

September 1984

Vol. 15 No. 9

NEW BREED

EDUCATION AND EMPLOYMENT



Batoche 1985

by Mary Morin

BCC Survives Despite Internal Politics

Batoche Centenary Committee

Since our last column article, by John Cuthand, no special events have taken place other than Metis Heritage Days. The Batoche Centenary Corporation (BCC) was on the agenda of the Association of Metis and Non-Status Indians (AMNSIS) Annual Assembly, to report on the activities since the inception of the organization. Mr. Clem Chartier, the Chairman of the Corporation, gave that report.

Prior to this, much internal politics involving the BCC, AMNSIS and the Metis National Council (MNC), had occurred. At an AMNSIS board meeting in June, it was decided to have the BCC under the auspices of the MNC. This set off a chain of events wherein the MNC hired a consultant firm to review the submission that had been presented to government. A national fundraising campaign was to be set up, once the "Back To Batoche" Group was incorporated as a charitable organization. A representative of the consultant firm talked to the Batoche Commission which is the Board of the Batoche Centenary Corporation on July 3rd. The BCC was told it did not have management skills which was why a national committee was set up. Many people were insulted by the accusations. BCC was then advised to hold off on its operations for three weeks until the consultant firm could finish its report.

In the meantime, the original submission had been rewritten with more realistic goals, taking into consideration the critical time factor and lack of funding from the federal government. This was completed by June 15th and strategy was in place to take the revised submission to Ottawa, and to lobby the politicians.

When calling the MNC to assist us in setting up the meetings, I was informed that a directive had been given by Mr. Jim Sinclair, that the BCC staff were not to be talking to staff at MNC in Ottawa. Consequently, we could not get assistance in the set up meetings. We were in fact told to hold off on the meetings to Ottawa until the consultant's

work had been done in revamping the original submission. I informed the MNC this had already been done by the BCC, they did not seem concerned. Their staff were listening to their directors and I was taking direction from the BCC. Needless to say, this created much difficulty. There were too many bosses and not enough workers!

The Consultant's Report arrived in our office, August 10th, and a BCC meeting was called for the following Thursday, to review the recommendations. The report did not tell the BCC anything they didn't already know. It was a complete waste of money (22,000) and did not provide any specific remedies for the problem of operating with one staff member who fulfills the role of fundraiser, office manager, acting director and secretary. There is still no funding at the BCC, although we keep getting verbal promises from Secretary of State for project grants. However, they cannot do anything until their Minister has issued a press release. In short, the operation at the BCC is by crisis management.

One cannot blame the staff, nor the Commission members. They have done their best to operate with very little "political" support from

AMNSIS or the MNC. I stress the "political" support because that is what has been lacking in the submission to government. There has not been enough lobbying on the part of the politicians.

Financially, AMNSIS has provided secretarial skills and committee members while the MNC has provided office space and some travel funds. But, when we should be working together as a cohesive unit, politically we did not. I need not expand on the politics that took place at Metis Heritage Days. Everyone saw the plays for power from various individuals. And, it doesn't stop there. It carries over into the lives of everyone involved with Batoche 85.

Since my letter to the locals informing them of the internal politics, and the motion by AMNSIS reaffirming that the BCC is the coordinating body of the events for Batoche in 85, much has been done by our politicians in the lobbying aspect. Party candidates have been confronted on the issue of funding for Batoche 85. Some have been lobbied for commitments on land purchase. As usual, the party candidates are non-committal, especially when it is so close to the election.

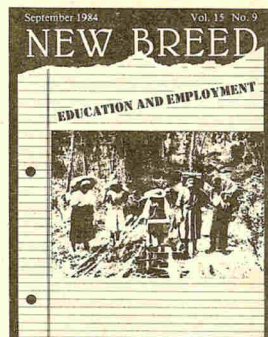
What's important though, is the Land at Batoche. Although it was recommended by the Consultant's Report that the land purchase be scrapped, the Commission decided not to accept that recommendation. The Metis are tired of returning to borrowed land for their yearly celebration. This is the only chance the Metis Nation will have to get land through charitable contributions. That opportunity will not come again. Land is a motherhood issue because she is our mother. She is something worth fighting for. She is the economic base for the Metis Nation and she holds the blood of our fore-fathers, who fought for a nation. Let's not forget the "meaning" of Batoche, and the struggle of 1885 to build a Metis Nation. Let's work together and move ahead for a better life for our children. □

NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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

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Freelance Articles and Photos:

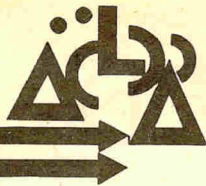
Articles submitted to New Breed and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. Views expressed are not necessarily those of Wehtamatowin Corporation and free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

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

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Communicating With Each Other

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Letters

INFORMATION ON URANIUM MINING REQUESTED

Dear *New Breed*:

I am concerned with gathering information on uranium mining — its effects on Indigenous peoples and ecosystems.

I read in *Akwesasne Notes* that your February 1984 issue (vol. 15/2) contained information on a radioactive water spill at Key Lake.

Could you please send me this issue of your journal, as well as any other back issues which deal with the uranium mining situation in Canada?

The addresses of any further contact people and sources of information would also be greatly appreciated.

Keep up the good work!

Robert Brothers
14894 Galice Road
Merlin, Oregon 97532

Enclosed is a few dollars to help things along.

Editor's Note: Back issues forwarded.

SCANDINAVIAN INTEREST IN NATIVE PRODUCTION

Dear *New Breed*:

Davvi Media is a Sami (Lapp) film production company located in the very north of Scandinavia.

We are trying to make contact with other indigenous people's media groups, so that we can in one way or another help each other out.

We understand that you people have produced a 13-part TV series called *Tales of Wesakechak*. Sounds interesting.

Can you please write back to us and tell us a little bit about your organization, and let us know your ideas on how we can help each other.

Can you also tell us of any other groups/people we should get in contact with, if we were trying to organize an indigenous people's media meeting, perhaps through the auspices of WCIP?

Yours truly,
Karen Sorensen
Fanasgieddi
9845 Tana, Norway

Editor's Note: Information forwarded as requested.

OLD WAYS ARE SOMETIMES BETTER

Dear *New Breed*:

I will write about things that happened in the old day. Like when four of our family fought beside Louis Riel at Batoche in 1885. My father, Jean Bapitist Roy, fought and so did three generations of my wife's family. First was her great grandfather, her grandfather and also one of her uncles. They were all Ouellettes and her uncle killed three men in that battle. Back then the Metis cleared land for farmers for five or six dollars for a ten to twelve hours a day. That was in the North. In the South natives would pick stones for farmers for five or six dollars a cord. Today though, things have changed.

Today, the Metis don't want to help. Our house was in bad shape and we asked Rod Bishop to help us repair it. We asked him a few times but our house is still not repaired.

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Instead they moved our house to our son's place where there is no foundation. It is still not repaired. There is no water and the power cost us \$900.00. We sold the lot for \$4,000.00. I still wonder if the Metis will help us who fought for them. We are old people and we still have one son living at home.

I think it would be better to give all Metis scrip land. That's what they did a long time ago and we learned to work hard then. If all Metis got scrip land the young people would learn how to farm and they would be better off. Nowadays the young don't look for jobs. They just look for welfare, get drunk and then ask the old people for their money. They don't look for jobs like we did a long time ago.

I will close my letter with love.

Albert Roy

LITTLE SISTERS AND BROTHERS NEED YOU NOW

Dear *New Breed*:

I am a community interaction officer representing Big Sisters of Regina. My office is located at the Regina Indian and Metis Friendship Centre. This position is now funded through the National Association of Friendship Centres. Previously this position had been funded through a Canada Works Grant and Big Sisters of Regina consecutively. The main role of the interaction officer is to be a support and liaison to the Native children and their families enrolled in our program. This position was created so that we might extend ourselves toward the community, inviting Native women to participate in this unique and rewarding volunteer work. **Native Big Sisters are urgently needed.** Approximately 100 children are enrolled as Little Sisters or Brothers. 82 children are matched to Big Sisters (25 children are on the waiting list). Thirty-five percent of all children enrolled are of Native or Metis ancestry. To meet that challenge we have only 2 Native Big Sisters. There are days when I cannot believe how difficult this seemingly straight forward task of recruitment is. Because of the

high ratio of Non-native women, it is essential to further educate present volunteers about Native family life through cross-cultural workshops and closer interaction with Native people in the community. Through this support we endeavour to improve matches that now exist between Native Little Sisters and non-Native Big Sisters. However adequate our training program, we still need Native women as Big Sister volunteers. Yet what I see around me makes it clear that Native women give one hundred percent of themselves diligently working in Native organizations, committed to as much volunteer overtime as hours worked in a week. There are a myriad programs to run, many of them involving children. This concentrated effort by Native women is the driving force that is making life for Native people better and better. Efforts are being made to reach as many needy children as possible.

The plea for volunteers has been elevated in these past ten years due to the masses of women who have gone into the work force. Years ago the bulk of the volunteer armies were recruited from stay at home mothers. Women are now stretching themselves twice as far in order to get the job done.

Times have changed; but the basic needs of children to be accepted for who they are, to be someone special in our eyes, to be loved and needed; these remain the same. We at Big Sisters of Regina are in the business of fulfilling these hopes for each child that comes to us through one-to-one relationships with caring, responsible women who are interested in spending three to five hours a week with a child for the minimum period of one year. Please help us build a child's dream. **Volunteer today.**

If you are interested in becoming a big Sister or would like to know more information about the Big Sister Association, please call me or drop by today.

Sincerely

Sally Sebastian

Regina Friendship Centre
Phone: 525-5459 ext. 13

INTERESTED IN NORTH AMERICAN NATIVES

Dear *New Breed*:

My name is Ari Nevalains and I'm from Suomi, Finland. Since I was born, I have been interested in North American Indians, their culture, history and situations of today.

Is it possible to order *New Breed* here in to Finland?

I would be very happy.

Sincerely,
Ari Nevalainen
Finland

Editor's Note: Current issue sent as requested.

LOOKING AHEAD TO '85

Dear *New Breed*:

I am enclosing two poems written while in solitary confinement. (but only for awhile).

Could you please send me those back issues I requested via telephone?

See you at Batoche '85! Up with the people - Power to the people!

In spiritual Unity
Billy Brass - Artist

Editor's Note: Back issues forwarded; also see Poetry Section.



**Batoche 1985
100 Years**

Achimowins

by Joan Beatty



Well, alot has happened in the past month, not only are we getting a new prime minister but we're also being visited by the Pope. I guess that means things are going to change, for the better I hope. We'll have coverage of the Pope's visit in the next issue of New Breed.

Jean-Paul Claude has taken over as acting Editor as you have probably noticed although I will still keep my foot in the door way as to the overall planning and content area. But keep on sending your articles to us and we will be glad to print them.

In this issue of New Breed, we hear from **Chris Lafontaine** who is the new Assistant Director of the Dumont Institute to some of their future plans in Native education. We feel with the major staff changes at the top level, things will be really moving. You will recall we also did a profile of **Keith Goulet** who is the new Director. I also recently attended a meeting of the Dumont staff in Waskesiu and it was very enlightening to hear about the spirit of cooperation being emphasized and the importance of local involvement in the development of educational programming for Native people.

I have also just come back from an AMNSIS Board meeting where the discussions centered around the inevitable split of the organization. AMNSIS President **Jim Sinclair** said that although it would be nice if the organization could stay together, it's too late because of the structure of the Constitutional negotiations and because of the strong feeling of Metis nationalism developing. A provincial meeting is in the planning stages for November where this will be discussed more extensively amongst the membership.

The Batoche Centenary Corporation also had a meeting in Duck Lake which was attended by Commission members and committee re-

presentatives. Much work remains to be done and with limited funding and shortage of staff and volunteers, your help is badly needed. See more on the Centenary in the column by hard working **Mary Morin**. For more information, volunteer work, or donations, contact **Mary** at Saskatoon, 933-1800.

Last week, I dropped in on a meeting of the northern local governments in Prince Albert. They had their elections and **George Smith** of Pine House is the Chairman. Many of you know **George** and his heavy involvement of key northern issues and his commitment to helping northern people get a fair deal. **Vye Bouvier** will have more on this in the next issue of New Breed.

Well, what did everyone think of the election results? Please write to us and let us know. Do you think there'll be a provincial election soon? How do you think Native issues will be dealt with by the new **Mulroney** government? Do you think the Constitutional conferences will be on going and do you think there is a commitment from this new government to address these matters? We would like to know what your thoughts are on these and other matters. We will also keep on top of these questions as the new government establishes its new cabinet and outlines its area of responsibilities.

That's about it for this month. Remember your opinions are always welcome. Also, we need a copy of your favourite recipes so we can share them with our readers.

Congratulations to **John Cuthand**! he finally beat me to the punch and got married. Also Happy Birthday to all those celebrating their birthdays including **Elton Preston, Sheila Preston, Paul Beatty, Peter Beatty**, and mom who had hers in August. □

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Editorial

In the last few years Education has been a major focus on energy within the Native Community, which has resulted in an increased number of formally and academically educated Native people. This has occurred because people have been involved, dedicated and committed to change.

Many of you are already aware of the Indian and Native Education Council (INEC). INEC is more commonly known for their annually sponsored AWASIS conference and newsletter. Recently the executive made the decision that the Council would be known and referred to as the AWASIS Council. AWASIS, a Cree word that means child, is a Special Subject Council of Saskatchewan Teachers' Federation. You may ask "What does that mean?"

First, the Saskatchewan Teacher's Federation (STF) is the official organization representing the concerns of all teachers in Saskatchewan, with the exception of federal schools. The STF is actively involved in promoting the cause of education. Among other objectives, this organization wishes to "influence public opinion regarding educational problems and to secure for teachers a greater influence in educational affairs." STF has established Special Subject Councils in many other areas, for example, Drama, Science, Guidance and Counselling. The general purpose of Councils are to "improve instruction, curriculum and teacher competence."

The AWASIS Council (INEC) was formed at the first AWASIS conference held October 1980 in Saskatoon, Saskatchewan. AWASIS came into being because of the desire among educators of Native students to pursue professional matters of mutual concern. AWASIS is a voluntary organization whose membership is open to anyone with an interest in Indian and Native Education. Saskatchewan teachers must comprise at least

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AWASIS can Change Attitudes of Saskatchewan Educators

fifty percent of the membership. However, any persons who share an interest in the education of Native students are welcome as members. The AWASIS Council came into existence in order to support teachers and other educators in providing quality education for all Native students. AWASIS serves as a vehicle that enables people to share ideas and information by facilitating personal and professional contacts. Sufficient and adequate communication remains a priority and concern for the AWASIS Council.

Like all Special Subject Councils of STF, the AWASIS Council is a non-political group in that they are not aligned with any particular group or organization. The Councils are not a union or a bargaining unit of any kind. The activities have been purely informational and educational, therefore they can potentially benefit all existing groups and organizations.

Participation in the Council includes the rights accorded to all Special Subject Councils. The Councils are entitled to:

- a) make submissions by arrangements either orally or in writing to the STF Executive or to any advisory committee of the STF.
- b) submit resolutions to the Annual Conference according to the procedures outlined in Subsection 3.25 and 3.26 of the Statement of Policy and By-laws.

This is one avenue that can be explored and possibly utilized in the process of Change. The affiliation

of the AWASIS Council with STF also includes other benefits such as:

- a) some financial assistance,
- b) printing and publishing services and,
- c) general co-ordination of activities.

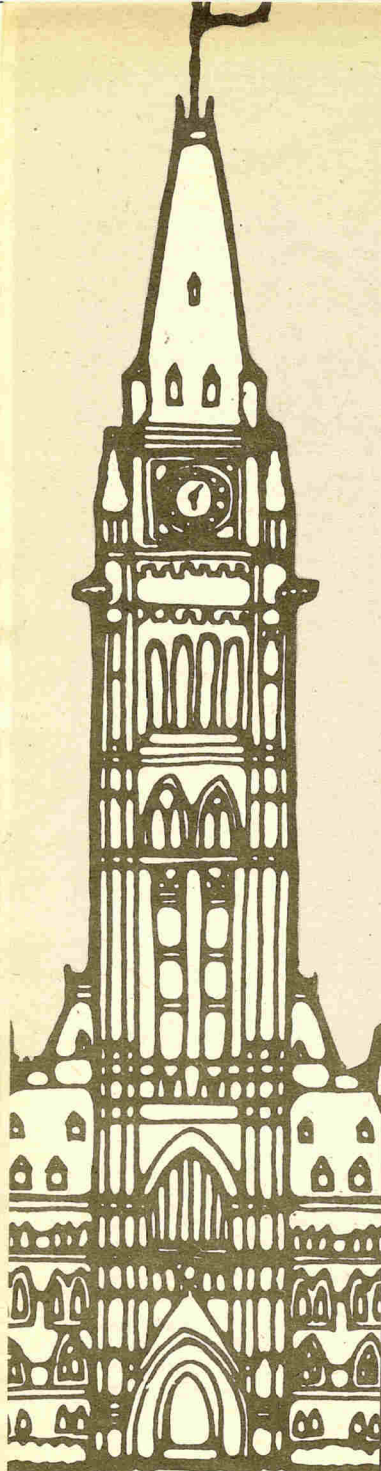
A major activity that AWASIS is presently organizing is the AWASIS Annual Conference. The theme of the Conference is "Innovations for Cross-Cultural Curriculum." The keynote speaker for the conference is Dr. Cecil King, who is a member of the Native Curriculum Review Committee. A panel of educators who are Native will be organized to offer an overview of some recent developments in the education for Native students.

The conference will take place in Regina, Saskatchewan at the Landmark Inn on November 1, 2 and 3, 1984. The business meeting is scheduled for Saturday morning. The meeting involves elections for the new Executive of the Council. Key questions in the education of Native students and the role of AWASIS can also be addressed.

1983-84 has proven to be a very challenging and demanding year for the Executive of AWASIS. Rick Kotowich the President of the Council found that becoming involved, he became more aware of the necessity to pursue change. He realized how hard it is, once a commitment has been made, to carry out the enormous responsibilities. In Rick's words he has developed a "free and clearer mind about what is needed?"

In conclusion, I would like to encourage and challenge the Native Community and all teachers to become involved in an organization that has the potential for Changing Attitudes and developing sensitivity and understanding among people. □

Verna St. Denis
SUNTEP Regina Faculty
Gabriel Dumont Institute
September 11, 1984



Constitutional update

The Constitution And You

by Bonita Beatty

During the month of August, I spent about two weeks contacting and visiting the communities on the North East Side. But, there are still some communities left that I have to go and meet. A person never realizes how far northern communities are spaced apart until they have actually driven throughout the area.

In my travels, I learned some basic lessons. Firstly, it is impossible to try to get the AMNSIS Executive to attend all of the 128 Local meetings in 8 months. Secondly, the old door-knocking method of getting people to Local meetings is a must in many of these small villages. Thirdly, local people do not know much about the Constitution but they get really concerned when they realize that it will affect them directly and how important it is for them to get involved.

Since there is only eight months left to organize local meetings throughout the Province (128 Locals), they could be spread out in this way:

- (1) The Executive could be invited to the larger Locals and Area Meetings so that I, and whoever can come, could hold meetings at the smaller Locals.
- (2) Naturally, the Area Directors will be contacted to help organize the constitutional meetings in their area.

(3) There will be a Provincial Constitutional Workshop, perhaps in February, to gather everyone's ideas on entrenching a land base and self-government in the Constitution.

Well, enough of that, now I would like to tell you about some of the basic *questions* that people have asked me.

(1) LAND

Q. Is the land base going to be owned by everybody or by individuals?

A. AMNSIS is talking about a land base owned collectively by everyone. The reason is that it would be a sign of Metis Nationhood, a place where all Metis can identify because any Nation needs a land base to prove that they are a Nation. Also, the land base has to be large enough so that the people living on it can develop its resources.

(2) SELF-GOVERNMENT

Q. What about those people who do not want to live on a land base?

A. The option open for these people is political autonomy or having the right or power to govern themselves.

This form of self-government would give the right for the Metis to form local and regional Councils

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that could administer and control institutions or services by themselves or with land-based governments.

These Councils would not have legislative rights and they would be managing Federal and Provincial funding with school boards, hospital boards, etc.

The jurisdictions these self-governing institutions would request would be in economic development, communications, courts, housing groups, alcoholism programs, education and the like.

To make this system work, Political Autonomy has to be entrenched in the Constitution so that legislation can create mechanisms on how to carry out this idea, negotiate taxing and financial agreements, a way of monitoring agreements and how to ensure that the Constitutional provisions and legislative Agreements are carried out.

(3) NON-STATUS

Q. What is going to happen to the Non-Status people who cannot fit into the Metis criteria?

Basically, Non-Status Indians are those who are not Metis and are not covered under the definition of "Indians" in the Indian Act.

When the Federal government negotiated to define Indian Rights, the word "Indian" also included Non-Status Indians. However, the Prime Minister invited national organizations which represented three groups of people to the Constitu-

tional table. These included the Inuit, Indian, and the Metis.

When the Canadian Charter of Rights and Freedoms comes through in April, 1985, it will destroy all Federal legislation which discriminates on the basis of sex. This means those who lost their status because they were forced to by the Indian Act will have a chance to regain their Treaty status again.

The women who lost their status through marriage to a non-Treaty will be allowed to reapply for band membership. Her immediate children will also have this option.

However, the problem is there is no method of dealing with those people who do not want to join an existing band, those who are not allowed to enter an Indian Band, those who voluntarily gave up their status because of pressures like a job, army, alcohol or those who were adopted out. This left over group does not have constitutional representation.

The people under this **General list** have:

- (1) No band affiliation,
- (2) No treaty money or benefits,
- (3) No shares or band revenues or capital funds,
- (4) No band housing,
- (5) Cannot live on, use, occupy or inherit real property on a reserve.

They will be Indians for Indian Programs only and their livelihood will depend upon the goodwill of the Department of Indian and Northern

Affairs.

In Saskatchewan, these "General List" Indians will have hunting and fishing rights under the *Saskatchewan National Resource Transfer Agreements Act* (1930) as well as tax exemptions.

Since AMNSIS represents both Metis and Non-Status Indians, they feel it's important to examine issues relating to the "General List" Indians. They want to find out how they can possibly be addressed in the Constitutional negotiations and whether they can be represented by existing organizations or whether a new organization needs to be created by the Non-Status.

AMNSIS has begun to talk about a forum which must be created to represent those Non-Status Indians who will be left out of the constitutional talks. Some communities have begun discussing possibilities of establishing new Bands and requesting provisions to be made to allow such bands to get land if they wish.

For those Indians under the General list who do not want land, they should be allowed to form bands and to create self-governing institutions so that they could have a chance for self-determination.

Well, I think that is all the room I have in this issue, but I will be giving you my reports on what information I gather as I continue to travel throughout the province. □

Louis Riel Metis Association of B.C. - 2nd Annual Assembly

by Bonita Beatty

The Louis Riel Metis Association (LRMA) of British Columbia had their 2nd Annual Assembly in Price George on September 2, 1984. The Assembly was well attended by the Provincial Metis people in spite of the problems that this new Metis organization has been having in trying to get Core Funding to operate their administration.

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LRMA became a member of the Metis National Council (MNC) at a meeting in Duck Lake on July 21, 1983. Fred House, the Provincial President of LRMA, has since been actively involved in the constitutional negotiations at the national level.

Jim Sinclair from Saskatchewan and Sam Sinclair from Alberta, both members of the MNC, were

also at the meeting. They talked about the importance of ballot box elections in communities and the need to get the local people informed about the importance of entrenching a land base and self-government in the Constitution.

Jim Sinclair explained that the Metis did not get the right to sit at the Constitutional table through token recognition but through pressuring the Federal Government and taking the Prime Minister to court. He said they won an out-of-court settlement which gave the Metis a right to negotiate their own Aboriginal rights.

He said that local people have to understand the difference between



Fred House, President, Louis Riel Metis Association, British Columbia

rights and programs. They must demand to get their rights entrenched in the Constitution because all legislation would flow out of these rights and would benefit rather than oppress the people. Programs never worked because they were already designed by the government and Metis people were forced to play along with rules which did not meet their needs.

He stressed the fact that local people have to get organized because there are only two conferences left to discuss aboriginal rights; one in 1985, and the other in 1987. He said "when we sign the Constitutional Package, we will know full well that we sign because we will sign with the knowledge of the English language and we will have lawyers designing position papers. So, we can't afford to make a mistake. If we blow it in 1985, the future is going nowhere."

Sam Sinclair spoke about the existing Metis settlements in Alberta and their fight to get these lands entrenched in the Constitution. He said the governments were trying to force the Alberta Metis to choose whether they wanted to fall under the Provincial or Federal jurisdiction. He pointed out that the Federal and Provincial governments have to settle their own differences and then negotiate with the Metis Association of Alberta.

Fred House of British Columbia re-emphasized the push to get the local people involved in the organization. He said the ballot box system could be in place next year. The people could then vote for the leadership of LRMA in a democratic way. He also introduced a resolution to make Jim Sinclair honorary President of LRMA. This

was passed unanimously by the delegates.

Bill Lightbaum, the President of the United Native Nations (non-status group), summed up the feeling of the Assembly by saying, "It is time to strengthen ourselves and our people. The LRMA and the UNN are unified. We are dedicated to ensure that this unity exists. We need the strength of all Aboriginal groups working together because

there is a great force out there not wanting us to accomplish what we set out to do. The membership must direct the leadership to work together at the National level fairly quickly."

The meeting was concluded with a home-cooked meal of meat, salmon and bannock. The songs of Saskatchewan's Winston Wuttunee entertained the people for the remainder of the evening. □

REGINA v. MELLON.

Criminal law—Indian Act—Intoxicant—Sale—Indian—Halfbreed—Mens rea—Construction of Statutes.

Section 94 of the Indian Act (R.S.C. 1886 c.43) provides that,

Every person who sells, exchanges with, barter, supplies or gives to any Indian or non-treaty Indian, any intoxicant . . . shall on summary conviction . . . be liable to imprisonment for a term not exceeding six months . . .

Held, following *Regina v. Howson*,¹ that a half-breed who has "taken treaty" is an Indian within the meaning of the Indian Act. A conviction of a person, licensed to sell liquor, for the sale of an intoxicant to such a half-breed was however quashed because the licensee did not know and had no means of knowing that the half-breed shared in Indian treaty payments.

Mens rea must be shown.

[rouleau, j. June 18th, 1900.

Appeal from conviction made the 20th January, 1900.

The facts sufficiently appear from the judgement.

J.C.F. Bown, for appellant.

C de W. MacDonald, for respondent.

[June 18th, 1900.]

ROULEAU, J — This is an appeal from a conviction made by William S. Edmiston and Stanislas Larue, Esquires, two justices of the peace in and for the North-West Territories, against John Mellon, of the town of Strathcona, in the said Territories, for that he the said John Mellon on the 19th January, 1900, supplied to one Charles Pepin, the said Charles Pepin then being a treaty Indian, an intoxicant.

It is admitted by Mellon that he supplied intoxicating liquor to Charles Pepin, but he says that he never knew, and had no means of knowing, that Pepin was a treaty Indian. Daignault, who was present when Pepin got the liquor, swore that he never knew that Pepin took treaty, although he knew he was a half-breed. Pepin himself was examined before me, and he swore that he never dressed like an Indian, that he had worked for one Donald McLeod freighting between Calgary and Edmonton for two summers, that he never wore moccasins, that he was driving a pair of horses and selling posts the day he got the liquor. As a matter of fact Pepin speaks English fluently, and dresses better than many ordinary white men, and there is no indication whatever in his appearance, in his language or in his general demeanour that he does not belong to the better class of half-breeds. It is a fact, nevertheless, that he took treaty about fifteen years ago, and according to *Regina v. Howson*¹ a half-breed having taken treaty is an Indian within the meaning of the Indian Act.

— Reprinted from the Territories Law Report, pages 201-2.

Aboriginal Identification Priority for Metis

by M. Ironstar

Regina - Sam Sinclair, President of the Metis Association of Alberta, and John Weinstein of the Metis National Council have returned from Geneva, Switzerland where they attended meetings with the United Nations (UN) Working Group on Indigenous Populations. The Working Group deals mainly with concerns facing Indigenous people around the world.

Sinclair made a presentation on behalf of the Metis National Council. The two main items on their agenda concerned Aboriginal identification and lands and resources.

The federal government's statement to the UN Working Group was presented by Pierre Gravelle, Deputy Secretary to the cabinet.

Sinclair was concerned about the issue of Aboriginal identification. In Canada's statement to the Working Group by Gravelle, it was mentioned that no statutory definitions exist in regards to Aboriginal groups in Canada such as the Inuit and the Metis.

In the case of Inuit, self-identification has always been accepted. Defining the Metis people involves more complex problems. By their very nature, as the joint descendants of both the Aboriginal and majority cultures, Metis are difficult to identify. Estimates of Metis populations range from fewer than 100,000 to several times that number.

Sinclair's response to this was emotional. He said, "In its submission, Canada takes credit for efforts to eliminate legal discrimination against Indian women, yet at the same time it illustrates how it discriminates against the entire

Metis population. While highlighting the progress it sees itself making with other Aboriginal peoples on land claims and self-government, it rationalizes its refusal to do anything for Metis on the grounds it doesn't know who we are."

"I would remind the Canadian government that when it sent thousands of troops to western Canada to crush the Metis governments, it knew who the Metis were. When it wanted to seize Metis land through phony land schemes, it knew who the Metis were. Today, when the descendants of the Metis it dispossessed seek rights, the Canadian government doesn't know who we are."

"According to government's submission," Sinclair continued, "the Metis aren't Indigenous people but are generally known as one of Canada's Aboriginal peoples. This is absolute double-speak. The Canadian government is trying to foster confusion over who we are because it doesn't want to recognize our rights. In short, Madame Chairwomen, despite its lip service to the rights of Aboriginal people, Canada practices blatant discrimination against the Metis," accused Sinclair.

"The crux of the problem are two fundamentally different conceptions and usages of the term Metis. Written with a small *m*, Metis is a racial term for anyone of mixed Indian and European ancestry. Written with a capital *M*, Metis is a socio-cultural or political term for those originally of mixed ancestry."

"Government has adhered to the first term to justify its non-recognition of our people on the grounds



Same Sinclair, President
Metis Association of Alberta

we are vaguely defined group that could include millions of Canadians. We, however, adhere to the latter term for we do not see ourselves as mixed-bloods or mestizos; we are Metis, a distinct Indigenous nation with a history, culture and homeland in western Canada," Sinclair added.

"In 1981, we were successful in achieving recognition in the new Canadian Constitution as one of the three Indigenous peoples. Nevertheless we have since been told by government that it will still not recognize our specific rights such as land and resources until it knows who, how many and where we are."

"Through the constitutional process, we are seeking public recognition of our criteria for identifying ourselves and an accord to carry out an enumeration of our population based on these criteria. To date, government has not co-operated. We hope through international forums such as the UN Working Group, to influence Canada to reach an accord with us on Metis identification and emuneration."

"In the constitutional talks we are seeking the right to ownership of land the resources including surface and subsurface rights. In short, we wish to secure a homeland within Canada, a place we can call our own," concluded Sinclair. □

Natives to Participate in Provincial Economy

Regina - "Metis and Non-Status Indians throughout Saskatchewan are excited about the creation of the new Saskatchewan Native Economic Development Corporation (SNEDCO)", said Wayne McKenzie, Executive Director of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), at a news conference recently.

Saskatchewan's first Native-controlled economic development corporation will receive development assistance from the Federal Government's Native Economic Development Program (NEDP). The approval of NEDP funding was announced recently.

"We began developing the concept over four years ago," said Wayne McKenzie. "We investigated economic development programs throughout Canada and the United States. We carried out needs assessment studies, consulted our people repeatedly on the kind of program they wanted, met with economists, legislators, lawyers and any politician who would listen. Now we have reason to hope that our people will have a real basis for full participation in the economy of the province."

The corporation incorporates features which AMNSIS has consistently maintained are essential to successful economic development. These include the creation of a capital base, and the development of an institutional structure responsive to, and accountable to the Metis and Non-Status Indian people of Saskatchewan.

During its first year, the corporation will develop a comprehensive business and investment plan to secure a solid asset base for the Native community. Included in the process will be consultation with both existing financial institutions and involved government agencies.

The planning phase will also include consultation with existing and potential Native business men and women in order that developmental proposals can be finalized.

"The business and investment plan will provide the basis for acquiring the capital the corporation will need to become a successful vehicle for economic development. It is expected that there will be both private and public sector participation in the creation of the capital base of the corporation," said Mr. McKenzie.

"The corporation will be fully in business by the fall of 1985. At that time, we expect it to be providing support and assistance to Metis and non-status Indian clients. At the same time, it will be actively pur-

suing investment opportunities that will meet the profit goals of the corporation," Mr. McKenzie added.

"This new corporation will be an existing addition to the existing financial and investment institutions in Saskatchewan. It ushers in a new era in the province, with aboriginal people beginning to take their rightful place as full and active participants in the Saskatchewan economy."

"Much remains to be done. A great deal of support and assistance is still needed from both governments and the private sector. We are however, well on our way to creating a basis for long-term economic self-sufficiency through the creation of this corporation", concluded Mr. McKenzie. □

Election

'84

Constituencies	Elected
Assiniboia	Len Gustafson - PC
Battlefords-Meadow Lake	John Gormley - PC
Humboldt-Lake Centre	Vic Althouse - NDP
Kindersley-Lloydminster	Bill McKnight - PC
MacKenzie	Jack Scowen - PC
Moose Jaw	Bill Gottselig - PC
Prince Albert	Stan Hovdebo - NDP
Qu'Appelle-Moose Mountain	Alvin Hamilton - PC
Regina East	Simon de Jong - NDP
Regina West	Les Benjamin - NDP
Saskatoon East	Don Ravis - PC
Saskatoon West	Ray Hnatyshyn - PC
Swift Current-Maple Creek	Geoff Wilson - PC
Yorkton-Melville	Lorne Nystrom - NDP

Herbicide Spraying on Northern Saskatchewan Forests?

by Vye Bouvier

Old burn twenty miles southeast of Little Bear Lake in northern Saskatchewan. The spruce and jackpine are about four years old and three feet high. The area was burned over in the 1977 Fishing Lakes fire and subsequently replanted in 1979-80. Other varieties of trees such as willows, alders and poplar are growing between the spruce pine.

The Prince Albert Pulp Company wishes to "farm" the species that the pulp mill can use by destroying the competition. Willows, alders, birch and poplar become weeds in the plan to grow a faster and cheaper source of wood fibre for the pulp mill.

"Round-up", a name similar to other weed-killers like "avenge" and "target", the chemical to be used in the elimination of the problem trees in the harvest of the fast buck. The active ingredient in roundup is glyphosate. Glyphosate is the common name for N-(phosphonomethyl) glycine. All this is meaningless to ordinary folk, but we know it does the job of killing broad leaf plants.

Monsanto Co. manufactures this "herbicide", another name for weed-killing chemicals. In an April 1982 article in the Wall Street Journal it is said of round-up that "analysts have predicted that the product will become the first herbicide to reach \$1 billion in annual sales, sometime in the mid-1980's." Farmers say round-up is expensive and government foresters say it's allowed.

Industrial Bio-test Laboratories of Illinois, a privately owned lab

which conducted thirty-six tests on the safety of round-up, of which 24 were invalid. Some new tests have been done and others are not required to be done again. The results of the tests have not been released. Ecologists in Saskatchewan, find in their research that the Toxicology department at the university and the Department of Environment cannot tell anything about the results of the new tests.

Pulpwood foresters say that yes, this spraying is a test to see if the chemical can truly roundup the "weeds" in the bush. More acres will be sprayed from planes if it works on these two hundred acres.

Some ecologists try to be rational and provide reams of paper argument. Others lobby together with special interest groups like the Saskatchewan Council of Independent Forest Industries who believe in other ways of using the forest. Selective cutting and natural regeneration and not clear-cutting, artificial reforestation, herbicides and fertilizers they say. Trappers and fishermen, who live off the land are concerned. The Saskatchewan Association of Northern Local Governments takes a stand against it.

August 20, the date set by the Prince Albert Pulp Company to spray roundup on this naturally regenerating part of the ecosystem. August 17, two hundred and some people come together on the proposed spray site to camp in protest. After the weekend, about twenty people remain to guard against spraying and to prevent the beginning of what to them would be ecodisaster. The individuals involved belong to diverse interest groups

and others come as concerned ecologists.

The spraying is put on hold on August 29 and it is announced by the Department of Renewable Resources on August 31 that the permission to spray this fall has been withdrawn. The Prince Albert Pulp Co. is sorry. The opposition rejoices.

Spraying of roundup on the forest can only be done in the fall when the trees are fully grown but before the leaves die. The chemical goes in through the leaves to the roots, to kill the plant. A review team is to be put together by the government to study the issue of herbicide spraying in northern Saskatchewan forests. Meanwhile the ecologists band together to do their own study. This continuing drama will reach another climax next fall when it is time to spray again. □



Interview



Christopher LaFontaine - New Breed File Photo

Mr. Christopher LaFontaine Assistant Director Gabriel Dumont Institute of Applied Research and Native Studies

by Jean-Paul Claude

JPC: I'd like to congratulate you on your recent appointment as Assistant Director of the Gabriel Dumont Institute and ask you what your primary responsibilities are within the context of that position.

CL: First of all, I am responsible for the Saskatchewan Training for Employment program (STEP), the field activities of the Institute, the overall day to day administration of the Institute and, of course, any other duties which might be assigned by the Dumont Board.

JPC: What prior experience and/or training have you had which would prepare you for the demands of this position?

CL: My academic background as well as my extensive experience in the fields of administration, education and program facilitation, especially in relation to the Saskatchewan Native community, are a matter of public record. I have twenty years experience in the AMNSIS organization and most of that time has been spent facilitating educational and service programs. I believe my record can stand on its own merit. I feel more than able to meet any challenges that this position can offer. In addition to that I look forward to a mutually positive and rewarding relationship between myself and the Dumont Institute as well as the Native community in general in the months and years ahead.

JPC: In light of the skills which you bring to this position and the Institute, what do you hope to achieve while at Dumont?

CL: To begin with, I do not see my relationship with Dumont as being a short-term commitment. I have been developing a number of innovative programs for some time now and I see the Dumont Institute as a vehicle which I hope to utilize for the delivery of those programs to the Native Community.

I want to see the Native community having the capability to receive skill and academic, quality education without having to leave their home communities and established support systems. I also want to see Dumont lay the groundwork on which the present, inadequate education system can be transformed into one which will represent Native priorities and values. This will be accomplished through the constitutional process once those educational rights are entrenched forever.

One day we will be able to create and maintain our own infrastructures that will serve to provide the type of education that we, as members of this society, are now being denied. While paying taxes we are not allowed the privilege of utilizing the full range of public services which our tax dollars pay to maintain.

These are the two primary goals that I hope to work towards. When you come right down to it, the main objective of our family of people - our communities - are to become independent and self-reliant. As I see it, the only way of realizing those goals is through relevant training and quality education. We will have to convince our own people that the only way we can solve the many problems that are plaguing us today is through good, sound education.

JPC: You indicated that there were problems with the education system as it exists today. Could you elaborate on those problems now?

CL: There are many, but I believe they can be categorized into three areas. The first is in the area of the actual school experience. Things such as the curriculum, with its European biased values and priorities. Educators and teachers not being adequately trained so as to be able to deal effectively or knowledgeably with problems of concern to the Native student.

The second area where problems occur is in the overall administration. The priority of education within government circles and school boards is very low. Of course, they do pay lip service to the problems, but as yet they have done nothing to provide realistic solutions either through adequate funding or programming. I seriously doubt if they ever will. I believe that is an area where we will be forced to seek a solution within our own ranks.

The third area is one which we, as parents, have the sole responsibility. Native parents have yet to understand that education must be our first community priority. We do not deal with education in our families or communities. We have not developed the understanding that education and skills training are the opportunities which will allow us to compete in our own society. We still have not accepted the truth that these things are the golden keys to our brighter future.

Whether we live in communities which are all Native or those that are comprised of citizens of varying cultures, there are certain skills which people must possess or develop in order to achieve the overall goals of independence and self-reliance.

If we can't accept what is happening around us then I believe the best course of action would be one which was suggested to me by a friend some time ago. As he put it, "If you learn new words then you will speak better. And if you speak better, people will learn to listen to your words. Once people begin to listen to your words, then and only then will you begin to see change." So what it all comes down to is an individual responsibility to pursue an education; to learn the words and communicate so we can effect the changes that we want to see in our society.

JPC: What do you see as Dumont Institute's greatest challenge today?

CL: I suppose Dumont's greatest challenge at any time would have to be that of creating a full range of educational opportunities for the Native community of Saskatchewan with the end result being total parity in the workplace for the Native worker. With this in mind, it is vital that we keep an ever watchful eye on the changing trends and needs of the workplace so that we can continue to facilitate new areas of training that are representative of the skill needs of the community.

JPC: You mentioned decentralized education. What do you mean by that term and is it a priority in Dumont's programming?

CL: What I mean by decentralized education is training opportunities which are offered to the individual in his own community rather than having him travel to a centralized location to take advantage of those opportunities. This is, and must always be, a priority issue at Dumont.

We must realize that when we require someone to come to a centralized location to take advantage of our training opportunities we are immediately creating an entire new spectrum of problems for them. Such problems as housing, transportation, child care, as well as the problems of adjusting to a new and strange community and environment, separation from family, friends and other major support groups are only a few of these. This whole spectrum of very real and overwhelming problems are not only alleviated but most often totally avoided when we are able to deliver our training opportunities to students in their own communities.

JPC: Which of Dumont's programs are decentralized at this time?

CL: Virtually all of our programs are decentralized. For example, the SUNTEP program is offered in three different centres: Regina, Saskatoon, and Prince Albert. Others are the HRDP (university entrance) in Lloydminster and Ila-a-la-Crosse and the Recreation Technician Program in Regina. We are in the process of putting four new programs in place at this very moment. These are a child care program at Buffalo Narrows and Saskatoon, a farm machinery program at Melfort, a radio and television program at Esterhazy, and a business administration program at Fort Qu'Appelle.

These are opportunities which are being taken to the student rather than requiring the student to disrupt his life in order to go to the delivery centre. If our plans are successful we will have training opportunities located in every area of the AMNSIS network.

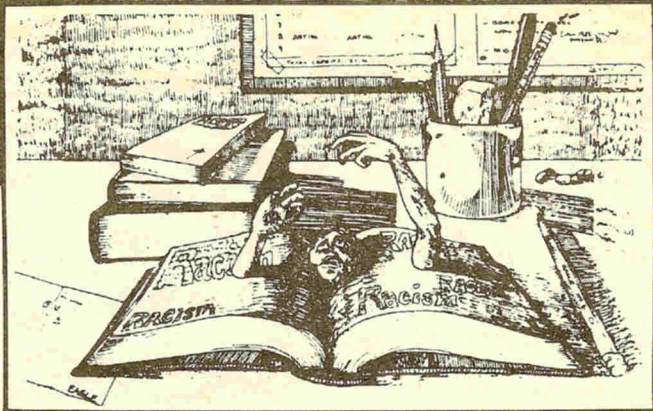
We are also looking at providing training opportunities in other areas such as family counselling, nursing, conservation, and journalism as well as any other areas where a need might be demonstrated.

As we move ahead and develop these valid and certified training opportunities we are finding that it is not all that difficult to deliver them in the outlying and even isolated communities. People are finding this concept exciting because not only are they able to acquire knowledge and skills which will lift them and their families out of the din of poverty and broken dreams, but they are able to achieve this without disrupting their families' lives or their extended family support networks.

Dumont Institute is the only post secondary institute in Canada that has offered decentralized training opportunities since day one. We believe that this is a unique and valuable educational option and we are more than proud of it.

JPC: Is there anything else that would set the Dumont Institute apart from other training institutes in Saskatchewan?

CL: Yes. One of the key roles of Dumont has been and continues to be to include personal development components into the backbone of all our training modules and methods. In this way we can provide a valuable support system as part and parcel of every phase of the students' experience at Dumont. This is another concept which is totally unique from any other training program, that we are aware of.



Racial Discrimination in Education

by Kimberly Rave

From the time the first Jesuit missionaries established schools in Canada for Indian children, Native people have been subjected to white-oriented, white-dominated

oriented, white-dominated educational systems. Within these white systems, Native people have been, and are still unfairly subjected to racial discrimination, resulting in a second-rate education for Native people, negative racial stereotyping, and isolationist programs that are harshly judged.

At the elementary level, students of Native ancestry often face cultural and language barriers. In the past, non-Native educators, who did not perceive such difficulties, too often assumed that such students were simply less intelligent than their classroom peers. Unfortunately, the belief that "...the verbal deficiencies of the culturally different child have been ascribed to... low intelligence and emotional in maturity" is still widespread, Page 14

although many educators are beginning to realize that language difficulties are not necessarily due to lack of intelligence or maturity. Instead, new attitudes have been fashioned:

...[the] apparent lack of verbal ability is... explained in terms of [a child's] 'experiential poverty', 'the absence of books in the home', ... 'circumscribed opportunities for talking to his parents', and so on.

So, while Native students are no longer labelled just unintelligent, stereotyping is still in effect: Native people are poor and can't afford books, toys, or educational opportunities for their children; Native people are not talkative by nature, thus robbing their children of necessary exposure to language (of the English variety, at least).

Other educators have pointed out that Native students' learning styles are different: Natives tend to learn in a subjective, holistic manner. This learning style, they claim, is in direct opposition to most non-

Native teaching styles, which tend to be objective and abstract. Ideally, then, learning styles should be matched to teaching styles in order to give Native students equal opportunity to learn.³ Practically, however, such matching would only be possible in schools where student-teacher ratios are low, where grade divisions are not strictly upheld, and where teachers are inclined and able to provide this service.

Another observation of Native learning styles points out:

All three groups (Indian, Inuit and Metis) prefer that material be presented in a well-organized, structured manner. While the Indian and Inuit groups enjoy a problem-solving orientation, the Metis show a preference for seeking support from authoritative sources (experts)... In general, the Inuit and Indian learners tend to approach learning from a somewhat analytical stance while the Metis group is somewhat relationship with a strong reliance on authority.

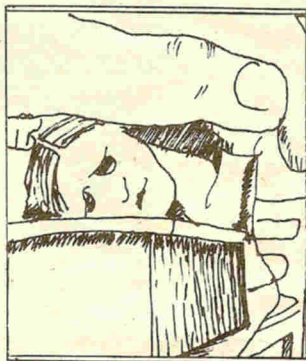
There are two problems with this observation. First, all students benefit from well-organized, structured teaching methods. It's absurd to assume that only Native children benefit. Secondly, this study seem to indicate that Metis learners are the only group whose learning style is markedly different from other students' styles. Why, then, if Inuit and Indian learning styles parallel non-Native styles, do all Native children in general suffer within our non-Native school system? Obviously, there are other stereotypes at work that affect Native students' performance in school.

Textbooks are one of the factors that tend to reinforce the stereotypical images many educators have of their Native students. In fact, textbooks are often blatantly discriminatory in perpetuating stereotypes. The Saskatchewan Human Rights Commission's publication, *Prejudice in Social Studies Textbooks*, is an analysis of textbooks that were (and may still be) in use in this province's schools. The contents of this publication indicate extremely high levels of unacceptable stereotyping of Native people. In an examination of six textbooks, four were deemed unacceptable in their treatment of Natives; two of these four were considered objectionable. Imagine the effects such textbooks must have, not only for Native students, but for non-Native students as well. Native students wrongly feel ashamed of their "savage" ancestors, while the non-Native students' sense of cultural superiority is reinforced.

In addition to negative racial stereotyping, Social Studies textbooks tend to emphasize long-ago Native culture and customs, and rarely deal with the realities of present life-styles. Non-Native students are thus left believing that what was true of Native people in the past still holds true today. The combined beliefs of teachers, texts, and classroom peers not only reinforce the continuation of racial stereotyping, but also lead to feelings of alienation and isolation for Native students.

Where some level of cultural awareness has been achieved, well-intentioned but misguided educators
New Breed/September/1984

often bend over backwards to "help" their Native students. Unfortunately, "...treating these children so specially that they are set apart from other students... reflects [teachers] having low expectations of them as a group, and failing to see them as individuals."⁵ One way or another, Native students are isolated from the mainstream. Not surprisingly, the failure rate of Native students is high. In 1980, 60 percent of the Native students in Regina schools did not complete elementary school, while a full 90 percent dropped out at the secondary level.⁶ Regina, in addition to being one of the largest urban centres in the province, also has a correspondingly large Native population. Something is dreadfully wrong, not only with



our schools, but with our whole society, that such horrendous numbers of Native children never complete even their elementary education.

This lack of even the most basic education, of course, is the foundation for the widespread poverty suffered by Native people. Employment opportunities are generally directly affected by levels of education. In the Native situation, "unemployment and under-employment are rampant and [they]... find themselves in a classic state of 'welfare dependence'... employment is often seasonal or short-term,... low-paying, unskilled or semi-skilled."⁷ This poverty treadmill perpetuates society's negative views of Native people, as well as a sense of hopelessness among Natives themselves.

Nutrition and health are also often adversely affected by poverty, with children from such conditions likely to suffer in their performance in school.

It is not surprising that those Native students who do receive post-secondary schooling often opt for specifically Native-oriented programs. While these programs are aimed at improving educational and career opportunities, they still lend themselves to the isolation of Natives from the dominant society. Moreover, these programs are viewed with suspicion by society at large. They are seen as watered-down, second-rate programs designed to pacify Native demands. In the face of such negative attitudes, students of special Native programs are forced to work twice as hard as their non-Native counterparts in order to justify the existence of their programs. SUNTEP students, for example, are constantly reminded to be on their best behavior when they practice teach in local schools. The individual's behavior is a reflection of the program itself: one untoward or unacceptable incident diminishes the respectability of the entire SUNTEP program. Are the teachers-in-training from university campuses reminded that they represent their university and all future trainees? More likely, campus students are judged individually and are not held directly responsible for the continuation of their teacher education program. Compare this to the SUNTEP program, where even one poor performance by a Native student (among many excellent efforts) tends to reinforce negative stereotypes among school officials.

Native students' dependence on government assistance for funding also creates difficulties in attaining adequate training for future careers. As with Native organizations that are dependent on government funding, Native students are subject to the whims and vagaries of ever-changing government policies. Native students enter programs with the assurance that they will receive the funds necessary to complete their course of training; then, new policies are made and those same students are faced with uncertainty: should they bail out of a bad situation on page 32 Page 15

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STUDENTS



Kathy Munro: 2nd year Rech. Tech. I really enjoyed my last year's experience at Dumont and I'm anxious to get back to work.



Winnie Malbeuf: 1st Year SUNTEP. The challenge that has been presented that's been placed in me to succeed.



"I like work, I like math"
Carmen Yuzicapi - Grade 2
Kitchener School

B

Michele Cote - Grade 3
Kitchener School
"I like music class and enjoy printing"



A
B



Deon Keepness - Grade
Kitchener School, Regi

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1122

Pierre Poitras: 2nd year, Rech. Tech. Glad to be back at work. It's great except I wish we had more space as well as a gymnasium.



3

Carla Racette: 1st Year
sively overjoyed. I wa
that I'm here I can't w

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TECH



ed absolutely overwhelmed with
ere me as well as the confidence



Lorna LaRose: 2nd year, Rech Tech. Glad to be back where teachers and fellow students honestly care as only true friends could.

I
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"To play on the swings"
Laura Agecutay - Kindergarten
Kitchener School

"My favorite time is snack time"
Naomi Redman - Kindergarten
Kitchener School



"Seeing my friends again"
Cami Keewatin - Grade 5
Kitchener School

A

UNTEP. I guess I could say that I am apprehen-
s exactly sure what I was getting into, but now
to get down to work. I really think I'll do well.

C
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New Breed/September/1984



Brian Thomas: 2nd year Rech. Tech. I thought about quitting over the summer 'eacuse all the problems with being so far from home [South-end]. I find I'm content and happy to be back working towards the goals I've set for myself.



Marla Dufour (L) and Tantoo Martin smile at some off-stage antics while taping, "The Tales of Wesakechak."

Tales of Wesakechak, A New Children's Series

by M. Ironstar

Regina - Still in production, the Tales of Wesakechak is a traditional and educational children's project. The series is comprised of 13 fifteen minutes segments. It is being produced by Storytellers Production Limited which is a partnership between Saskatchewan Native Communications Corporation (SNCC) and the Little Red Hen Story Theatre.

Delores MacFarlane, Director of Television for the Canadian Broadcasting Corporation (CBC) Saskatchewan said, "It promises to be a delightful series for children and a welcome infusion of Indian folk lore into our programming pattern. Our intent is to broadcast the series in the fourth quarter of our fiscal year (84/85)." CBC Regina is also generously providing the use of their facilities and technical help towards the production of the se-

ries. It is important to note that the Wesakechak legends are to be told only in the winter season, in accordance with tradition.

Wesakechak was chosen from the Cree legends since the Cree Indians are the third largest nation in North America. The stories were chosen for their adaptability to television, authentication, universal themes and because they can be enjoyed by young and old alike.

The project uses the technique of shadow theatre to present Canadian Native legends, and thus develops an appreciation of the cultural richness of Native people.

Shadow puppet figures are used to dramatize the story, and the storyteller, Tantoo Martin explains the key values of the story to the general viewing audience. Shadow theatre has a strong historical background in relating myths and legends. Throughout the Orient and the Middle East, shadow puppets have been used for centuries to express cultural and religious material. It is felt that the techniques of shadow theatre will complement the stylized oral traditions of Native people.

Before books were printed, all knowledge, culture, history and religion was passed on from the older generation to the younger generation through the art of storytelling. Each storyteller had a slightly dif-

ferent way of telling a story and through the years, a story could be told differently by different storytellers. Many myths and legends and fairy tales had their roots in pre-historic times when oral storytelling was the only way to remember things important to people.

Oral history telling has always been an important part of the culture of Native people in North America. To this day, Native storytellers are highly regarded. Through their talents in telling a good story, they are able to evoke certain feelings and encourage the use of a listener's creative imagination.

In the Native oral tradition, tales of the trickster Wesakechak, were considered sacred and were carefully told and handed down from generation to generation. Such stories passed on morals and wisdom, important to the culture.

Sherry Racette, Co-ordinator of the Native Curriculum Development Team, Community Education Branch in Regina said, "As all other aspects of the project were volunteered we agreed to assist in the development of a teacher's handbook and field-testing of the handbook and video in selected Saskatchewan schools. Teacher and student reaction was good. Teachers recommended the video program could be included in the Department of Education's bibliography of recommended materials. Teachers in the subject areas of Art, Social Studies, Drama and Language Arts said they would find such material an asset as an instructional medium."

The Regina Board of Education encouraged Storytellers Production Limited to complete the series and indicated that it definitely had educational value for both Native and non-Native students. "Not only will children enjoy the presentations," they said, "but they will benefit from the advice of the Elders. We believe that such presentations as "How the Fox Earned His Name" promotes cross-cultural understanding and appreciation."

Script writers for the series, Mar-
September/New Breed/1984

la Hnidy Dufour and Tantoo Martin are both Canadian Metis and have professional abilities in the theatre and writing fields. Both were responsible for the research and consultations with Elders. Tantoo is currently the lead performer in the Wesakechak series.

Members of the Wesakechak crew are: Director/Associate Producer - Burton Smokeyday, Producer/Art Director/Project Manager - Marlo Hnidy Dufour, Music Composer - Don Pooyak, and Production Assistant/Apprentice - Richard Agecoutay. The cast includes: Tantoo Martin, Keith Cowan, Carolyn Deby, Marla Hnidy Dufour, Roscoe Bell, and Ray Fox. Apprentice voice-overs are provided by Warren McLeod, Darcy McKenzie, and Marilyn Obey who are all SNCC apprentices.

The pilot videotape, "How the Fox Earned His Name" was completed on January 12, 1984. The remaining 13 segments should be completed by the end of this year. The Canadian Film Development Corporation also invested over \$75,000 towards research, scripting and production costs. A pre-sale was also done by the Saskatchewan Department of Education which included a teacher's guide for the entire series.

Highway 106 (Hanson Lake Road) May be Re-Routed

Regina - The Saskatchewan Department of Highways and Transportation proposed to re-route a section of Highway 106 (the Hanson Lake Road) between mile 88 and mile 118 in the vicinity of Big Sandy Lake. The cut-off would shorten the existing route by approximately 19 km or (12 miles).

The Hanson Lake Road was completed in 1963. It had a narrow gravel surface, steep side slopes and many curves and steep grades. Frost and extended periods of wet weather occasionally made travel impossible.

Department of Highways and Transportation (DHT) investigated several possible ways to shorten this 30-mile (48km) stretch of road, and to reduce the number of curves, steep grades and bridge crossings. In addition to the 12 mile (19km) saving in distance, the cut-off reduces the number of curves from 26 to

nine, and the number of bridge crossings from seven to two, making it a much safer as well as a more convenient route.

An environmental impact assessment of the proposed cut-off has been conducted. The assessment covered the possible effects of the proposed cut-off on soils and drainage, fisheries and aquatic ecology, vegetation and forestry, wildlife, and heritage resources.

About two-thirds of the proposed route is over flat muskeg where the standard grade height is such that no side ditches would be necessary. Since the plant cover would not be disturbed, soil erosion should not be a problem. The only portion of the route which would require special erosion control measures is the extreme western section.

Disturbance of natural vegetation is inevitable along the right-of-way and at gravel and sand pits. However, only the western 3.3 km of the proposed route contain merchantable timber. Arrangements would be made to salvage this timber. The proposed cut-off would disturb wildlife in two ways, directly by destroying some habitat and inhibiting animal movement along the route, and indirectly by increasing hunter access to the area. Winter construction of the central two-thirds of the cut-off should prevent disturbance of two bald eagle nests within 1 km of the route. DHT acknowledged that while fish stocks in the lake would not be adversely affected, hunting pressure on big game would be increased.

Several families now use the area for hunting and trapping and most are involved in commercial fishing on Big Sandy Lake. There is also sport fishing in summer and some hunting in the fall. In addition, there is also a tourist outfitter camp on the Lake. DHT conducted a public participation program to inform people about the proposed cut-off and provide an opportunity to voice their concerns. All principle land users in the area were personally contacted and their views recorded in the impact report.



A stranger helps Burton Smokeyday get through another production day

The two major issues of concern to local trappers are:

- direct impact of the new road on wildlife, and disruption of trapping and hunting activities along the route;
- indirect impact of expected recreational and other southern initiated developments, which are considered destructive to the land and in fundamental conflict with trapping, commercial fishing and the northern way of life.

For the outfitter on Big Sandy Lake, there is a separate issue, a possible threat from competitive recreational development if road access to the north side of the Lake becomes possible.

Trapping for 1½ to 2 miles on either side of the road would be lost, traplines would be torn up during construction, trappers are losing traps and equipment from their cabins already, while sports hunters and recreational vehicle users would use the roadway and waterways unknowingly disturbing traplines. They consider these effects especially crucial because it is viewed as a 'virgin area' because of its inaccessibility. Local people fear that the whole way of life will inevitably be destroyed once the new road is built. Both young and old emphasized the importance of trapping as a way of life and the respect for the land and the wildlife. They resent the imposition of a southern way of life, with campsites regulations, and loss of wilderness.

There are two counter views. One is that this kind of recreational development is unlikely. Big Sandy Lake isn't a good tourist lake and not attractive enough for cottage development. The other viewpoint is that increased recreational development and other southern incursions are inevitable and would take place whether or not this particular realignment took place. DHT confirmed that in addition to the freeze now in effect on individual leases for cottage development, there were no plans for cottage development. Pre-Page 20

vious studies have also concluded that Big Sandy Lake has low potential for recreational development. DHT also carried out additional air photo interpretation to assess the feasibility of a route somewhat further from the lake. When these routes were described at the public meeting, they were not considered much better than the proposed route in terms of reducing the prospects for recreational development on Big Sandy Lake.

Department of Northern Services (DNS) confirmed that a comprehensive compensation policy was nearly finalized, although details were not yet available. Again, one of the trappers who would be most affected by the cut-off made it clear that he viewed compensation as a last resort.

Overall, the proposed re-routing involves a trade-off between public benefit and local cost. The road-using public will benefit from reduced travelling time and costs as well as from increased safety and comfort. The public as taxpayers will also benefit from the reduced overall cost of the cut-off route. While local land users will share in these benefits, they will experience some disruption of their surroundings, some reduction in economic productivity (which would be offset by compensation) and possibly a deterioration of their way of life. □

Lebret Hosts Successful School Reunion

by Martha Ironstar

Lebret - The Qu'Appelle Indian Residential School celebrated 100 years of operation recently with a reunion, summer games and pow-wow celebration.

The school originally opened its doors back in 1884. This was following the signing of Treaty Number Four, which guaranteed education for all Treaty Indians. Oblate missionaries, Father Lacombe and Bishop Grandin, conceived a plan that schools be built and financed by government and run by missionaries. The government endorsed this plan and the first "Industrial schools of the Northwest Territories" were built.

In the following ten years the school was expanded with the building of a girl's annex and a gymnasium. 1904 was an unfortunate year for the Industrial School as fire raged through the building completely destroying it. After being rebuilt in 1905, another fire destroyed the building in 1932. A new school was built four years later and is still being used today. In 1948, high school classes began, and four years



Checking last costume details

later the first three Indian students attained high school graduation.

Lebret was home to the first Indian high school in Canada. In 1981 the school council took complete control of the school program. This council which was made up of 13 members, representing 24 Indian Bands, hired accredited teachers who followed the Provincial Department of Education curriculum. They attempted to enrich the standard curriculum by incorporating Native content into the format.

The proud athletic history of the Qu'Appelle Indian Residential School contributed to the already existing enthusiasm surrounding the Indian Summer Games. The Annual Games are comprised of athletes from seven districts in Saskatchewan who compete in both track and field and team sports. The school was granted a rare opportunity to upgrade their recreational facilities and sport equipment while playing host to this popular event.

There were two age divisions competing in the Summer Games. These were Pee Wee, ages 11 and 12 and Bantam, ages 13 and 14. Track events included races, jumps, and throws. Team events included fastball, volleyball, soccer and basketball. 450 athletes registered from six districts. Saskatoon took first place with 5 points in total. Touchwood File Hills, Qu'Appelle came second with 4 points, North Battleford was third with 3 points, Meadow Lake was in fourth place. Prince Albert had 78 participants and Yorkton was also represented with 57 athletes competing.

A crowd of 450 people gathered at the gymnasium to sign the register at the reunion. People enjoyed browsing through old photo albums, and viewing the museum which was the highlight of the whole event. Souvenirs were sold, and people took tours of the school or just relaxed and watched films such as *Starblanket* and others.

Dances, which were very popular, were held at the gym each evening. Guests also enjoyed a wild New Breed/September/1984

game barbeque and buffet. They were entertained by local talents such as Ivan McNabb, Bonnie Agecoutey, Delores McLeod, Grace Adams and Anita Sumpter, while dessert was in the form of a fine cake which had been sculptured to resemble the school itself.

Masses were held each day with Bishop Piche, Father Sharron, Bishop Robideaux, Father LaSalle, Father Solomon and Father Ruest officiating. All masses were celebrated in Latin. The attending staff and priests went out for a special dinner on Sunday.

Funding for the reunion activities came from the Bingo and Special Events Committees, the Federation of Saskatchewan Indian Nations and the Department of Indian Affairs.

Over 2,000 spectators and guests attended the pow-wow celebration which was held on the weekend. Everyone enjoyed the dancing in each category from toddlers to elders. 298 dancers, representing all areas in Canada and United States competed in 12 categories including jingle dress dancing. A Centennial give-away was held to honor former graduates of the school, visitors, chiefs, staff committee and board members.

An Indian Princess Contest was also held. First place went to Shelly Pelletier of Starblanket. Joylene Redman came in second, while third place went to Charlene Fourhorns of Piapot. Various donations and special memorials played an important part of the celebration.

In 1984, the Qu'Appelle Indian Residential School, which was considered Crown Land, was officially transferred to the Wa-Pil-Moos-Toosis (White Calf) Reserve. This also included 55 surrounding acres. White Calf is an extension of the Starblanket Band.



SNACC Service Profile

by Ken Sinclair, Executive Director

The Saskatchewan Native Alcohol Council Corporation (SNACC) was established to provide rehabilitation, education, and prevention services to people needing assistance for alcoholism and drug abuse problems.

Community involvement is vital in the overall success of any alcohol and drug treatment program. SNACC acknowledges this and stresses that effective steps must be taken by all communities to overcome the general lack of knowledge and understanding of alcohol and drug abuse and the effects of this abuse on individuals, families, and the whole community.

It is important to note that SNACC only treats 10 to 15 percent of the total problem which of course is alcohol and drug abuse, which means 85 to 90 percent of this are living problems, such as unemployment, housing, welfare, education, judicial, etc. This is where the communities must take responsibilities and pressure the right people to help resolve many of these issues that are important for survival.

The following is a general description of the services SNACC provides with contacts:

1. Commission

The SNACC Commission is the governing body of the Corporation. The Commission is composed of the following members:

Jim Sinclair, Regina, Max Lucier, Prince Albert, Bertha Ouellette, Saskatoon, Alfred Stewart, Sandy Bay, Stu Herman, Regina, Clarence Campeau, Archerwill, Marcel Gerard, Prince Albert, Arnold Gervais, Regina, Max Morin, Ile-a-la-Crosse, Cyril Roy, Cumberland House, Jim Favel, Ile-a-la-Crosse, Armand Bekkartle, La Loche.

2. Regina Crisis Centre

The operation of the Regina Crisis Unit is to provide a variety of counselling services to the Native alcoholic and their families, as well as providing crisis intervention, referral and information on existing agencies in Regina.

The Unit provides a place where Native people can come for assistance. There is a trained staff member on duty or on call 24 hours a day to give direction and counselling on a one-to-one basis or to provide group counselling.

The Unit also endeavors to carry a preventative program to the young to make them aware of the damage caused by alcohol, drugs, solvent, etc.

CONTACT:

Doug Sinclair/Co-ordinator, Counsellor or Bernadette Amyotte/Counsellor at 1166 Broad Street, Regina, Saskatchewan, S4R 1X8, Phone: 522-4553.

3. Prince Albert Out-Patient Service Centre

The staff at the P.A. Out-Patient Service Centre are there to assist the Native alcoholic and their families in re-adjusting to their future life of sobriety, which is very hard for Native people to maintain due to environmental problems. We hope to teach them how they can cope with society without turning back to alcoholism or drug abuse.

We hope we can assist in some way to give direction for a new and meaningful life.

Services Available:

- Alcoholism and Drug Counselling
- Employment Referrals
- Housing Referrals
- Legal Aid Referrals
- Continuing Care Services
- Providing Follow-up Services

Staff:

Marcel Gerard - Co-ordinator/
Counsellor
John Kinch - Counsellor/Field-
worker
Rita Parenteau - Counsellor/
Receptionist

Address:

Room 106, 1322 Central Avenue
Prince Albert, Sask. S6V 4W3
Phone: 922-7055

4. Social Adjustment Centres

The SNACC Social Adjustment Centres have a 30 day in-patient treatment program. Each Centre has a 15 patient capacity.

SNACC Social Adjustment Centre

205 - 11th Street East
Prince Albert, Sask.
S6V 1A4

Phone: 764-3409

Director: Maxime Lucier

or

SNACC Social Adjustment Centre

419 Avenue E South
Saskatoon, Sask. S7M 1S4

Phone: 652-8951

Director: Bertha Ouellette

or

SNACC Social Adjustment Centre

329 College Avenue East
Regina, Sask. S4N 0V9
Phone: 352-9601

Director: Arnold Gervais

5. Field Educators

The SNACC Field Educators concentrate their efforts in the following areas: Communication, Education, Prevention, Follow-up, Detection and Referral.

Gary Daniels, Southwest Area, Eva Peter, Southeast Area, Tony Campane, Northwest Central, Moise Janvier, Northwest Area, Robert Harris, East Central Region II, Harry Laliberte, West Central Area.

6. Core

The Saskatchewan Native Alcohol Council Corporation's main office is located at:

1166 Broad Street
Regina, Sask. S4R 1X8
Phone: 522-3681

The Core staff are:

Executive Director - Ken Sinclair
Assistant Director - Joyce Racette
Secretary/Accountant - Kim Sinclair

For further information please feel free to contact any of the above.

Native Women Address

Regina - The Federal Task Force on Native Women and Economic Development made a recent stop in Regina as part of a series of meetings being conducted across Canada. Donna Pinay presented a report on behalf of the Saskatchewan Native Women's Association.

Existing economic institutions in Canada are not meeting the special needs of Native women. As a result, Native Women continue to be "denied access to opportunities necessary for economic advancement," says the report.

"There is a need," the report recommends, "for the establishment of a Native/Indian women's economic development institution that is developed, controlled and directed by Native/Indian women."

Such an institution would promote the economic development of Native women by providing financial resources, training in finance, management and business techniques, as well as personal counselling and support. It would also work to raise the profile and promote the acceptance of business ventures by Native women.

The report says accumulated educational deficiencies, sexual and racial discrimination, lack of work experience and lack of capital, result in Native women being unable to function as permanent members of the work force. They are caught in "a vicious cycle which destines them to a marginal or lower position in respect to the mainstream of society."

More than one out of three Native families in Saskatchewan is headed by a woman, and an increasing number of young Native women are moving to urban centers.

by Karen Sherlock

Task

This makes it essential, the report says, to "create awareness among Native women as to what economic development is and what opportunities could exist with well-planned economic ventures." No strategy, it says, can hope to improve Native economic conditions generally without addressing the specific needs of Native women.

The report notes two areas of particular concern in promoting economic development among Native women, single mothers and young Native women. The lack of accessible and affordable child care acts as a barrier to single mothers wishing to enter the work force, says the report. If Native women are to break out of their "forced dependency" on the welfare system, members of the business world and economic development institutions must become "more responsive to the needs of single parents."

The report recommends that special attention must be paid to developing economic independence in young Native women. "There is no body or institution to provide advice, direction and positive role models to young women to enter into the business world or into professional careers." Any plan to promote the economic development of Native women, the report says, must attempt to make young women aware of economic opportunities and encourage them to explore career and business alternatives.

The report included case histories describing the experiences of ten Native women who have established businesses or attempted to do so. It identifies some common problems encountered by these women:

- lack of management training

New Breed/September/1984

Force

- lack of financial resources and credit rating
- lack of information about existing economic programs
- lack of previous experience
- lack of technical advice to conduct feasibility studies and market analysis
- lack of business contacts and confidence in Native business
- lack of support from family and husband

Each of these problems could be dealt with through a Native women's economic development institution, says the report.

The report recommends several more immediate steps be taken until such an institution can be developed. Affirmative acting programs, employee assistance programs and improved child care facilities would allow Native women to gain valuable work experience, and would build confidence among Native and non-Native populations in the business ability of Native women. It would also help develop some understanding in the business community of the needs and aspirations of Native people.

The Task Force on Native Women and Economic Development is part of the Federal Native Development Program. Its purpose is to look at ideas and methods for "advancing the participation of Native women in economic development."

The Saskatchewan Native Women's Association is a provincial organization representing 32 groups of Metis, Non-Status Indian and Treaty Indian women across the province. □

87 Training Places For Adults in Saskatchewan

by M. Ironstar

Regina - Lloyd Axworthy, Federal Minister of Transport, has announced on behalf of John Roberts, Minister of Employment and Immigration, the approval of two projects receiving a total of \$841,000 from the Skills Growth Fund to create 87 new adult training places in Saskatchewan.

The Saskatchewan Indian Community College will receive \$197,000 to develop 16 training places in Phase II of the Saskatchewan Indian Training Plan, making training more responsive to the needs of Indian people.

Gabriel Dumont Institute of Applied Arts and Native Research will receive \$644,000 for 71 training places in Saskatchewan Training for Employment Phase II (STEP II) increasing the number of Metis people entering training for future employment. "Courses at each of these training institutions will develop skills in high demand," said Axworthy. "This funding will result in better employment opportunities for people training in these critically needed occupations."

Phase II of the Saskatchewan Indian Community College project, sponsored by the Federation of Saskatchewan Indian Nations, will develop facilities and equipment for a plumbing/gas fitting course at Beardy Indian Reserve.

Gabriel Dumont Institute will develop STEP II to establish new training centres for courses in business administration, child care development, farm machine mechanics and radio and television repair.

The Institute received \$699,000 in May, 1983 from the Skills Growth Fund to develop STEP I for 60 training places in recreation technology and human resource development. Training centres are in Ile a la Crosse, Lloydminster and Regina.

The master agreement to set up STEP was signed by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), Gabriel Dumont Institute, Canada Employment and Immigration Commission and the Department of Advanced Education and Manpower. It sets out funding arrangements and mutual responsibilities. Capital funds come from the Federal Skills Growth Fund, which was set up to capitalize training in occupations where shortages are anticipated. Operational funding is provided for under the authority of the National Training Act.

Unemployment is a well known fact of life for many Saskatchewan Metis and Non-Status Indians. However, there still is a labour market for highly qualified occupations, and this demand is expected to continue into the 1990s. In fact, Saskatchewan's economic development for the '80s will be held back unless this labour market demand for certain skilled and highly qualified occupations can be met.

For the past ten years, Canada has often used immigrants to meet such shortages. In the '80s, however, first chance will go to Canadians. While the number of young people entering the labour market for the general population is declining, the number of young Metis and Non-Status Indians is increasing. Currently, 6.0 percent of the Saskatchewan population is Metis and Non-Status Indian, and as much as 12 percent of the Saskatchewan labour force could be made up of Metis and Non-Status Indian people during the '80s, says a report from AMNSIS. Thus the goal of STEP is to ensure that as many of these vacancies as possible are filled by Saskatchewan Metis and Non-Status Indian people.

Some of the principles of the STEP program is to have Metis and Non-Status Indian control of education - this has proven to be a successful means of ensuring Native participation. In addition to high standards and quality instruction, Native control adds Native studies, Cross-Cultural Education and appropriate support systems in an atmosphere that is not alien to the Native student.

Decentralized training is also a principle of STEP, the AMNSIS/Gabriel Dumont network uses the method of decentralized or outreach training. This means that a number of training satellites, within the larger Native community, are used to provide student support and ensure relevance to community standards.

The training satellites of STEP deliver the same standard of instruction as the provincial technical institutes and universities. In this way, students receive certified and accredited training which enables them to compete with anyone. Wherever possible, the training satellites will use the model of competency based learning. This means taking the student from where s/he is to where s/he must be for accreditation. Credit is given for existing skills and learning modules are developed to provide for the individual's needs.

The Gabriel Dumont Institute of Native Studies and Applied Research, as the education and training arm of AMNSIS, will provide the certified and accredited training to Saskatchewan Metis and Non-Status Indian people.

STEP programs are unique in that they offer classes in Native Studies and provide strong support services in counselling and guidance.

JPC: Does Dumont have any other immediate plans which will support the present programming?

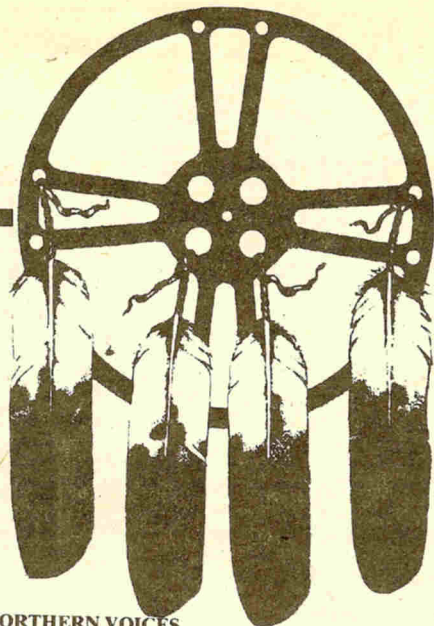
CL: We are presently attempting to put in place a system through which we will be able to exploit all the various resources within the AMNSIS network for the benefit of our students and entire Native community. What we want to do is begin to co-operate more closely with such organizations as the Native Alcohol Commission, Provincial Metis Housing Association, and Native Communication Corporation, so that we can assist each other in providing the best possible service to all of our respective clients. I see how Native Communications, for example, could be utilized to produce our various promotional materials. This would not only allow Natives to prepare materials which are specifically targeted towards a Native audience but it would also allow us all to operate more effectively and utilize our funds more responsibly. Rather than spending valuable dollars on photographic and printing materials we could spend those funds on better programming while contracting our printing needs out to the communication's arm of AMNSIS who would already have the necessary facilities and expertise on hand. In turn we could develop the training requirements for Native communications. This would end the duplication of services and lack of co-operative spirit within the Native organizations which has seemed somewhat evident in the past few years. I see us all working together and becoming more effective because we will be stretching our resources to the limit where we will be able to service many more individual needs. I see this happening very soon.

JPC: In the last civic election you made an unsuccessful bid to win a seat on the Public School Board in Regina. Do you have any future political aspirations?

CL: I will be making another bid for a seat on the school board in the next civic election. Right now in Regina, the population of Native students in the classroom is increasing in leaps and bounds as families unable to find employment in their northern communities come to the larger urban centres in an attempt to either secure employment or to upgrade their skills. Although Native enrollments are increasing, these students are dropping out of school almost as fast as new ones are enrolling. The only way I can see this situation turned around would be by forcefully dealing with the vast array of administrative problems that are so evident today. That will have to be done at the school board level and that's where I intend to start.

Yes, I will be running again. As a matter of fact, I've already begun my campaign. I've been trying to get out to see as many people as possible, discussing the educational issues that we are all concerned about and letting them know that I intend to address those issues. I want them to know that there is a way to attack these growing problems. That way is to ensure that our community concerns receive the attention they deserve by placing a member of our own Native community on that decision-making board. □

New Breed/September/1984



NORTHERN VOICES

slide tape 15 min.
Saskatoon

Northern Saskatchewan has been the home of the Cree and Chipewyan Indians for many centuries. Introduction of the fur trade, now followed by mining and lumber industries, has had immense impact on the people of the north.

How do the northern people feel about the changes that have been and are taking place? This slide show was prepared by people in northern Saskatchewan to begin a dialogue with southern Saskatchewan people. Available from One Sky. □

OUR CHILDREN ARE OUR FUTURE

16 mm film colour 51 min.
Tony Snowsill 1982

This film presents the divergent lives of two native foster-children, one placed in a non-native foster-home and the other placed in an on-reserve foster home. This film is set in western Canada and provides a compelling look at Indian life today. Available from SaskMedia, 1112 Winnipeg St., Regina, Sask., S4P 3S7. □

Available from:

One Sky
The Saskatchewan Cross-Cultural Centre
134 Avenue F South
Saskatoon, Sask., S7M 1S8
Phone: (306) 652-1571

PROFILES

The Artist and His Work

Charles (Charlie) Belhumeur

Charlie has been the staff artist at the Dumont Institute of Applied Research and Native Studies for approximately one year. He feels that his main function as an artist is one of communicating and that is what he sets as his first priority in his work at Dumont.

Charlie says the most exciting aspect of his work is that he now has total artistic control over the material he creates. He also says that the pleasant environment and atmosphere at Dumont play a key role in the quality of work he is able to produce.

His position is unique because as he says, "This is the first time I have worked specifically and totally for Native interests." He says his main responsibility is to ensure all material which is produced at Dumont is illustrated so that that it is clear and easily understood. This includes all training materials, audio and video presentations as well as any required promotional materials.

Although his work is time consuming, Charlie still finds time to pursue other artistic interest, both commercially as well as on a more personal level. Photography is one of his main interests. For a sample of his photographic talent, we invite you to look through the last issue



Charlie Belhumeur - Dumont Artist

(August) of the New Breed (Scenes From Batoche '85). He is also in the process of preparing a dozen large canvasses which are painted in acrylics. Two of these paintings are presently on display in the Dumont Library and he hopes to have the rest completed and ready for a gallery show within the next few years.

Charlie says that many of the historical events which followed the 1885 rebellion taught the Metis people to avoid identification by refusing to get involved in Native activities or politics. "This was unfortunate," he says, "but times have changed and we have to try to learn new lessons. I know it will be hard, especially for many of our elders, but we must learn to stand up together and be counted as a people." He added that he would like to see more co-operation between the various Native organizations. "This could demonstrate to the people at the grassroots level that we can work together and at the same time we don't have to be afraid to be Native." Adding to that, Charlie says he intends to do everything in his power to make that happen. That is why he has offered to work with New Breed from time to time. He hopes the Dumont Institute and Whetamatowin Corporation will

work much closer together in the future. He feels that as both of these prominent and highly visible Native organizations are involved in communicating with the Saskatchewan Native people, they can do the most to spread this message of co-operation to that community.

Charlie says his main goals in life are not too different from anyone else's. He would like to get married, raise a few children, buy a home, be recognized as a professional in his chosen career and be relatively happy. He says as far as his career is concerned he would like to establish himself as a 'pure' artist as well as a recognized commercial artist.

"The most exciting aspect of my career plans," he concludes, "is that only a few short years ago, I would have had to leave the Native community in order to achieve any degree of success. Now however, there are are numerous opportunities to develop ones career within the Native community. We are developing more training opportunities each day. Very soon there will be no reason why any of our people will have to leave their community, heritage or traditional ways to accomplish whatever goals they set before themselves." □

Blue Highways

A Journey Into America by William Least Heat Moon (Trogon) Little, Brown and Company.

Following a bad day, Bill Trogon embarked on a journey and left a journal composed of some of the best written descriptions of contemporary rural America and its peoples, those who live on the blue highways or back roads in curiously named places with fascinating stories to tell. Least Heat Moon, a Siouan Metis, whose Christian names are Bill Trogon, lost his wife and job as a college English teacher and together with a few supplies like Walt Whitman's poetry and Black Elk Speaks, hit the road in a van, named Ghost Dancing. He followed a circle that gave a purpose and came around again... living the real jeopardy of circumstance."

The term Ghost Dancing is a reference to Plains ceremonies of the 1890's "where Indians believed they were rendered indestructible by wearing cloth shirts and dancing for the return of warriors, buffalo and the fervour of the old life that would sweep away the new ... Ghost dances, desparate resurrection rituals, were the dying rattles of a people whose last defense was delusion about all that remained to them in their utility."

Least Heat Moon is a gifted writer whose turn of phrase is pleasing to the literary eye and whose cadence leaves one repeating phrases to savour their construction. Least Heat Moon reveals his infallible clue to honest food, dining at blue highway prices, by counting the wall calendars in a cafe. "No calendars - interstate pit-stop; two calendars - only if fish trophies are present; five calendars - the best, keep it under your hat, or they'll franchise."

He brings us to Kentucky towns named Love Joy, Dull, Weakly, Only, and best of all, Nameless.

"I don't know if I got directions

for where you're going" the driver said.

"I think there's a Nameless down the Shepardsville Road."

"When I get to Shepardsville, will I have gone too far?"

"Ain't no Shepardsville."

"How will I know when I'm there?"

"Cain't say for certain."

"What's Nameless look like?"

"Don't recollect."

"Is the road paved?"

"It's possible."

Those were the directions.

There were other directions also, like Madison Wheeler's credo "Satisfaction is doin' what's important to yourself. A man ought to honor other people, but he's got to honor what he believes in too." If you get back this way, stop in and see me, "always got beans and taters and a little piece of meat." "Down along the ridge, I wondered why it's always those who live on little who are the ones to ask you to dinner."

Thousands of miles and hundreds of places along the Landscape of the United States each with unique folk and their tales, provide a documentary equal to populist chroniclers like Boswell or Thoreau. Occasional references to Indian tradition, relevant to the particular locale, plus passages from Whitman and Black Elk provide a constant touchstone to reality and the people encountered by the author.

More than a travelogue, Blue Highways is an educational experience, a guest and ranks amongst the best literature of its kinds.

Blue Highways was a best-seller across North America for many months in 1983, and is available through the public library or Gabriel Dumont Institute Library systems. □



Like the Silent Revolutionary

*Man is born free;
And everywhere he is in chains
In order to break out of prison
One must first confess to being in prison
Find the exit out of the trap
Let your mind be free of the chains
Like the Silent Revolutionary*

*All around us, the people
decorate a trap of misery;
philosophizing about the meaning
of life seems use-less,
Find the exit out of the trap
Let your mind be free of the chains
just) like the Silent Revolutionary.*

— Billy Brass

Windigo Seems to Rule the Earth these Days

*It's the bad luck of the owl,
so wise to perception;
Windigo is a great evil force,
bad spirit, un-seen, invisible;
(Windigo seems to rule
the earth these days.)*

*Nevertheless, turn now
to the good luck of the turtle;
The Creator of new life
from the waters of yesteryear.*

*Revive your good spiritual strength,
And go as the good wind goes;
Don't let Windigo
rule the earth these days.*

— Billy Brass

from the shelves of dumont library

DIALOGUE

ON EDUCATION

SUNTEP - A Look Ahead at the 1984-85 Term

by Crystal Barber

Regina - The 1984-85 school year will be a busy one for the Regina SUNTEP students and staff at the Gabriel Dumont Institute. Twelve new students will begin their first year in the SUNTEP program. These students are: Linda Amyotte, Norman Durocher, Lynne LaFontaine, Carla Racette, Rita Morrisseau, Dwayne Ross, Vince Vandale, Marline Bourassa, Eddie Janvier, Marjorie Morrisseau, Fabian Salagubas, Mary Venn, Rick Jacques, Don Morin, Ernestine Janvier, and Wyn Malbeauf.

During this, their initial step toward teacher training, the students become involved with their future profession in education through weekly field placements in Regina's Elementary schools. For this reason they are classified as Involvement Students. Aside from their on-the-job training sessions, the students take the same full load of courses required on university campuses, and additional classes in Native Studies and Cross-Cultural Education.

A further 15 students are now enrolled in the second year, termed the Pre-Internship year, of the SUNTEP program. These students are: Debbie Fayant, Lorri Kramer, Donna LaRocque, Alma Ducharme, Ida Lemaigre, Heather Ross, Perry Jarrett, Evelyn Ireland, Charmaine Ross, Juanita Albus, Karen LaRocque, Joan Dagdick, Dennis Campeau, Tom Ross, and Darcy Pelletier.

Eight SUNTEP students will begin the four month internship as a part of the third year in the SUNTEP program. During January of 1985, they will continue their specializations in, Math, Language,

Arts, or Early Childhood education.

All of the fourth year SUNTEP students are now fully certified teachers with Standard 'A' teaching certificates, or B.Ed. degrees. A number of students consider themselves fortunate to have found jobs in education or related areas. Dave Amyotte, Joyce Toth, Rema Alex-



son, Calvin Racette, Lynne Daniels, Darlene Banin, Monica Goulet, and Darlene Deschambault, Joanne Pelletier, Melona Palmer, Joy Amundson, Marlene Parisien and Lianne Bird, are those students who have found jobs in and around Regina.

A further five SUNTEP students will be convocating with B.Ed. degrees from the University of Regina this fall (1984). They are: Dave Amyotte, Marlene Parisien, Darlene Banin, Monica Goulet, and Joanne Pelletier.

The SUNTEP Regina program will be accommodating about 55 students in the various phases of the 1984-85 program. It should be a very busy and challenging year for both, staff and students. □

English at the Gabriel Dumont Institute

by Dwayne Brenna

Politically active students are often impatient with the attention paid to seemingly insignificant details in their English courses. "Where am I going to apply my knowledge of Leslie Silko?" they ask. "Who cares if I spell it right? I'm not planning to become a writer." After dropping his English course earlier this year, one student in a Gabriel Dumont Institute program quipped to me, "When you're fighting for self-determination, how's English gonna help?"

If composition and literature were the only courses offered in college, proficiency in those areas would not be worthwhile. Aside from the wealth of philosophy that attends great English literature; aside from the fact that writers try to show us how much better the world can be; aside from the entertainment value of a good book; what is English literature worth? It is a complimentary subject; professors in other disciplines lean heavily upon it. A student's ability to compose and write essays in English, the primary concentration in a first-year English course, is essential to passing most other university classes.

The Gabriel Dumont Institute is making English literature more agreeable to students who have been "turned off" in the past. Rather than relocating students in urban centres, the Institute offers classes in places like Lloydminster and Ile-la-Crosse. Students are spared the culture shock and the anonymity of overcrowded university classrooms. Institute classes are generally small, affording instructors the luxury of one-on-one communication with their students. English courses at the

Institute emphasize Native literature, and the Institute library has extensive resource material in this area.

My colleagues at the Institute note that a lack of composition skills bar many students from passing classes in Education, Sociology or Native History. The development of composition skills is central to the development of ideas; you cannot think logically if you cannot put your logic into words.

More than that, English courses compliment the subject matter of other concentrations. A literary study of Native myths, stories and biographies fills the black holes — spiritual and personal — in history courses. *Dreamspeaker* and *In Search of April Raintree* are dramatic examples of the shortcomings of social welfare in Canada; knowledge of these novels is beneficial to any sociology student.

Gradually, changes in the way English composition is taught and perceived — changes to which the Institute staff are sensitive — will resound throughout the educational system. Imagine, a grade five literature course which concerns itself with the interests and ethnic traditions of its students. Curriculum developers at the Institute are working on just such a course, in which more students are likely to be interested and successful. In the future, perhaps a more truthful perception will be common: composition, with its seemingly insignificant details, is a means to social change.

Dwayne Brenna teaches English Composition and Native Literature at the Gabriel Dumont Institute.

The Awasis Conference



“Native Curriculum Innovations: Principles, Process and Practice”

November 1, 2, 3, 1984
Landmark Inn
4150 Albert Street South
Regina, Saskatchewan

The annual gathering of Saskatchewan educators (including parents) who share a common concern for the education of Indian and Metis children. The program includes panel sessions and workshops on Native curriculum. A business meeting will look at organizational issues and the election of Executive officers for the AWASIS Council (INEC), a special subject council, affiliated with the STF.

Keynote Address: Dr. Cecil King
INEP
University of Sask.
Registration Fee - \$30 Members
\$40 Non-Members

For Conference brochure and registration form contact:

Mr. Larry Trask
C/O The Gabriel Dumont Institute
121 Broadway Avenue East
Regina, Sask. S4N 0Z6
or phone (306) 522-5691

and
proceedings

There are a limited number of bookings on Fridays and Saturdays available at the Glencairn Recreation Centre.

If you are looking for a hall holding up to 300 people for your team wind-up, office cabaret, wedding, or anniversary party, contact Del Ludvigsen at the Glencairn Centre at 569-7747.

The Regina Friendship Centre staff and Board of Directors has always been able to put on a Christmas Party for all children in the community, with the help of donations. We are hoping to do this again, only this year we are hoping to be able to put on a Christmas Party for the Senior Citizens as well.

We are asking for donations from you or your organization to help make this possible. Any donations, whether large, small or monetary donations will be greatly appreciated. We are anticipating your immediate reply on this matter. [we have a tax deductible number for income tax purposes] I thank you for your kind consideration and remain.

Yours in Friendship
Lawrence Lavallee
Program Co-ordinator

Sandy Bay Youth Centre May Shut Down

Sandy Bay - Residents of this community, headed by Allison Ballantyne and Adele Morin, are fighting to save a six-year-old Native run group home which rehabilitates delinquent boys from throughout northern Saskatchewan.

The provincial social service and health departments want to close the home's temporary facility, and they have no argument on that score from the non-profit operator, the Sandy Bay Child Care Committee.

Ballantyne, one of the home's seven employees, admits that access to the camp, eight kilometers downstream from the village, is difficult. As well, the five cabins now serving as the residence are inadequate.

Sandy Bay is a remote, predominantly Metis village with 1,000 residents, about 500 kilometers northeast of Saskatoon. To get to the camp which the committee is now renting, staff and residents must traverse the sometimes treacherous Churchill River by boat.

The committee has come up with a plan to set up a more suitable, permanent centre. But it has also run into a mess of contradicting government policies.

The idea is to move two empty houses from the village to a former woodlot. The village sold the former Island Falls townsite houses to the committee for one dollar each and is willing to sublet the developed property to the group, but there's a catch.

Until recently, the Federal and Provincial Crown Housing Corporations have refused to provide capital funding until the group secures a long-term commitment for operating funds. The Department of Social Services, however, refuses to offer such a guarantee, preferring instead to contract the group's services on a yearly basis.

Ballantyne said the two housing corporations now say they are willing to help renovate the houses once to help renovate the houses once they are on permanent foundations. Ballantyne said the cement has been poured with the help of volunteers and other materials for building should be delivered next week. The lumber is also being treated and piled at the site. The houses have been moved to their new lots. At present the Minister of Social Services, Gordon Dirks, has approached Saskatchewan Housing Corporation for capital funds. If all goes well it will go back to Mr. Dirks next week, then hopefully the Provincial Treasury Department will come up with the funds. □

Funding Agreement Announced

Regina - Advanced Education and Manpower Minister Colin Maxwell development of educational programs," Maxwell said. between Gabriel Dumont Institute and Saskatchewan Advanced Education and Manpower.

Under the agreement, a total of \$873,000 has been provided in 1984-85. Hereafter, an annual grant will be made to the institute.

"Gabriel Dumont has established an operational library resource unit, which collects, catalogues and distributes materials related to Saskatchewan Native people," Maxwell said.

"The funding will aid in conducting cultural, historical and sociological research aimed at promoting the development of healthy Metis and Non-Status Indian communities in Saskatchewan."

The minister said the Dumont Institute plays a major role in curricula development activities relative to Native studies, and providing an educational extension service to Metis and Non-Status Indian community groups. He said the institute is instrumental in promoting the renewal of, and the strengthening of,

Native culture and the social and economic advancement of Metis and Non-Status people.

"With the vital funding support provided by my department, Gabriel Dumont can initiate the development of educational programs," Maxwell said.

The government of Saskatchewan through Advanced Education and Manpower may also extend funding on a fee-for-service basis with the intention of curricula development at community colleges and technical institutes. □

Telex Sent to Frith

Regina - Sid Dutchak, minister in charge of Indian and Native Affairs, recently released the text of a Telex he has sent to the new federal Indian Affairs and Northern Development Minister Doug Frith.

In his Telex, Dutchak congratulated the new federal minister on his appointment and commented on statements made by Frith in Saskatoon this week.

Dutchak said he is optimistic that the new minister's statement signals a movement towards a new, more co-operative, relationship between the two levels of government and Indian peoples. He also expressed the hope that Frith's statements are an intention to adopt an approach which emphasizes the challenges of moving toward economic self-sufficiency for Indian communities.

"I am particularly pleased that the federal government now is prepared to emphasize an approach which reflects the central importance of economic development for Indian communities," Dutchak said.

"This is an approach which our government has actively pursued since assuming office in dealing with the challenges facing Indian communities. I am optimistic that Mr. Frith's comments appear to indicate that he is prepared to join us and the Indian people in emphasizing economic development as a top priority.

Independent Citizens' Review of Police Complaints Wanted

Star Phoenix

Saskatoon - The Saskatchewan Association on Human Rights (SAHR) has been expressing its concerns on the issue of citizen's complaints against the police force to Saskatoon Mayor Cliff Wright, since June of 1984.

As part of its response to Mayor Wright's letters of July 6th and 31st, the Saskatchewan Association on Human Rights held a public meeting on August 11th in Saskatoon. This meeting included a panel discussion of the police complaint issue. The discussion was moderated by the Executive Director of the Association, Sherry Duncan. The panelists included Marjelaine Repo, Ed Holgate, a Saskatoon Lawyer and Mary Pitawanakwat, the Vice-President of the Association.

Several people in the audience and a panelist criticized the press for playing up the side of the constable in reporting on citizen complaints about police abuse.

The meeting resolved to seek an independent citizens' review board to investigate complaints against police. The Saskatchewan Association on Human Rights (SAHR), last week requested Mayor Cliff Wright to add two private citizens to the city's board of police commissioners - which would bring the number of members to five, saying people are not happy with the present city police system of reviewing complaints.

Panelists and citizens attending the meeting said having two private citizens on a five-member board is not good enough, and urged the association to press the Provincial Government for legislation to allow an independent citizens' review unit with the power to investigate charges and to hold hearings.

The meeting heard from a number of citizens who claimed they New Breed/September/1984

were abused by Saskatoon police, from being illegally detained for questioning to having their homes entered without search warrants, to being beaten.

Panelist Marjelaine Repo said Wright was biased towards supporting the police, and had publicly admitted so. She continued to say the mayor has compromised the police department, the city, himself and the complaint system by his actions.

SAHR Executive Director, Sherry Duncan said, neither Wright nor police officials attended the meeting, although they were invited.

Saskatoon Lawyer Ed Holgate told the meeting "Police carefully choose the people they're going to push around or punch up. Usually, those people have been drinking or hold previous criminal records. Police are supposed to bring suspects to justice, however, not to judge an accused. They are paid well to do their jobs and not to lose their tempers."

Holgate added the "vast majority" of people who are abused by the police don't file complaints.

SAHR vice-president Mary Pitawanakwat of Regina said those who have complained to the city are not satisfied their complaints have been dealt with fairly and impartially. "Complaints to the mayor's office are turned over directly to the chief of police to investigate, with no independent examination of the facts. This system of 'police investigating police' cannot help but appear biased," said Pitawanakwat.

SAHR requested the two independent members it proposed be added to the board have strong backgrounds in human rights issues, and be able to adequately represent Saskatoon's minority groups, especially its Native population. □

The Golden Garbage Can Comes Home to Sandy Bay

Sandy Bay - The Golden Garbage Can is finally in Sandy Bay, and Mayor Ernie Ray says he has no intention of ever letting it go.

Sandy Bay won the can in a contest for the best clean-up in a northern community, and it was presented recently in a ceremony involving the local council, some of the clean-up participants and officials of the department of health, the project sponsors.

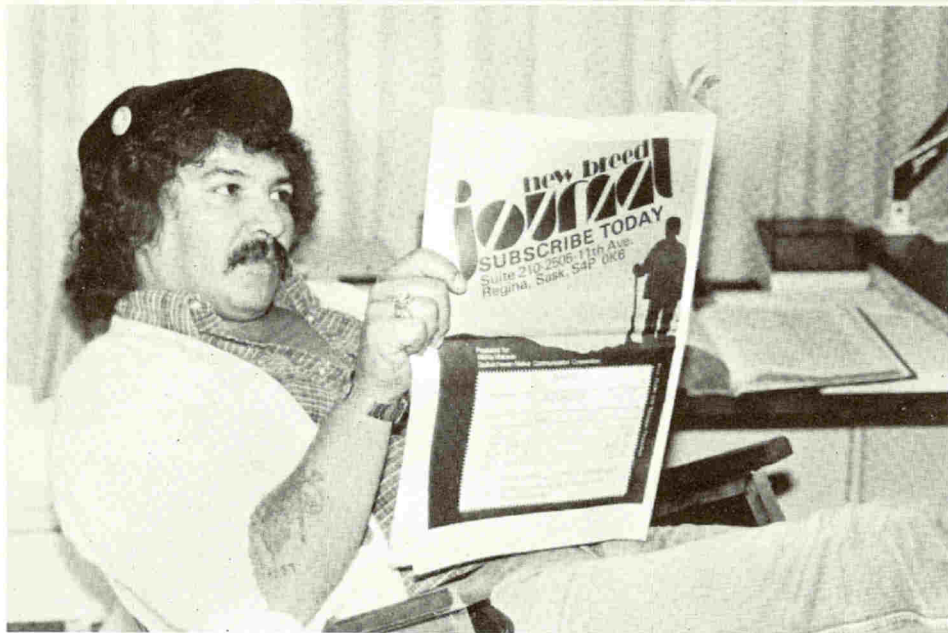
While not all participants were present, most of the younger ones were, along with proud parents and families. Sandy Bay had won a number of awards along with the can, including the greatest number of participants (406), the most activities to promote the clean-up, the oldest participant (Antoine Bear, 83), and the youngest (Shirley Adelle Bear, 5). They won the most unusual activity for a unique poster featuring real garbage glued to a paper garbage can, the best poster and the best northern village awards. Community health worker Mary Ann McDonald was presented with a special merit award for her efforts in putting together a binder containing a pictorial record of the clean-up.

Speakers from the department of health included northern branch director Ken Smallwood, who acted as emcee, and associate deputy minister George Loewen. Loewen commended Creighton public health inspector Lori Frame for originating the idea of such a contest, and La Ronge health personnel Jane Lyster and Dayle Thompson for organizing it.

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Let Us Introduce Ourselves



Ray Fox - reads the only news magazine that really counts

by Jean-Paul Claude

Those of you who are faithful listeners and fans of Whetamatowin's radio programming have no doubt swooned to the mellow tones and tunes of Raymond (Crazy Fox) D. Fox who not only manages our radio and television operations but regularly treats our followers to the magic of his experienced, entertaining talent.

Ray was born and raised on the Sweetgrass Reserve, just outside of North Battleford, Saskatchewan. After leaving home he says that he travelled extensively throughout North America. Major stopovers in his trips were Nashville, Tennessee and Alberta, Canada where he spent time honing his entertainment skills.

Ray comes to Whetamatowin with impressive credentials in both the broadcasting and entertainment fields. He has worked on stage and behind the curtains as a performer, producer, director and manager for the past ten years. He says that he has been fortunate enough to have as his trainers some of the most suc-

cessful talents in the business today. He seems to have learned his lessons well as you will attest to once you have savoured the compelling talent of 'Crazy Fox'.

Ray tells us that he does not come by the nickname 'Crazy fox' by his own merits alone. In fact the name was one which was used by friends in addressing Ray's late father. So rather than earning the title, he has inherited it. He does, however, intend to wear it proudly and in fond memory of one who was especially dear to him.

Ray's primary career goal is to be a professional and all that that implies in whatever area of the entertainment business he is pursuing at any given point in time. He says that his first objective at Whetamatowin is to ensure that competent and high profile professional trainers are on staff, ensuring a high degree of skill development for those that successfully want to reach their career goals. Ray says he also plans to upgrade the equipment and provide

for technical support staff which is badly needed at this time.

Ray says that the business of entertainment has come a long way in a short time and is filled with vulchers and wolves who are always around, hoping to turn a fast buck at anyone's expense. However, he feels there is still room and the promise of success for the true professional who is willing to work his or her butt off and continually apply the sound principals and standards that all our momma's taught us.

In conclusion, Ray stresses that he is a professional journalist first and a Native journalist second. He explained that what he means is that he won't accept professional credit simply because he is a member of a minority group of people. If he is to be recognized as a professional it will only be because the quality of his work demands it. "The 'Crazy Fox' will never be anyone's 'Token Indian', he said. □

**GABRIEL DUMONT INSTITUTE
OF NATIVE STUDIES AND
APPLIED RESEARCH**

121 BROADWAY AVENUE EAST
REGINA, SASKATCHEWAN S4N 0Z6

**CO-ORDINATOR
POSITION
CURRICULUM
DEVELOPMENT**

The Gabriel Dumont Institute of Native Studies and Applied Research requires a Co-ordinator to manage and administer its Curriculum Development Unit.

The Dumont Institute is a Native-controlled agency serving the educational needs of the Metis and Non-Status Indian people of Saskatchewan. It is engaged in teacher education, research, curriculum development, library services, field services and certified and accredited adult education training programs. It is mandated to develop curricula and Native Studies courses for use within the K-12 and post-secondary educational systems. There are over 50 people currently on the Institute staff.

QUALIFICATIONS:

The candidate should hold a Bachelor of Education degree or an equivalent combination of education and experience. The successful candidate should have relevant experience in resource and curriculum development and some supervisory and administrative experience.

She/he will be knowledgeable about the Native peoples of Saskatchewan, particularly their culture and distinctive needs and be able to translate that knowledge into program development. Preference will be given to candidates who speak or have familiarity with one or more of the Native languages of the Province.

SALARY: \$29,611 - \$41,450

STARTING DATE: October 1/84 or negotiable

LOCATION: Regina

**DEADLINE FOR RECEIPT
OF APPLICATIONS:** September 14, 1984

Forward resumes to:

**Keith Goulet
Executive Director
Gabriel Dumont Institute
121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6**



LIBRARY TECHNICIAN

The Gabriel Dumont Institute of Native Studies and Applied Research requires a Library Technician to work with the librarian and library technician in our library/resource centre. The Institute library and Resource Centre operates a series of ten satellite libraries throughout Saskatchewan serving the educational program, AMNSIS, and Metis community and staff plus non-native institutions and the general public.

The successful applicant will have completed a Library Technician training program or possess extensive equivalent library experience.

Familiarity with the major classification schemes, automated library catalogues, audio visual equipment, good typing skills and an ability to meet with the public are all considered essential. A knowledge of Native Peoples, Native organizations, language and library materials is an asset. Applicants of Native ancestry will be preferred.

DUTIES WILL INCLUDE:

1. cataloguing
2. ordering
3. reference work

Salary currently under review.

Apply in writing to:

**John Murray, Librarian
Gabriel Dumont Institute
121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6**

Stating qualifications and experience. Include three letters of reference.

CLOSING DATE IS: September 28, 1984.