in any of the issues, participated in the important discussions prior to patriation of the Constitution. Oh, he was there, having a good time, at one F.M.C. he spent over \$700.00 on PR, but then he was Treasurer.

The Rt. Hon. Pierre Elliot Trudeau in his speech to the Senate regarding Meech Lake said that the federal government irreversibly gives up much of its paramouncy. Any province has a veto; it can prevent an amendment wanted by all other provinces and the federal government or federal institutions, the Senate, the House of Commons, the Supreme Court and the Territories. When you deliberately do not say this in a preamble but put it in an interpretative clause, than can any

mean one thing--you are giving the government of that distinct society powers that it did not have before.

The Meech Lake Agreement is a Constitutional document. What is not written in it may be even more important than what isn't. Quebec insisted on the French Language Rights and a distinct society, Canada can not now claim English as the Official Language for Canada. And what about Cod fish? Could this have something to do with Aboriginal People not being mentioned? They were during patriation, remember there were no Aboriginal people at the closed door Meech Lake Meeting.

The First Ministers Conference did not resolve the Aboriginal question, but left the possibility of further meetings. This is now being lost to issues such as Senate reform. The Meech Lake accord closes the door.

Some people, past and present, were and are concerned and committed to the people they represent. Riel, the past leadership in Alberta and Ominiyak the young Indian Chief from Little Buffalo are two.

Then you have the likes of Ferdinand Marcos, who put personal gain above people. Does this remind you of anyone?

The first order of business for the new board of the Metis Society of Saskatchewan was to ratify the Meech Lake agreement at an in-camera meeting. This is like signing an agreement that says that Aboriginal people have no rights.

In my opinion the first order of business at the next Annual Assembly of the Metis Society of Saskatchewan should be a Non-Confidence vote against the New Board and Executive, and a new board elected. The present board's main concern and issue seems to be how to get a salary, (one even has a petition circulating that he should get paid).

I have said many times before and I will keep saying it--what the government did to the Metis people over a hundred years ago was both morally and legally wrong. What they are doing now is still morally wrong, but they are making it legally right.

And the new Metis board is helping.

Frank Tomkins
General Delivery
Faust, Alberta
TOG 0X0

JUST FOR TODAY...

Just for today I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime.

Just for today I will be happy. This assumes to be true what Abraham Lincoln said, that "Most folks are as happy as they make up their minds to be."

Just for today I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my "luck" as it comes, and fit myself to it.

Just for today I will try to strengthen my mind. I will study. I will learn something useful, I will not be a mental loafer. I will read something that requires effort, thought and concentration.

Just for today I will exercise my soul in three ways; I will do somebody a good turn, and not get found out; If anybody knows of it, it will not count. I will do at least two things I don't want to do -- just for exercise. I will not show anyone that my feelings are hurt; they may be hurt, but today I will not show it.

Just for today I will be agreeable. I will look as well as I can dress becomingly, talk low, act courteously, criticize not one bit, not find fault with anything, and not try to improve or regulate anybody except myself.

Just for today I will have a programme. I may not follow it exactly, but I will have it. I will save myself from two pests; hurry and indecision.

Just for today I will have a quiet half hour all by myself, and relax. During this half hour, some time, I will try to get a better perspective of my life.

Just for today I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give to the world, so the world will give to me.

... AUTHOR UNKNOWN

RECIPES

NUTRITION MATTERS

WILD SASKATOON BERRIES

The following information is prepared by the Public Health Nutritionists of Saskatchewan.

Saskatoons, or service berries, have been eaten on the prairies for hundreds of years. Indians used them dried to make pemmican, or cooked them in soups and stews. They also used the berries as a natural sweetener. Later the early settlers developed a wealth of their own recipes for these juicy berries.

Saskatoons vary in sweetness, size and juiciness depending on the growing conditions of the season. The fruit becomes sweeter as it ripens. Fruit picked just prior to peak ripeness is best for use in jams and jellies.

The natural sweetness of ripened saskatoons needs little or no added sugar. These fresh berries are best when served with milk or eaten "as is". Saskatoon pie brings back fond memories for many people. Variations on the traditional pie recipe can help to decrease the amount of fat eaten. A single crust pie could be topped with an oatmeal crumble or a fluffy meringue. To avoid the pastry altogether, a fruit crisp recipe can be used.

When the saskatoon crop is poor, combine them with other fruits to make them go further. Equal quantities of saskatoons and apples or crab apples will give a tangy fruit filling. Rhubarb mixes well with saskatoons in any recipe. Try a 3-to-1 or 2-to-1 mixture of berries and rhubarb for pies, crisps or jams.

Saskatoons freeze well and partially thawed fruit can be used as fresh in most recipes. To freeze, berries should be sorted, washed and dried thoroughly. (There is a quick way to remove the leaves and some stems. Put an old blanket over a board that's several feet long. Lift one end of the board. Slowly drop the berries at the top of the board and let them run down the slope. The leaves and twigs will stick to the blanket). They can then be packed dry into freezer bags or containers.

Most saskatoon recipes have been handed down through generations. To try new tastes, saskatoons can be used in place of blueberries in any recipe. These berries are much the same except for the saskatoon's darker purple colour and slight currant flavour.

REFERENCES:

Agri-Food Development Branch. "Alberta Saskatoons". Alberta Agriculture, 1984. (Homedex 1131-24-2)

College of Home Economics. "Using Saskatchewan's Cultivated and Native Fruits". Extension Division, University of Saskatchewan, 1975.

This muffin recipe, adapted from "The Light-hearted Cookbook" by the Canadian Heart Foundation, is ideal for lunch boxes or brunch.

Buttermilk, Bran and Saskatoon Muffins

750 ml (3 c) natural bran
500 mL (2 c) whole wheat flour
125 mL (½ c) sugar
15 mL (1 Tbsp) baking powder
5 mL (1 tsp) baking soda
2 eggs, beaten
75 mL (1/3 c) vegetable oil
125 mL (½c) molasses
250 mL (1 c) saskatoons

In a bowl, mix bran, flour, sugar, baking powder and baking soda. Stir in berries. In a separate bowl combine eggs, buttermilk, oil and molasses. Add to dry ingredients and stir only until well moistened. Fill paper-lined muffin tins. Bake at 190°C (375°F) for 25 minutes.

Yield: 20 muffins

Collette, Elaine. "Provincial Pies". Chatelaine. July, 1977.

Medical Service Branch. Native Foods & Nutrition: An Illustrated Reference Resource. National Health and Welfare, 1985. (Cat. No. H34-21/1985E).

FOOD PRESERVATION

Food spoilage is a natural process. To preserve foods, the substances that can cause spoilage can be destroyed or controlled. The culprits that cause spoilage are present in water, air and soil. They are enzymes, molds, yeasts and bacteria.

One spoiling agent is enzymes. Enzymes cause fruits and vegetables to ripen. If they're not destroyed by heat, they can cause the fruits and vegetables to ripen too much. They can change the flavor, color, and texture of a food. When you blanch vegetables before you freeze them, this controls the enzymes.

Molds and yeasts both thrive on acid foods such as fruit and tomatoes. Yeasts cause food to ferment. Molds cause a fuzzy patch to form on foods. High acid foods such as fruit, tomatoes, and rhubarb should be processed in a water bath canner. The boiling water generates enough heat to stop the action of the enzymes and destroys any molds and yeasts which may be present.

Bacteria thrive on foods with a low acid content such as vegetables and meats. When food is contaminated with bacteria, it may become soft and slimy. But, be careful, a food may be contaminated and not show signs of spoilage. You shouldn't taste a food that might be spoiled to see if it's "alright".

Botulism is one of the most deadly types of bacteria. Clostridium botulinum is one particular type of bacteria which cannot grow where there is air, so it thrives in tightly-sealed jars of low acid foods. For this reason, it is important to follow recommended methods of selecting, preparing, packing and processing your food. For low acid foods, it is essential to process in a pressure canner. It is only the high temperatures of a pressure canner that will destroy the hardy and potentially dangerous botulism spores. This is the only safe method for processing foods low in acid such as beans, beets, corn, meats, poultry and seafood.

Be aware of signs of spoilage. Before opening a jar of canned food, examine it carefully. Check for bulging jar lids or rings or a jar that leaks. This means that a seal has been broken and the food has spoiled. Spurring liquid, an off odor or mold also are signs of spoilage. Spoiled food should be disposed of where no animal or human will eat it.

Putting Food By, by Ruth Hertzberg is an excellent reference book. It's available in many libraries and bookstores.

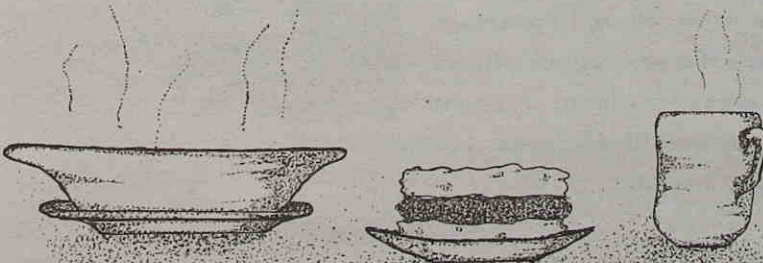
For expert advice on food preservation, call Food Pro Hotline in Saskatoon at 664-8758.

REFERENCES:

Bernardine Home Canning Guide



WANTED: YOUR FAVOURITE ABORIGINAL RECIPES



Do you have a favourite traditional recipe you would like to share with New Breed? If so, please forward these and we will select from these to appear in future issues.

Lady & Son

UPCOMING EVENTS

The **1989 Northern Summer Games and Cultural Festival** will be in **Beauval** on **July 27 to 30, 1989**. Events includes canoeing, ruing, mixed slowpitch, craft event, story telling and King and Queen Trapper. For more information on this event, please contact 425-4206 in La Ronge or 288-2110 in Beauval.

Sipishik Jamboree in **Beauval**, Saskatchewan will be held on **August 4, 5 and 6, 1989**. Scheduled events include a slow pitch tournament, music festival, Aboriginal foods and dances. For further information contact 288-2222.

The **Lebret Metis Farm Days** will be held on **August 5 and 6, 1989** at the **Lebret Metis Farm**. The Lebret Metis Farm Days Committee is searching for donations, trophies and displays. The display rate will be \$100. per day. Anyone interested in making a donation or setting up a display is asked to contact Pat Currie or Laura Ross at:

Fort.Qu'Appelle, Saskatchewan
S0G 1S0

The **Prince Albert and Indian Metis Friendship Centre 1989 Pow-wow** will be held on **August 15, 16 and 17, 1989** at the **Exhibition Grounds in Prince Albert**. Registration and camping day is August 14th. No drugs or alcohol allowed. For further information, contact Brenda Sayese at (306) 764-3431.

The **Indian Summer World Festival of Aboriginal Motion Pictures** is scheduled for **September 20 to 24, 1989** in **Pincher Creek, Alberta**. This year's festival will again include entries from aboriginal Motion Pictures Producers and Indigenous cultures worldwide including at least two world Premiere films. The theme of this year's festival is **SHARING** and will be incorporated on the Festival, contact Roberta Yellow Horn or Robin Lawless at (403) 627-4813.

National Symposium on Aboriginal Women of Canada: Past, Present and Future, October 19 - 21, 1989 -- This symposium is being organized by a working committee which envisions the conference to be a place of sharing and of sharing information about Aboriginal women in many communities in Canada and about their accomplishments and innovate work. They also envision the symposium to be a place of learning, gathering and growing.

This gathering, sharing and learning will take place in the form of groups, workshops, panels, cultural and social activities ranging from craft shows and art displays to Indigenous drama and fashion presentations.

The planning committee is inviting Aboriginal women to join in this event. They hope to have subsidized day care and billeting available.

For further information about the National Symposium on Aboriginal Women of Canada: Past, Present and Future, contact Pat Chuchryk

at (403) 329-2346 or Chris Miller at (403) 329-2636.

**Planning Committee
Symposium on Aboriginal Women
University of Lethbridge
Native American Studies
4401 University Drive
Lethbridge, Alberta
T1K 3M4
Telephone: (403) 329-2635**

Does your group or organization have an event you wish to publicize? NEW BREED will include this event in the 'Upcoming Events' if you are a non-profit corporation or Native group. Please send in all pertinent information before the 15th of each month. We will include your event in this column at no charge as a public service announcement.

METIS NATIONAL COUNCIL

ANNUAL ASSEMBLY

July 26 and 27, 1989
Batoche, Saskatchewan

For further information, contact:

Ron Rivard, Executive Director
Metis National Council
558 Whitewood Crescent
Saskatoon, Saskatchewan
S7L 4L1
Telephone: (306) 373-8855



NORTHERN TRAPPERS ASSOCIATION SUMMER GATHERING — ECONOMIC DEVELOPMENT ISSUES

South Bay Park, Ile-a-la-Crosse, Sask.
August 31 to September 2, 1989

All Aboriginal trappers, fishermen, wild rice growers, elected leadership, and Aboriginal organizations with an interest and concern about economic development in Northern Saskatchewan are invited to attend.

For further information call: 244-4950.



SOUTH WEST AREA HOLDS WORKSHOP AND MEETING

The South West Area of the MSS held a two-day economic development workshop and area meeting on July 15 and 16, 1989 in Regina Beach. Local presidents from the area and various guests were in attendance as well as MSS Secretary Gerald Morin and Housing Co-ordinator, Murray Hamilton.

Economic development initiatives were discussed with Lorrie Lavalley, Executive Director of MEDFO and with Duane Christie of SEDCO. They discussed the corporate structure of MEDFO and how it assists Metis people establish businesses.

ECONOMIC INITIATIVES

The services MEDFO can provide to the area for developing an economic development corporation were reviewed. MEDFO will provide assistance in terms of completing feasibility studies and business plans.

Jacob Moyini of Goldtec Consulting assisted the participants in reviewing an economic development strategy for the South West Area. This would involve setting up a corporation with the full participation of the locals within the area.

Some alternatives presented included establishing a completely new corporation or restructuring PRAMEDCO to better meet the needs of all people in the area.

Duane Christie highlighted the development of PRAMEDCO. At least six projects were discussed but did not progress beyond the discussion stages. Some feasibility studies were completed but again, did not go beyond the planning stages. In addition, participation was limited and did not involve the complete South West Area.

PAGE REALTY

Bob Cantin of Page Realty Regina Ltd. was in attendance and he outlined the development of the real estate company. It has been successful and of 64 Regina companies, it placed 17 last year in overall sales and listings. Bob will soon receive his broker's license and he talked about how he would like to see the area become more involved in business and economic initiatives.

Bob also discussed the need for more open communication among Metis people through the Metis Society of Saskatchewan, its' locals and the affiliates. People need to be informed and involved.

METIS RIGHTS

Gerald Morin, M.S.S. Secretary, spoke briefly on provincial initiatives in the area of Metis rights. He explained the mandate of the Metis Constitutional Committee which has the task of defining Metis rights. He also noted the upcoming Metis National Council annual meeting on July 26 and 27, 1989 in Batoche.

Gerald expressed his support to the South West Area in their development and offered his assistance to the area.

HOUSING

Murray Hamilton of the Provincial Metis Housing Corporation provided an overview of the Corporation and the programs it hopes to have in place shortly. He feels there is potential for the locals and areas to develop housing initiatives to meet membership's needs. A question and answer period followed and Murray's expertise in the housing area was of benefit to participants.

AREA DIRECTOR'S POSITION

Due to the resignation of Ed Nofield who was elected in February, 1989 and resigned in June, 1989, the South West area discussed the appointment of an Interim Area Director. A byelection would take place and this would have to be approved by the Metis Electoral Commission.

Dave McKay, Regina Beach local president, was appointed as Interim Area Director until such time as a byelection can be held. Dave brings extensive experience in working with Metis people at the local and provincial level. As a former area director, he has been involved in many different community and provincial initiatives.

Dave's immediate plans for the area include development and follow-up to the economic development initiatives as outlined by the participants. He sees ensuring the complete in-

volvement and participation of the locals within the area as important and essential. Previously, Dave has taken the initiative to find resources for the area and he has been one of the driving forces behind the area's regularly held area meetings. Since the February elections, the South West area have met three times and Dave plans to keep this up.

FUTURE PLANS

Dave and some of the local presidents have great hope for the future of the area. In the past it appeared some people chose to stand in the way of development instead of supporting it as they should. Dave is determined to see the area develop and will support the local initiatives.

He would like to see the economic development initiatives underway as soon as possible. He feels there is great potential to be developed for the betterment of the Metis people in the area. □



Dave McKay, Interim South West Area Director

NEW BREED

NOTICE TO SUBSCRIBERS

NEW BREED is in the process of revising its' filing and subscription systems. Our apologies to those subscribers who have not been receiving our publication regularly -- with these revisions and improvements, we will avoid these in the future. The following are some changes:

COMPLIMENTARY ISSUES

Some people have been receiving complimentary issues for quite some time and this will be the last issue for those who have been on this list. We encourage you to subscribe immediately so you will not miss any issues.

SUBSCRIPTION DRIVE

We are forwarding a certain number of complimentary issues to people on a monthly basis. You will receive one complimentary issue and we encourage you to subscribe.

CURRENT SUBSCRIBERS

There are subscribers with expired subscriptions -- these people have continued to receive New Breed despite the expiry. These subscriptions will receive New Breed this month but unless these are renewed shortly, these names will no longer be included.

CORRECTIONS

Corrections to mailing addresses are being made and we would ask you to check your address label to ensure it is correct. If not, please inform us and the correction will be made.

NEW BREED
Saskatchewan Native Communications Corporation
2526 - 11th Avenue
Regina, Saskatchewan
S4P 0K5
Tel.: (306) 525-9501



SASKATCHEWAN URBAN NATIVE TEACHER EDUCATION PROGRAM (SUNTEP) EDUCATIONAL OPPORTUNITIES

Applications are now being accepted for entrance in September, 1989 to the Saskatchewan Urban Native Teacher Education Program--Regina location only. SUNTEP is a University degree program for Metis and Non-Status Indian students. It is offered by Gabriel Dumont Institute in conjunction with the University of Regina. Tuition free courses for qualified students are available and lead to a Saskatchewan teaching certificate and a Bachelor of Education degree.

Special admission for mature students is possible; a demonstrated desire to become an effective teacher is necessary. Space in the program is limited, so act

immediately.

Contact the Regina SUNTEP Centre to learn more about this exciting educational opportunity:

SUNTEP Regina
Gabriel Dumont Institute
121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6
Telephone: 522-5691
Toll Free Number: 1-800-667-9851

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Program Officer

Native Citizens' Directorate
 (\$39,134 - \$44,101)

Analyse major broadcasting project proposals from native communications societies. Provide guidance for operational radio and television production projects while making recommendations for appropriate funding. Develop effective regional input into federal government policies for support and implementation of broadcasting programs. Ensure coordination between native communications societies, federal government departments and other organizations.

Your
Contribution

Successful completion of an acceptable degree from a recognized university or a combination of education, training and/or experience in the field of communications. Experience in dealing with native people and native communications organizations, as well as in developing, administering and assessing communication projects and the technological requirements for effective broadcasting systems.

Knowledge of English is essential.

Send your application by July 31, 1989, quoting reference number: S-89-31-5661-55JF(D44) to: J. Farley, Public Service Commission of Canada, 171 Slater Street, Ottawa, Ontario K1A 0M7, (613) 996-8107.

Personal information
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 the Privacy Act.
 It will be held in
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 Bank PSC/P-PU-040.

Vous pouvez obtenir
 ces renseignements
 en français.



Public Service Commission
 of Canada

Commission de la fonction
 publique du Canada

Canada



BATOCHÉ '89



Back To Batoche Days

July 28, 29, 30, 1989

jigging, fiddling, square dancing, bannock baking, tug-o-war, co-ed slowpitch, rodeo, horseshoe competition, buckskin parade, talent show, children's events, displays,

Mr. & Mrs. Batoche of the Year –

PASSES: \$10.00 includes admission to dance Entries for Ball Tournament must be in early – for information on all events contact:

Claude Petit – 244-6100 (Saskatoon)

Ron Rivard – 373-8855 (Saskatoon)

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Regina, Saskatchewan
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