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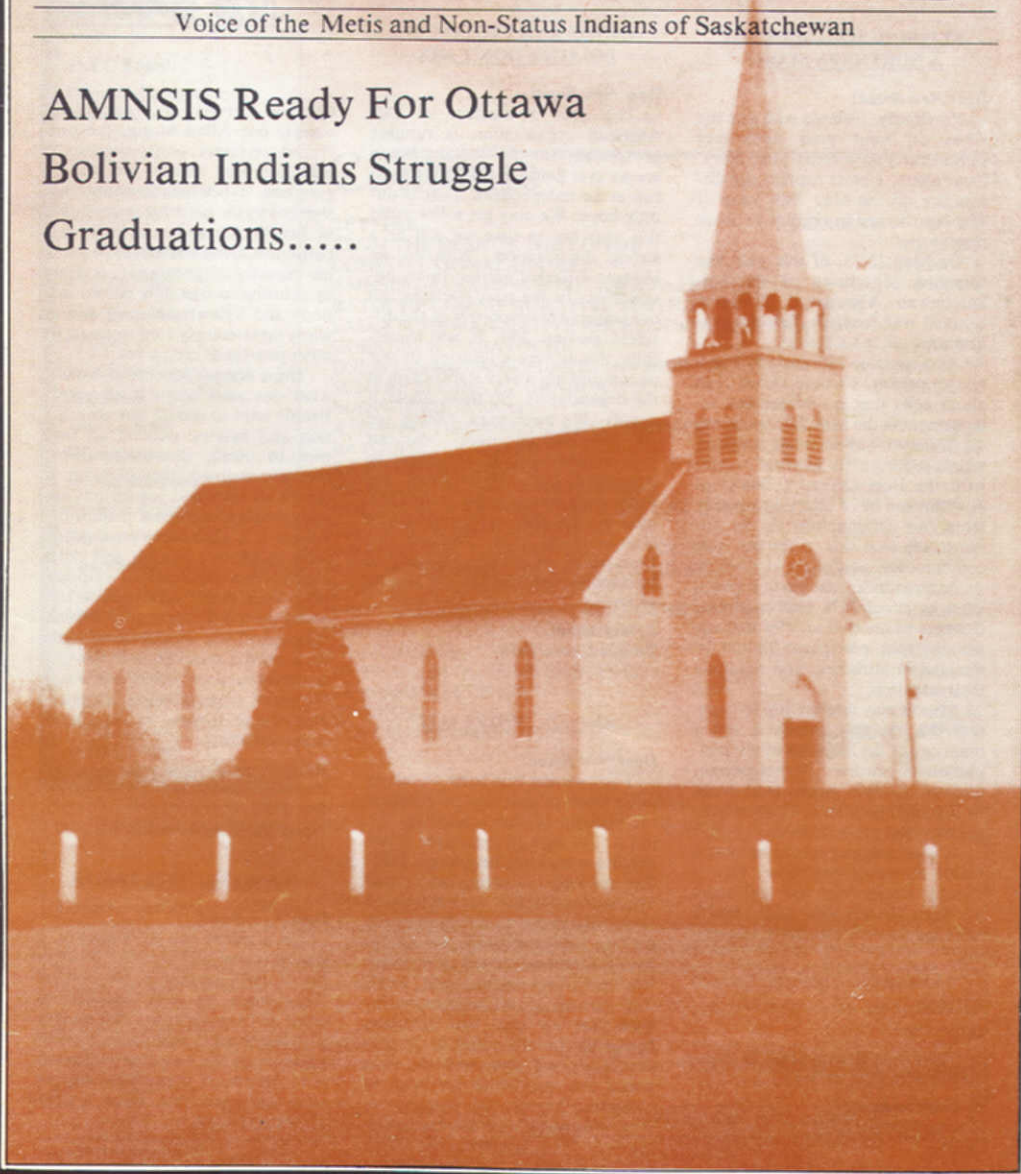
NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan

AMNSIS Ready For Ottawa

Bolivian Indians Struggle

Graduations.....





RETIRING MAILMAN NOT A NORTHERN SCOOP

Dear New Breed:

Previously, I shared with you my views on what your newspaper should carry as a front page story. Once again, I must express my displeasure on the May 28th issue of *The Northerner* in regards to front page stories.

On May 22-23, of this year, the founding convention of the Saskatchewan Aboriginal Trappers Council was formed. This convention was held in La Ronge.

As a genuine Northerner and a Native person, I would rather read about news that is relevant and interesting. On the May 28th issue you carried a story about some mailman who is retiring after 33 years' service with the Post Office. I don't see how this can be of interest to people from the communities in the far north, the west side or the east side communities.

As a reminder, the north is populated by about 75% Native people. It seems to me that articles that appear in your newspaper should be directed in attracting and retaining their attention.

Also, it may interest you to know that the trapping activity is still a mainstay of the majority of the population in northern Saskatchewan, and not uranium mines, gold mines or logging operations, as some people may lead you to believe.

If your newspaper is to become a viable economic enterprise, then it should attract the eye of many northern Natives who might find a headline such as this more interesting:

"Aboriginal Trappers Council Formed"

rather than,

"Mailman Retires after 33 years' service with Post Office". □

**A displeased reader
George Morin**

AMNSIS AND PROVINCIAL POLITICS DON'T MIX

Dear New Breed:

This year a member of Our AMNSIS organization is running provincially for the liberals. When are we ever going to learn. We must run as an independent. That is our only hope. We may get a few votes this year but in time we will be a strong organization. Why do we jump to different parties. In my observations in the past elections, all our leaders are supporters of the different parties. This is not leadership, this is very confusing to our people and not a very stable thing in the organization. So think about it people. We have been waiting for 200 years for our rights, why not wait another five to ten years to strengthen our independence, get some unity amongst our people and have a solid and stable foundation and build on that. Without this foundation we are always going to be starting over which is just a waste of time. □

**J. McCallum
Ile-a-la-Cross, Sask.**

AMNSIS...WHAT IS IT?

Dear New Breed:

I am writing this letter to advise other locals of potential problems in the makeup of their executive. We in Local 30 had an election of a new executive back in December, 1985. The deposed executive, led by one Mr. Morley Norton, took affront to being deposed and commenced making problems for the new executive. He even attempted to establish two executives within one local. This turmoil caused so many problems that the local had difficulty operating and in order to resolve our issue, we contacted the area board and provincial executive to straighten things out. Again, we were frustrated with the manipula-

tions of certain area executives, namely one Allan Morin, the provincial secretary, who wanted to play god and impose his will on everyone. When his attempts were stopped by the personal intervention of Jim Sinclair and some other executive members, he refused to act in his capacity of provincial secretary by refusing to sign duly passed motions and bylaws and only did so when threateningly told to do so by other provincial executives.

These actions lead us to wonder what our association is all about. People tend to ignore our constitution and bylaws, making up their own to please themselves. When they are deposed, they continue to ignore all rules and regulations and still continue to impose their will. I believe it is time to remove people such as Morley Norton and Allan Morin from positions of responsibility when they choose to do as they please even if it goes against the constitution. They should never again be in such a position as to threaten the safety and smooth operations of the entire Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). □

**Ralph Kennedy
President, Local 30
Box 1752
North Battleford, Sask.**

WASKESIU WIFE TAMER

Dear New Breed:

On a recent trip to Waskesiu, I was browsing with a friend through the souvenir section of the General Store when we were appalled to come across several wooden mallets with the words "wife tamer" printed on them. We indicated vehemently to the person in the store that we were outraged that these articles



NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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

Editor, New Breed
210-2505-11th Avenue
Regina, Sask. S4P 0K6

Freelance Articles and Photos:

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

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

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

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that blatantly promoted violence against women would be on display in a store frequented by tourists of all ages. He defended his right to sell these mallets and told me that I was trying to censor the type of items he could sell to the public. He also suggested that the Soviet Union might be a more appropriate place for me to live.

This incident clearly shows how this society condones and promotes the degradation of women. There is much evidence to support this claim; witness the not so subtle messages of television commercials where women are portrayed as incredibly stupid or as enticing, seductive playthings. In Prince Albert, there is a car that sports a bumper sticker that states "Stamp Out Rape-Say Yes!". One home in a local neighborhood has a sign in the window that says "Beware - The Dog Doesn't Bite But My Wife Does". Many women will recall with disgust an incident that took place a few years ago in the House of Commons when Canadian MPs laughed and hissed in response to MP Margaret Mitchell's grim report on the violent abuse of women. The report read that "every year in Canada one-tenth of the women who live with men as a couple are battered". We didn't need to be reminded that these MPs were elected to represent their constituents, half of which are women. Serious issues such as wife-beating and rape are often trivialized. Indeed, they are cause for much amusement. Apparently some people think it is amusing that many women (and children) are kicked, punched, choked, burned, sexually abused...often maimed and sometimes murdered.

And now, you can purchase a small, wooden mallet to tame your wife with if she gets out of line; a souvenir to remind you of your weekend together in beautiful Waskesiu. The brutalization of another human being is not a laughing matter and I shudder to think of the message we give to the young, impressionable minds of children as they pass through that store looking for a trinket to take home with them. We should be teaching our children that the physical, emotional and sexual abuse of women and children is not acceptable nor will it

be tolerated. Only then can we build a more just society based on loving, respectful and equal relationships.

I will not be shopping in the General Store in Waskesiu this summer and I would encourage others to do the same until the store owners remove these offensive mallets from their store. It might be a good idea to stop in and tell them why you won't be shopping there or write them a letter care of the Waskesiu Chamber of Commerce. □

Sincerely

Colleen Watson
9Third Avenue N.W.
Prince Albert, Sask.
S6V 2Y6
763-3092

A LETTER HOME: VIA N.B.

Dear New Breed:

I would like to submit a poem to your magazine. It is written to my wife and children who live in Sandy Bay, Sask. I am presently incarcerated here at Prince Albert Correctional Centre and this poem says what I feel about my family. My wife and I read New Breed regularly and it has some very good articles concerning the Metis people. We are both Metis. Thank you. □

Tim Bradfield

Prince Albert Correctional Centre
Box 3003
Prince Albert, Sask.
S6V 6G1

Editor's Note:

See Writer's Corner, this issue.

NEWS FROM BOLIVIA

Dear New Breed:

I was glad to read the article on the Atlantic Coast of Nicaragua (New Breed, Vol. 17, No. 4, pages 30-31), that I thought you might be interested to receiving the enclosed article on Bolivian Indians.

If you think the article is worthy of being included in your magazine, please feel free to edit it, for English is my third language. Should it be printed, I do not expect any payment either.

Yours for more Aboriginal Rights awareness
Marco Guzman

Editor's Note:

See feature in this issue.

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FROM THE DESK OF THE EDITOR

By Jean-Paul Claude

This past month has been one of the busiest I can recall for a very long time. There was so much happening that I barely had time to prepare this column for you. However, as this is the most enjoyable task I have around here, I made the time.

Mosaic, Regina's annual multicultural festival has come and gone with its' usual incomparable flair. The Riel Pavillion again reported a fantastic attendance record and it is little wonder. The entertainment which was provided was simply superb. A couple of the outstanding performances were a play which expressed the value of our cultural roots and ways in a fast-paced and ultra-modern society. However, the highlight of the evening just had to be the highly professional fashion show which featured the stunning creations of some of our finest Native designers. Lee LaValee's ever-popular ribbon fashions were by far the crowd favorites and we will again be featuring a number of Lee's stunning creations in this and upcoming issues.

Tina LaRose will be leaving New Breed prior to Back to Batoche Days to pursue some personal goals and I want to take this opportunity to wish her every success in all future endeavours. As a result of her plans we are presently seeking a new staff reporter. The position will begin on July 15 and if you or one of your friends are blessed with some journalistic gifts, and if you have a yen to work in the most challenging and rewarding area of Native business, then contact me as soon as possible with a full resume at the

New Breed office.

Joan and myself will be heading for Toronto this week to attend and cover the Native Business Summit being held there. It promises to be a high interest affair and has already grabbed the attention of the world business community. I will be telling you a lot more about it in the next issue.

You might have noticed the special artistic flair in the New Breed since I returned. As much as I would like to take credit for that, I'm happy to say that it is entirely due to the special talents of acclaimed artist Edward Poitras who has returned to lend his special talents to add that special flair that is his alone, to the pages of New Breed. Keep an eye out for a special profile of Edward and his unique work in the next few months.

If you are reading these words of wisdom from a friend's copy of the New Breed, the reason may be that you didn't receive your issue this month. Don't fret, we didn't forget you. The New Breed is no longer being sent free to AMNSIS members and so those who have not purchased a subscription at the special reduced rates for members will have to get your eight (\$8.00), dollar cheque in as soon as possible to make sure you don't miss any more issues than necessary. And in case you are keeping a complete set of the New Breed, don't worry, back issues are always available for \$1.50 each.

Back to Batoche Days 1986 is just around the corner and I know I'll see you all there again. Even though this is not a commemorative



year, organizers are expecting an even bigger crowd than last year. Plan to attend on July 25, 26, and 27.

On a more serious note, AMNSIS executive and staff are working overtime preparing for the next and last First Ministers' Conference on Aboriginal issues. Your area director and local presidents should have specific information available as to upcoming plans in this regard and I would urge you to inquire about that information and keep yourself informed.

As well, there is a special letter to the membership in this regard in this issue from AMNSIS vice-president, Wayne McKenzie and I would urge you to pay particular attention to the article.

That's about it for this month. Keep on writing and remember our biggest concern remains that of freelance community reporters. If you have attended a special event that you think would be of interest to our readers, write up a short report and send it in to me before the 15th of each month. You just may find a cheque in the mail shortly after. Who knows this could be the career you've been looking for. And if not, you can always say you were published in the top Native News magazine in North America. □

Staff Reporter Wanted

New Breed is presently accepting applications for the position of staff reporter. Applicant will possess a proven ability in journalism preferably with a degree from a recognized school of journalism. The successful applicant will be a self-starter with the ability to perform assigned tasks on schedule and with as little supervision as possible. Typing skills, a vehicle and valid drivers license and the ability to travel are essential. Applications will be accepted until midnight, June 30, 1986. Inquiries and applications may be forwarded to:

Saskatchewan Native Communications Corporation
Suite 210-2505-11th Avenue
Regina, Saskatchewan
S4P 0K6





Non-Status Update

By Bonita Beatty

Common problems emerged in the community and area meetings which were held throughout the province in places like Hudson Bay, Stanley Mission, Fort Qu'Appelle, La Ronge, Cumberland House, Chelan etc. Many people are encountering much difficulty in finding the proof that is required in the applications for reinstatement. For example, many people are not properly registered in their birth registration at the Provincial Vital Statistics Office. Some are not even registered at all, therefore, they have to pay to get a delayed registration of birth which has to be accompanied by a baptismal certificate or something of that nature. These are some of the administrative problems that are being encountered in the process of applying for reinstatement.

However, before this problem is even addressed, many people are still going through the decision of whether to apply for their status or not. They ask whether or not it is better to join the Metis side or the Non-Status side and what good is it going to do me to join either side? This choice is very subjective because it rests on individual preference. The motives for registering vary from educational reasons, hunting privileges, benefits, strongly identifying with their Indian ancestry and culture and so forth. Basically, whatever affects the individual most at the time of the decision.

A lot of younger people ask, if

we register will we be treated better?

The question reflects a defensive reaction natural in anyone who is not aware of the history of the Indian and Metis Nations. In an attempt to try to make the picture clearer, perhaps a summary of the political history of the Aboriginal people will prove helpful. The land claims process began in the 1700's when the British Crown signed treaties with the Indian people. The government recognized that Indian political structures existed and that Indians had a right to the land. The Royal Proclamation of the 1763 stated that before the government could develop lands they had to clear the Indian Title to these lands first.

Canada, upon confederation, began signing treaties in the 1870's. However, they negotiated treaties differently than the British. The British did not require that the Indians give up all their Indian title upon signing, but the Canadian government required the Indians to give up all title to the lands under treaty. The common bargaining tool used by both the British and Canada, was that the Indian people could keep their hunting and fishing rights.

Section 91.24 of the British North-American Act, gave the Canadian Federal government jurisdiction over Indians and lands reserved for Indians. So, when Indians signed their treaties, they gave up all their legal interests to the lands covered by treaties and in return got reserves.

During this treaty-making period, the claims of the Metis in the Northwest also emerged. During the signing of Treaty 1, the government offered individuals a choice between accepting Treaty as Indians or Scrip as Metis. Again, the Aboriginal people had to choose whether to follow the Metis route or the Indian route. The root of all this confusion in the lives of the Aboriginal people's self-identification has always been changing legislation and the unfulfillment of both treaties and negotiated agreements between the governments and Aboriginal people.

MODERN TREATIES:

The trend of the government has always been to finish up the treaty-making process. Their traditional method of signing treaties produced confusion and bad will because the treaties were never fulfilled. In 1973, the government came up with a new policy in negotiating land claims based on consent. This process had some success but it also created many problems of implementation. In other words, the people did not get what they thought they bargained for. The 1975 James Bay and Northern Quebec agreement and the Inuvialuit claim in the Western Arctic were among those agreements that were signed under this new process.

The 1982 Canadian Constitution was an attempt to provide a place for Aboriginal people to come and discuss the definition of their rights. Under S. 35(1), the recognition of special status is provided for the Indian, Metis and the Inuit. This gives them the right to sit down and talk about how they can best improve their lives. So, where does the non-status fit into this?

This issue can be traced back to the beginning of Canadian History as outlined in the summary above. It is the difference between rights and legislation. The legislation that produced Scrip for the Metis recognized their status but it also created many problems for them which continue to exist today. This new act of legislation, Bill C-31, was an attempt to

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right the wrongs that were done to Indian people from old legislation that had taken away their rights.

The effects upon the newly registered people are in one case positive and in another negative. These reinstated Indians immediately fall under S.91.24 of the B.N.A. Act which makes them a federal responsibility. Therefore, the federal government is responsible for their rights as an Indian people.

The immediate problem upon reinstatement is that the people do not have a negotiating process in place with the governments. This problem has been recognized by the Indian Affairs Minister, the Indian bands within FSIN and by AMNSIS. The solution to this problem is to establish a negotiating process where the different communities can bring forth their claims. The department of Indian Affairs has placed the responsibility of who can become a member of an existing band into the hands of the band councils. But, they are indicating that they have problems with overcrowding, financial difficulties and so forth. At a recent meeting, Sol Sanderson from FSIN, indicated that they are encouraging the creation of new bands that will negotiate for their rights to land and to funding to enable them to manage their lands effectively. He suggested that adhesions be signed to add new Indians and their lands to treaties. These are referred to as adhesions to treaties.

The idea to form new bands is not a new idea, but the problem is what happens after you identify your members in the proposed band? Who do you negotiate with and who is going to pay for the costs involved in getting the technical paper-work done and the expenses for the negotiators? It is a fact that signing treaties, whether they are new ones or adhesions to existing ones, is not a simple process.

At the AMNSIS assembly in Prince Albert, a recommendation was made to designate a committee to work on this problem. The committee is not fully in place yet because each area is supposed to provide one non-status member to sit on this committee. However, the final stages of the proposal paper that was presented in Prince Albert has been completed. It has to be ratified and approved by the provincial
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board. The paper outlines the four stages of transition to reinstatement. The four stages are namely the following:

1. Individual information search... answer questions by individuals in the community on reinstatement.
2. Technical assistance.
3. Research analysis... provide technical assistance to communities who wish to form new bands but need experts to review legislation and the treaties.
4. Development... develop a community approach on negotiation with the governments.

There was a concern expressed as to what is being done now to get a negotiating process in place. The right for each community to negotiate for their claims in their own way has to be considered in trying to establish a negotiating process. Yet, there are common elements amongst the communities which can be

drawn upon to lend support to their respective claims as new Indian people. Jim Sinclair has met with the Minister of Indian Affairs several times to inform Crombie on the problems being faced by the non-status. The minister recommended that a national meeting be organized to try to address the problems faced by the non-status people across the country. This meeting is being reviewed by the department.

In summary, the Bill C-31 method basically provides services for those who are entitled to register under it's criteria. It falls short of guaranteeing the right to land and the right to set up self-governing structures in education, economic development and so forth. The non-status people require a process or somewhere to take their concerns and ideas. The department of Indian Affairs is just beginning to look at the implications of this bill upon those who wish to apply for Indian Status. □

Metis Issues

By Leon McAuley

At a recent Ottawa meeting attended by the four official Canadian Aboriginal groups, all provincial Justice Ministers, Federal Minister of Indian Affairs, the Honourable Mr. David Crombie and Federal Justice Minister, the Honourable Mr. John Crosbie, I am pleased to report that some of the provinces, specifically Ontario, Manitoba and Nova Scotia, are now making an honest attempt to begin building on the four essential elements as determined and stated by the Metis National Council. These four essential elements are as follows:

- 1...The Constitution requires amending in order to recognize the right of Aboriginal people to self-government.
- 2...The amendment must commit governments to the extent that each has authority to negotiate the jurisdiction and powers of self-government and land.
- 3...The constitution must provide protection for negotiated self-government agreements.
- 4...The amendment must not prejudice the rights of the Aboriginal

peoples already recognized in the constitution.

While it is encouraging to note that these three provinces are beginning to move in the direction that we see as necessary for a final acceptable agreement, it is equally discouraging to note the lack of meaningful participation by most other provinces.

I particularly cannot understand the Government of Saskatchewan's position. At this time, I do see some signs of co-operation and support but the degree to which that co-operation and support is evident causes me some real concern.

I feel that the Government of Saskatchewan is sitting on the fence. Saskatchewan does support some of the MNC essential elements although support of all four elements are required in order to have Aboriginal Rights and Self-Government entrenched in the Canadian Constitution.

It would seem to me that our own Native leaders and those of other Aboriginal groups will need to demand that Saskatchewan clarify their position in order to determine where they really stand on the vital constitutional issues of Aboriginal Self-Government, land rights and individual Aboriginal freedoms. □

AMNSIS Gears Up For Ottawa Talks

By Jean-Paul Claude

In the early development days of the Association and Non-Status Indians of Saskatchewan (AMNSIS), one of the most vital and difficult tasks was to secure the necessary funds required to organize those Native people in an effective and representative group that would be able to lobby to all levels of government. It seemed advisable at the time to register AMNSIS as a non-profit corporation thereby providing access to certain program monies which otherwise would be inaccessible.

This worked well and met the needs of the day. As a non-profit corporation, AMNSIS was able to access funds which provided the means to travel, pay organizers and set up a relatively successful lobbying and propaganda vehicle. This in turn allowed AMNSIS to bring its vital concerns to the attention of Saskatchewan, Canada and the world, so that today, the people it represents have risen from obscurity to be duly recognized as a legally recognized Canadian Aboriginal people, who's rights have been echoed throughout the world by political, human rights and religious leaders alike.

Today however, AMNSIS's needs are dramatically different than they were during its' early organizational days. As it prepares for political and legal identity within the protection of the Canadian constitution, it must also organize itself into a political organization which will be responsible for the administration of the rights inherent with that identity.

AMNSIS's present non-profit status is geared to program administration which has been its' primary role in days gone by. In the very near future however, it will need to administrate rights, settle land claims and monitor taxation. This will require AMNSIS to assume a formal and legal governmental structure as opposed to its' present



organizational structure. It will then need to appoint ministers to administer and negotiate different areas of concern such as justice, taxation, internal and external affairs and all other areas which are usually dealt with by a legal government body.

It is imperative that this structure be in place and operational prior to AMNSIS securing the rights it is negotiating for at the constitutional tables. In taking control of these rights and responsibilities AMNSIS will need to demonstrate the ability to properly administer them and that can only be demonstrated by having the proper administrative systems in place when they assume those responsibilities.

As AMNSIS prepares for the final First Minister's Conference on Aboriginal Issues it is acutely aware of the immediate need for an organizational structural change prior to travelling to those meetings. In view of this, they are presently preparing recommendations to this effect which will be presented to its' membership during its' annual assembly in July of this year. AMNSIS executive members have been attending regional and local meetings throughout Saskatchewan, informing its' members of the need for changes and what changes it will be proposing.

As always, the membership will have the final say in all of these matters but they should be advised to consider carefully the issues at stake. If the governments do not see adequate administrative vehicles in place and ready to operate, they could re-assume those responsibilities until they are satisfied that the proper organizational revisions have been made and rendered operational. This could set the work of AMNSIS back years at the cost of the memberships legal rights.

The biggest challenge AMNSIS has had to meet this year has been and continues to be to ensure that its' membership is completely in-

formed of the issues, options and ramifications of the upcoming constitutional talks. To better realize this demanding objective, AMNSIS has appointed another Constitutional Liaison person. Leo McAuley is solely responsible for informing the membership of constitutional issues which would be of primary interest to its' Metis members. Bonita Beatty is now responsible for informing the non-Status Indian members of those constitutional issues which are of primary concern to them and their unique situation.

To better understand the vital issues and concerns which AMNSIS is attempting to address at this extremely crucial time, we present the following information letter by AMNSIS Vice-President, Wayne McKenzie which was addressed to the AMNSIS membership and dated May 26, 1986.

I am pleased to have this opportunity to bring you up to date on what has been taking place in the Constitutional Process so that you will have accurate and current information on the progress. After the 1985 First Ministers' Conference (FMC), it was decided to set up a team of staff and consultants to take charge of the Tripartite Negotiation Process which grew out of the discussions at that conference. I was appointed by the Board to be in charge of the AMNSIS input into the negotiations. It is now a year since we began negotiations with the Federal and Provincial Governments and I believe it is time for us to reflect on the progress of these negotiations.

However, before I do that, let me briefly turn to the multilateral process which involves all of the Aboriginal Peoples, the Government of Canada and the ten Provinces. It is in this process where agreements for Constitutional Amendments regarding Aboriginal Rights must be reached before there can be entrenchment of these rights. At the 1983 FMC there was agreement to entrench new sections and Amendments recognizing existing and future Treaties and Land Claims Agreements, ensuring that Aboriginal People will be involved in all future FMC's which have on their agenda items dealing with or affecting the rights of Aboriginal Peoples, and an

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Equality Clause guaranteeing Aboriginal men and women equal rights.

We are seeking a number of additional Amendments in 1987 including the right to Self-Government, the means by which Self-Government Agreements will be negotiated and implemented and a provision to ensure Aboriginal People enjoy a level of programs and services comparable to those enjoyed by other Canadians.

We believe agreement on these Amendments can be reached at the 1987 FMC. However, some governments have claimed they do not understand what is meant by Self-Government. It was for this reason that the Tripartite Process was proposed and agreed to.

Between the 1985 and 1987 FMC, our goals for the Tripartite Process were to discuss the jurisdiction and powers to be exercised by Self-Government, to explore options and models through which such Self-Government would be exercised and to negotiate Transitional Program Agreements to prepare us for Self-Government.

The discussions began with attempts to agree on an agenda and the support funding for the negotiations. AMNSIS wanted an agenda dealing with the goals identified above. We also requested funding for an extensive Community Consultation Process. The Province wanted to discuss projects and programs. They did not want us to consult with community people and would not provide funds for the consultation. As a compromise, our Board agreed to and our President negotiated a compromise agenda and a different funding agreement. The Agenda was as follows:

1. Development of Batoche Site
2. A Provincial Strategy for Education, Training and Job Creation
3. A Provincial Economic Strategy
4. The selection of three (3) land sites as projects in developing a Metis Land Base
5. The development of an Urban Self-Government Model
6. A Provincial Contribution to a Metis Scholarship Fund.

The Agreement regarding funding was that grants would be provided to support the necessary staffing,

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consulting and administrative support costs of the process to AMNSIS and to allow AMNSIS to engage experts to assist in developing proposals and positions related to the above agenda items.

We agreed to attempt to make this process work. We have undertaken a good deal of background work to develop specific AMNSIS positions. Some of these position papers are now completed, others will be completed by the end of June and other work has yet to begin. Progress in the negotiations themselves have been limited. Since Self-Government jurisdiction and powers were not on the agenda, they were not being discussed. Therefore, no progress was being made on the first or second goal. Discussions did begin on Transitional Programming but with the Province insisting that we discuss existing services and programs to determine how they could be changed or modified. We refused to carry on discussions at that level insisting that we must look at new approaches which will prepare our people to gradually move to Self-Government. Therefore, progress has been limited on the third goal.

Some progress has been made on projects such as Batoche Development and the Scholarship Fund. Even here we have no commitment of Provincial or Federal Government support or any funding agreements. As a result, the evaluation team decided in April to evaluate the process and to come up with recommended changes. Another factor which prompted the evaluation was the feedback at the March Constitutional Summit. At that time, the membership reaffirmed their support for our original approach to negotiations and directed that a new approach to the land negotiations be adopted which included developing a provincial land policy and establishing a land claims process.

Based on our evaluation, we are recommending a "Three Stream" approach to the negotiations as follows:

1. the first stream would deal with constitutional issues such as Rights, Jurisdiction, Powers, Fiscal Responsibility, Local Government, etc. These discussions would take place at the level of Senior Officials and, as necessary, at the political

level;

2. the second stream would cover matters under Self-Government including Land Negotiations, Institutions, Programs and Services of a permanent nature. These discussions would also involve Work Groups at the appropriate time;

3. the third stream would deal with non-constitutional items, including Transitional Programming, Projects and Negotiations for the Metis Farms. These discussions would be handled by Work Groups and would be moved to the level of Senior Officials when appropriate, as well as to the political level when necessary.

At the same time that the above discussions are taking place, we propose an ongoing process of Community Consultation at the local, regional and provincial levels. We plan to have a staff person to devote full time to this process. We are preparing audio-visual materials to assist and we plan another Provincial Summit in March of 1987. The governments recently agreed to discuss Jurisdiction and Powers on a sector basis and to begin work on some Transitional Agreements. We believe this approach holds some promise of success.

On the land issue, we are recommending that an AMNSIS Board Committee be established to begin to develop the lands policy. The committee would be assisted by staff and consultants. We are further recommending that a request be made to the Federal Government that they set up a Land Claims Process for the Metis.

If the government refuses this request, it is suggested that the Federal Government and the concerned Provinces agree to a Court Reference to determine:

- if the Federal Government had a Trust Responsibility for Metis lands and whether they were negligent in discharging that Trust; and,
- whether Metis are included within the definition of Indians in 91-24 of the BNA Act.

In the meantime, we will continue our work on identifying suitable lands and resources which could be included in a Metis Land Claim. It is also planned to proceed to negotiate the transfer of the Metis Farms not yet discussed in negotiations.

In the longer term, to practice Self-Government, we must begin to act like a government. This means we must decide what our goals are and how these goals can be achieved. We will need to make changes in our structure to accommodate Self-Government Rights. We now have a provincial organization which has attempted to combine local, regional and provincial governing functions as part of one process. This creates conflict between the needs of local people, regional needs and the need for provincial initiatives. Likewise, Area Directors are expected to represent provincial, regional and local interests all at the same time. This puts them in a very difficult position. I believe we must develop a new structure in which provincial, regional and local levels do not compete and where politicians are clearly local or provincial politicians and not both.

We developed a new draft Constitution based on a provincial constituency-legislature approach. It provides for us to adopt methods for elections and government operations similar to those used by the Federal and Provincial Governments. It also provides for a Portfolio System for our programs and institutions.

We will place before the Annual Assembly constitutional proposals to implement the above during a transitional period. In addition, the Constitution for the first time makes provision for a new level of Metis Government, Local (including regional) Government. In regard to local Self-Government, we propose that the right to establish our own local government be included in any negotiated Self-Government Agreement, that such local governments have distinct local jurisdiction and powers, that such local governments be administratively autonomous and that such local governments have access to their own separate funding sources to fund their programs and services.

All of these matters will need a good deal of discussion and attention over the coming months and years. We must, however, in the end decide do we want to exercise Self-Government as an independent people? Or do we want a dependent-colonial model of Self-Government where someone else always makes our decisions for us? □

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Metis Elder offers Tribute

Batoche Commemorative Service

By Norman Babineau

Every year as part of Back to Batoche Days, Metis, Non-Status Indians, Supporters and visitors to Batoche meet along side the mass graves at Batoche to commemorate our fallen dead. On Sunday, July 27, 1986 they will leave in a procession from the "Back to Batoche Days" grounds at 10:00 a.m. to make their way to the grave site. Transportation will be provided for the elderly, handicapped and those unable to march in the procession.

The grave site ceremony will take place just outside the cemetery on Parks Canada land. This is at the request of the Batoche parish. They are concerned about large crowds sitting on the other graves.

On hand to help honor our dead will be Father Gilles Doucette, Rev-

erend Adam Cuthand, and Jean-Marie Felix, the resident elder at the Indian Cultural College in Saskatoon.

Father Doucette is planning a service around the "Year of Peace" theme. A speaker's forum will follow the service.

I wish you all a heartfelt and meaningful commemoration and a happy Back to Batoche Days!

Postscript: I recommend that everyone take in the audio-visual show at Parks Canada's newly opened Visitor reception Centre. The show tells the story of our people in a sympathetic and impressive way.

For further information contact Norman Babineau at (306) 764-9532. □

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Saskatchewan Native Recreation Corporation Goes Back To Batoche



Batter Lines it up at Batoche

The Saskatchewan Native Recreation Corporation which has operated as the recreational arm of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) for seventeen years will once again be sponsoring the popular sporting events which have become a tradition at the annual Back to Batoche Days celebrations in Batoche, Saskatchewan.

Claude Petit, Director of SNRC since 1972 says that recreational activities for all AMNSIS and primarily the youth has been a major consideration in all AMNSIS programming for as long as he can remember. "Positive recreational activities provide more than fun and games," Petit says. "A healthy strong body makes for a healthy mind. These activities promote the kinds of attitudes our people will need to overcome many of the problems which have always plagued our people and their communities."

Claude told us that the schedule of events planned for this year's festivities will be much the same as in other years and will represent those kinds of activities which have received the best response in the past.

In concluding his comments Petit said that there is a tremendous need within AMNSIS and the Native community as a whole for people with professional recreational skills and abilities. "I wish more people would get involved in coaching, officiating and generally working with our youth in recreational areas. We really need these people badly at this time and there are a number of accredited courses and government sponsored workshops available in these areas. I would encourage anyone concerned with the future of our youth to contact me and find out how to get involved and where to apply for the various training and

informational opportunities," Petit said.

Following is a brief outline of those planned activities, categories of competition and some of the prizes available:

Sponsored by: Sask Native Recreation

Men's Ball Tournament, 32 Teams, A and B Side, Good Prizes

Women's Ball Tournament, 16 Teams, A and B Side, Good Prizes

Entry Fee \$300.00

Horseshoe Tournament, Entry Fee \$5.00, Cash Prizes

Men's 1st, 2nd

Women's 1st, 2nd

Tug of War, Entry Fee \$10.00, Cash Prizes

Men's 1st, 2nd

Women's 1st, 2nd

DUCK LAKE Sporting Goods



Claude Petit

**Boxing Football Curling Uniforms Soccer Hunting
Fishing Camping Cycling Trophies Wrestling Engraving
Club Jackets Club Pins Crests Weight Lifting And
More.....**

Whatever your sport, we have a full selection of top of the line equipment and special clothing needs. In addition we can also take care of your promotional and trophy requirements, all at very competitive prices.

Stop in at Duck Lake this summer or call Claude at 467-2272 and discuss your sporting needs with him.

We have a number of 1985 and 1986 Commemorative Souvenirs for sale as well.

AMNSIS Lapel Pins....\$1.75

1985 Commemorative Medals....\$6.00

*****Ask About Our Special Rates For Clubs And Organizations*****



Bolivian Indians: Slaves In Their Own Land

By Marco A. Guzman

Bolivia is a mystery sealed in the heart of South America - mysterious lakes, the inland seas of Titicaca and Poopo, ruins of great antiquity, stones carved by the prehistoric men of Tiwanaku, legends and traditions carved on rock-face, a country of so vast an antiquity that it is impossible for anyone to grasp an over-all impression of it. Each region is rich in folklore, dances, music, songs, crafts, costumes.....

From: The introduction by Fernando Diaz de Medina to "Bolivia, An Undiscovered Land", by Jean Mazon, 1961.

When I attended the "World Assembly of First Nations" held in Regina, Saskatchewan, Canada, the approximately 2,900 delegates representing 250 Indian nations from 25 countries, spoke of the need for a continual dialogue on the survival of Native peoples and their place in the world. It was an enlightening experience for many delegates from the Indian movement, especially from Canada and the United States, to learn that further south of the Colorado and Rio Grande rivers to Tierra del Fuego, there were more than 60,000,000 Indian people bowing down before "democratic governments". Countries such as Mexico, Guatemala, Ecuador, Peru and Bolivia, contained majority indigenous populations ruled by small and privileged non-Native minorities.

Bolivia, a landlocked state in the heart of South America, has an area almost equivalent to the province of Ontario, about the size of Texas, or

twice the size of France. its population of almost 6 million is as varied as the land itself.

The Indians make up more than two-thirds of today's population and have divided themselves mostly into two large nations - Aymaras and Quechuas. They form the core of the Bolivian population. However, there are 41 other Indian tribes, collectively known as Tupiguaranies, with a total population of about 120,000 who are recorded as living in the lowlands. Among them are the Chiriguano, Ayorcos, Guarayos, Chiquitanos, Moxos, Sirionoos, Movimas, Maticos, Tobas and others, who live in eastern Bolivia. Besides these groups, there are other nations on the high plateau including the Chipaya, Uru and Callawayas.

The roots of the Aymara civilization are still an enigma. Evidence of human society in Bolivia dates from about 21 thousand B.C. on the Bolivian high plateau. Max Uhle demonstrated that the Tiahuanacu culture is older than the Inca's and Arthur Poznansky went further by maintaining that Tiahuanacu is the cradle of American civilization.

The Aymaras are concentrated on the high plateau also called Altiplano. This has undoubtedly helped to preserve the spirituality, beliefs and rituals of these rough and tenacious mountain people. They still farm the same land that their ancestors farmed thousands of years ago. More recently the Aymara language has been used by computers to create the first system of translation to Spanish, German and English.

The Quechuas trace their ancestry to the Inca's Empire, which ruled a large portion of South America from the 12th to the 16th century, when they were conquered by the Spaniards. The Quechuas still speak their native tongue and struggle to retain some elements of their ancient heritage.

The Chipayas and Callawayas are small in number, however, they have struggled to maintain their cultural distinctiveness through several centuries. The Chipayas speak their ancient language, Puquina; while most of the Callawayas are trilingual speaking Aymara, Quechua and Spanish. They continue to practice their aboriginal folk medicine which has made them famous all over South America. The Callawayas are accredited by historians for having introduced the Spaniards to the medicinal uses of quinine.

Geographically speaking, the country comprises three main zones: the arid high plateau known as Altiplano, the luxuriant valleys similar to the Okanogan Valley in British Columbia and the fertile tropical low lands where sluggish rivers tumble down towards the Amazon of the Eastern Llanos.

Visitors to the Altiplano encounter an environment that seems totally alien. The nesting snowy peaks of the condors in the Andean Cordillera are divided into two branches providing the famous Bolivian High Plateau, which is some 1,000 kilometres long and 250 kilometres wide. It is like a South American version of the Pamirs in central Asia. Within it lies the strikingly beautiful sacred Lake Titicaca, at an altitude of 12,508 feet (average of 4,000 metres above sea level), where the boats made from Totora reeds still navigate as part of the incredible craft of the Aymara Indians. On its shores, the Aymara and Quech civilizations developed.

On winter nights, the Aymara Indian wearing their coloured ponchos, their pointed woollen hoods flying in the bitter wind of the steppe are hurrying to their adobe houses and later one hears no sound but the moaning of the wind and occasional melancholic notes of a flute and Charango. According to Herbert Klein, "in the lake Titicaca region, the potato was domesticated - a development which was to have a profound impact on the population of Europe - as well as quinoa, a highly milled like nutritious cereal, and a host of nutritional root crops.

The Altiplano was also the scene of the domestication of the south American cameloids: the llama, alpaca and vicuna, who have flat, soft

hooves which do not damage pasture. Bolivians speak of picking the stars from the sky in La Paz. "Nowhere else is seen such a beauty of light and clarity of colours", a foreign writer says of the Altiplano.

The distribution of wealth in Bolivia is even more unequal; a minority that holds the political and economical power live in modern buildings, while the majority live in deplorable conditions. Illiteracy, malnutrition among the Indian children and unemployment are rampant. In La Paz, about five thousand families have a monthly income of \$600 or more, the majority of families earn between \$75 and \$100, and 4% of the population survives with a monthly income of \$25. The latest statistics about inflation shows Bolivia at the peak of the poorest nations of the third world. However, this bountiful land abounds in riches, natural resources, fruits, coffee, vegetables, crops, beef, lumber, minerals, cotton and even gold reserves. Somebody said that Bolivia is a giant sleeping on its riches. How can these contradictions be explained?

The Spaniards "discovered" America in 1492 and gradually subdued the Aboriginal peoples with fire and sword in one hand and the cross on the other. In the 16th century, Potosi produced half of the world's silver. More than 30,000 tons of silver were extracted from Potosi's "Cerro Rico" (rich mountain). Most of it was loaded onto ships bound for Europe. A writer of the colonial times said that with the whole silver extracted from the Cerro Rico, it could be built a bridge between Potosi (Bolivia) and Madrid (Spain). The high profits and silver exports were possible thanks to the super-exploitation of Indian labourers. It is estimated that 25,000 of them died at work every year. They obtained their affluence by means of the blood and sweat, hunger and death and forced labour of the Indian not only during the colonial period but also during the period of the Republic. After three centuries of Spanish dominations, silver was replaced by tin as its main export. This "metal del diablo", or devil's metal, as Augusto Cespedes a Bolivian writer called it, has been the source of wealth for a small group of people, first and foremost of

which was Simon Patino, who became one of the ten biggest billionaires in the world. During world war II, the demand for tin skyrocketed and Bolivia was pressured by the allies to sell it at lower prices.

Besides the miners and factory workers, it is the Indian who produced the greatest percentage of gross national product and yet they were treated like slaves. They had to work for free for the "latifundistas", or big landowners. This system of exploitation was able to exist because the state and the army defended the interests of the ruling class.

An Aymara Indian woman, Bartolina Sisa, who rebelled against the Spanish crown, was hung on September 5, 1781. On November 11 of the same year, her husband, the heroic Aymara leader, Tupac Katari, was cruelly tortured. His body was tied to four horses and sadistically quartered by the murderers of the Spanish colonial authorities. However, before he was killed, he uttered a prophecy. "I shall return in the form of millions like me". Since then over 2,000 indigenous rebellions are recorded up to 1952.

Years later and under the government of Gualberto Villarroel, the First Indian Congress took place in La Paz, from May 11 to 15, 1945. The Bolivian revolution took place on April 9, 1952, and the Agrarian Reform Law was signed on August 2nd, 1953. The Agrarian Reform Law was the second in Latin America after Mexico. This law sought to rectify the unjust tenure of land holdings by the landlords, and of course it had a formidable impact, particularly for the long neglected Indians. It destroyed the ominous system of exploitation and the economic power accumulated by the landlord class. It also dissolved all forms of personal servitude.

Now, Indian people can move freely as opposed to Indian reservations in the United States or reserves in Canada. But in a country like Bolivia, where the largest number live in the rural areas, semi-feudalism still predominates, mainly in agriculture, in spite of the development of capitalism. The agrarian problem has two important aspects: the great land-tenant property, and the Indian semi-servitude. This is the essence of the problem and its

solution depends on the integral transformation of rural areas into productive agricultural enterprises.

On August 2nd, 1971, under the leadership of Genaro Flores, the Unique Labor Confederation of Peasant Workers of Bolivia (CSU-TCB), was organized. This Confederation represents almost half of the country's population. The associates are rural labourers, who for generations, have lived in communities and cultures independent from Indian groups. Nine years later on January 10-11, 1980, for the first time in Bolivian history, the "National Confederation of Bolivian Women" was formed.

In January 1984, the CSUTCB presented the "Fundamental Agricultural Law", and they also established the "Peasant Workers Agricultural Corporation."

Bolivia has experienced and is still experiencing, a harsh reality. One of them is the lack of real participation by its Indian population. The roots of this frustration has been that the Indian cultures have always been the object of a systematic drive to destroy them. As expressed in the Declaration of Tiwanacu drawn up in July 1973, today's Indian people want economic development, but "it must be rooted in their own system of values".

The goals, aspirations, philosophy, traditions and culture of the Indian people in Bolivia, have always been overlooked and their right of self-determination and democracy has been postponed; however, the awareness of these people is much greater and the struggle for a more just and humane society continues.

The Indian is noble, has a sense of justice, is moderated, hardworking and respectful of his spiritual and moral values, all of them translated into three basic laws: do not steal; do not be lazy; do not lie.

Lastly, these people want the term "Abya-Yala", which means "land in full maturity", to be widely used by the Indigenous peoples of the Americas, south, central and north, in every document and oral declarations. Abya-Yala, from the vocabulary of the Cuna Indians in Panama, was introduced originally by the Aymara Indian leader, Takir Mamani. □

SUNTEP Regina 86' Graduates

By Tina La Rose

Regina - A graduation ceremony was held recently in Regina for four students receiving their Bachelor degree in Elementary Education from the Saskatchewan Urban Native Teachers Education Program (SUNTEP), in conjunction with the University of Saskatchewan and the University of Regina.

SUNTEP is a fully accredited four year program leading to a Bachelor of Education degree. The program includes extensive Native Studies and Cross-cultural education methods with a strong emphasis on Metis history and culture. The program also provides a solid foundation in the theories and skills of teaching.

Christopher Lafontaine, Director of the Gabriel Dumont Institute of Native Studies and Applied Research gave a brief greeting saying, "I extend my congratulations to you and also to your children for they must have endured much through your time spent apart from them." He also wished the best for their future endeavours.

Alice Setka, Chairperson for the Gabriel Dumont Board of Directors addressed the graduates by saying they should take pride in their culture and race and share that knowledge with the children they will be teaching.

Dona Desmarais, Executive Director of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), attended on behalf of Jim Sinclair, President of AMNSIS. She extended greetings and congratulations to the students from the Provincial Board of Directors. She also mentioned that the funding for future SUNTEP students will continue to take priority in their provincial talks.

Graduates were then called upon to share their experiences. Daniels said throughout the time spent in

SUNTEP, she has learned that knowledge is the power to change. She reflected on that remark by her experience as a teacher in a school where the students can fit into the regular school system but are enrolled in a survival school here in Regina. There, they (students) are taught interpersonal skills of surviving in today's society. She also looked towards these graduation ceremonies as a stepping-stone of encouragement for future graduates.

McLeod, who travelled by bus all night from northern Saskatchewan for her first SUNTEP interview, got lost in Regina. She took the next bus back home and never made her appointment. But on the night of June 7, 1986 McLeod was able to take her turn in receiving her Bachelor degree in Education. "The feeling you get from graduating is well worth your time spent."

Ross reminisced on how her family members took turns wishing her well in her future when she left home to further her education. But

what her father said to her has given her courage and strength to continue in her endeavours. In Cree, he took her aside and said, "The only way to get ahead in the future is through the pen." With that message and the inspiration her children have given her, Ross was able to complete her studies.

Van Goozen who comes from a family of thirteen children, was the only one to come this far in education. She said her father would have been proud and she wished he could have shared this moment with her. She also thanked her children for allowing her the time to further her education.

Graduates were presented with the, 'Order of the Sash', as well as various other gifts and awards.

Entertainment for the evening was provided by the young and talented Metis dance group, Riel Cresaultis, which performed traditional folk dances of the Metis people. A dance followed which featured music by Sundown. □



1986 Regina SUNTEP Graduating Class

Saskatoon SUNTEP Winners

By Jean-Paul Claude

May 9, 1986 saw the first full Bachelor of Education graduating class out of Gabriel Dumont Institute's Saskatoon Suntep Program. Although graduating exercises have

been conducted for a few years and although some of those students have received a Bachelor of Education Degree, other members of the classes were presented with the now defunct Standard 'A' Teaching certificates while others were acknowledged for their own special achievements.

The proud members of the graduating class included Sheila Aubichon, Janet Fiddler, Wendy Gallagher, Glenda King, Sandra Laliberte, Carol Lavallee, Mary Ann Lewis,

Hilda Ross and Constance Thompson.

The theme of this year's celebrations was, "If you can Dream You can Succeed", which seems entirely fitting for the Suntep experience which has become regarded as the model by which many prominent educational institutions fashion their own programs and curriculum.

One would be hard pressed to find another institute or educational program which offers the degree of dedication and minute by minute support that has become as much a part of the SUNTEP experience as the curriculum itself.

It is little wonder that the program has succeeded in graduating such a majority of it's Native students while all other programs and institutions have failed in this respect.

The pride of the graduates was more than obvious. It glowed in their faces as they accepted their well earned diplomas. The glow of pride was accompanied by a glimmer of grateful relief in finally succeeding where so many others might have failed. The gamut of emotions of the entire class was aptly displayed and expressed in the valedictorian address which was presented by Miss Wendy Gallagher.

Wendy's grass roots sense of humour, genuine sincerity and more than positive attitude charmed the entire assembly and within moments of approaching the podium, all knew that here was a girl who was proud of who she was and what she



1986 Saskatoon SUNTEP Graduating Class

had accomplished. Here was a girl who loved people and respected their concerns and opinions. Here was a girl who had dreamed and had succeeded and more evident than that, here was a girl who's dream is continuing.

Wendy talked about the challenge of SUNTEP as a privilege. She mentioned the commitment in successfully coming through the program and facing the challenge of her dreams for tomorrow. She express-

ed her appreciation for the loving and continued support of fellow students and peers, as well for the Native and government organizations, "who's hard work opened the doors to help us be where we are today."

Wendy paid particular attention to the SUNTEP faculty in saying, "Among us are the educators who shared with us the experience and knowledge which helped us through four years of classes and through the elementary internship." □

P.A. SUNTEP Graduates Honoured

By Joan Beatty

Prince Albert - The first Prince Albert graduates of the Saskatchewan Urban Native Teacher Education Program (SUNTEP) were honoured recently in a special evening which saw the attendance of families, friends, and politicians from throughout the province.
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The graduates, who have received their Bachelor of Education Degrees included: Kathy Alexander, Emily Andersen, Delores Apps, Andy Debray, Ann Dorion, Roy Fleury, Shelly Nicolas, Julie Pitzel, Jocelyn Quintal, Ron Quintal, and Connie Regnier.

Grethyl Adams, Deputy Mayor of Prince Albert, brought greetings from the City and said she took pride in being given the opportunity "to make history with you."

Chris Lafontaine, Executive Director of the Gabriel Dumont Institute of Native Studies and Applied Research, who deliver the program,

congratulated the students and their families for their diligence and hard work. He said opportunity is what Native people need the most and he challenged the graduates to meet it by going out there and creating more opportunities for the Metis and Non-Status children of the province.

Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) brought congratulations from the Board. He also congratulated the Dumont staff for delivering the program but particularly the students because "they now have the exper-



Jim Sinclair Honours Graduates

tise to go home and help our people." He said he took great pride in participating with the evening ceremonies and "seeing the accomplishment of doing things ourselves despite the fact we don't have anything as Native people. We don't have self-government and yet we have taken piece meal programs and made them into something successful."

Wayne McKenzie, Vice-President of AMNSIS presented each graduate with a copy of the Declaration of Metis Rights.

As the evening proceeded, messages were also read by Gerry Greyeyes, master of ceremonies. Congratulatory messages came from the Saskatchewan Native Women's Association, Secretary of State, Suntep Saskatoon, Nortep, Lawrence Spurling, Merril Fiddler, AMNSIS Area Director for Western Region II, and a special message came from Stan Hovedbo, M.P., which was read by his wife, Kay.

Another guest speaker was Dr. Lloyd Njaa, Assistant Dean of the University of Saskatchewan who said he was "very proud to share in this joyous occasion." He told the graduates they had the responsibility of "upholding the name of the University of Saskatchewan and a huge responsibility for the boys and girls you will be teaching."

Alice Setka, Chairwoman of the Dumont Board also spoke to the graduates, stating the Institute takes great pride in their students. "When you achieve, it makes us achieve our

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goal at the Institute." She told the graduates to take pride in who they were as Metis and Non-Status people and to go out and share their culture with the children.

Dr. Laurie Barron, Head of the Native Studies Department at the University of Saskatchewan was also in attendance and said he was very honoured to be present. "You have a right to be here. You have sacrificed and given of yourselves. You stand here fully qualified and you will do an excellent job. You are a credit to yourselves, to the Univer-

sity, and to the Native people," he said.

A special toast was given by Ms. Shirley Warren, who passed out actual pieces of burnt toast to the graduates, who are known for the fun and pranks they pull on each other.

Entertainment was also provided by the Gabriel Dancers of Saskatoon under the direction of Tony Campane and the Ile-a-la-Crosse Drama players. The evening concluded with a dance featuring "Misdeal". □



1986 Prince Albert SUNTEP Graduating Class

ECDP Graduation

By Jean-Paul Claude

Last month we presented a brief story to inform you of the recent graduation exercises held in Saskatoon for graduates of Gabriel Dumont Institute's Early Childhood Development Program.

I told you then about the importance of that program, some of the background in establishing the program and particularly the fact that the program will be continued for at least another class. What I failed to tell you however, was the story behind the very special people who

made up the ECDP graduating class.

Very special people indeed! All of these beautiful young ladies have chosen a career which at this time offers very little in personal monetary rewards. Early Childhood development workers are infamously underpaid, overworked and taken for granted. Yet they, before all other professionals, will be responsible for the brighter days ahead for they are molding winning attitudes into the children of a less optimistic generation.

There is nothing I could possibly say which could adequately demonstrate the more than special qualities of these professional and dedicated young ladies. And so, rather than

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try, I will let them speak for themselves. Following is the valedictorian address presented to family, friends and well-wishers by the graduating class.

We eight are the first Early Childhood Development Year II Graduates from Gabriel Dumont Institute. We trust that we won't be the last.

I want to speak for all of us. There are many things I can tell you about the last two years, but I only have a few minutes. At the beginning of this course, we were all strangers. We were all shy and scared. I remember that first day when we sat in a circle and introduced ourselves to each other. Laurie was already teaching us communication skills.

In this Early Childhood Course, we all went on practicums, such as Special Needs and Administration, we did for six weeks. I mention this first, because it was really great to enjoy working with those people out there and finding out our help was greatly appreciated and that we had something to give.

We also learned about child development, families, communication skills. We all enjoyed working in groups and getting along. We sang songs, did some drama skits, made puppets and toys, did a lot of written assignments and listened to a lecture tape on Special Needs.

We learned how children develop and how to best care for our children. There is a lot to say about this course but I can only say it in so many words. We all know what good child care is and what we will be working on to ensure our children's futures. We've learned a lot in these past two years and there is still more to learn.

I learned that there is a lot more in parenting than just taking care of my own children. I learned that I can achieve something when I set my mind to it. I can accomplish and achieve my goals because I know there is further education if I need it. I am already qualified to do so many different kinds of jobs with children and best of all, now I know I can do it.

To each of us students, we have
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Saskatoon 1986 ECDP Graduating Class

learned a great deal but it is learning about ourselves that's most important. We have confidence in ourselves now, and more self-esteem. We know that we have abilities and will be able to achieve whatever we set our minds to.

This is what we are taking with us as we go out into the world looking for the opportunity to put our skills to work. We, as Native students, are proud of ourselves and what we have achieved. We're proud to be who we are and where we came from.

Many of us came from the North and all the eight of us Metis people have our roots in our traditional way of life. We all came from Metis communities and we don't want to

turn our backs on it. We want to share our skills with our community and make a contribution to the next generation.

The profession of child care in Saskatchewan is at the beginning of its development. The needs for quality child care is great and we know trained care givers give the best care possible. We trust that we have the opportunities to give our skills and ideas wherever needed.

Our theme is "For our Children of Tomorrow" and this means that everything that we will do, is for our children. The children of our own and the children of our communities. They will have a better future. As professionals we will be making a contribution to it. □

A New Metis Organization Formed

By Debbie Plapot

Regina - During a telephone interview from his home, Eric Andres, a 34-year-old tradesman, announced yet another Metis splinter group formation. The new organization designed to replace the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), call themselves the Independent Metis Society of Saskatchewan.

Andres claims that AMNSIS is doing a poor job of representing its constituents, and accused them of several corrupt practices. As an example, Andres said that AMNSIS is improperly barring some Metis people from participating in or benefiting from land claims negotiations, housing allocations and other im-

portant issues. "We want fairness for all Metis people, not just a chosen few," Andres said. He also questioned the suspension of his own membership from the Lloydminster branch of AMNSIS.

In response, Wayne McKenzie, AMNSIS vice-president, predicted that the new organization "will die in the fire," and said that Metis people unhappy with AMNSIS have attempted to form new political alliances before, but failed because of the lack of wide support.

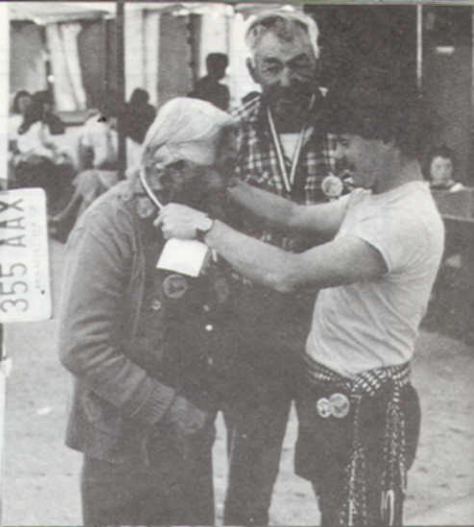
McKenzie went on to say that, "Individuals like (Andres), throw out ideas that are not accepted by the majority, so feel they'll take a shortcut." AMNSIS is the only organization that is officially recognized by the federal and provincial governments, as representing the Metis and Non-Status Indians of Saskatchewan. McKenzie said that if splinter groups were taken seriously by governments, "we would set up 150 of these organizations."



WELCOME TO

Batoche
NATIONAL HISTORIC SITE





Ka Pa Chee Graduation

By Tina La Rose

Fort Qu'Appelle - Ten Business Administration graduates were recently honoured by the Ka Pa Chee Training Centre, the educational arm of the Gabriel Dumont Institute of Native Studies of Applied Research and the Saskatchewan Technical Institute (STI).

A banquet was held in their honour for the successful completion of the first Saskatchewan Training for Employment Program (STEP), of Business Administration to be held in the South East Area (SEA), of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS).

Graduates receiving a diploma included: Larry Beaulieu, Robert Byers, Brenda Cameron, Warren Dubois, Lucille Fisher, Rick Kemp, Janet Kurtz, Elaine McLean, Rita

Pritchard and Aven Ross.

Congratulations and greetings came from various programing departments and AMNSIS executive who included: Jim Sinclair, President of AMNSIS, Christopher Lafontaine, Executive Director of the Gabriel Dumont Institute, Dr. A. J. Nicol, Principal of the STI as well as others.

The graduates were presented with the 'Order of the Sash', a prestigious honour of the Metis community, a suede briefcase among other awards.

While some of the graduates said they want to continue their education others are looking forward to the summer vacation. Aven Ross commented that she will be completing her education at the University of Regina where she will work towards a Bachelor degree in management.

The graduation ceremony was followed by a dance which featured music by the 'Ticket to Florida' band. □

Placing great faith in the church, the Metis people were quick to donate much of their own equipment to better accommodate their training. In 1945 the Oblate fathers sold the farm to the Provincial government for \$13.5 thousand.

The Provincial government continued to use the farm as a training unit until the late 1970's when they decided to sell it for two million dollars.

An area Indian group immediately began negotiating for the farm with the government.

The SEA research committee quickly went to Regina demanding that all transactions be halted until their study could be completed. After Mr. McMurchy, then the Minister of Agriculture, halted further negotiations, the committee returned to the Oblate fathers where they asked for positive proof as to why the Lebret farm was originally begun.

Again, SEA went to the Provincial government and presented their findings which later resulted in the signing of a lease with rent set at one dollar. A long-time goal of the Metis people had now become a reality. The farm was empty and the buildings delapidated, but SEA was anxious to begin their difficult task of restoring the aged farm.

For their efforts, SEA has been called sell-outs by various people.

"It is unreasonable and unjustifiable," Paul Tourond replied, "because the area has spent a year trying to negotiate the farm. There is a lot of work and effort that has gone into the farm and the AMNSIS board agreed with the concept that the area go after the Lebret farm as a pilot project. It is unfair now to be called sell-outs because we have achieved our goal."

Nap Lafontaine, Chairman for the Land Foundation Board added, "The Lebret farm has always been known as Metis land and the people wanted the land back. This organization (AMNSIS), is for the people to help each other and we at SEA are a part of that organization. We can now act as a stepping-stone for other areas," Lafontaine concluded. □

New Breed/June/1986

Lebret Metis Farm Leased

By Tina La Rose

Lebret - On May 1, 1986 the Lebret Metis Farm was leased for one year to the Land Foundation Board of the South East Area (SEA), of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), which now plays a key role in the development of other Metis farms in the province. Sid Dutchak, Minister of Justice, made a verbal promise to the SEA Land Foundation Board that Metis ownership of the Metis farm would be a reality in the near future.

In early 1986, SEA established a board to represent, negotiate and prepare proposals for the development of the Lebret Metis Farm. That Board includes the following: Dominic Lafontaine, Nap Lafontaine, Dale Luktala and six local presidents who are: Beverly Worsley, Eva Peter, Albert Ross, Ray LaPlante, Victor Lafontaine and Paul



Lebret Metis Farm, Today
Tourond.

Research was begun in 1970 by a group of people from SEA who believed the Lebret farm rightfully belonged to the Metis people. This search led them to past workers, Saskatchewan Archives and Winnipeg where the Oblate Fathers, a religious order with the Catholic Church have their headquarters.

The Oblate fathers originally purchased the farm to supposedly better the Metis people's way of life.

Pe-wah-pah-ta (come and see) Cultural Week Ni-ci-wah-ga-nak (my friends)

By Lily McKay

Throughout the school students sang:

*Once again its Cultural Week
Here in Cumberland House
Tradition comes to life
With dignity and pride...
Pe-wah-pah-ta Cultural Week
Ni-ci-wah-ga-nak...*

For the past four years, teachers at Charlebois School have prepared for Cultural Week because they know the importance of not only making students aware of their cultural background, but also of instilling in them, a sense of pride and dignity of their Native Heritage.

Key events for the week were a Cultural Supper followed by a Cultural Entertainment Night, the evening after. The supper comprised of traditional food such as moose meat, fish, bannock and putchin was prepared by 50 volunteer cooks from the community and served to approximately 500 people. The Cultural Entertainment Night featured students in goose/moose/duck calling and dancing-all of which were taught by local Resource people. Members of Cumberland House also participated by giving demonstration performances in the same areas. Special guest performer, Shannon Two-Feathers and pow-wow dancers, provided additional amusement during the Entertainment Night. Both events drew large crowds into the gymnasium and into the hallways as well.

Class projects created by students from Kindergarten-Grade 11 were displayed in the hallways for
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Charlebois School Dancers (Performance Group)


parents to view. Metis sashes, beaded slippers, beaded pictures and models of log houses were some of the items displayed.

During Cultural Week, students were exposed to various activities and workshops including a buckskin parade, a Cree puppet show, tour of Historic sites of Cumberland House, fur grading, trapping/trap setting, oral story-telling, art, cooking bannock-on-a-stick, wildlife sketching, Gabriel/NORTEP/TASK Educational Sessions and experiences related by local people who have become successful educators.

1986 was especially exciting for the staff, students and community.

This year a film crew from KA-TIP-AIM Media productions, co-directed by Maria Campbell and Burton Smokey-Day, captured our Cultural activities on video. The production, to be completed before the next school year begins, is entitled "Wah-pah-ta Cultural Week at Charlebois School." We thank those who were "part of the show."

We have experienced that Cultural Week celebrations are successful only because of the dedication given by the staff, students, and community members. It is only through this spirit of co-operation that we can continue to celebrate together, our Native Heritage. □



"Future Leadership Is Sober Leadership"

The Saskatchewan Native Alcohol Council Corporation will be sponsoring a Provincial Summer Youth Camp at Deschambault Lake from August 6-9, 1986.

The theme of the Camp is "Future Leadership is Sober Leadership" and a number of activities will be organized for the purpose of informing the campers of the far reaching and devastating effects of continued alcohol and drug use.

With lectures, workshops, as well as the usual camping activities, campers will be assured of a fun summer that will linger in their memories for years to come.

For further details and registration information, contact Gary Daniels c/o SNACC at 1166 Broad Street in Regina, Saskatchewan or call (306)522-3681 during normal business hours.



Sintaluta..... A Tourist Oasis?

By Jean-Paul Claude

The only reason you would might have for stopping at the Sintaluta Service Station, off the highway on your way to Winnipeg, would be for an untimely nature call or a gas tank screaming for immediate nourishment.

The driveway leading to the sometimes working gas pumps is peppered with weeds growing through the gaping cracks which dominate the oil-blackened patches of pavement.

The only building on the site leaves you wondering what is holding it up as the once finely stuccoed walls are cracked from the foundation to the ceiling. Windows are patched with a confusion of materials and where that patching material has become dislodged you can feel the brisk Saskatchewan wind sweep through the entire building, providing a degree of air-conditioning unheard of since the passing of those little shacks out back with the half-moon on the door.

If you should however, stop at this oasis of refuse you would undoubtedly consider the experience less than memorable. Yet, the town of Sintaluta and especially a small

group of Native townfolk, have pinned all of their future dreams on this piece of seemingly worthless real estate. They invite you to look at it and see it as they imagine it sometime in the future.

When asked what they see here, they will proudly exclaim that in five or ten years from now, Sintaluta will be a feature attraction in Saskatchewan travel and tourist guides.

Raymond LaPlante, Beverly Worsley, Paul Tourond and Daryle Desjarlais make up the board of directors of the Southeast Native Development Museum (SNDM), of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS). These four people, among others, have invested the bulk of their life savings as well as countless hours of unpaid labour into turning the sows ear of a service station into a silk purse of a tourist oasis which will have as its' main attraction, the museum itself.

They have already purchased two properties in Sintaluta with this goal in mind. They are presently operating in the dilapidated service station as a project of SNDM which is established as a non-profit corporation. The revenues realized from that project are specifically earmarked to support and develop the museum which is presently set up in a former Sintaluta residence.

The museum itself has an interesting history. It began with collector Dave McLeod, who has spent a lifetime sifting through dig sites,

second-hand stores, abandoned and historical buildings world-wide newspapers and collector catalogues until now, when he has developed his historical curiosity into a fine art. McLeod is today, a serious and respected collector who's much sought after acquisitions are the envy of many world class collectors and museums.

The bulk of the artifacts on display at SNDM are originally from McLeod's own collection which he says have been turned over to the museum, "to ensure that they are preserved for the benefit of our children and all generations of Saskatchewan Natives."

Among those artifacts is an exhaustive collection of arrowheads unique to Saskatchewan, rifles and handguns (one which McLeod claims to have belonged to Louis Riel), turn of the century Metis and Indian ceremonial dress, a Metis ceremonial saddle, Hudson Bay and Canadian Pacific Railway artifacts as well as handwritten journals and ledgers from the period immediately preceding and following the 1885 Metis Resistance at Batoche. If these accounts are found to be authentic, they will provide historians with details to many of the unexplained incidents as well as many of the missing details surrounding the much misrepresented Northwest Resistance of 1885.

McLeod said that the museum is presently being manned on a volunteer basis. He added that the task of properly cataloguing the extensive array of artifacts which cover over two hundred years of Saskatchewan history, is exhaustive and made more difficult with the lack of funds necessary to hire a qualified curator. In addition, costly security and storage systems to adequately protect and preserve the museums acquisitions is cost prohibitive, resulting in a danger to the artifacts with no insurance company willing to allow a policy to protect against loss or damage.

The only funding provided for the museum has come from the service station, a few well meaning, though sparse donations and a Saskatchewan Social Service Works Program, which has made it possi-

ble to hire the few staff members who are cataloguing the museum artifacts at this time.

There are presently no community or service groups which have offered to co-operate with SNDM on this seemingly worthwhile project. Beverly Worsley told us that "the door is always wide open for any individuals, groups or associations who want to lend a hand. Whether they want to offer financial assistance, donate an artifact, serve in a service or advisory capacity or are just interested in finding out what we are all about and what we are trying to do, they will always be welcome."

The SNDM Board of Directors have set out on this project with their eyes and hearts wide open. They readily admit that their eventual goal of seeing a tourist centre and modern museum facility in Sinteluta is more of a pipe dream at this point than a viable community project. However, they also suggest that with determination, drive and commitment, even pipe dreams can find their place in the sun.

This is after all, the brand of dedication that the Metis are famous for; the brand of dedication that the province of Manitoba was founded on and the same brand of dedication that has ensured the Metis a place in the Canadian constitution after one hundred years of talking to stone hearted politicians and seemingly fruitless effort by so many who have gone before them.

The museum is open each day from 9:00 a.m. to 5:00 p.m. and if these times are not suitable arrangements can be made to bring your group through at a more convenient time.

Regardless of what you think of this project, you must respect the dedication of its organizers. And if you do feel that the Southeast Native Development Museum is a worthwhile endeavour and want to lend your support in one way or another, requests for further information can be directed to the Southeast Native Development Museum, P.O. Box 96, Sinteluta, Sask. SOG 4N0. Please make cheques payable to Southeast Native Development Museum. □

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A Plan Of Action For Native Youth

By Kevin Daniels

Editor's Note: This article is in direct response to *Youth: A Plan of Action. Special Senate Committee on Youth (Feb. 5, 1986)* by the Honourable Jacques Hebert, Chairman and the Honourable Paul Yuzyk, Deputy Chairman. The comments and responses are those of the author.

In April of 1984, the Canadian federal government established the Special Senate Committee on Youth to examine the problems and issues facing young Canadians. In April 1985, the Special Senate Committee began inviting youth groups, organizations working with youth, and young individuals to submit written briefs and to make oral presentations so that the Committee could more fully understand the concerns and of young people in the eighties.

The Committee was made up of a number of senators including The Honourable Jacques Hebert, Chairman and also The Honourable Paul Yuzyk, Deputy Chairman. Public meetings were held in eleven cities to hear direct testimony from young people across Canada.

On May 22, 1985, the Committee was in Regina where they met with eight organizations representing the youth of Saskatchewan.

I represented the Association of Metis and Non-Status Indian Youth of Saskatchewan. My presentation was similar to the opening statement I made on behalf of the Metis and Non-Status Indian Youth at the First Ministers Conference held on April 2, 1985.

The Committee has acknowledged that the problems Native Youth face are more acute than those of other Canadian youth thereby warranting special considerations. Moreover, as a direct result of these presentations, the Special Senate Committee has devoted the

following chapter to the problems that are unique to young Native people.

Youth: A Plan Of Action

Report of The Special Senate Committee on Youth February, 1986.

Chapter Two: Native Youth

The introduction of this chapter begins with these two quotes:

"If we are given the right to self-government we can develop ourselves. To me, self-government gives us the right to control our own lives so that we would not have to depend on the welfare state that exists in Canada. Millions of dollars can be saved if our people are taken off the welfare state and given the right to self-government, to control their own lives and make decisions."

**Kevin Daniels, Chairman
Association of Metis and
Non-Status Indian Youth
Transcript; Regina (5:45)
May 22, 1985**

"My thoughts have been negative all my life because I have been living in a white society and I had to fight it. When you fight all your life, it is hard to learn. You tend to reject everything."

**Rodney Sinclair, Youth Worker
Canada Native Friendship Centre
Transcript; Edmonton (6:10)
May 23, 1985**

The introduction continued to examine the social and economic conditions of Native people and the constitutional process, opening the doors for Native people to define their rights more clearly. Chapter two continued under the following heading:

A. Family Structure and Problems

This section provides a clear view of our family problems as Aboriginal

nal people such as family violence, child apprehension, family breakdown and its relationship to alcohol/drug abuse and unemployment.

B. Suicide, Drugs, and Alcohol Abuse

This section uses the following two quotes to explain the crisis situation of our Native youth.

"I do not have written brief prepared. In fact, one was being prepared but the chap who was preparing it committed suicide three weeks ago. He was 21. Last month was a bad month for us. In one region we had eight deaths. Two of them were by natural causes. But all the rest were under 30 years of age. I knew most of the people."

**Kevin Christmas, Participant
Union of Nova Scotia Indians
Transcript: Halifax (9:13)
June 4, 1985**

"Our people are dying from alcohol and drug abuse. I know of six alcohol-related deaths in the past two weeks. One was a 25-year-old man who passed out on the road and was run over. One was a 16-year-old boy who shot himself because he did not drink and felt intimidated by his family."

**Alice Klassen, Executive Director
Round Lake Drug and Alcohol**

**Treatment Centre
Transcript: Vancouver (7:35)
May 25, 1985**

These two quotes further amplify the recent deaths of six Native youth from Peerless Lake, which is a Metis settlement just north of Edmonton, Alberta. All six died by drinking a mixture of photocopier fluid and disinfectants.

C. Health Problems

This section dealt with several related problems which tend to intensify the existing health problems among Native youth.

D. Problems With The Law

In Saskatchewan, young Native people make up 90-95% of male and female jail populations. This testimony explains.

"Some of the reasons for a high level of incarceration and juveniles being in conflict with the law are a conflict between Indian and non-Indian values. Indian offences mirror poor social and health conditions on reserves...Native youth often come into conflict with the law before age 12."

**Anita Howell, Representative
Saskatchewan Association of
Friendship Centres
Transcript: Regina (5:8-9)
May 22, 1985**

E. Social and Legal Services

"Youth needs some form of leadership within the community itself because it is the communities themselves that basically know the problems-rather than having another government social program. I think the communities themselves are able to determine and recognize the problems."

**Jonah Quannatsiaq
Representative of the Inuit Youth
Council Program
Inuit Tapirisat of Canada
Transcript: Ottawa (18:19-21)
Sept. 11, 1985**

While the federal government has historically had jurisdiction over health, education, and social services for Native people, Native groups are now insisting that the decision making be transferred to Native organizations and communities. (pg. 32 from A Plan of Action).

G. Education and Culture

"Indian culture is not a culture which is going to self-destruct but one which is self-perpetuating and a self-reinforcing culture once it has a fair amount of ability to control its own circumstances. With Indian-controlled institutions, I believe that that type of process is possible. With the situation that we had previously in which children were sent to non-Indian schools and were basically educated to dislike their culture and to look down on it and hear that their culture is inferior or backwards, that type of schooling system is largely responsible for the type of problems to which you are referring."

**Blair Stonechild
Head of Department of
Indian Studies
Saskatchewan Indian
Federated College
Transcript: Regina (5:69)
May 22, 1985**

Control of our education system will ensure the preservation of our culture. Education rights are inherent with our right to self-government. We must now build our
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F. Housing

**Table 1
Housing Conditions of Native
and Non-Native Private
Household, Canada, 1981**

Housing Conditions	Status (on reserve)	Status (off reserve)	Non- Status/ Metis	Inuit	Total Native house- holds	Non- Native House- holds
	%	%	%	%	%	%
In need of major repairs	23.0	14.2	13.4	17.3	16.2	6.5
Lack central heating	50.7	18.8	16.5	26.3	26.0	9.0
Crowded	31.8	14.3	10.1	42.2	17.9	2.3
No bathroom	30.0	7.7	6.9	14.4	13.1	1.1

Source: Statistics Canada, Canada's Native People, Cat. 99.937, Ottawa June 1984, Table 7

Little has changed in the past five years.

schools and cultural centres and ensure they are protected within the Constitution of Canada.

H. Employment And The Labour Market

"How can Aboriginal youth play an effective role in shaping the future of Canada when they face annihilation in one form or another?"

Chris McCormick
Vice-President, Native
Council of Canada
Transcript: Ottawa (18:87)
Sept. 11, 1985

We face racism in all aspects of employment. It is difficult for Aboriginal youth who wish to find jobs even when jobs do become available they are immediately filled by Non-Native youths.

I. Government Relations

"Many people here in Canada... do not know what self-government is: they are afraid of self-government. They think we want our own money system, sovereignty, our own armies and our own police forces. That is not what we mean by self-government. Self-government will give us the right to build our own schools, our health centres, and our homes. It gives us the right to economically provide jobs for our own people and to educate our own people."

Kevin Daniels, Chairman
Association of Metis and
Non-Status Indians
Transcript: Regina (5:45-5:46)
May 22, 1985

Progress in the areas of education, employment, equality rights and cultural heritage cannot be made until the issue of Land and self-government is resolved. The improvement and maintenance of housing, schools, roads, and water supply are essential to the well being of Native Canadians who know what is needed and how to best to obtain it.

Recommendations

The original mandate of the Special Senate Committee on Youth did not include a study of Native youth in Canada. However, they felt com-

mitted to assume their responsibility for Canada's Aboriginal peoples and have done so by devoting a whole chapter on the subject of Native youth. The Committee realizes that their analysis does not represent an in-depth examination, but simply outlines issues and problems facing Native youth.

The Special Senate Committee recognizes our right to land and self-government and urges both the provincial and federal governments to speed up the constitutional process.

The following is a list of recommendations made by the Special Senate Committee on Youth:

1. We strongly endorse the initiatives to form a National Native Youth Leadership Training Institute and recommend that it receive the necessary funding.
2. Our Committee recommends that social programs affecting Native People should be designed and carried out by the First Nations themselves.
3. We recommend that curricula and Schools of Native Studies be developed by Native people to accurately reflect the historical, cultural and linguistic contributions of Canada's First Nations. Native courses and curricula should be adopted in schools across the country.
4. We recommend the initiatives undertaken in Central and Western Canada to establish and provide appropriate education for Native Canadians. At the same time, our Committee recognizes a need for similar initiatives in Eastern Canada.
5. Our Committee believes that new approaches to the economic and political problems of Native people are needed and that these must be conceived and carried out by Native Canadians themselves. First and foremost, the question of land claims and treaty rights must be settled. In addition, we must ensure that social infrastructures receive the financial support they require.
6. Our Committee recommends that a Standing Senate Committee on Native Issues be established with ex-officio members from the First Na-

tions. As a first item of business, this Committee should clarify the situation of young Native people and define the opportunities which now exist and can be created for young Canadians in both the First Nations and non-Native communities to further a peaceful process of change.

Conclusion

In closing, I wish to express my own thoughts and feelings about the report of the Special Senate Committee on Youth. I want to thank the committee for allowing me to present our most urgent concerns and also thank the Committee for their support of our right to land and self-government.

It is a shame that the Chairman of the Special Senate Committee on Youth, Honorable Jacques Hebert had to go on a hunger strike in order to stop the federal government from abolishing a National Youth Program. I guess what the Senate of Canada needs is an entrenchment in the Canadian Constitution that would give them that power. Nevertheless, our situation is worsening and if governments are not prepared to deal with our immediate concerns, then I foresee a new statistic being added to the long list of social and economic problems. That will be incarceration due to political crimes and politically related deaths of young Aboriginal Peoples. I know I have the same aspirations and courage as Hon. Jacques Hebert and may very well be the first added to that new realm of statistics.

"Our society appears only too happy that today's youth seem to have an infinite amount of patience and are less demanding than previous generations. But how long will their patience hold out? In other industrialized countries, it seems to have been stretched to the limit. In fact, in several regions of Europe, patience has given way to exasperation and violence." □

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Hon. Jacques Hebert, Chairman
Hon. Paul Yuzyk, Deputy
Chairman
Report of the Special Senate
Committee on Youth

Part III

Autonomy And The Atlantic Coast Of Nicaragua

By Roxanne Dunbar Ortiz

The Creoles in Bluefields have expressed similar concern over central government control. Johnny Hodgson, the Creole mayor of the city, reports that the people do not understand why they should not directly maintain the informal but systematic commerce they have long carried on with Caribbean communities, especially Jamaica, and why such exchange could not be formally under the regional autonomous government rather than the national government.

While Misura and Misurasata combatants, mostly Miskitus, insist on joint defense of the communities with the Sandinista military, both Sumus and Creoles express concern that their people not be subject to the national military service. Sumu leader, Timoteo Patron, of the Sumu organization, Sukawala, states:

One of the demands raised in the autonomy consultations is that our people not be called for military service and that the army leave our lands. We are but a small nation and if our young people die in the war, we will disappear.

The Creoles also believe that the regional autonomous governments should not have to enforce the fulfillment of military service, if the people are not in agreement with it, and the majority do not agree with it.

Regarding the structure of regional government, the Sumus would prefer equal representation by each of the peoples in the region, rather than proportional representation, which render them powerless as a numerically small group. The Creoles would prefer general elections for the regional executive, and that the executive should be a council, rather than one person. The Creoles, as well as Miskitus, want one regional government for the Atlantic Coast, rather than two, though

they could initially accept two, as long as they would eventually be fused into one as infrastructure and communication between the north and south are improved.

A dynamic process is at work in the formation of autonomy for the Atlantic Coast of Nicaragua. The question of limited or full autonomy

is not a question of legal principle, since autonomy arrangements are not yet subject to international law. Yet autonomy questions generally arise from unresolved conflict, often armed, between minority populations who occupy particular regions, and national governments which claim and assert jurisdiction over them. Though quests for self-determination always have a basic historical element, autonomy is primarily a conflict resolution initiative, and seeks to prevent the worse alternative, from the national government's point of view, of a separatist independence movement. The Ni-

INDIAN-SANDINISTA CONFLICTS



caraguan government, in addition to its traditional statism, has particular cause to fear foreign manipulation of a separatist project. However, the essential question about the Nicaraguan autonomy proposal is: Will it be sufficient from the point of view of the indigenous population of the region, particularly those in arms, mostly Miskitus, who have a considerable social base?

By no particular logic should Nicaragua be thrust into the forefront of the struggle of indigenous peoples for their basic human rights and right to self-determination. However, the Nicaraguan revolution, occurring in the midst of an internationalized pan-Indian movement, in which Miskitu Indians from Nicaragua played a role even before the new Nicaraguan government took power, and the US intervention to unseat the Sandinistas, have put Nicaragua in a historic position. Fundamentally, what transformed the indigenous struggle in Nicaragua from a political conflict to armed conflict was the systematic manipulation and recruitment of Miskitus on the border with Honduras by the US intervention program. The decision by the Nicaraguan government to respond politically to the demands of the indigenous peoples of the Atlantic Coast, even though an armed opposition openly linked with the US-supported counter-revolutionary organizations continues, has opened the door to a potential regional autonomy which goes far beyond the "tribal sovereignty" or reservation systems practiced by other governments of the Americas in relation to their long colonized Indian populations. What the results are in Nicaragua will have a profound effect on other Indian peoples, oppressed minorities, and on the development of international law norms regarding the protection of Indian peoples and ethnic, linguistic and religious minorities in other countries.

Emphasis should be placed on the falacy of accusations against the Nicaraguan government in regard to gross human rights violations against the indigenous peoples of the Atlantic Coast. However, it is also clear that the peoples of that region have long been dissatisfied with Nicaraguan central governments, and no less so the present one. The au-

tonomy proposal in its initial form has received sharp and concrete fundamental criticisms from the people it will affect, and the proposal does fall short of autonomy arrangements that exist in a number of countries. It is obviously in need of considerable revision, based on the input of the indigenous peoples and ethnic communities of the region, and especially the armed Miskitu groups and their refugee base in Honduras, where nearly a third of the Nicaraguan Miskitu population are presently located. Without this, the autonomy proposal will probably not be satisfactory to, at least, the Miskitu people.

This observation, however, does not denigrate the seriousness, authenticity and significance of the autonomy proposal. It merely serves to highlight the fact that autonomy is a process, a process taking place in Nicaragua in a high-tension situation in which the stakes on all sides are high. For the Nicaraguan government, the process will test the depth of its commitment to principles of self-determination, and recognition and protection of indigenous and ethnic identities and cultures. For the armed Miskitu groups, it will be a test of their will

to resist the manipulation of Somocista elements and US' interests backed by American arms and dollars, and to maintain negotiations, to resolve their legitimate claims without force of arms and to demand the same of the Sandinistas.

Unfortunately, the chances for achieving a negotiated solution to the legitimate claims of the indigenous peoples will continue to be severely limited as long as US' policy supports counter-revolutionary activities against the Nicaraguan government, either through the semi-covert subterfuge of "humanitarian" aid to contra forces, or through the threat of direct military intervention. Such support tempts resort to armed conflict whenever negotiations are stalled or unproductive, rather than prompting reevaluation, compromise and creativity in the negotiation process. Clearly, a lasting resolution of the indigenous peoples' legitimate claims--whether through the autonomy process or other alternatives--will only be achieved when the United States ceases its interventionist policy and withdraws its support for the counter-revolutionary forces.

Editor's Note: Footnotes available on request.



Gabriel Dumont Institute of Native Studies and Applied Research

Want To Be A Teacher?

The Saskatchewan Urban Native Teacher Education Program is now receiving applications. SUNTEP, a four year Bachelor Education Degree Program in administered by the Gabriel Dumont Institute of Native Studies and Applied Research and is affiliated with the University of Regina and the University of Saskatchewan. This is an affirmative action program serving Metis and Non-Status Indians.

If you would like more information regarding any of the programs in the following centres please contact the centre of your choice immediately:

SUNTEP Regina

121 Broadway Avenue East
Regina, Saskatchewan
S4N 0Z6
Phone: 1-800-667-9851
522-5691

SUNTEP Saskatoon

12 McLean Hall
University of Saskatchewan
Saskatoon, Saskatchewan
S7K 0W0
Phone: 343-9595

SUNTEP Prince Albert

118 - 12th Street East
Prince Albert, Saskatchewan
S6V 1B6
Phone: 764-1797

Association of Metis and Non-Status Indians of Saskatchewan

Profile

Phil Boyer

By Debbie Piapot

Phil Boyer, a dynamic twenty-three year old Metis man, originally from Meadow Lake, Saskatchewan, certainly has all the "right stuff", to become a successful country music recording artist. Phil has the enthusiasm, charisma, and most of all the ambitious drive to follow his dreams.

Phil can't remember a time when he didn't want to be a performer. He remembers growing up while always hoping to one day make it in the recording field of country music. Phil has been singing and performing in talent contests since the tender age of six, when he won his first award on a local television show called "Tiny Talent."

Phil has been attending the annual Batoche celebrations since it began in 1971. "I've been going there since the celebrations first started and wouldn't miss it for the world," Phil commented. "It's a place where old friends gather, meet and have a good time."

Batoche has finally given him something back. Phil was the first of the 1985 Back To Batoche Days place winner of Amateur Talent Competition and won ten free hours of studio recording time. He travelled to Winnipeg's Sunshine Studios on April 7, 1986 where he cut a new album entitled "Slow Country."

Phil writes his own music and lyrics and the album features four of his own songs. He describes his music as being close to the unforgettable "old country music style." While Phil will be offering his support to competitors in the annual talent competition in Batoche this year, he has chosen not to compete himself.

When asked about his family, Phil's voice changes and fills with love and compassion. It becomes obvious that he regards his family with great respect. "They have always given me the support I needed, 100% since day one," Phil commented.

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Phil's advice to other young performers is typical of a person with a bright outlook on a career that is bound for success.... "Plow ahead and go for it! You just have to keep going, even though there are many ups and downs along the way. The ups are especially rewarding."

Phil is now living in Saskatoon where he performs locally and is currently preparing some new material for a second recording venture at Sunshine Studios in September, 1986. He will also be in Winnipeg for a festival called "Country Music Week." The country hoedown will feature all of the Sunshine Studio recording artists as well as others from different studios.

Phil has always set goals for himself and does his best to reach and grow towards those goals. His immediate ambition is to explore musical opportunities in Nashville, Tennessee within the next couple of years.

Phil will be at the 1986 Back to Batoche Days performing his new material featured on the "Slow Country" album. But don't worry, he won't be competing in the talent competition. However, Phil will be offering his full support to all the young musical hopefuls who will be seeking the honour of 1st place with it's accompanying prize of ten hours recording time in a professional studio. □

Eugene McNabb Cree Artist

By Cathy Buburuz
Indian and Northern Affairs Canada,
Saskatchewan Region

At age 17, Cree Indian artist Eugene McNabb left his home on the Peepeekisis Reserve to live in Washington State. It was there that his



artworks were recognized and appreciated for their ability to awaken and stimulate human emotion. His paintings, which capture human essence with delicate and intricate realism, closely resemble photographic images.

"I've always had a special interest in Indian ancestry and I've conducted a considerable amount of research into the lives of many Indian people who influenced Canadian and American history. In my portraits of Indian Elders, I work to capture the pride, dignity and spiritual qualities of those who lived in a traditional past, those by-gone days I wish I could have experienced... things like having a good buffalo robe to keep you warm," Eugene said.

Eugene remained in the United States for 13 years where he trained and worked with American artists. He was, in fact, selected from a group of 500 artists to receive a grant from the Washington State Arts Commission to provide art awareness instruction to elementary and secondary students.

A soft-spoken man of 32, Eugene has confidence in himself and in his future as an artist. He recently returned to Saskatchewan where he plans to expand and enhance his reputation through media such as ball point pen, pencil, watercolour, and acrylic. To date his paintings have sold in Canada, the United States, Holland and Germany, some for as high as \$3,500.

"My goal is to receive international acclaim and to become the most economically rewarded artist alive today," Eugene said. □

New Breed/June/1986

POETRY

ALONE

*With their pictures on your wall
You seem to hear your children call
for their daddy, please come home
But your in here all alone*

*Alone at nite, your spirits low
wondering if your children know
The heartache that lies deep inside
And how many times daddy cried*

*The memories inside that never die
No matter how many times you cry
Wanting to show your children dear
In their hearts, daddy is near*

*Your daddy is lonely, and time
never erases
The smiles of my children's
beautiful faces
My memories of you are always
bright
And I love you all, with all of my
might*

*To my children and mommy you are
my life
I'm glad your mine, my family and
wife
I love you all and never forget
That one day daddy will be with you
yet.*

By Tim Bradfield

ONE MORE TIME

*Why are things so hard sometimes,
And why do people fight?
It's been awhile and I can't endure
Another sleepless night.*

*I need you here beside me,
Knowing you are well.
Don't go so far away, my friend,
I love you, can't you tell?*

*I've told you many times, before,
In so many different ways,
That I love you and I need you,
Here beside me day by day.*

*I know that I was wrong,
So I'll ask you only once.
Could we forget the past, my friend,
And receive a second chance?*

By Lani Rope

New Breed/June/1986

WHAT SHE MISSED

*Every day
if he was sober
he told her she was beautiful*

*For forty years
she never had a real home--
just a succession of
old shacks
empty buildings
rooms shared with reluctant in-laws.
She lived with cold floors
and 1920's plumbing.*

But she never complained.

*After he died
she was heard to say
sadly*

*No one tells me I'm beautiful
anymore.*

By Thelma Foster

A SISTER IN STRUGGLE

*In a far away corner
In the still of the night
A sister weeps
locked away from the street
Away from the loved ones, and the
people she may meet
Oh yes she is a sister in struggle*

*Living day by day in a rusty ole cell
Time going by like the walk of a
snail
Her spirit is growing as hard as a
nail
In her mind she sees anger and
sorrow
Like the lost warriors and their
arrows
Oh yes she is a sister in struggle*

*Taken away her dreams of the
future she sees
She prays to the Great Spirit end-
lessly down on her knees*

*When will the time come for her to
rest away
When her spirit will soar with the
eagles each day
Soaring high with the wind in Father
Sky
When will the day come for her to
die
Oh yes she is a sister in struggle*

*Oh tell me Great Spirit, for I cannot
see
Where this sister in struggle will be
When the mountains and trees
Come crashing down to rest in the
seas
When will this sister in struggle be
free...*

By Sharon Ouellette

INDIAN PRAYER

*Oh Great Spirit, Whose voice I hear
in the wind
Whose Breath gives life to the world
Hear me
I come to You as one of Your many
children*

*I am small and weak
I need Your strength and Your wis-
dom
May I always walk in beauty
Make my eyes ever behold the red
and
purple sunset.
Make my hands respect the things
You
have made*

*And my ears sharp to Your voice
Make me wise so that I may know
the
things You have taught Your child-
ren
The lessons You have written in
every
leaf and rock.
Make me strong
Not to be superior to my brothers,
But to fight my greatest enemy....
myself*

*Make me ever ready to come to You
with
straight eyes,
So that when life fades, as the
fading
sunset
My spirit may come to You without
shame.....*

By Anon

News Briefs

Wild Rice Gets Boost

Regina - The Saskatchewan wild rice industry recently received a much needed financial boost in an amount exceeding \$900 thousand.

The funding will provide for research in the areas of production, harvesting, engineering, processing and marketing.

Saskatchewan Agriculture will provide \$648 thousand from the Agricultural Development Fund (ADF), and the federal Department of Regional Industrial Expansion will contribute \$300 thousand more through the Canada Saskatchewan Northern Economic Development Agreement.

The university will conduct and manage the research, while the wild rice council will provide advisory services. □

Native Education Needs Addressed

Saskatoon - A Saskatoon Public School Board program, established to meet the needs of Native students has received conditional approval from the Saskatchewan Human Rights Commission.

In its conclusion on Native education, the Education Equity Study stated that Native students were not receiving equal benefits from the school systems as indicated by the high drop out rate.

The program's short and long term goals are aimed at encouraging Native students to stay in school while offering them Educational Equity.

The Saskatoon Board plans to hire teachers of Native ancestry to match the population of Native students.

Under the commissions approval, the board can give preference in hiring qualified Native teachers. It can state in advertising it is an affirmative action employer and it "invites applicants of Native origin." □

Northern Education Grievances To Be Heard

Saskatoon - Education Minister Pat Smith recently announced the names of the four persons appointed to conduct a review of education in Northern Saskatchewan.

Those committee members are, Dr. Murray Sharpe, professor of education at the University of Saskatchewan, Bruce Clark, northern businessman, Bert Senft, retired town administrator, and Rick Bouvier, executive assistant with the Saskatchewan Teachers Federation.

The committee's mandate is to examine options for school grievances.

The committee is to meet with the Board of Education officials and other interested groups and individuals as it carries out its mandate. □

First Wilderness Park

Regina - Parks and Renewable Resources Minister Colin Maxwell, recently announced the creation of Saskatchewan's first wilderness park.

The new park will cover an area of approximately 850 square miles. It is located 50 km North of La Loche, and includes the Clear Water River and valley between the outlet of Lloyd Lake and the Alberta border.

Maxwell indicated that the establishment of the Clear Water River area as a provincial park will ensure the lands protection and preservation for present and future generations.

Certain activities such as primitive camping, canoeing, hiking, photography, and cross-country skiing will be promoted, while assurances that the activities would not interfere with the livelihoods of local residents, were stressed by Maxwell. □

Women To Be Appointed

Regina - Special initiatives to increase representation of women on government-appointed boards and commissions are beginning to show results, Pat Smith, Minister responsible for the Status of Women, said recently.

Smith also indicated that special efforts are going to be made in identifying and appointing women who are interested and knowledgeable in the areas of agriculture, business and labour.

The Saskatchewan Advisory Council has been asked to collect names of women interested in serving on boards. The names are kept on a resume file to be referred to whenever appointments are being made.

Women further interested can contact the Smith's office. □

Resort To Be Built

Duck Mountain - A \$1 million year round resort complex will be built this year at Duck Mountain Provincial Park.

Under a 25 year lease, Duck Mountain Lodge Incorporation of Saskatoon will construct and operate the year round accommodation.

Eight person years of employ-

News Briefs

ment will be created during construction of the lodge, plus six full-time jobs when the lodge is in operation.

The lodge is scheduled to be completed by late fall for operation this year. □

Federated College Gets \$1 Million Dollars

Regina - Joseph B. Stauffer, an Ontario business man interested in developing the independence of Indian people through education, recently bequeathed the sum of \$600 thousand to the Indian Federated College in Regina. An additional \$200 thousand grant from the Saskatchewan government as well as \$200 thousand from the federal government brought the recent windfall to \$1 million. □

Man Wins Sexual Discrimination Award

Saskatoon - A Saskatchewan man, denied a government job because of implied sex discrimination, has received over \$13 hundred in compensation.

John Braidek of Carrot River, had applied for a position to count trees at a provincial nursery but was told the position was for women, exclusively.

The tree nursery, commented that the policy appears to have been based on a belief that women had greater dexterity, were more adaptable to repetitious jobs and paid greater attention to small details. □

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Outside The Province

Impasse Ends

Ottawa - A four year impasse over wildlife provisions of an agreement in principle, negotiated with the Tungavik Federation of Nunavut (TFN) recently came to an end. The federal government will now establish an integrated system of managing wildlife.

The agreement represents the largest comprehensive claim under negotiation in Canada and includes 90 per cent of the Inuit population.

The claim provides the Inuit with certain rights that will be governed by the principles of conservation and which reflect Inuit traditions and current use of wildlife resources. □

NWT Co-operatives To Get \$12 Million

Yellowknife NWT - Indian Affairs and Northern Development have announced measures to strengthen the Northwest Territories (NWT) co-operative movement by contributing \$12 million to help strengthen and stabilize the NWT co-operatives.

Under the plan, a NWT Co-operative Business Development Fund would be established with its own board of directors and management, to serve as the financial institution for the Northern Native Co-operatives. Start up funding of \$150 thousand would be provided by the Native Economic Development Program (NEDP).

Financial assistance will also include:

- \$5 million to finance inventory purchases and to modernize facilities for local co-operatives

- \$4.9 million from Department of Indian Affairs and Northern Development (DIAND), to refinance local co-operatives and Arctic Co-operative Ltd. (ACL)

- \$2 million from the Government of Northwest Territories to write off the \$1 million ACL still owes on the purchase of the Inuvik Parka Factory and to contribute \$500 thousand to the NWT Co-operatives Business Development Fund.

The co-operatives are the single biggest employer of Native people in the NWT outside of the government, providing more than 3 million fulltime jobs and wages close to \$5 million. In addition \$3 million a year is paid to local Native producers for fur, fish as well as arts and crafts.

ACL serves 33 co-operatives with a membership of more than 5 thousand people representing approximately 65 per cent of the adult Native population of the communities.

RECIPES

VΓQΔ.L∇.Q Wild Rice Recipes

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Wild Rice Casserole:

- 1-6oz. package Wild Rice
- 2 cup finely diced celery
- 1/2 cup minced onion
- 1/2 cup celery and onion in 4 tablespoons of butter until tender or straw colored.
- 1 can beef consomme
- 1/2 can water
- 1 small can mushrooms and juice
- 1/2 tsp monosodium glutamate

Drain Wild rice, combine all ingredients in a heavy kettle and boil vigorously until moisture is absorbed (45 minutes) or until your preference of moisture content is reached. If you prefer extra dry Wild rice, place ingredients in a casserole and bake at 250 degrees for 20 minutes or until ready to serve. (Makes 6 average servings.)

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Phil Boyer is Singing His Way Back To Batoche!
How are You Getting There?

Phil Boyer sings his way back to Nashville.

The Northern Institute of Technology

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When the Northern Institute of Technology in Prince Albert opens its doors in September, it will be the newest, technical training facility in Western Canada!

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By monitoring technological advances and working closely with business and industry, we're making sure you receive the most up-to-date training possible — training that allows you to work at rewarding jobs, right here in Saskatchewan.

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The Northern Institute of Technology uses the self-paced, "competency-based" learning (CBL) system. This means that training materials are prepared in small segments called "modules" — each module being a stand-alone teaching unit. The flexibility of the CBL system allows you to work at your own pace, to concentrate on areas where skill-building is required, to combine learning with employment, or to train on the job.

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When you do register, we'll carry out some preliminary testing to make sure you receive the training you'll need for your chosen field of study. We may also give credit for skills and experience you already have.

Register early!

Some programs start September 3, so act now! Courses will be filled on a first-come, first-served basis.

Write, phone or complete the coupon below and we'll provide more information about courses, tuition fees and registration procedures. We can also arrange for a meeting between you and one of our career counsellors.

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Area of employment (if any) _____

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P.O. Box 3003
Prince Albert, Saskatchewan S6V 6G1
Telephone (306) 953-2494

Up-Coming Events

- ★ Seventh Annual Wascana Relays Road Race is set for July 1, 1986 on Canada Day. For further information contact Blair at (306)569-7082.
- ★ Chief's Christian Indian Conference July 3-7, 1986 at Flagstaff, Arizona.
- ★ July 6 or July 20, 1986 at the North West Leisure Centre In Regina is holding a fishing seminar for beginners. For further information contact Blair at (306)569-7082.
- ★ British Columbia Metis General Assembly July 11, 12, 13, 1986 at Kamloops, B.C. For further information call Al Thomas, at (604)376-4304.
- ★ Big Valley Jamboree July 18-20, 1986, Craven, Saskatchewan.
- ★ 1st. Manitoba Native Ladies Golf Tournament, July 19, 20, 1986 at Transcona Golf and Country Club. For further information contact Roger (evenings) at (204)453-8627 or Betty (days) at (204)947-0201.
- ★ Second Annual Heritage Fiddlers Championships, July 26, 1986 at the Hotel Saskatchewan. For more information contact Margaret Fry at (306)569-8966.
- ★ Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) will be holding their Annual Assembly at Batoche on July 24, 25, 1986. Back To Batoche Days to follow, July 26, 27, 1986.
- ★ Pile O'Bones Day, Regina in Wascana Park, July 27, 1986.
- ★ An Indian Gospel Singing Festival August 1-3, 1986 at Beaver Lake Camp. North of Dryden, Ontario.
- ★ Fourth Annual Indian Education General Assembly, August 11, 12, 13, 1986 at Nelson House, Manitoba.
- ★ American Indian/Alaskan Native Scholars Conference August 12-15, 1986. University of Minnesota, Duluth School of Medicine. For further information please call (218)726-8876 or 8551.
- ★ Big Valley Roundup August 14-17, 1986, Craven, Sask.

★ 1986 AMNSIS Provincial Golf Tournament September 13, 1986 at Regina Murray Golf Course.

★ September 14, 1986, Torhill Kings Park, Regina. AMNSIS Golf Tournament, Tee-off time 12:00 p.m. Greens Fee \$75.00. Call Claude Petit for further information (306)525-6721.

★ The Saskatchewan Council for Educators of Non-English Speakers (SCENES) will be holding their annual conference at the Prince Albert Marlboro Inn on October 16, 17, 18, 1986. For further information please call Elsie Livingston (306)-764-7166 or Mary Heit (306)787-6038.

★ Mokakit Indian Education Research Association Conference October 17, 18, 19, 1986 at University of Winnipeg.

★ Native Alcohol Commission Provincial Youth Camp at Deschambault Lake, August 6-9, 1986 contact: Gary Daniels, c/o SNACC, 1166 Broad Street, Regina, Sask. (306)522-3681.

A Belated Fathers Day Wish

Father's Day, is a day chosen to honour one of the two individuals who shared bringing us into the world.

It is a common custom to show our appreciation with a card or a gift but the best gift of all we can give to our father is understanding.

Let us take the time to reflect on everything he did for us by considering every thought he invested in us. His only reward is the happiness we find in our lives.

As we walk down the road of life we will see his footprints and know what it was our father was trying to do for us. He may not always be around to thank, so let us seize this moment to wish this precious man a "Happy Fathers Day." □



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By Tina La Rose

Touch Of Class

Credits:

Photography - Fantastic Photo

Model - Wendy La Rose

Text - Jean-Paul Claude



The hot weather is definitely upon us and with the warming sun, comes fashions which are not only cool to wear but actually suggest a certain coolness in their vibrant colour and relaxed styling.

Lee LaValee has created a stunning array of culturally inspired summer wear that will have the most fashion conscious, standing in line for these LaValee originals.

This month we feature an ice blue halter top, one piece ribbon dress. This stunning creation is made from a cotton polyester blend. The top is fitted loosely and open at the back. It gathers and ties at the back with a large bow. The bottom

dress section is loosely gathered at the waist with elastic and then flows to the floor in an over-abundance of material.

The final LaValee touch is evident in the multi-coloured ribbon ensemble which is attached at the top and at either side of the front halter top and then cascades down either side to the full length of the dress.

The dress is available in a selection of sizes and colours at a cost of sixty-five dollars and can be ordered by forwarding your request to Lee LaValee at No. 208 - 18 Schimmer Bay, Regina, Saskatchewan, S4R 7Z4. □



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Invite You

Back To Batoche Day's

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July 25, 26 and 27