

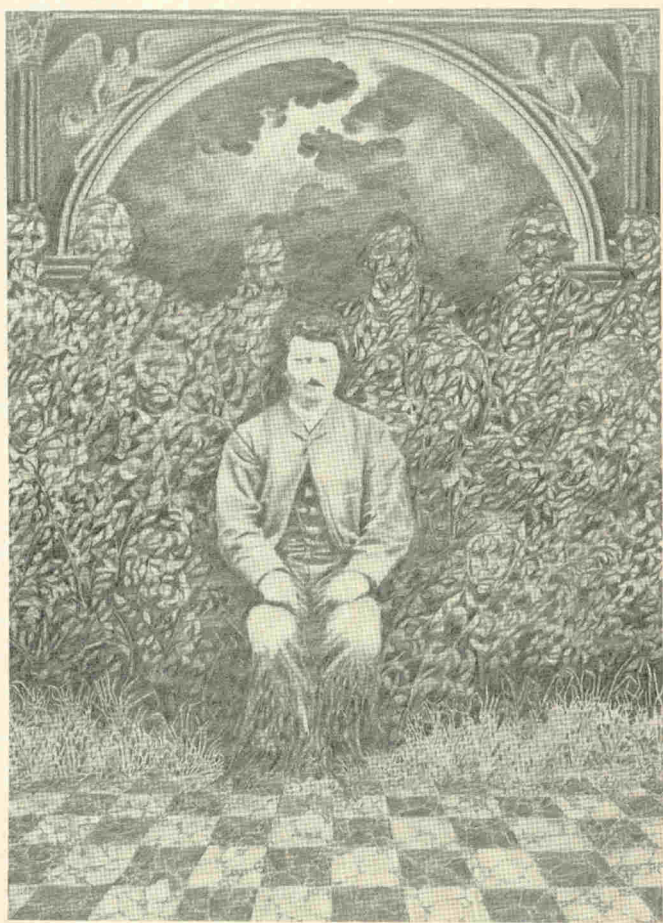
# NEW BREED

NOVEMBER 1980

*In this Issue:*

*Options '80  
Aboriginal Rights  
Recreation Halls  
Constitutional Update  
Native Survival School*

*Special: 1981  
Metis Cultural  
Calendar  
(see back cover)*



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

# LETTERS



Dear New Breed,

Thanks for your letter and the New Breed Magazine copies.

The New Breed Magazine has really answered some of my questions and I have read it with great attention. Also I was very surprised that New Breed is many sided. (Opinions, Information etc).

You wrote that you appreciate comments, letters, stories, etc. Well I must say that I'm not so good writer on comments because I sometimes can express myself with difficulty. Furthermore, I've the feeling that if I would write any comments or letter that I would interfere in something and that's not my intention.

I want to answer also on you request, if I would like to advertise for a pen pal. Yes, I really would like to do it-that would delight me. I like to get in touch with people and I know that to have a pen pal is a good step to get in touch. So if it is possible - it would be very good.

Well, before I close I want to let you know that the subscription request form and a payment order will get to you in the next 12 days. My bank over here needs a while because the transfer to overseas takes a little time, so please excuse me that it is not enclosed in this letter.

I hope to hear from you  
Yours sincerely,

Marina Luecke  
Hildegardstr 17  
1000 Berlin 31  
West Germany

Letters to the Editor

Dear New Breed:

I have nothing good to say about the Metis Local for the simple reason

that Local #50 no longer has any help from down south. We are a local without a leader. Are we to remain that way or is something going to be done? We at one time were one of the stronger locals in the north. Now what have we got? Nothing. Why have we got nothing? Because people in Uranium City are not ready for change? We had an election and what happens? No one gave the younger person a chance to change things and also he was not out just for him, he was here for the good of the people.

I'm not taking sides, but I think a change would have done us some good up here. Now we don't even have an Area Director. What is happening with our Area Director? We have no leader and with no leader we have a lost bunch of Metis people in bad need of guidance and help to get this local back on its feet again. So how about some help from our leaders down south? They freely use the north as an excuse for grants, so now we request some help from them. They say there is might in numbers but if I were to call a local meeting tonight, I may just as well not have a meeting at all for only a handful of people show up and they're always the same people and no one seems to care up here.

The north is a last resort and we feel very left out because of the fact that we are so far north and there is no communication between Regina and Uranium City. How about some action on this urgent matter?

Name withheld by request.

Dear Readers:

The staff of New Breed would like to invite you, the readers, to send in your comments about the magazine as Letters to the Editor. Your reactions to certain articles or your ideas for future stories would be most welcome.

We remind you that all letters must be signed, but we will withhold your name if requested. We reserve the right to publish letters in whole or in part as may be necessary due to space limitations. We would also like to point out that the Saskatchewan Libel and Slander Act prohibits us from printing letters which would be potentially damaging to the character of another person.

Sincerely,

The New Breed Staff

Dear Editor,

We are a group of individuals, both Native and non-Native, who have been meeting to discuss issues that we see as important to Natives. Some of the things we have been discussing are, Native control of Native Education, housing, job security, better Health care for Natives plus the education of the general public concerning the issues facing Native people.

Other groups have been formed over the years, however, they are usually limited to the people that are directly concerned. We see ourselves as a group that can work along side these existing groups, rather than as an alternative organization. We will attempt to help other groups attain their goals by supporting them in their struggles.

*Continued on back page*

Comments on our publication are most welcome. What do you think of the NEW BREED in general? What are your opinions on specific articles? What else would you like to see in the NEW BREED? These are but a few of the questions we would like to have comments on.

Send to:

LETTERS  
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Regina, Saskatchewan. S4P 0K6.  
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# NEW BREED

The NEW BREED is published twelve times yearly by the Association of Metis and Non Status Indians of Saskatchewan (AMNSIS). Views expressed are not necessarily those of the Metis Association, However free expression of opinion is invited.

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CANADA POST 2nd CLASS 4649

# EDITORIAL



In the early spring of this year, the Minister of Northern Saskatchewan presented to local government representatives, a hastily developed plan for local government change in the North. They were asked to consider, respond with their proposals and be ready to approve a new form for local government by the late summer of 1980. The Minister's time table was to introduce legislation at the fall session of the legislature and to have new local government legislation approved by the spring of 1981. The local government representatives were told these changes were necessary so that the government could develop a method of revenue sharing with local governments in the North. A number of Northern leaders have been interviewed regarding this development. Their response to the government's proposals are summarized in a feature article in this issue.

When local government representatives and the A.M.N.S.I.S. Northern Board asked for more time to consider the changes, they were told that they would have to bear the responsibility for a lack of revenue sharing if there were no changes to local government in the North.

The proposed changes were presented to our people in the form of an information package called Options 80. This package claims to put forward six options. The government wants the people to choose one of these options. The options, and what they propose in terms of local government, are also considered in a feature article in this issue. An examination of these options indicates that there are only three different forms of local government being proposed. The other options are only variations of these three options.

There are some important questions which our people are asking about this sudden interest by the government in changing local government. Why is this suddenly a priority? Why can't our people have another year to consider the changes? For whose benefit are these changes being promoted? Why can't we have more revenue sharing with present local governments? How do the changes relate to the needs of our people? Will these changes mean better services, better communities, and more local control

## *"Local Government must develop to serve the needs of the People"*

over decision making or, will they mean more control by D.N.S., higher taxes, and a large influx of non-northerners into our communities who will be the ones to benefit most from these changes? We know that this has happened in La Ronge and in Creighton. The long time Native residents still live in poverty without good jobs or good housing. The newcomers get the houses, the water and sewer services, the streets, the better schools, and the best jobs.

Other questions which our people are asking include: How will it help us create jobs and a better economic base for ourselves? How will it affect traditional ways of earning a living? How will it affect our families and our culture? Our people do not object to change and development. They will welcome it if it benefits them. However, they have good reason to be suspicious of what the government is proposing.

A brief history of the North may help to understand why the people have doubts about the government's proposed changes. Fifty years ago, there was no system of local government in the North. The people were, for most part, ignored and allowed to seek out a living based on trapping, fishing and hunting. Many people in addition kept a few livestock and fowl to provide basic food supplies. After 1944, the government began to realize the potential for mineral development and forestry development in the North. It began to promote Northern development. A system of Local Community Authorities or L.C.A.'s was introduced in a few of the larger communities. Several communities which became key areas of economic activity, and which were dominated by non-Native people, were allowed to set up their local governments under the existing Urban Municipalities Act. This happened in Creighton, in La Ronge, and in Uranium City. The latter was allowed to incorporate under a charter passed by the legislature. These communities have powers and responsibilities that are the same as those granted towns in the South. The L.C.A.'s have considerable responsibilities but their powers are more limited than those of a Southern village.

There has been some change in local government in the North since those early developments. There are now a few more L.C.A.'s. In addition, the present government established Local Advisory Committees (L.A.C.'s) and the Northern Municipal Council

(N.M.C.). It was to have the same role to all of the North, as a rural municipal council has in the South. The jurisdiction of the N.M.C. is now limited to the unorganized areas. It is entirely dependent on D.N.S. for its money, and has limited independence and therefore less powers than Southern rural municipalities, who may levy their own taxes and borrow money for public works.

As each of these changes took place, our people were promised that they would benefit. When they look at what has happened they see many negative results. More Native people than ever are unemployed. They continue to have incomes much below those of other people in the province. A large percentage of the people have become dependent on welfare. Alcoholism has become a serious problem. There are more serious physical and mental health problems. The stability and the influence of the family has been weakened. Most of the benefits have gone to new residents from the South, to resource companies and to a favored few Northerners. It is little wonder our people are suspicious of the government's intentions.

Native people want changes that are linked to their economic, social and cultural development. This is also the position of the Provincial Association. The Association and the people of the North have set down some basic principles to which they want the government to agree. These are the following:

- adequate time to consider the proposed changes and the way they will affect the people;
  - money to consult the people and to allow for a broad cross section of the people to develop their own ideas on local government;
  - A.M.N.S.I.S. and Northern Native people to be in control of the consultation process;
  - local government development to be a part of a total development of the North;
  - a guarantee that our traditional access to Northern resources will not be interfered with;
  - assurance that changes will not affect in a negative way, the aboriginal claims of the Native people of the North.
- Most of all we want assurance that we will become masters in our own house. We want to be in control of development, of who gets the jobs, and of who benefits from development. Mr. Blakey, we are tired of being colonized.

# GUEST EDITORIAL

*This Editorial is from the Northern AMNSIS Board members and is directed to the Department of Northern Saskatchewan. These are our opinions and recommendations on OPTIONS 80.*

We strongly believe that a Northern Administration District Act effects the Local Community Authorities, the Local Advisory Committees, the Northern Municipal Council and AMNSIS. These are the people that should be represented on the task force. We don't think the Northern Lights School District should be represented if we are going to talk about local government. We believe the Northern Light School District purpose is to look after specific acts only; the school acts. We don't think SANC should be represented because it has an Urban municipalities act. The L.C.A.'s and L.A.C.'s were not asked by the incorporated centres (Creighton, LaRonge and Uranium City) to participate when they were being incorporated, so why should they participate now that the L.C.A.'s and L.A.C.'s are being affected?

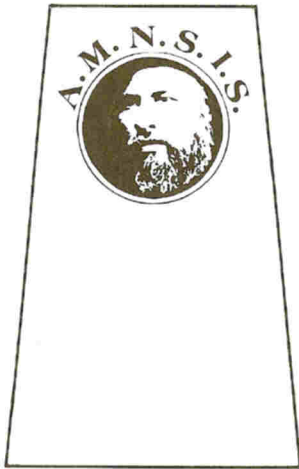
Uranium City and district feel they have an Urban Municipality Act so they are keeping away from this Options 80 and they are remaining the way they want to remain. We believe Creighton and LaRonge should follow guidelines.

The L.C.A.'s, L.A.C.'s, N.M.C. and AMNSIS should be represented as the change of the Act is going to be affecting the people and the Local Government at present.

We strongly believe as an Association, that local government should be strengthened and at the same time not go into a regional government. Let's form a Northern Development Board.

A Northern Development Board will consist of people from all the north and our region will be Northern Saskatchewan, not East, Central and West. We strongly believe that the Regional Government is a buffer zone for our people; we will have to deal with the Regional Government before we get to the Provincial Government.

We do not agree with Regional Government; it is splitting us up. A trunk is hard to break but the branches are much easier to break and we strongly believe that the power of the native people is in Northern Saskatchewan. We know that you know this. The regional government will try to take that power away from the native people. We are striving for the government of Saskatchewan to guarantee the native people of Northern Saskatchewan that they will have control over what happens in Northern Saskatchewan.



***We are the aboriginal people of this land; we have lived here all our lives and this is our home land. We should not have to beg.***

Democracy is a thing that is disregarded. The L.C.A.'s and L.A.C.'s were set up by the government of Saskatchewan because they saw communities starting to decolonize. The power structure was changing from the white people that ruled us at one time; the teachers, doctors, R.C.M.P. etc.

The bureaucrat's power structure is changing and the native people are becoming apprehensive and dread for the future of their children. This is why we think this Regional Government is being forced on the people of the north. At present the L.C.A.'s and L.A.C.'s have an open door; white people, Metis people, treaty people can come in and run a specific community. Ten or twenty years ago our people lived in these communities, and nobody gave a damn about us. We were literally starving and we believe as Native people we should decide our own destiny, not somebody coming from the south; a transient to sit

on our L.C.A. and L.A.C. boards and become an overseer and decide for us. We do not want this to happen.

We are asking the government to guarantee the Native people that we will not lose control over our north and we believe that the only way that this can happen is to have the government deal with our aboriginal rights. Evidence has shown that 2000 years ago, around the Key Lake district, native people had a camp there. Our claims should be dealt with, before development proceeds, because we are losing the power and the colonizers are moving north. They are beginning to colonize the native people again, just when we are starting to decolonize ourselves. Again, another form of government is introduced to us.

The bureaucrats mentioned that they would like to see an association of northern communities. As an organization, we have to say no, as we do not think that government should decide. The communities should decide what is best; the people of the north should decide what is best. There should be an association of people. The Association of Metis and Non-Status Indians of Saskatchewan is an association of people and represents the people. It does not represent the communities, it represents the people and that is why we think we are referred to as "pressure groups".

Mining is taking place in the north; Rabbit Lake, Uranium City, Cluff Lake and Key Lake. These are in process already. The mines are actually ours. We are the aboriginal people of this land; we have lived here all our lives and this is our home land. We should not have to beg. The government should be giving to us. The Royalties should automatically be coming to us. If we want to survive as a people, we demand that you people start looking at us and respect us as people. We must have equal opportunities. We are Canadian as everyone else and our rights must be met. We want to make a living and not hear from the bureaucrats and white people. We pay taxes, we pay rent, we pay our mortgages like everyone else. Give us a chance to show what we can do.

Leave the royalties in the north; we as a people will survive.

Northern Board of Directors  
AMNSIS

# Northern Municipal Council's Response to Options '80



The following article is a brief overview of the 71 page document entitled: *REVIEW OF: LOCAL/MUNICIPAL GOVERNMENT STRUCTURES, ADMINISTRATION AND PROBLEMS IN THE NORTHERN ADMINISTRATION DISTRICT*, prepared by Erikson and Burkell for the Northern Municipal Council (N.M.C.) and submitted by the N.M.C. to the Honourable Jerry Hammersmith, Minister of Northern Saskatchewan, February 20, 1980. The study was commissioned to provide a review of the existing government structure, the problems currently being faced, to decide if the Northern Municipal Council is a suitable form of government and to discuss the possibility of other forms of government being more suitable to develop the north in line with the needs of the communities. The area concerned is the land and communities north of Prince Albert on a line running slightly south of Green Lake, Montreal Lake and Cumberland House. The three centres, La Ronge, Creighton and Uranium City and district, are Incorporated Centres under the Urban Municipalities Act R.S.S. 1978. They currently conduct their own affairs and would not necessarily be affected by changes in local government.

The levels of local government currently operating are as follows:

**1. Recreation Board (Most Basic Level):** A group of people may apply for funds to build a recreation centre or sports field.

**2. Local Advisory Association (L.A.C.'s):** This would be an association of all the residents of a northern community with 50 or more people. They may set up a committee to advise the Northern Municipal Council. It could have influence in directing the development of its community by working through the Northern Municipal Councillor of the area, to get money or assistance in the areas of health, safety and housing. At present, the L.A.C. doesn't have any clear cut duties or powers.

**3. Local Community Authorities (L.C.A.'s):** It is a corporate body to administer a northern community area. There are currently nine northern communities designated as L.C.A.'s by the Minister.

It may hold meetings and pass bylaws regarding:

- a) health, safety and general welfare;
- b) protection of persons and property;
- c) appointing a constable to enforce the bylaws.

The bylaws may be passed if at least half the people in the northern community area sign a petition in its favour. The L.C.A. may have funds equal to the taxes collected from the area for:

- a) making improvements required in the district;
- b) fire protection;
- c) administration.

Other money may be given by the Province for:

- a) administration;
- b) housing;
- c) winter works and special work programs;
- d) sewer systems, road improvements and other public works.

The L.C.A. may also pass and enforce bylaws pertaining to child care and curfew. The minister may

make regulations regarding setting up L.C.A.'s, election of officers, their terms of office, salaries and duties.

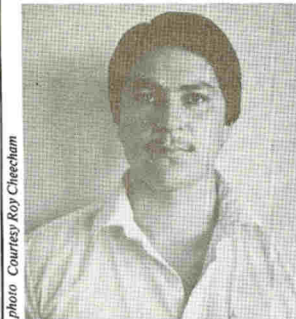
**4. Northern Municipal Council (N.M.C.):** This body is made up of six persons, four elected members who represent the electoral areas of the Northern Administration District (N.A.D.) and two persons appointed by the Lt. Governor in Council. What the N.M.C. is supposed to do is:

- a) Administer:
  - i) L.A.C. funds
  - ii) keep L.A.C. accounts and sponsor L.A.C. programs
  - iii) collect L.A.C. taxes
- b) Legislate rules, resolutions and bylaws.
- c) Develop local self-governing skills.
- d) Judicial function - licensing and enforcement.
- e) Advocate function - consider and act upon advice from L.A.C.'s.

The authors of the report show that the powers and duties of the Northern Municipal Council are identical to those of a Council of a Rural Municipality in Southern Saskatchewan. That means that the N.M.C., in all of Northern Saskatchewan, a land area about half of all Saskatchewan, has only the same power as *one* Rural Municipal Council in Southern Saskatchewan. The author of the report feels that the N.M.C. has not developed into a full Municipal Council because of lack of funds and lack of adequate training in carrying out its powers and duties. L.A.C. representatives who were interviewed by the authors of the report, believed that the N.M.C. acted on behalf of all the local governments in the north and that it administered the L.A.C. funds. They further believed that one of the reasons the N.M.C. has not carried out all of its powers and duties is because there is some question about its legal status. This is important because, if something went wrong and the N.M.C. was sued, each

## Interview with Roy Cheecham

by B. Belanger



*I interviewed Roy, who is an Overseer of La Loche, in regards to the Proposed Options 80 issue. The following are his community's stand point on the topic:*

**New Breed:** "How did you first hear of the proposed local government changes?"

**Roy:** "I first heard of the Options 80 in January, 1980. The Northern Municipal Council was doing a study on local government at the time. On April 14th, we studied the proposal, and made our own recommendations."

**New Breed:** "Have you or local governments had adequate time to study the proposal, assess the impact, and develop amendments or alternatives?"

**Roy:** "As of today, we think we did not have enough time, but we expect to be critically involved in the consultation process. If problems do arise, or the consultation process breaks down before the presentation of the White Paper in five months, then the Options 80 program will be unacceptable."

**New Breed:** "What changes would you like to see to the D.N.S. proposals or what changes are you proposing?"

**Roy:** "We would like to see an increase in funding, generally in five main areas as follows:

- a) Greater local control of infrastructure development and land assembly programs.

*(Editors Note: Infra-structure is local works and services such as water and sewer, roads, sidewalks, electrical services, public buildings and similar facilities.)*

- b) Greater control over the base and scope of economic and social development.

- c) Ability to delegate certain powers and responsibilities to local committees.

- d) Increase of Foundation grants, Capital grants to the local government in order to carry out the responsibilities involved in infrastructure development and land assembly.

- e) The establishment of the percentage resource revenue sharing scheme with local government and an indexing system linked to cost increases and to local resource development."

**New Breed:** "Has there been enough time to consult and get input from local people?"

**Roy:** "It's hard to say, but so far, the community has supported the L.C.A. in their stand."

**New Breed:** "If not, how do you propose to do this?"

**Roy:** "Each council member has talked to people individually and we have had public discussions in regards to our viewpoint. So far the town has supported the council."

**New Breed:** "What proposals have you made to the D.N.S. as to the timing of changes to local government and the consultation processes which you want to carry out?"

**Roy:** At the meeting we had in Prince Albert we had a consensus on some minor changes. We supported the one year delay and are prepared to accept the white paper on our community's behalf. We have about five months to work out the final details.

**New Breed:** Thank you Roy!

individual member could personally be found financially responsible for damages. If the N.M.C. is a corporate body, then the individuals are not personally liable for the actions or financial dealings of the Council. This in itself would make the Council and its members very hesitant to act. It is also felt that the N.M.C. does not have either sufficient monies or training from the province to properly carry out its duties. Therefore, the N.M.C. has not fulfilled its role of helping the Local Advisory Committees move towards local self government.

#### **Problems Preventing the Development of Local Government**

The authors of the report identified a number of problems standing in the way of successful local government, including problems of:

- a) communications,
- b) organization,
- c) accountability.

In the area of communications there are problems of:

- a) different languages,
- b) a lack of good roads and ferries or bridges,
- c) a lack of a news media which reaches all northerners,
- d) a lack of meetings or other means to explain the current powers and duties of the various levels of local government.
- e) a lack of commitment on the part of civil servants to keep in touch with or respond quickly to the needs of northern residents,
- f) an unwillingness to spend time in the northern communities to explain local government procedures

In other words there is a lack of consultation with local people.

*"The communities are tired of the 'mosquito bite' approach of Civil Servants, whereby you don't know they were there until they are gone and you feel the sting."*

Problems in organization and accountability are:

- a) a lack of information about councillor's jobs and

duties,

- b) a lack of information about finances,
- c) a hold-up in payroll as its all done by the N.M.C.,
- d) poor housing strategies (design, quality, cost, completion time, labour force),
- e) division of responsibilities for Status and Non-Status people,
- f) a lack of control over development (eg. mining) outside of community boundaries, even though communities are affected by such development.

#### **Proposal for Change**

The authors of the report are in favour of:

1. the Northern Municipal Council taking on the duties and exercising the powers of a Rural Municipality;
2. the L.A.C.'s being changed to Organized Hamlets and operating under their rules and regulations;
3. the L.C.A.'s being changed to Villages and doing the jobs of a Village under the current Urban Municipalities Act.

This would make three levels of government, Northern Municipal Council, Organized Hamlets, and Villages within the Northern Administrative Districts.

The report further recommends a training package funded by (L.E.A.P.) Local Employment Assistance Program to help the communities develop administrative skills. Community Development Workers would visit the communities on a rotating basis for a week at a time to train the elected councillors. It is felt that this program would also greatly improve communication. The report also recommends Eastside, Westside L.C.A. meetings and the establishment of local petty cash funds to speed up payroll and the local payment of bills. Further, there must be a promise from the government that the suggestions of the local governments will be listened to and acted upon, or, if not acted upon, a full explanation given. It is hoped that in this way local communities will want to continue to develop. The report points out that the Government so far has only developed those parts of the northern half of the

## ***Interview with Vital Morin***

*by B. Belanger*

*Following are the comments of Vital Morin on the Options 80 Program. Vital is the representative from the Ile a la Crosse Local Community Authority.*

When asked as to whether they had enough time to study the proposals, assess the outcome, and develop amendments of their own, Morin had these answers:

"We weren't given enough time to study the impact or implications. As elected officials of the people we should be able to refine the program to the better interest of the Northerners. We have sent to the legislature a draft copy of Options 80, this

draft is called the White Paper. Any thing on the White Paper is not binding, so if we have changes to make, we can do so. The prime purpose of White Paper is to have time to think, and develop amendments of our own. One of our recommendations we have, is that five regional councils be set, and of these five councils, a Northern Development Board be initiated."

"The objective here is to grant this board the powers of the D.N.S. role in the administration of their respective communities. Whether or not the government will accept this recommendation I don't know, but what I do know is that we have



to start leading ourselves, and working together as a group. If you have the people with you, it can be done."



## Interview with Peter Bishop

by B. Belanger

*Peter Bishop of Green Lake is yet another dedicated Northerner that is on the prowl for a better Options 80 package for the Northern segment of Saskatchewan. In this exclusive interview, Peter the Bureaucrator had this to relate.*

**New Breed:** How did you first hear about the proposed local Government changes?

**Bishop:** I came to hear about this Options 80 program in the spring of '79. A meeting was called by Hammersmith for all the Local Community Authority's (L.C.A.'s) in regards to this proposal. We met with the Minister in La Ronge.

**New Breed:** Have you or Local Governments had adequate time to study the proposals, assess the impact, and develop amendments or alternatives?

**Bishop:** No, at this meeting they

dropped these options on our laps with a time frame of October 1980. The options were not comprehensive enough, they were too general. We simply could not fully understand the implications of this program.

**New Breed:** What changes would you like to see to the D.N.S. proposals or what changes are they proposing themselves?

**Bishop:** One change I would like to see is that the board that the D.N.S. has set up needs better representation from the majority of the people. The way it is set up a the moment on the board, we have one member per L.C.A. (East-West), one Department of Northern Saskatchewan member, two Saskatchewan Association of Northern Communities (S.A.N.C.), two Northern Municipal Council members, and one Northern School Board

member. Now, because of the way it is set up the L.C.A.'s cannot properly represent the majority of the people in their requests for reason that their vote is too weak.

**New Breed:** What proposals have you made to D.N.S. as to the timing of changes to local governments and the consultation processes which you want to carry out?

**Bishop:** At the moment, we have retaliated and set up our own board consisting of all the L.C.A.'s and AMNSIS personnel to deal with this problem, but the Minister refused to recognize us as credible negotiators of the North.

**New Breed:** Do you have any closing comments?

**Bishop:** In closing, I would like to point out, where we stand at the moment is that we have little input, and have been refused recognition.

province rich in natural resources and many areas have no proper roads or employment, or communication such as T.V. with programming relevant to Saskatchewan's northern people.

### Recommendations

The authors of the report made specific recommendations on how to implement these changes and set up local government. A brief summary of the main points of these recommendations follow:

#### a) Local Government:

i) L.A.C.'s may hold up to 24 meetings a year rather than 18 and the L.C.A.'s may hold up to 30 meetings a year to conduct the local business.

ii) Elected members of L.A.C.'s and L.C.A.'s be reimbursed \$50.00 instead of \$25.00 or \$30.00 a day when requested to attend meetings outside their communities.

iii) L.C.A.'s be allowed to authorize projects up to \$20,000.00 for any item rather than only \$10,000.00 without Burgess's approval.

#### a) A Reeve for Northern Municipal Council:

i) A full-time, paid position of a Reeve for the N.M.C. be created, in lieu of the present Chairman's position.

ii) The first person as Reeve should be appointed, and after that, the Reeve be elected by all eligible voters in the Northern Municipal elections.

iii) The Reeve would supervise the activities of the N.M.C. and would live in La Ronge.

iv) The Reeve would represent the N.M.C. and the residents of Northern Saskatchewan in all bodies dealing with Northern programs and problems.

v) The Reeve must have a good knowledge of both Northern Saskatchewan and the Rural Municipal form of government.

### c) Elections

i) A voter and/or candidate for election to any of the L.A.C., L.C.A., or N.M.C. must be a resident for six months in the community or area, be 18, be a Canadian citizen and not disqualified under the Urban Municipalities Act.

ii) That all persons elected to the L.A.C. or L.C.A. or N.M.C. serve a term of 2 years, or the Reeve, 3 years and that they receive on-going training.

iii) That all elections be held in late September or early October.

iv) That elections be held by secret ballot.

v) That nominations be 3 weeks prior to elections.

vi) That polling stations be open from 10 a.m. to 8 p.m.

vii) That Overseers and the Reeve be elected on a separate ballot.

viii) That normally elected councillors take office for two years starting November 1.

ix) That if not elected, then the L.C.A. (Village) select the Overseer according to a method chosen by the community.

x) That the Overseer be called the Mayor.

xi) That the L.C.A. (Village) may pay its mayor if it chooses to do so.

#### d) Local/Municipal Finances

i) That the N.M.C. let the L.A.C.'s (Hamlets) have a petty cash fund.

ii) That the L.C.A.'s (Villages) have the power to collect taxes on businesses and properties in their boundaries.

iii) All lands and buildings be taxed regardless of ownership.

iv) That Provincial Crown Property shall not be taxed and a grant shall be given which is equal to what the

taxes would have been.

v) That debenture borrowing bylaws (a method of fund raising) be allowed.

vi) That money held in trust by the government be given to the L.A.C.'s (Hamlets).

vii) That the N.M.C. assesses and taxes property in the "areas" it administers.

**e) Bylaws**

i) That the passage of bylaws be expedited, not passed through the hands of so many civil servants, and passed on to Ministerial approval stage sooner.

ii) That special grants be given to cover the salary of a Constable to enforce the bylaws.

**f) Transition Procedures for Local Advisory Committees Evolving to Local Community Authorities.**

That a Local Advisory Committee (Hamlet) would become a Local Community Authority (Village) when:

i) there are 500 permanent residents.

ii) it demonstrates its ability to administer a community as shown by the handling of a petty cash fund;

iii) it has a tax base of about \$40,000.00 per year to cover its own L.C.A. office expenses, and;

iv) that the D.N.S. and N.M.C. should provide training to people to educate the council and community members about new responsibilities;

v) that the community should vote on making the change;

- if "NO" then it must be a year before another vote

- if "YES" then the L.A.C. must dissolve itself and call an election to choose a L.C.A. Council.

vi) that when a new council is elected it must have six months training to take on the new duties smoothly;

vii) that L.C.A. become members of a new organization to be known as the Saskatchewan Association of Northern Communities and the Saskatchewan Urban Municipalities Association. This would give council members a chance to see how other are solving problems and running their affairs.

**f) Designation of Community Status**

Local Advisory Council = Hamlet (100-500 people)\*

\* (communities with a L.A.C. now, under 100 people do not lose their status)

Local Community Authority = Village (501-1,000 People)

Town (1,001 - 10,000 people)

**g) Spheres of Influence and Planning Districts**

i) that individual community plans for housing, recreation and potential business and industrial development be drawn up and registered as part of the Town Site. (This gives the council the right to make decisions about development and land transfer.)

ii) that the communities have a "sphere of influence" that is, a certain area of land around the community over which they have some control. Any developments in this area (dams, roads, mines, etc.) must be thoroughly discussed with the local council with an attempt to improve employment opportunities.

iii) that money from land transfers for recreational and commercial lots in the Town Site and from land surrounding the town be given to the L.C.A.'s to provide services to the community. The L.C.A. may choose not to provide the services and let the D.N.S. or N.N.C. provide services.

iv) trapping and fishing would not be handled by the local government as trappers and fishermen have their own organizations.

v) a recreational lease must be approved by the trappers in the area.

**h) Revenue Sharing**

i) That a Northern Revenue Sharing fund be set up including equal sharing of the money from resources on a population basis.

ii) Proposed Amendments to Rural Municipalities Act.

These changes briefly set down the changes to the Rural Municipalities Act to provide a legal base for northern local government more or less as outlined in this article.

- M.S.S. - Metis Society of Saskatchewan
- N.A.D. - Northern Administration District
- N.M.C. - Northern Municipal Council
- L.C.A. - Local Community Authority
- L.A.C. - Local Advisory Committee
- S.A.N.C. - Saskatchewan Association of Northern Councils
- N.L.S.D. - Northern Lights School District

## Interview with

### Richard Waite

by B. Belanger

*Richard Waite, of Buffalo Narrows would like to see the government do just that-- wait. As the representative from Buffalo, Richard has presented their viewpoint of the matter.*

**New Breed:** How did you first hear of the proposed Local Government changes?

**Waite:** I first heard of the Options 80 program through a press release, and a meeting with the Minister of Northern Saskatchewan, Jerry Hammersmith, in La Ronge. We did not have very much elaboration in the beginning.

**New Breed:** What changes would you like to see to the D.N.S. proposals or what alternatives are they proposing?

**Waite:** Our main change we would like to see is a year's delay on the package of Options 80. The reason for the delay is to see what we might get into, and to see what is best.

**New Breed:** Has there been enough time to consult and get input from the local people?

**Waite:** We cannot tell the public something we do not know ourselves. We need more time to work with the people, to work with facts, and not assumptions or hearsay.

**New Breed:** What changes would you like to see to the D.N.S. proposals or what alternatives are they proposing?

**Waite:** The way it is set up now, the local government will lose funds and power. We need more influence in land matters.

**New Breed:** Do you have any closing comments?

**Waite:** Yes, it's that we hope to present a white paper to the legislature as a draft copy of the Options 80; from there we can work.

## SUMMARY

*The report outlines the levels of government which already exist:*

*Recreation Board  
Local Advisory Committee  
Local Community Authority  
Northern Municipal Council  
Urban Municipality (La Ronge, Creighton)  
Municipal Counties (Uranium City and District)*

*Then it points out that the levels are not carrying out their duties because of lack of funds, poor organization, training and lack of guidelines, and poor communication. The report suggests that the north organize itself like a Rural municipality. It would bring under its jurisdiction Hamlets (50 - 500 people), Villages (501 - 1000 people) and Towns (1001 - 10,000 people). In this way they could operate under existing legislation with minor amendments to make it fit the north. The authors strongly recommend training for all the Councillors, Overseers, and the Reeve. The aim of the report is to give a framework to use in modifying the present set up, to a local government system, giving community members some decision making powers about development in and around their homes, the right to collect taxes, and to finance and run their own programs and services.*

*The above report represents one point of view, that of the Northern Municipal Council and of some of the L.A.C.'s. The general views of the people or of the other municipal bodies, the L.C.A.'s and the incorporated towns do not necessarily agree with this position. In particular it is not known what the local people think about local government or whether they even understand the options put forward by the Department of Northern Saskatchewan. These options will be examined in an article in our next issue in December 1980.*

## PROCLAMATION

*Years ago  
the many moons passed  
the animals  
desecrated  
by the hunter and gun  
Our people  
driven by hunger  
and oppression  
resisted  
pursued  
called upon to  
sign away  
entitlement to our land  
And in that moment  
passes thoughts  
born into the present  
revealed themselves  
As long shadows  
of ourselves  
in the setting sun,  
nothing  
changed the song  
Nor the way I viewed  
this land  
Nor the taste of fresh caught salmon  
baked over a good fire  
Nor deer meat  
cooked succulently  
roasted early in the morning  
Nor the song  
of whipporwill  
at dusk  
Do I need a signed paper  
or an agreement in principle  
with Wabun  
Our truth*

*and my birthright,  
the waves of rolling rivers echo  
confirmation of our mutual existence  
my paddle  
lends itself to  
my eyes  
As we see old rocky  
river ahead,  
No agreement taught me  
how to think, see or feel,  
for these are gifts  
of the creation,  
May we be at peace  
In the creation  
and our creator  
He has never denied me  
on paper, with pen, ink  
even as I write  
to sign an agreement  
of non-aggression  
even if  
Only to be at peace  
with myself  
For this is my choice  
As I grow older,  
As I grow old.*

*by Willie Dunn*

# Sports/Recreation

## Prince Albert Volleyball

October 4-6, 1980

During the first weekend in October the Saskatoon Cultural College sponsored a coaches clinic, player clinic and finally a one day tourney to wrap it up on Sunday.

That Sunday saw eight teams on both men's and women's competition play for the championship and \$150 to the first place team.

In the men's competition, North Battleford defeated Ile a la Crosse to claim the "A" side, while Prince Albert defeated Sweetgrass to win the "B" side.

In the A-B playoffs Prince Albert under the leadership of Andy Cook upset the North Battleford team by defeating them in both matches.

In the women's competition Ile a la Crosse captured the "A" side by beating North Battleford. Sweetgrass then claimed the "B" side by defeating Prince Albert Residence team.

In the A-B final the Ile a la Crosse Royals defeated Sweetgrass in their first match capturing the championship. Sweetgrass needed two wins against the hard-hitting champs which they could not muster.

This one day tourney proved that in the upcoming season, the competition in volleyball will be one of high calibre and potential in both men's and women's competitions.

I would like to thank Lorna Arcaud, co-ordinator of the tourney, for her assistance and co-operation.

Men's Competition  
1st Prince Albert Residence  
2nd North Battleford  
3rd Ile a la Crosse

Women's Competition  
1st Ile a la Crosse  
2nd Sweetgrass  
3rd North Battleford

Photo Credits  
Richard Guitor  
P.A. Herald

■ B.B.



Photo: Richard Guitor

## Recreation Committee for

### 'Kids Incorporated'

by Barry McKay

Fifty skaters came out on Saturday, November 1st for a fund raising Skate-a-Thon. The money raised will be used for a Christmas party for under-privileged children. The Committee would like to give special thanks to the members of the City Police Department and Big Brothers for coming out, as well as a BIG thanks to the kids who participated.

The Skate-a-Thon was the first of series of events to be sponsored by a newly formed Recreation Committee made up of the following organizations: Native Women, Youth Unlimited, the Friendship Centre and Riel Local. The purpose of the Committee will be to work together as a group to get more low income people involved in Recreation.

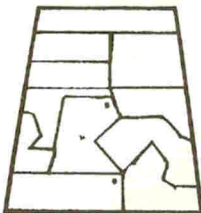
The specific objectives of this Recreation Committee are:

1. to provide as many different recreation activities as possible, at minimum cost to the participants;
2. to develop self-supporting recreation programs;
3. to provide an information service to youths;
4. to establish competent sports and recreation program development and management capabilities in the community;
5. to provide new information in the recreation field;
6. to provide for orderly, cultural, physical, and social development;
7. to provide recreation programs and opportunities to achieve leadership skills;
8. to promote on-going sports and leisure time activities for lower income neighborhoods.

November's fund raising events include a dance on November 14th and later in the month, a Bingo. These and future events will be listed in Upcoming Events (inside back cover) of New Breed.

We, as a Committee, are looking for people to get involved with helping in our different fund raising projects and recreation program. If you want to have some fun and at the same time help people, please phone Barry McKay at 545-6971.

# Provincial and Area News



## Recreation Projects in Western Region II

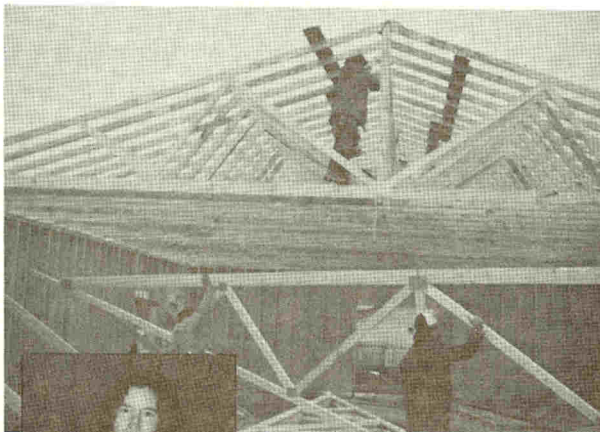
Story and Photos by Buckley Belanger

Prince Albert area office has initiated and supervised the construction of two community halls, one in St. Louis and the other in Shell Lake

In Shell Lake, a carpentry program, under the instruction of Willard Ahenakew, will offer 5 native carpenters their first year apprenticeship. Their completion date is set for the 1st of January, 1981.

The 36' x 80' halls are both identical with offices, washrooms, storage rooms and a recreation area. Both projects are 100% Special Arda Training with the apprenticeship program in Shell Lake being funded by Canada Manpower.

In St. Louis, construction began October 1st, with the completion date set for the middle of December.



St. Louis crew erecting roof of new hall

Roberta Kelly, Co-ordinator,  
in her Prince Albert office

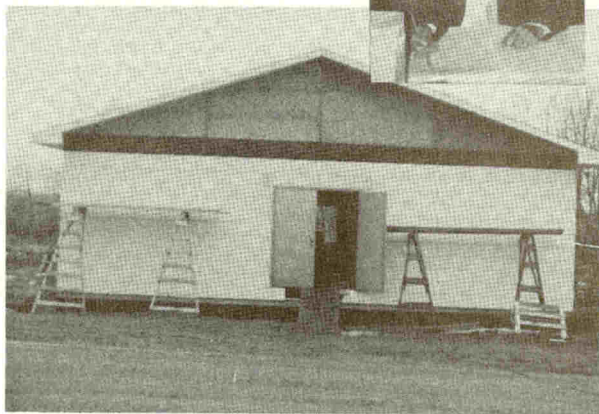


Local volunteers have really helped share the work load in the completion of their new hall.

Hall committees have been set up in the two communities to administer the operation and programming of the centres. When completed the centres can be rented for social events and meetings, in an effort to make the hall financially self supporting.

Roberta Kelly, co-ordinator of both of these programs, modestly commented, "Everything seems to be going good," but the smile on her face reflected a feeling of accomplishment and gratitude.

The two halls will be used for NRRM classes, evening activities, and are a milestone in community achievements in construction.



Shell Lake Hall nears completion

St. Louis Hall Committee  
Clovis Regnier (President)  
Medrick McDougall  
Randy Penner  
John Boucher  
Gilbert Guillet  
Sonny Vandale

Shell Lake Hall Committee  
Sandra Cox (President)  
Lyla Fines  
Alvin Cox  
Charles Dreaver  
Kay Rodocker

Apprenticeship Program  
Willard Ahenakew - instructor  
Charles Dreaver - student  
Edward Cox - student  
Alvin Cox - student  
Victor Fines - student  
Dennis Dreaver - student

## Daycare Action Group Formed

Tuesday night, October 28, saw the formation of Action Childcare (Regina), a group which, along with its sister organization in Saskatoon, is dedicated to the improvement of daycare services in Saskatchewan. Representatives from women's organizations, daycare boards and staffs, parents and others met to establish the organization.

The Provincial daycare program, while positive in many respects, is vastly underfunded and understaffed, resulting in a lack of quality daycare spaces. The Daycare Needs Study (1978) commissioned by the Department of Social Services, showed, as a minimum, a need for 14,000 daycare spaces, however, only about 3,000 licensed spaces existed by 1980. It also showed that daycare centres are preferred over all other paid childcare arrangements. Saskatchewan is well below the national average in daycare



spaces per child, and in government expenditures per child. Alberta and British Columbia have double the spaces per child, and spend 50% more money per child than does Saskatchewan.

The government of Saskatchewan has undertaken a review of its

daycare programs, and Action Childcare hopes that this will result in a dramatically expanded daycare program. A high quality program should be available at an affordable price to working parents, especially those with low incomes. It must combine the qualities of good facilities with an adequate number of well trained, certified staff.

Action Childcare is planning a public demonstration on Saturday, November 15 at 12:00 noon at the Centre of the Arts, the site of the N.D.P. Provincial Convention, to remind the government of its responsibilities towards the people of Saskatchewan who require quality daycare services. For more information about Action Childcare contact the University Co-op Daycare at 586-1728.

Future issues of New Breed will look at native daycare centres and needs in Saskatchewan.

## Aboriginal Rights Community Consultation Program

by Lyle Mueller

The Community Consultation Program was started under the auspices of the Association of Metis and Non-Status Indians of Saskatchewan and was supervised by the Aboriginal Rights Committee. The funding for the program was provided by the province through the Department of Social Services. Since the program was basically an information - education program and since it had been agreed in discussions with the province, that after March 31, 1981, the funds were to be used to develop a field liaison program within the Gabriel Dumont Institute, the government decided to provide the funding for the final year of the consultation program through Dumont Institute. This will

facilitate the use of the funds for the field program following the completion of the Community Consultation Program. It will also ensure a sound educational support base for the program. Although the finances for the Community Consultation Program is administered by the Gabriel Dumont Institute for this final year, it still remains under the direction of the Aboriginal Rights Committee and A.M.N.S.I.S.

The purpose of the Community Consultation Program is to deliver information concerning Aboriginal Rights to the Metis and Non-Status Indians of Saskatchewan. (See article in this issue - Ed.) The research material collected since 1976 is almost complete. There is a very

large volume of material. It is, therefore, a difficult task to present all of the information to our people. We have condensed the material in order to be able to inform our people about Aboriginal Rights. In addition, all of the staff working on the program were previously employed in the Aboriginal Rights Program and, therefore, have a good understanding of Aboriginal Rights issues and Metis history.

As well as presenting information concerning Aboriginal Rights, we are attempting to gather information about the rights which our people feel are important. A.M.N.S.I.S. has developed an interim declaration of Aboriginal Rights (printed in September's New

## Provincial and Area News

*Generally, locals are concerned that if we are to present a declaration on Aboriginal Rights, then we must be certain that AMNSIS has sufficient resources to carry it through.*

*Breed - Ed.)* and we are asking you, the people, to examine and study this interim declaration and suggest changes to it, if the declaration does not say what you want it to say. It must be approved by you before it is presented to the Government.

In order to carry on the work of the Community Consultation Program, three teams have been established. These teams are represented by:

### **NORTHERN SASKATCHEWAN**

**John Dorion - Team Leader**  
#104, 3350A - 4th Ave. West  
Prince Albert, Saskatchewan  
Phone: 763-5065  
**Leda Durocher - Facilitator**

### **CENTRAL SASKATCHEWAN**

**Ron Rivard - Team Leader**  
#5, 2903 - 7th Street East  
Saskatoon, Saskatchewan  
Phone: 374-0385  
**Verna St. Denis - Facilitator**

### **SOUTHERN SASKATCHEWAN**

**Lyle Mueller - Program Director and Team Leader**  
#300, 2505 - 11th Avenue  
Regina, Saskatchewan  
Phone: 522-5693  
**George Wolfe - Facilitator**

The Northern Team has been working in Northern Region II and III, under the Area Director, Marius Cummings and Jim Favel, respectively. Plans are made to progress to the Eastern Region I and Northern Region IV under Area Directors, Pierre Dorion and formerly Henry Cummings, respectively. Hearings in Northern Region III should be concluded by late November.

The Central Team has been working in Western Region I and IA under the Area Directors, Rod Bishop and Leon Kennedy, respectively. Plans are made to progress to Western Region II under the Area Director, Murray Hamilton, following the completion of the hearings in the initial two areas. Initial hearings in all of the above areas should be completed by mid-December.

The Southern Team has been working in South Eastern and South Western Regions, under the Area Directors, Napoleon LaFontaine and Dave McKay, respectively.

Plans have been made to conduct hearings in Eastern Region II and Eastern Region IIA under the Area Directors, Alvin Campeau and Edwin Pelletier. We expect to complete our initial hearings in all of these areas by mid-December. For exact dates, time and place of hearings we ask you to contact the Team Leader in your area.

Thus far, we have had an opportunity to present our material to several A.M.N.S.I.S. locals. The people are generally very interested in the material and are enthusiastic about achieving an Aboriginal Rights settlement. We have, however, limited the discussion of recommendations on the interim declaration so that local people may have a sufficient amount of time to consider all of the implications of such a declaration. Generally, locals are concerned that if we are to

present a declaration on Aboriginal Rights, then we must be certain that A.M.N.S.I.S. has sufficient resources to carry it through and that all A.M.N.S.I.S. political representatives become involved in active support of the declaration. A.M.N.S.I.S. Board must be prepared to put a major effort into Aboriginal Rights and to make it the focus for all other A.M.N.S.I.S. programs. The Metis people are suffering because their rights have been ignored for over a century. Rights can be the means by which we can develop ourselves economically, socially and culturally.

The Community Consultation Program will be continuing through the winter, during which period we will visit all A.M.N.S.I.S. locals. We hope that the locals we have not visited at this time will show the same enthusiasm as the locals we have visited. Aboriginal Rights is the most important issue that the Metis and Non-Status Indians of Saskatchewan will address for many years to come.

## *Fewer Natives in Department*

*The following is an article which appeared in the Regina Leader Post October 22, 1980.*

An internal department of northern Saskatchewan document indicates the percentage of jobs in the department held by Indians and Metis was less in March of this year than in January, 1979.

The document revealed this week that natives held 580 DNS jobs as of March 31, or about 35 percent of the work force of about 1,666. In January, 1979, natives held 40.7 percent of DNS jobs.

The Association of Metis and Non-Status Indians said the work force analysis supports a recent attack on the department by the association.

The group's board charged earlier

this month that although natives make up 80 percent of the population in northern Saskatchewan, "native people were employed only as unskilled workers or a few token natives employed in other positions."

As of March 31, natives held 76 percent of DNS "labor" positions, a designation that includes sawmill and farm workers, general maintenance and fire protection, the report indicated.

Non-natives held 89 percent of DNS occupations requiring considerable post-secondary training, such as consultants, instructors, counsellors, pilots, social workers and accountants.

## Constitutional Talks Update

The Native Council of Canada (N.C.C.), has been recognized by the Federal Government as one of the four groups to be consulted in the areas of:

Aboriginal Rights,  
Treaty & Land Claims (past & current)  
Indian Self-Government, and  
Provincial Services to  
Native People.

At a recent AMNSIS Board meeting in North Battleford, AMNSIS President Jim Sinclair said that Harry Daniels, who is the President of N.C.C., has been recognized by the Federal Government as Land Claim Commissioner on behalf of the Native groups.

AMNSIS, however, is not a member of N.C.C. This means that N.C.C. does not represent the Metis

and Non-Status Indians of Saskatchewan at this time.

The land claims for the people of Saskatchewan are different from those of Eastern Canada because of the extensive natural resource development currently going on in this province. Metis and Non-Status people have been concerned these last few years about establishing a land base in the province. This kind of land settlement would give the people a footing in future decisions concerning the direction of economic development.

The Native Council of Canada has just held a general assembly in Ottawa on November 6th, for the purpose of getting input from the Provincial and Territorial delegations. The AMNSIS

Executive and most of the Board members attended this meeting on our behalf.

One of the points to have been dealt with at this assembly was the Federal Government's position that they intended to first repatriate the Constitution with an amending formula and only then to consult with Native groups.

At this time we do not know the results of the meeting or what position AMNSIS may have to take. There will, however, be a number of hearings held by N.C.C. throughout the country to discuss the issues. New Breed plans to publish the dates, times and locations when they become available. We hope to report the most recent developments in our December issue. ■D.L.

### Natives to Appeal to Peace Group

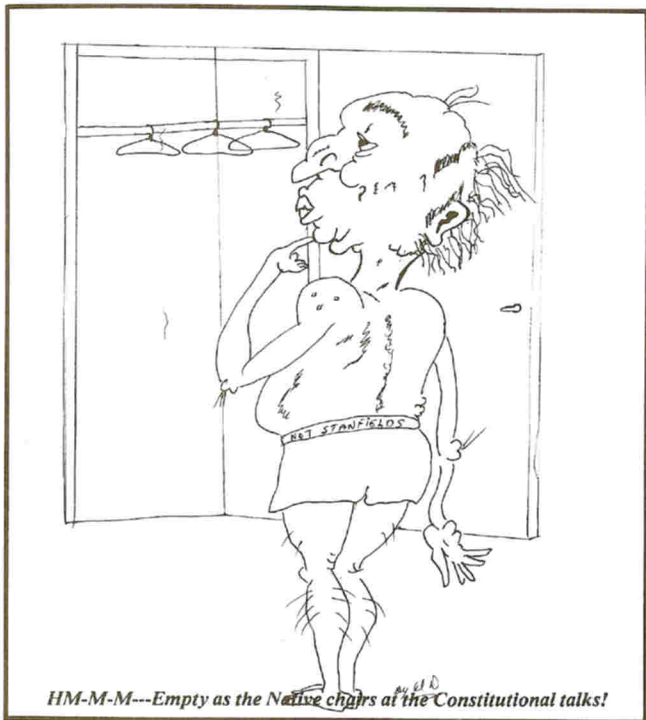
The Native Council of Canada will appear before an international tribunal in Amsterdam, later this month, to condemn the federal government for what it terms ethnocide and also in hope of world opinion pressure in guaranteeing Native groups full participation in constitutional talks on a wide range of issues.

NCC appearance before the Bertrand Russell Peace Foundation will follow its planned constitutional hearing in London before British parliamentarians.

Native leaders have complained that Trudeau has allowed them to discuss with first ministers "matters that directly affect them", but Ottawa won't meet with them to decide just what those matters would be.

Ottawa (CP)  
October 22, 1980

Editors Note: Look for follow-up in December issue.



Cartoon by Allen Donald



## “We are Landlords and We have rights”

“Somebody has to stick their necks out. It's usually women. We have nothing to lose. We're trying to get a better future for our children.” With these words, Mrs. Leona Blondeau, Co-ordinator of the Saskatchewan Native Women's Association, explained the reason behind the demonstration by over a hundred Native people when Prime Minister Pierre Trudeau came to speak at the Saskatchewan Centre of the Arts, Wednesday, October 29, 1980.

This orderly demonstration, organized by the Regina Native Women's Association, was supported by many other representatives of the Saskatchewan Native community. Men, young people, children and elderly persons participated. One young man, confined to a wheelchair, made the effort to come out and support the demonstrators too.

Speaking with Ms. Sue Deranger, Director of the Native Women's Girls' Centre in Regina, she explained that the participants wanted to voice to the public, and to Trudeau, that Native people are upset about their treatment in the Constitutional talks. So far, she says, Government has only allowed

Natives to sit as observers. Sue emphasized that Native people want to be full partners in the talks. Native people themselves want to be able to be involved in decision making about the Constitution that will be affecting them and their children's lives in years to come.

Ms. Rose Bishop, the President of Saskatchewan Native Women's Association, expressed her dissatisfaction in this way, “The Government has set up programs to divert us. They give us token, meaningless programs while they (the Government) discuss the Constitution.”

Mr. Rod Bishop, Western Region 1 Area Director, AMNSIS, agreed, and went on to explain this a little more fully. He said that the Government was making bureaucrats out of Native people by setting up programs (such as work programs, training programs, rehabilitation programs) and getting Native leaders to administer them. Because the Government still controls the money, it can withhold funding on the programs. The Native leaders therefore spend a lot of their time “getting sucked up in red tape”. As a result, the grass-roots people lose faith in their Native



leaders and vote them out of office. In this way, says Rod, the Government can discredit or get rid of any Native leader they want by merely holding up program funding. At the same time, Rod says, the Government is centralizing Native leadership by controlling programs and funds in the Provincial capital. This, he says, tends to undermine Local and Area leadership. In general, Rod feels this process of having Native people fight for programs and funding is being used to distract Native people from important issues, such as the Constitution and Aboriginal Rights.

As dinner guests began to arrive at the Centre of the Arts, the women began to organize the placarded demonstrators into a Circle of Unity on the front plaza. Drummers and singers began the beat for a round dance. Several women distributed hand-outs explaining the reasons for the demonstration to arriving guests. R.C.M.P. plain clothes detectives stood by but did not interfere in any of the activities.

One demonstrator gave an interesting point of view when he stated that the Native people of Canada are actually landlords. They were here all along. Just as landlords have rights, Native people have rights. Soon, the day is coming when Native people will demand their rent, or more.





photo Courtesy Lawrence Yew

## Lawrence Yew-Watchdog of the North

When Lawrence returned to Canoe Lake in 1978, he organized the local Fisherman's Co-operative which would not exist if he had not taken the initiative. The Co-operative has a membership of 130 commercial fisherman from Jans Bay, Cole Bay and Canoe Narrows, and has not only survived, but has become a successful and strong organization.

Lawrence helped to set up another co-op called the Northern Contractors' Association. It's job was to co-ordinate the resources and activities of all Northern contractors who were involved or interested in industrial construction. Through tough and persistent negotiations the Contractors' Association was able to get first preference to contracts involving road construction and mine site preparation.

It seems that Yew has a personal quarrel with that age old policy of "divide and conquer". He also formed two groups to push for compensation for the rights of residents who were moved out of the Primrose Air Weapons Range. The federal and provincial governments made an agreement in 1954 to set aside a large tract of land around Primrose Lake area as a practice bombing range. This was done without consulting the people. It resulted in the loss of prime land and traditional use of the resources of this area without compensation. The residents gave up their land and could no longer fish, trap or hunt in the area.

Lawrence has made strong representations on Native rights to many of the hearings, inquiries, and studies throughout the North, because, as he put it, "We can't all be yes men!"

An interesting fact of Lawrence Yew's career is that he organized and chaired the first premier's visit to Northern Saskatchewan. This took place in La Ronge on June 6, 1974. He met and negotiated with Premier Allan Blakeney and six of his cabinet ministers. During his term on the Council he dealt with 6 different deputy ministers.

Today, Lawrence Yew has become a consultant to the Minister of Northern Saskatchewan, the Honorable Jerry Hammersmith. His aim is to assist in the development of local government in Northern communities. His primary concern today is that, with "major industrial development going full force, Northerners are missing the boat". By this, he means that in 1980, 34 communities represented by Local Advisory Committees or Local Community Authorities, do not have their jurisdiction or authority clearly spelled out in legislation.

"While we are still functioning under the 'old' Northern Administration Act which was enacted in 1948, we are losing, because it is

Some knew him as a fisherman-trapper, others heard of him as chairman-councillor for the Northern Municipal Council, most hear of him as a consultant to the Minister of Northern Saskatchewan, but all know him as the Watchdog of the North.

Born in Beauval, Sask., Lawrence attended school in Ile a la Crosse for a short while. In 1970, he enrolled in a community college in Prince Albert and took his basic education and business studies.

He began his work for Native people in 1972 when he took employment with the Metis Society of Saskatchewan as a field worker. He was responsible for social and economic matters, co-ordinating the M.S.S. development, and community programming throughout the Northern Administration District.

In 1973, Lawrence was well on his way to a hectic public life! In May that year, he was appointed to sit on the Watchdog Committee whose purpose was to ensure that Northern issues were dealt with in ways which benefited Northern people. This Watchdog Committee was confronted with an amendment to the Northern Administration Act made by the legislature to establish a Northern Municipal Council in four of the regions of the N.A.D. The Watchdog Committee recommended that the N.M.C. boundaries be extended to all five regions in the North. The government further amended the legislation to include this recommendation.

This amendment opened the door for Lawrence to enter political life in the North. Once the N.M.C. was established, Lawrence successfully campaigned in 1973 for a position on the N.M.C. and served three consecutive terms. He was re-elected on two occasions to the Council. During his first two terms he served as chairman of the Council. After his third term he stepped down and returned to his trapline and to fishing. He wanted to provide an opportunity for someone else to get involved.

"While we are still functioning under the 'old' Northern Administration Act which was enacted in 1948, we are losing, because it is

inadequate and does not define clear authority," says Lawrence Yew. So all in all, we cannot benefit fully from the development in the North (mines & minerals, forestry, tourism) because of an "old" act.

Yew, throughout his years has, and will continue to deal with the government on our behalf, armed with his sense of business, his negotiating skills, and his biggest asset, his ability to use collective bargaining as a tool to build a stronger and more aware North. ■B.B.

## Clovis Regnier

Mr. Regnier was elected to St. Louis Town Council in the election held on October 22, 1980.

He is well known to the people of St. Louis, a small community about 26 km. south of Prince Albert. He is the president of the AMNSIS Local in St. Louis and has worked for the Provincial Metis Housing Association in the Prince Albert office since May of 1978.

In his upcoming term of office as Town Councillor, Mr. Regnier hopes to set up some recreational facilities for the young people such as a sports ground or a community swimming pool. Having worked for PMSHA, he plans to get at least ten new homes built in St. Louis. He is also concerned in getting the streets fixed and to have sewers and sidewalks constructed.

Working for AMNSIS, Mr. Regnier assists senior citizens in their housing requests, helps



low income families find housing and get low interest mortgages, and also works for general improvements in housing and repair and maintenance.

In the recent election, Mr. Regnier came first out of the four candidates. Mr. Edward Vandale came second. The Mayor, Mr. Fred Boucher, won by acclamation.

Area Director, Mr. Murray Hamilton, feels that Mr. Regnier is a good example to our young people. New Breed and the Prince Albert staff extend their congratulations to Mr. Regnier for his good work for the Association and his achievements in his home town. ■L.N.

## Myrna Yuzacapi

Born a Metis in North-western Saskatchewan she completed a three year psychiatric nursing course after her highschool graduation. Then she took various positions in psychiatric nursing and social work helping emotionally disturbed teenagers. In 1973 she worked for the Federation of Saskatchewan Indians at the Cultural College. In 1974 she developed and directed the Indian Social Work Education Program at the University of Regina. She became Assistant Director of the Cultural College in 1978 and was promoted to Director in 1978.

Mrs. Yuzacapi also holds several voluntary positions. She is on the Board of Directors of the Saskatoon Region Community College. Since 1977 she has been one of three persons appointed by the Minister of Social Services on the Interim Review Committee for the Department of Social Services. Wanting to broaden her qualifications, she is currently completing a degree in Social Work through the University of Regina Extension Department.

Mrs. Yuzacapi is well loved by her students. Their graffiti says it all! We wish her well in her work to help the Native young people in Saskatoon. ■L.N.

(see also: Survival - In Modern Terms, Page 23)



Mrs. Yuzacapi is working hard to provide Native young people with a chance to succeed. Currently the Native parent's choice as Coordinator at the Saskatoon Native Survival School, she has long been involved in helping Native people.



## Aboriginal Rights

Photo: courtesy Saskatchewan Archives Board

*The New Breed is planning to do a special issue on the question of Aboriginal Rights for February, 1980. In preparation for this issue we are running a series of articles giving background historical and legal information which has been gathered during the research that has been carried on over the past several years. This is the first of a four part series designed to provide this background information to our people. This will also help you when our consultation teams come to your community to discuss the Aboriginal Rights information with you. The information which will be dealt with in the four articles will include the following:*

*I. (A) The events leading up to the Red River disturbances of 1869 - 1870.*

*(B) The events leading up to the Northwest Rebellion of 1885.*

*II Scrip and Scrip Speculation.*

*III (A) Human Rights.*

*(B) Nationhood Rights.*

*IV Conclusion*

*(A) Interim Declaration of Aboriginal Rights.*

*(B) A method for public hearings into our Aboriginal and Land claims.*

*(C) The Metis Nation Today.*

*It is our hope that at the end of this series of articles the membership will better understand the meaning of Aboriginal Rights, and be prepared to make some recommendations to A.M.N.S.I.S. concerning an Aboriginal Rights claim.*

# Aboriginal Rights Part I



*Photo: courtesy Saskatchewan Archives Board*

## Events leading up to the Red River disturbances of 1869-1870

*by Lyle Mueller*

The Hudson's Bay Company was one of the most important forces in bringing about changes in the traditional Indian economy. The economy changed from a gathering economy to a primary producing economy. The Indian people no longer just gathered food for their own use but they produced furs to be traded for manufactured goods. As Great Britain became the most powerful of the Colonial Nations, it began to focus its attention on North America and, in particular, on Rupertsland and the Northwest Territories. British interest in the area centered on taking the fur resources back to Britain to be manufactured into finished products. In addition, the Northwest Territories was an outlet for other manufactured goods produced in Britain. A Charter was granted to the Hudson's Bay Company by the British King which gave the Company a trade monopoly over all areas draining into the Hudson's Bay. As a result, the Company was able to set prices and control all the trade in the area without any competition from other fur companies. The result was low prices for furs and high prices for British manufactured goods. One example is the price of a rifle which

was calculated by laying pelts one on top of the other to the height of the standing rifle.

In order for the Hudson's Bay Company to maintain its profits, it had to ensure that the Indians would continue to bring their furs to the Company posts for trade. This guarantee was accomplished through the practice of credit. At the beginning of the trapping season, the Indians would come to the Company posts and obtain credit to purchase the necessary trapping equipment such as guns, ammunition, traps and other supplies. At the end of the trapping season the Indians had to return to the post to pay off their debts with furs. Any furs which were not used to pay off the debt were traded for coffee, blankets, trinkets or other goods. Therefore, the Indian people were always in debt to the Company and were never allowed to accumulate any of their own capital. As their own technology changed, they became more and more dependent on the Hudson's Bay Company for their goods and the Company was assured of success in the fur trade.

As the Hudson's Bay Company exploited the fur trade industry to its limit, the number of available fur-bearing animals began to decline. As the amount of fur declined, the profits of the Company also declined. Originally the reason the Hudson's Bay Company was in North America was for the profits it derived from fur trade. The Company was not at all interested in settling the Northwest.

The Indian and Metis, however, were also affected by the decline in the fur trade. They had relied on this economy for over 200 years and as it declined, they were forced to find other means of supporting themselves. As a result, some Metis went into agriculture, some became guides or interpreters, some became small business men, and some got into the freight transportation business. The Metis began to establish many communities in the Northwest from which to carry on these new economic activities. The most significant of these communities at the time was the Red River settlement



Photo, courtesy Saskatchewan Archives Board

which in the year 1869 was composed of approximately 12,000 Metis and Halfbreeds, 1,200 non-Natives and 1,000 Indians. The Metis were the majority by a factor of 10 to 1.

By this time the Hudson's Bay Company recognized that because of the decline in the fur trade, this trade would no longer be profitable and it must promote some new economic activity for the Northwest. Canada, however, was also interested in the area for the resources other than furs; such as farm land, minerals, timber, and coal. For this reason, negotiations had begun between Britain, Canada, and the Company for the transfer of the territory to Canada. The Metis and Indians, who were the primary and majority residents of the area, were not consulted in the transfer.

The Native population were concerned about their rights in the area. They had no guarantee that they would be able to retain their rights in the new economy which would develop. The Metis, therefore, formed a Provisional Government to be the voice of the Metis people of the area. In March of 1870, the Metis of the Red River presented their list of rights to the Canadian Government through the delegates they sent to Ottawa. (see Appendix A - Summary of the Red River Metis List of Rights).

In order to establish their authority and to be recognized the Metis of the Red River took over Fort Garry and forcibly excluded all Canadian Government representatives from the area. These acts became known as the Red River Uprising of 1869-70.

The basis for the Manitoba Act, by which Manitoba entered into Canadian Confederation, was the Red River Metis List of Rights. In fact, the Manitoba Act granted most of the Metis rights with one important exception. The right excluded was the right to control of the public domain and was important as a guarantee of all other rights.

The public domain is all of the land and resources of a nation or in this case of the Colony which joined Confederation as a province. Manitoba was the first province to which this control was denied. This denial

was made legal by a special constitutional act of the British Parliament in 1871.

With the Federal Government in control of the public domain, it was free to control such things as the number of settlers and the way in which the land was distributed and used. The direct result of the Federal Government control of the public domain was that the Metis community at Red River was swamped with settlers. By this means, many of the rights granted were eroded within a few short years. Many of the Metis were pushed out of the Red River area and consequently moved farther west to what is now Saskatchewan and Alberta.

The events leading up to the Metis Uprising of 1885 are similar to those of the Red River Uprising of 1869-70. The Metis were living in their traditional lifestyle of hunting and trapping, however, the game was beginning to decline. The Metis were moving from a hunting and trapping economy to an agricultural economy and therefore wanted to ensure their rights to the land they occupied. In addition, the settlers who were moving into the Northwest were becoming concerned because they did not have title to the land they occupied either.

Many Metis communities developed in the Northwest. They included such places as Batoche, St. Laurent, Prince Albert, St. Louis, St. Albert, Duck Lake and many other communities on the Qu'Appelle Lakes and in Alberta. The first petitions to the Canadian Government from the Metis outside Manitoba came from the Qu'Appelle Lakes in 1873. Petitions started flowing into the Canadian Government from many different Metis communities in the Northwest. Many of the petitions addressed the concerns that the Metis had from their experience in the Red River.

In 1884, the Prince Albert Colonization Company was negotiating for the tract of land in the St. Laurent, Prince Albert, St. Louis, Batoche area. The people of the area had heard rumours of the deal, and the rumours were confirmed when the Company began to evict people who occupied portions of the tract. The Prince Albert Colonization Company was only one of many companies which acquired land in the Northwest. Others were the Saskatchewan Valley Land Company, the Qu'Appelle and Ontario Land Company, and the Haslam Land Company. All of these companies were eager to acquire land for colonization and in most cases used Metis Scrip to acquire large portions of this land.

Metis and non-Native farmers alike were afraid of losing their land because they had no legal title to their lands. The Indian people of the Northwest were starving and their lifestyle was severely restricted. All of the people in the Northwest were seeking a solution to a common problem, a lack of land rights and a poor economy.

Gabriel Dumont was a prominent leader among the Metis and commanded a great deal of respect among the other people of the Northwest. The Indians and the Europeans rallied around the Metis leadership. When the situation finally became desperate, Gabriel Dumont travelled to Montana to request that Louis Riel return to Batoche so that he could lead the people. Louis Riel was asked to return because of this expertise in the affairs of law and his experience with the Canadian Government which he could use to help the people of the Northwest in pressing to have their rights

recognized. The Government, however, continued to ignore the petitions of the people of the Northwest and instead assembled a force of volunteers in Winnipeg which later moved west to put down the rebellion.

When word that the army was coming, reached Batoche, Louis Riel and the other leaders quickly formed a provisional council. General Middleton's troops, however, were already on their way to Qu'Appelle from Winnipeg. During the Northwest Rebellion approximately 5,000 well-armed troops fought against approximately 500 poorly-armed Metis plus several hundred additional Indian braves.

Middleton's first confrontation with the Metis was on April 24, 1885, at Fish Creek, and on May 15, 1885, following a two week battle at Batoche, the Metis surrendered. During the Battle of Batoche, Middleton's troops pillaged Metis villages and homes in the surround-

ing area. In the end, Dumont escaped to the United States, Big Bear and Poundmaker were imprisoned, and Riel was found guilty of treason and hung on November 16, 1885. The Canadian Government by its show of excessive force accomplished three goals:

- (1) *the Metis nation was scattered,*
- (2) *the Indians were restricted to their reserves,*
- (3) *the European settlers did not dare to complain in the light of what happened to the Metis.*

The Indians in particular were dissatisfied. The buffalo was almost extinct and the Indians were starving. The government was attempting to force them onto reserves and they were refusing to do so. Dumont accepted the Indians as his allies. In particular Big Bear and Poundmaker supported Dumont and lead their tribes in rebellion after the fighting at Batoche had begun.

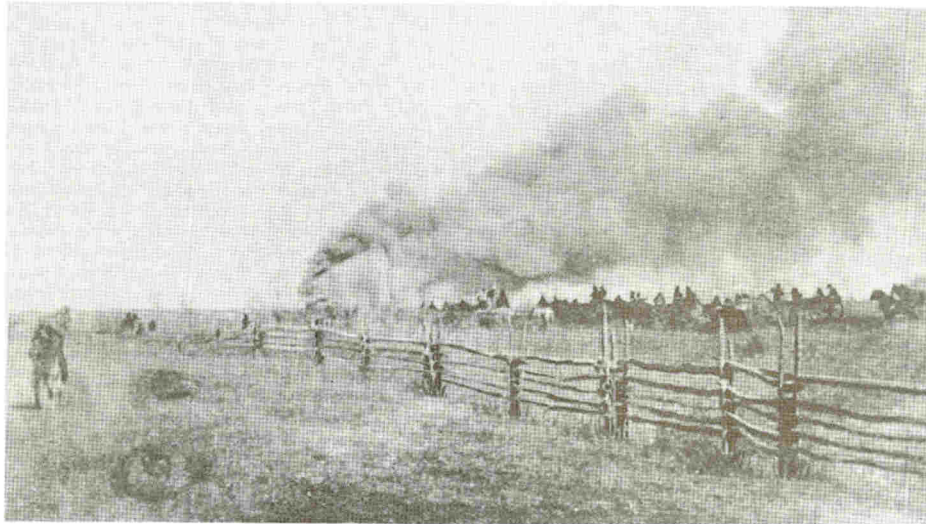


Photo: courtesy Saskatchewan Archives Board

## APPENDIX "A"

### Summary of Metis List of Rights

1. *That Rupertsland and the Northwest enter Confederation as a province.*
2. *That the new province have two representatives in the Senate and four in the House of Commons of Canada.*
3. *That the province shall not be held liable for any portion of public debt of the Dominion.*
4. *That the sum of \$80,000.00 be paid annually by the Dominion to the local legislature.*
5. *That all rights, properties and privileges enjoyed by the people of this province, be respected.*
6. *That the local legislature have the right to determine the qualifications of members.*
7. *That every male native citizen who, having attained the age of 21 years and resides in the province, shall be entitled to vote.*
8. *That the bargain of the Hudson Bay Company with respect to the transfer of the Government of this country to the Domain of Canada be annulled.*
9. *That the Local Legislature of the Province of Assiniboia shall have full control over all the public lands of the province.*
10. *That treaties be continued between Canada and the different Indian tribes of the Province of Assiniboia.*
11. *That English and French languages be common in the courts and that all public documents, as well as Acts of the Legislature, be published in both languages.*
12. *That the Lieutenant-Governor be familiar with both the English and French language.*
13. *That the judge of the Supreme Court speak both English and French fluently.*
14. *That all debts incurred by the Provisional Government be paid out of the Dominion Treasury.*

## Survival

Story and Photos by Lizabeth Nicholls

Where do you go if you are between the ages of thirteen and eighteen, Native, and having trouble surviving in the traditional school system - or are already a drop out? Do you go on the street? Do you end up in jail? In Saskatoon there's another alternative, The Saskatoon Native Survival School.

Located at 919 Broadway Avenue in the old St. Joseph's Separate School, this school takes any students of Native Ancestry who haven't been successful in the regular educational system. This alternative school works with students where they are, be it grade four, grade twelve or anywhere in between.

Emphasis is on Survival, that is, learning skills to survive in the modern, urban environment. This includes how to deal with real life issues such as alcoholism, unemployment, discrimination, drug abuse, poor housing and family break-up to mention just a few situations.

The students also learn about dealing with the existing social system in Canada today, how society affects their lives and how to work in co-operation with others like themselves to change the situation to a more favourable one. The challenges given to these young adults are to first, identify the social issues, then, to develop alternatives to change the situation. They are encouraged to find ways to make changes, reasonably, responsibly, in a non-violent, non-militant manner.

One of the ways this kind of education is taught, is through the choice and wise use of Native curriculum materials. For example, the same basic skills of English are taught, as in all Saskatchewan intermediate classes, but the books used in the classes are by Native people about the common daily life experiences of Canadian Native persons. This year, the novels on the English program are Halbreed, by Maria Campbell, I am Indian, a

## In Modern Terms



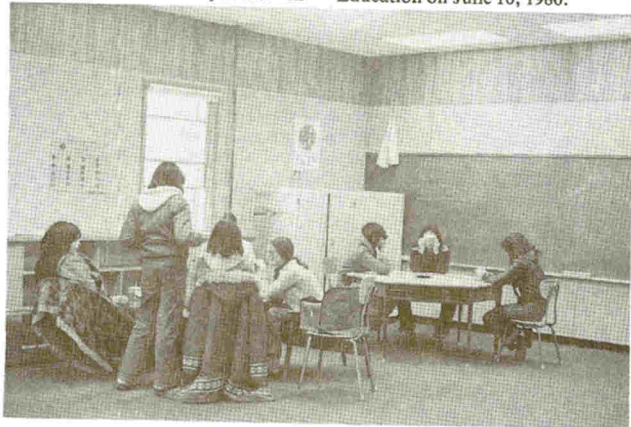
collection of short stories, essays and poems by Native authors, and Thrasher, the story of an Inuit who hit skid row, ended up in jail and wrote his book while serving his time.

This school and its unique curriculum came about through the efforts of the Native parents in

Saskatoon. They were really concerned about what was happening to their young people. Over and over they saw the teenagers outnumbered as an ethnic group in the regular school system. Being a minority, the students had no peer support, academically or socially. As a result the students were dropping out before finishing highschool. Some were dropping out as early as age twelve.

So in 1974, the Native parents began to investigate the situation. Last year they got together and wrote the proposal for an alternative school. It was presented to the Minister of Education. He recommended that the proposal be taken to the School Boards in Saskatoon. The parents did this, taking their proposal to both the Public and Separate School Boards in December 1979. At first, they were turned down by the Public School Board as the idea of a school, specifically for one ethnic and cultural group, was contrary to their philosophy of integration.

The Catholic School Board however, accepted the proposal, and signed a three way (tripartite) agreement with the Native Parents Council and the Department of Education on June 10, 1980.





*The students and staff treat each other as human beings, mutually respecting one another as persons, unique and worthwhile.*

Currently, the school has fifty-five Native students (Metis, Non-Status and Status Indians) and three fully qualified, Provincially certified teachers. There are also two Consultants, one in curriculum development and one for the library resource centre. One teacher-aide also assists the teachers and students.

No one person could be found for the Principal's position who was acceptable to both the Separate School Board and the eleven member Native Parents' Council. The solution was a new alternative - two co-ordinators instead of one principal. Mr. Karl Baumgardner was the choice for the Catholic Board and Mrs. Myrna Yuzicapi (*see Profiles - centrefold*) was chosen by the Native Parents' Council. The school operates on the basis of the Provincial Curriculum Guidelines. Emphasis is placed on Native History, Treaty Indian Rights and Metis, Non-Status Aboriginal Rights. The school is upgraded with the students grouped in three classrooms. Continuous progress is practised. That is, the work is divided into small packages of material to learn. When a student completes one unit she/he is evaluated on that work. If she/he did well, then she/he may go on to learn the next unit.

In this way, the students neither pass nor fail a whole year in school. They complete as many units as they can. It is expected that in this way some students may complete as much as two regular year's work in one term. Other students, who have other problems to overcome, may only complete half a normal school year. However, they will have passed that much and can continue on from that place in the next school term. In this way the students are always going forward in their studies and are being successful - not becoming failures.

However, the Survival School itself may have some problems sur-

living over this coming year. The total budget, according to Co-ordinator Myrna Yuzicapi, is \$164,000. Out of this money must come the rent, furniture, texts, library resource materials, heat, utilities, cleaning, maintenance, sports equipment and the salaries of the teachers and teachers' aide. It is hoped that some additional monies may be coming from the Separate School Board as the original grant was based on an anticipated enrollment of only forty-five students.

A commitment of \$50,000 was received from the Department of Education when approached for a special "start-up" grant. The Department of Indian Affairs was also approached, but the Survival School's request was turned down. It is hoped that since a new Regional Director of Education has taken over, a future request for a "start-up" grant for the resource centre will be seriously considered.

Even if poor in funds, the Survival School's spirit is very rich. The students are open, friendly, help out with chores, and participate actively in all aspects of the program. No graffiti defaces the walls or books in the school. The chalkboards however, belong to all and contain student chalked notices about sports and other social events, alongside their classwork assignments. The students art work or display throughout the school is creative, bold and richly Native in design. Best of all, the students and staff treat each other as human beings, mutually respecting one another as persons, unique and worthwhile.

If any school has the potential to reverse the drop-out trend, it is here. Let's all hope that the money and resources can be found to help it survive through the remainder of this 80-81 school year. ■ L.N.

## Native Project Pow Wow

by Libabeth Nicholls



Inmates, their families and invited guests, joined in the unity of Pow Wow at the Regina Provincial Correctional Centre on Saturday, October 18th. About 300 people, some coming from as far away as Hobema, Alberta, listened to the

singers and drummers while the dancers prepared for the Grand Entry.

In the morning, several Elders held a Pipe Ceremony. One of the Elders, Mr. Douglas Shingoose, was chosen to carry the flag in the Grand

## Pow Wow

Entry, as he was a veteran from World War II. Later he spoke to the assembly, stressing the courage and spirit of the Native people who served overseas in the second great war. He emphasized to the listeners, the part that traditional beliefs played in giving the men courage and in bringing them back safely to their loved ones.

The Pow Wow was organized by the members of the Native Project Society. Four drum groups, the Cree Travellers, the Piapot Singers the Native Project Society Singers, and the Lone Thunder Singers kept the gym resounding with their singing and drumming. About twenty-five dancers, of all ages, performed for the audience.

When the dancing was over, a meal was provided for all and a draw was held. The winners were: Pearl Belgarde - vest, moccasins and belt; and Joyce Keepness - purse.

Mr. Bill Cappel, Inmate Commit-

*Reverberating  
thunder beat  
of the sacred Drum  
Energy  
of the beat  
carries to the feet  
of the Dancers.  
Bells  
fur,  
fringe,  
dancing feathers  
thin-soled moccasins  
leaping, pulsing  
Heart to heart with Mother Earth.  
Jamboree of colour  
fringe swirling,  
beadwork flashing,  
cloth, fur, feathers, hide  
Hearts, bodies, souls in motion  
Beat of life,  
Beat of feet,  
Life giving  
Soul given  
Spirit energy-  
Life!*

Ozahwanquot

■ L.N.

## A WASIS - THE CHILD

by Lizabeth Nicholls

Who cares enough about Native Children to spend their own Friday night and all Saturday to learning about them? At least 320 do!

Organizers of the Awasis Conference were pleased beyond all expectations as they had only anticipated a maximum of two hundred registrants.

Parents, teachers, student teachers and others interested in the education of Native children gathered at the Sands Hotel in Saskatoon on the weekend of October 24, 25 to participate in the founding conference of the Saskatchewan Teacher Federation Special Subject Council on Indian and Native Education. Many of the participants paid all their own expenses to travel from far points in Saskatchewan to attend.

Workshops were run on Saturday on the following topics:

1. For the Love of Reading
2. Teaching English as a Second

Language

3. Developing a Social Studies Programme Concerned with Native Studies

4. Teacher Orientation and Cultural Awareness

5. Student Counselling and Social Problems

6. Teaching in Integrated Schools

and the presentations, on the whole, were well planned and presented.

Vital concerns such as, discrimination against children who come from single parent families, how to get parents involved in educational decision making and who must bear the financial responsibility for the education of treaty

*"We May Have Something To Offer You." - Larry Asapace  
"We're Kinda Into Teaching Kids." - Glenn Sinclair*

7. School Boards and the Dept. of Indian Affairs

8. The Native Survival School

9. Parental Involvement in Education

10. Affirmative Action in Native Education

The workshop rooms were full

students in urban areas were discussed. The speakers and audiences wrestled with these kinds of questions, put forward some suggestions and sometimes came to the conclusion that there were no easy solutions.

As in all conferences, one of the

*The audiences---sometimes came to the conclusion that there were no easy answers*

most valuable outcomes is that the people who came realize that many others share their concerns. In workshops, at meals and at coffee breaks, people were animated in their discussions and made many friends they can call on in the future for ideas, advice and support in their efforts to improve education for Native Students.

One interesting aspect of this Special Subject Council is that the executive was elected on the basis of geography and affiliation. It was felt that by getting a good cross section of representatives on the Executive that all areas of concern would be dealt with on an equal

basis. Those elected are:

*Rita Bouvier, Donna Sanderson, Judy Gayton; Cecil Standing-horn, Larry Asapace, Harry Lafond and Mary Jane Kasyon.*

They represent the school jurisdictions of; Urban, Federal, Band, Rural-joint, and Provincial Northern Schools.

Aimed at helping teachers teach and helping parents to get involved so that the children see their parents really care about their success at school, this was a really good conference.

I for one will be anxious to attend the next one!

■ L.N.

Native building styles and traditional symbols, such as colours, directions and spiritual animals and combine them to make new buildings that would be comfortable, physically and psychologically, for modern Native People.

He found a firm, *the hodne stageberg partners inc.* who believed in building environments that fit in with the land. He has come to work for them and besides the reserve housing projects, has also created a Community College and an Indian Government Centre based on the eagle design, and has designed two other schools, one shaped on a symbolic beaver and one on a symbolic buffalo. This November, a centre for the performing arts in the shape of a giant turtle will open its doors in Niagara Falls, New York. It was commissioned by the Six Nations People in New York State.

Mr. Dennis Sun Rhodes is a powerful, yet humble speaker who makes the listener feel that he is a sincere in what he is doing, making functional buildings which are both beautiful and Amerindian in identity.

■ L.N.

*Piya Wiconi, the Oglala Sioux Community College, is the first structure of a new Indian Village.*

## *Amerindian Architecture*

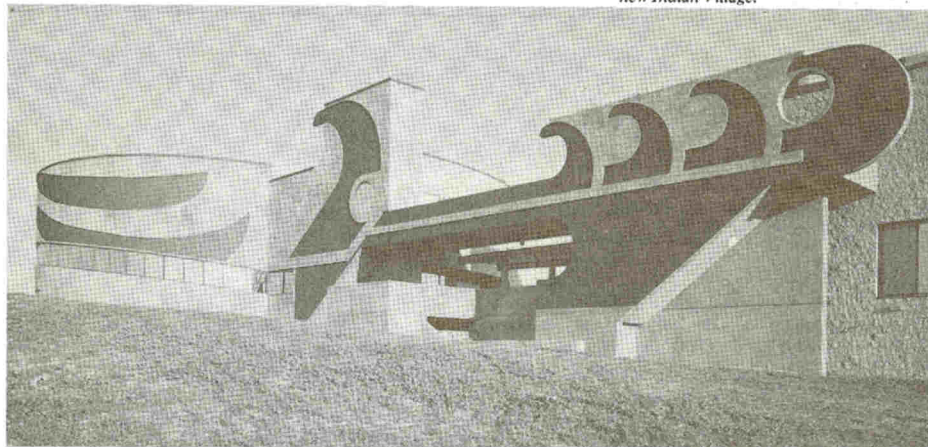
Native American people can design their own housing which is traditionally pleasing, economical to construct and energy efficient.

This is one of the key points that Mr. (Dr.) Dennis Sun Rhodes made at his public lecture and slide show Thursday, October 9th at the Indian Federated College, University of

Regina.

A traditional person, Mr. Sun Rhodes is a Northern Arapaho from Wind River Reservation in Wyoming. He worked his way through school and graduated with a degree in architecture from Montana State University.

He wanted to take traditional



# Official Opening of Dumont Institute

Monday, October 27, 1980



Top: This time, we had witnesses

The agreement setting out the terms for the establishment of the Institute between the Metis and Non-Status Peoples and the Government of Saskatchewan was signed (r. to l.) by Walter Smishek, Minister of Urban Affairs; Jim Sinclair, President of AMNSIS; and Doug McArthur, Minister of Continuing Education. The witnesses were Kenn Whyte, Institute Director; Joe Amyotte, elder and first president of the Metis Society of Saskatchewan; and Patty Lou Racette, a SUNTEP student.



Top: "Into the Eighties" as Patty Lou Racette, one of the first SUNTEP students, cuts the ribbon officially opening the Gabriel Dumont Institute with Joe Amyotte in the background. Symbolically, the President of AMNSIS and the Minister of Continuing Education held the ribbon.



Top: The Heads of two firsts

Ida Wasacase, head of the first degree granting "Indian" Colleges in North America, the Saskatchewan Indian Federated College, is snapped with Drs. Kenn Whyte and Walter Currie, the heads of the first Metis and Non-Status Indian institute at the post-secondary level in North America, during the Institute's opening.

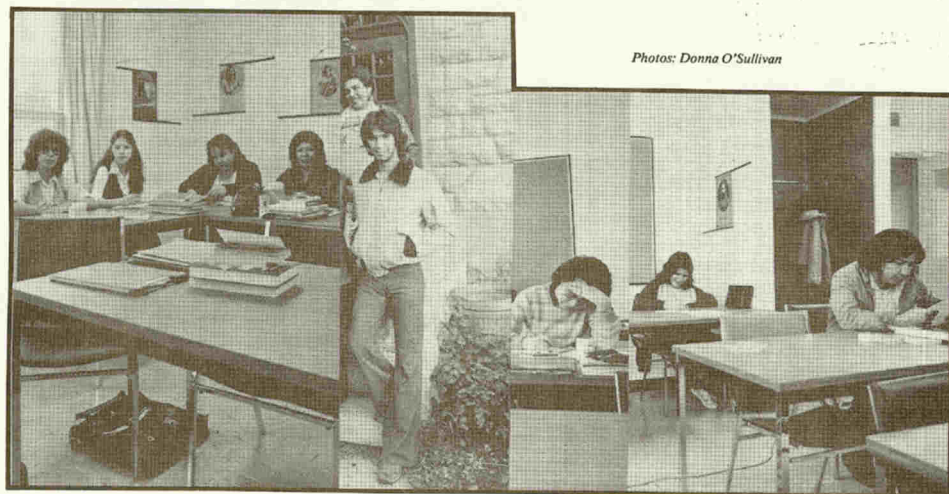


## *Regina and Saskatoon SUNTEP students*



*Regina Campus: (left to right) Seated: Martina Sayer, Brenda MacDonald, Rema Alexson, Allan Donald, Patty Lou Racette, Esther Cardinal, Hazel Arnold, Beverly Worsley. Standing: Terri MacPhail, Melona Palmer, Lianne Yuzicappi, Lynne Daniels.*

*Saskatoon Campus: (left to right) Irene Clarke, Nora Corrigan, Marie Dumais, Mary Jane Jenkins, Randy Ledoux, Brian Gallagher, Marie Maurice, Jackie Bouvier Wiebe, Dennis McLeod.*



*Photos: Donna O'Sullivan*

## *Pelican Narrows - They have done it!*

Pelican Narrows - this community of 1700, approximately 260 miles north of Prince Albert has set an example that we should all observe. It's an example of cohesiveness and determination, that made a very desperate need become reality. "Together as a unit, we built our very own Recreation Complex."

I was really surprised to see a semi-isolated place like this with such a big and beautiful building. With this new Recreation Complex, Pelican Narrows could become the recreational nucleus of the area.

This cohesiveness of the community is unique, because of the high turnout in funds and voluntary labour. "It's like a small snowball rolling down a hill, better and bigger as it descends," was how one of the workers put it.

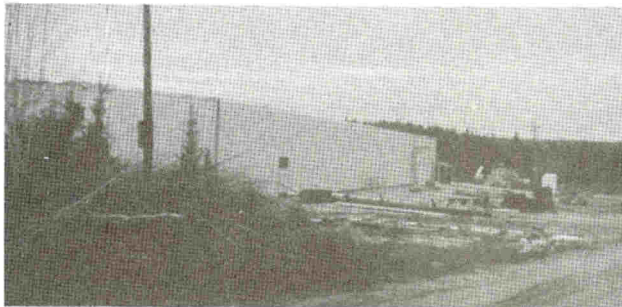
True representation and constant initiative have become a part of every individual in the town, \$60,000 in voluntary labour, \$20,000 in youth club donations, and local funding reaching for \$50,000 are the statistics to prove this.

Dr. Reg Martsinkiw, Consultant to the project, when asked how this was accomplished, replied emphatically "this project has been totally met with the people, because they have been involved since day one. They played their part in the project with great enthusiasm."

The first official funding meeting was held in February, 1980. From that day forward this vehicle of determination has been in high gear.

The Pelican Narrows Recreation Association has been the figurehead of this operation. They have been instrumental in every aspect of the project. They have been involved in the beginning with the studies, plans, proposals, and now with the employment, and administration. Ahead of them lie the programming responsibilities, I'm sure this will be well-handled.

With the employment figure



*Pelican Narrows Complex, a tribute to the townspeople!*

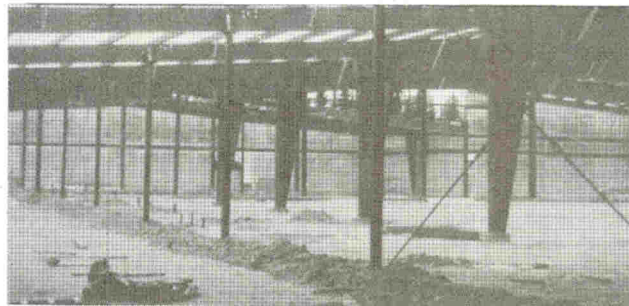
being 10 full-time and 4 part-time, we can determine that all this work that has already been done, wasn't accomplished by this relatively small work force. We can see that the town has made a great deal of difference.

The various Government related funding operations around that area have contributed a great deal once they saw that these people meant business. The Federal and Provincial Government, Indian Affairs, LEAP (Manpower), Special Arda, and other major companies such as (Amok, Cluff Lake, Molson's Breweries, etc.) were major contributors.

The Recreation Complex is a multi-purpose centre, and because of its size, several recreational activities can be going on, all at the

same time. Some of the events could be hockey, curling, track and field, volleyball, basketball, bingos, dances, meetings, etc. Emphasis has been placed on the recreational aspects as well as the economic value. The breed of athletes coming out of such an area can only be of professional calibre, now that they have this complex. The price tag on this communiex exceeds \$890,000 but it's future value in terms of recreation and social activities for the community cannot be reckoned by auditors.

So, in closing I would like to point out that this little town "way-the-heck-over-there", has given us a very valuable lesson, and has set a precedent that the North can follow; a story of how just plain determination can make you a winner.



# BOOKS, POEMS AND STUFF



## REMEMBRANCE DAY

*A tiny box that holds  
A faded piece of paper  
A ring worn thin  
A broken chain  
A tiny golden medal,  
I don't need a cenotaph  
A poppy made of plastic  
Held by a pin -  
To remember.*

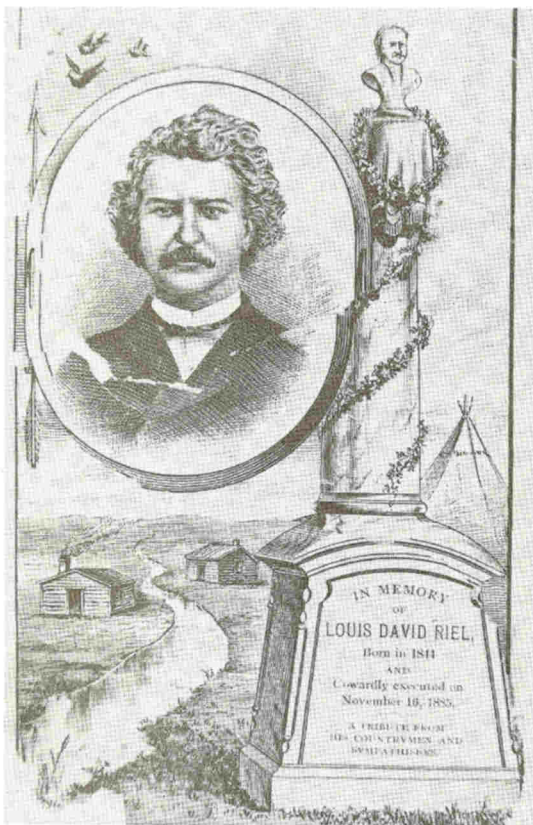
*I remember----  
Deep blue eyes-soft-  
Filled with love and longing--  
A war  
That gave no second chance-  
And somewhere a grave  
Marked by others  
Marked----  
"Unknown".*

-Aleata E. Blythe

*The following is a poem by a member of Canada's Armed Forces currently stationed in Calgary, remembering his wife at home in Eastern Canada.*

*I pass the time writing this poem,  
Wish I was with you at home  
To put my love into a rhyme  
Cannot be labeled a crime  
We can forgive and forget our past,  
Just as I will be rid of my cast  
Radio watch is what I've been on  
But the flow from my pen still goes on'  
We'll carry on our initial path  
Though short of food or low on cash  
For as the mountains stand so tall  
Pure love is truly for one and all  
Love is a disease of that I'm sure  
One that yet there's no known cure  
We'll walk that winding road together  
Through the rain or fog or sunny weather  
You are not just my wife - but a real friend  
And I shall love you to the very end.*

by William E. Street



*Happy Birthday  
Myrna M.  
Eddy P.  
George W.  
Cliff B.  
&  
Sherry Anne A.*

# THE SASKATCHEWAN HUMAN RIGHTS COMMISSION

## FINDING A HOME

### WHAT DOES THE CODE SAY?

Section 11 of the Saskatchewan Human Rights Code ensures that each person and class of persons is treated fairly in respect to rental or purchase of property and housing regardless of their race, creed, religion, colour, sex, marital status, physical disability, nationality, place of origin or ancestry.

### WHAT ABOUT OTHER LEGISLATION CONCERNING HOUSING AND COMMERCIAL PROPERTY?

The code takes precedence over all other legislation unless it is declared by an Act of the legislature to be exempt from the code.

### IF THINGS GO WRONG...

If a complaint is made, an investigating officer of the Saskatchewan Human Rights Commission will speak to all witnesses and parties to the incident and will examine all books and records considered relevant.

Upon completion of an investigation an attempt to settle the matter may be undertaken. This may mean that the person who has been subject to discrimination will receive what has been denied as well as any financial expenses incurred because of discrimination. If a settlement cannot be reached, the complaint may be resolved at an independent Board of Inquiry.

If you have any questions, please feel free to contact the nearest Saskatchewan Human Rights Commission office.

**Saskatoon Office**  
2604-8th Street E.  
Saskatoon, Sask.  
S7H 0V7  
Phone: 664-5952

**Prince Albert Office**  
49-12th Street East  
Prince Albert, Sask.  
S6V 1B5  
Phone: 764-6846

**Regina Office**  
1819 Cornwall Street  
Regina, Sask.  
S4P 2K4  
Phone: 565-2530

**THIS IS A PAID ADVERTISEMENT BY THE SASKATCHEWAN HUMAN RIGHTS COMMISSION**

## JOURNALISM

The University of Western Ontario, School of Journalism, in co-operation with the Donner Canadian Foundation is offering a Diploma Program in Journalism for Canadian Native People.

The program will offer instruction in print, radio and television Journalism as well as courses in research, history and politics.

A 12 month program in three 13 week terms, the instruction will parallel that of the Graduate School of Journalism and will provide complete facilities for a small number of Native students. The first term will begin May 1, 1981.

Prospective students should have at least Grade X or equivalent, some experience in journalism, a commitment to working in the field of communications and a letter of recommendation from a recognized national, provincial or territorial Native organization.

Deadline for applications, January 15, 1981.

For further information and application forms contact:

**Program in Journalism for Native People**  
School of Journalism  
Middlesex College  
University of Western Ontario  
London, Ontario. N6A 5B7.  
Phone: (519) 679-2892





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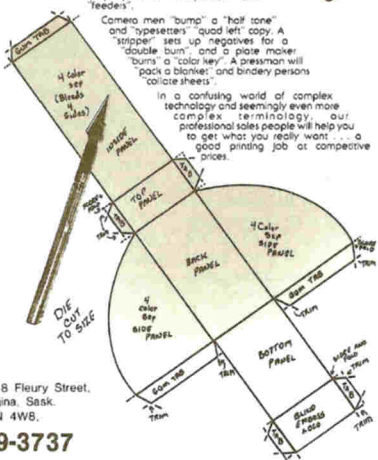
## PRINTING

is only part  
of the process

It's a world of "strippers" and "paste-up people", of "composition" and "leads".

Camera men "bump" a "half tone" and "typesetters" "quad left" copy. A "ripper" sets up negatives for a "double bum" and a plate maker "burns" a "color key". A pressman will "pick a blanket" and bindery persons "colicite sheets".

In a confusing world of complex technology and seemingly even more complex terminology, our professional sales people will help you to get what you really want... a good printing job at competitive prices.



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## Corrections to October Issue

Correction to "Crown Investments Corporation holds workshop on Affirmative Action" pg. 20, October issue: Saskatchewan Crown Corporations currently employ 12,500 people; excluding Potash Corporation of Saskatchewan (PCS) which has no data available because of the way personnel records are kept. (Of this number the Potash Corporation of Saskatchewan employs approximately 1,750). The other corporations only identified 93 people as being of Native ancestry.

Correction to photo Riel Local, pg. 16 October issue. Left to Right; Marilyn Duden, Donna Aubichon, Stan McKay, Connie Moran, Rose Petersen, Leebert Poitras.

### Attention Local Presidents!

Many thanks to those who have already submitted the membership lists from their locals to be added to the New Breed mailing list.

For those who have not done so, please note that no more bundles can be sent out after January 1981 because of our new computerized labelling system.

So we ask your co-operation in getting your membership lists with up-to-date addresses, in to us as soon as possible.

Thanks  
The New Breed Staff

### Our Sincere Apologies

In our September edition we printed our telephone number incorrectly. This has caused considerable inconvenience to the person whose number we published in error. Please take note that the correct number for New Breed is:

525-9501

We have set our Aims and Objectives as;

1. To build an organization of individuals, regardless of nationality, sex or status, who are interested in fighting racism and oppression of Native people.
2. To publicly oppose racist policies and statements.
3. To support actions against Police harassment.
4. To popularize Native issues, demands and problems through the use of educational conferences, leaflets, school visits, etc.
5. To support the work of other organizations who share these objectives.
6. To support the democratic rights of Native people to Native orientated education, the use of their own language culture, job opportunities and job security, adequate housing and aboriginal rights.

We will be founding a Native Rights Coalition on November 12. People who are interested in working with us or will give us ideas and input into the Coalition are invited to attend.

We hope to see you there,

Sincerely,

Kevin Daniels  
Native Rights Coalition  
1955 Lindsay St.  
Regina, Sask.  
Phone: 352-4379

Dear Editor;

We the inmates of the Regina Correctional Centre would like to THANK you for sending us the latest New Breed books. They have been handed out to the inmates of the Correctional Centre, and they are greatly interested in your books. We THANK you for the write up in your book on education week.

I am very sorry for being so brief in my letter, but once again, I want to thank you all for the material you people have sent us inmates.

I remain yours truly,

Bill Cappo  
I.M.C. Chairman

Dear Editor;

I sincerely thank you for accepting and publishing my poem, TERRY FOX MARATHON OF HOPE. I have photo copied the cheque and your letter as one that I intend to put in a frame. This was my first money for the five or six years of effort put into writing. I assure you that I have been published before many times, but now to have a cheque to show is a great boost to my ego. Thanks again.

I wish I could stop there in regards to the poem, but your warm invitation to

give my comments push me on. This cooperation I am about to give might well come back in the form of constructive criticism of my work; this would help me very much in progressing. I want to write what you want to buy, and you seem to be asking me if you published what I wanted to see. I am not surprised at such a relationship shown by the staff of New Breed, and I will prove those words in an article that I intend to offer you soon. This might be entitled MY FIRST CONTACT WITH THE NEW BREED. I was about 8 then. I have great respect for Indians--our first and true Canadians. This will show in my story--since it comes from the heart.

Now, as for the comments you are asking me to give, I will state my reasons for setting the poem as I have. Please do not take this explanation as criticism of your work since I have been told that my symbols are too revealing in many cases. This may well have been one instance and I accept that.

Nevertheless, while I was writing and re-writing I could constantly see Terry running. I have two good legs, thank God, and it hurts me to see someone punishing himself that way. But did he ever give us a lesson in many areas of life. I thought I could best stress, the arduous self appointed task, the kind of fibre Terry is made of, the steady schedule he had prepared (I did that by the length of lines being as equal as possible, just like his daily travel was about equal), his good leg being his left set on the upper part of the line as he walked or you read, the right leg, an artificial one, represented by a shorter word in each case throughout the poem (since it is weaker than the natural leg), that he ran through half of our country (represented in the first paragraph or stanza), he is stopped (expressed in bold characters to indicate the seriousness of his predicament - bold characters symbolizing the hospital, treatments that might not hold or keep him going, etc. etc., leaving the reader to see the gravity of the situation their way) that we, the rest of Canadians, should not expect him to finish his self appointed task even if he returns to the best of health possible in his case, (the 2nd stanza consequently says firstly that Terry is stopped; secondly it says that I - and the rest of us Canadians - should not expect more from him. The lines are straight; he must remain still or not run anymore). I have much more but this is enough.

Now in my view, I could not express all that without setting it as I have. To me the poem is much more meaningful the way I have set it up. But please do not be offended! You asked my opinion and I have a habit of being very frank. Being published is a big step forward

and the way you set it up is not at all disturbing to me, believe me! I am thankful that you saw fit to publish it and the proof will soon be in a frame.

Since I am sure you will accept my explanations in the same respectful way I have given them, I am including a spare copy of the poem we are talking about here so you can understand my symbols. You can see the title and byline as the Atlantic Ocean and with that in mind I put the prayer at the end as a symbol of the Pacific. There are many symbols there too. The prayer is a thanks to God for having with us a Terry Fox. It is thanks for what he has accomplished. The prayer symbolizes, just like the water Terry will pour into the Pacific, the unity he has improved among us by his self appointed task. You can find more, and so can many readers.

This is the kind of effort I enjoy putting into my writings, but I am sure I go to extremes at times. I have been told that by editors in a very polite way; I crave for their so-called criticism, and how I wish I could find a one-word term that would express it better than constructive criticism does for me. So, would you editors take notice that here is a young writer of 62 years who will welcome their advice, is a much better word. I see all of you as a very happy family and I trust that these words will get to editors.

Included is my 3 year subscription to your magazine with my intention to contribute some more to it.

I have many more poems, some anecdotes, and I intend to write that article I mentioned about my first contact with Indians. I would like your views about one point only: in the village where I was brought up, Granddigue, N.B., people referred to Indians as Savages, but I assure you that their motive was very respectful. I still see the word 'savage' as meaning rugged, determined to grow, true to nature, assured to succeed, and I could find more truly complimentary meanings we, in our village, attached to the term Savage. The Indians are the closest people to nature to be found anywhere, in my view. We knew that then and were taught to respect them at all times.

Consequently, I ask if the word Savage would be offensive providing I explain what our people meant by it and I only use it in that area of the text -- in the rest referring to Indian since we did not recognize the tribe they belonged to. Or do you recommend I leave the word Savage out of it altogether? Which I might do anyway to be sure.

Wishing the greatest success to your magazine, which is mine as Canadian as well, I remain yours truly.

Mr. Camille Theriault

# Up-coming Events

## MANITOBA METIS FEDERATION INC.

300-275 Portage Avenue  
Winnipeg, Manitoba. R3B 2B3

You are cordially invited  
to attend  
a COMMEMORATIVE SERVICE  
Honouring the memory

of

**LOUIS RIEL**  
(1842 - 1885)

On Sunday, November 16, 1980  
at 1:00 P.M.  
at St. Boniface Cathedral Cemetery  
190 av. de la Cathedrale  
St. Boniface, Manitoba

## BINGO

### WHERE:

North Highland Centre  
Toronto Street & 2nd Avenue North, Regina, Sask.

### WHEN:

Sunday, November 30, 1980

**TIME:** 1:00 - 4:00 P.M.

**For more information contact Phylis Belegarde at 569-7733**  
Proceeds going to sports equipment for underprivileged children

## PUBLIC RALLY FOR CHILD CARE

**DATE:** November 15, 1980

**TIME:** 12:00 Noon to 1:30 P.M.

**PLACE:** Saskatchewan Centre of the Arts, Regina, Saskatchewan

**For further information call:** 569-2594 Regina or 373-9918 Saskatoon

If you live in Saskatoon and wish to join the rally, return bus service will be available at the cost of \$4.00 per person.



## RIEL LOCAL BINGO

### WHERE:

Little Flower Parish Hall  
420 College Ave., Regina, Sask.

### WHEN:

Monday, December 1, 1980

**TIME:** 7:30 P.M.

### GAMES:

- 1 Early Bird Game at 7:15 P.M.
- 14 Regular Games
- 1 Middle of Night Bingo-Baby Jackpot-\$75.00
- 4 Special Games
- 1 Jackpot - \$300 in 54 numbers or Split \$200 and \$100

Door Cards - \$1.00  
Doors open at 6:30 P.M.  
**Proceeds go to Recreation**

## Conversational classes in English as a Second Language

**DATE:** Monday, November 17

**FEE:** \$48.00

**PLACE:** Regina Plains Community College

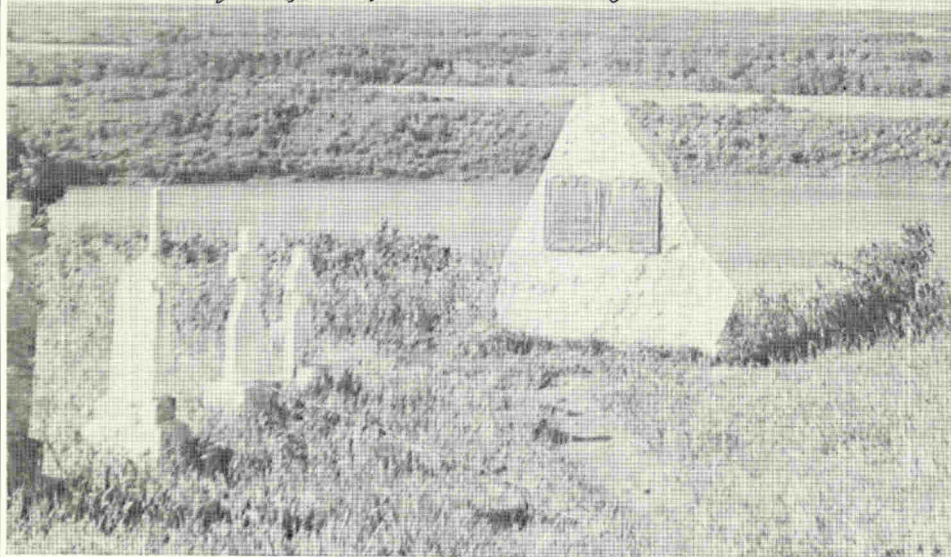
## RIEL LOCAL FUN AND FITNESS

Gym night every Wednesday from 6:30 to 8:00 P.M.  
Davin School  
2401 Retallack Street  
Regina, Saskatchewan

Swim night every Thursday from 8:00 to 10:00 P.M.  
Lawson Aquatic Pool  
Regina, Saskatchewan

**For further information contact Riel Local Staff**  
2505 11th Avenue, Regina, Saskatchewan

*A time to remember,  
A time to look back,  
At the people who came before us,  
Who led us as a nation  
Who fought for our rights.*



### **METIS CULTURAL CALENDAR 1981**

New Breed has just completed the Metis Cultural Calendar 1981, a unique collation of the people, events and symbols of the Metis Tradition. With a grant from the Department of Culture and Youth, a limited edition is now being printed. Available December 1st, the Metis Cultural Calendar 1981 is ideal for Christmas gift giving. Orders will be filled on a first come first served basis. The cost of the calendar is three dollars which includes tax and postage. Please make cheques and money orders payable to New Breed Calendar and send your order to:

**New Breed Calendar**  
**Suite 301 - 2505 - 11th Avenue**  
**Regina, Saskatchewan. S4P 0K6**

PLEASE PRINT CLEARLY:

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Please find enclosed a cheque or money order in the amount of \$ \_\_\_\_\_ for \_\_\_\_\_  
copies of the Metis Cultural Calendar 1981. Please DO NOT send cash in the mail.