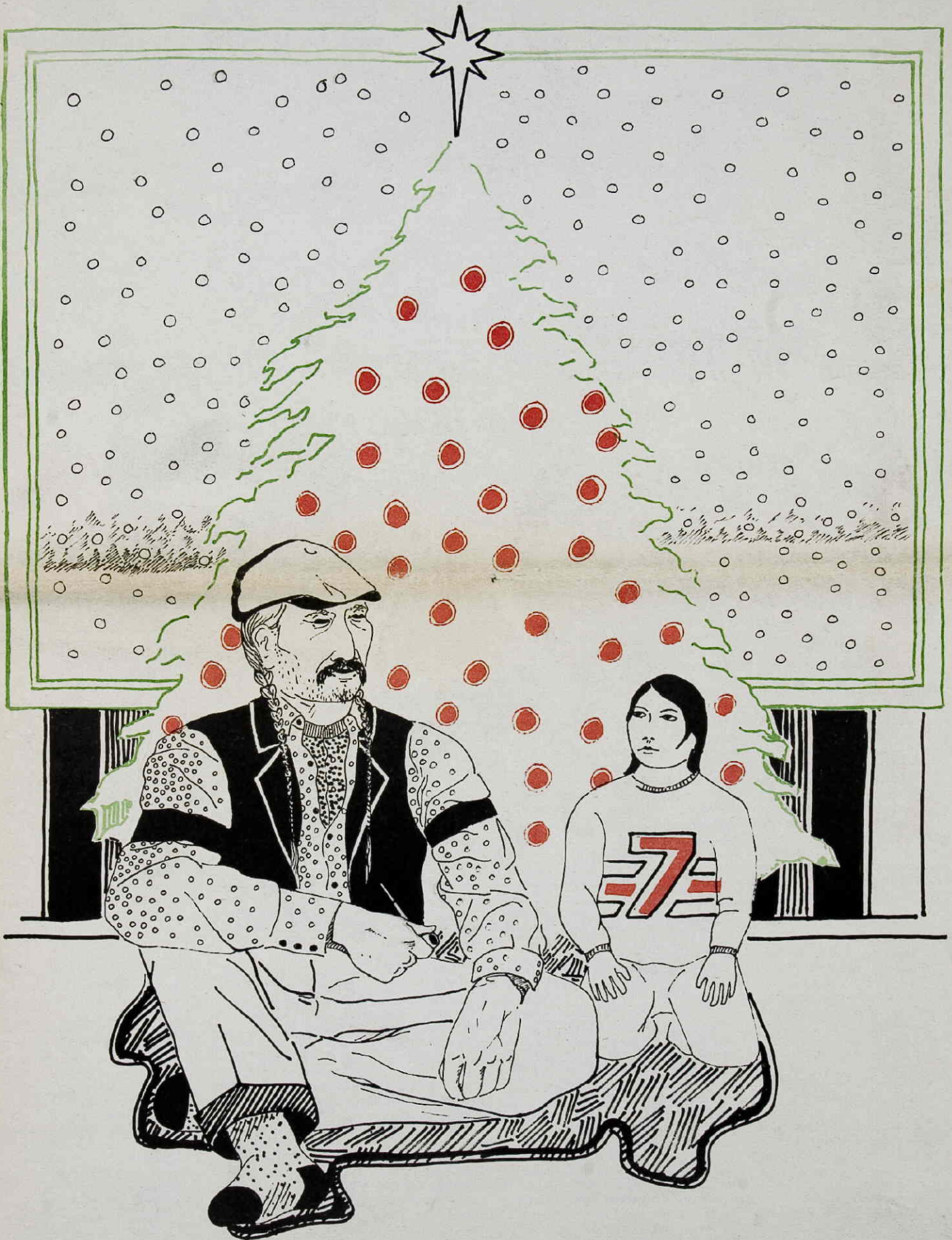




December 1979

New Breed

"VOICE OF SASKATCHEWAN'S METIS AND NON-STATUS INDIANS"



AMNSIS POSITION DRAWS MIXED GOVT RESPONSE



Government may move on urban Native poverty by early 1980

by Marsha Erb
of the Star-Phoenix

SASKATOON (CP) — A government program aimed at curing urban Native poverty could be in place by early 1980 with funding provided in the spring provincial budget, Urban Affairs minister Walter Smishek said recently.

Smishek, also in charge of the social planning secretariat which deals with Native problems, made the statement to reporters during a conference of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS).

The purpose of the three-day conference, which concluded November 16, was to consult the more than 200 AMNSIS delegates on the government's much discussed position paper attacking urban native poverty.

The paper was developed by the social planning secretariat and was made public in September.

The government paper emphasizes a need to improve employment, education and training opportunities and to assist natives in economic development.

Smishek said his department has been consulting other interest groups as well, including the Friendship Centres, Native women's groups and the Saskatchewan Teachers Federation and received favourable responses. He said the social planning secretariat also will consult people and educators among others.

AMNSIS is expected to present a reaction paper based on workshops held to cabinet representatives during a meeting with several cabinet ministers.

AMNSIS president Jim Sin-

clair said his organization wants control over any programs the government puts into place.

He said any education and training programs for Natives should be operated through Dumont College in Regina, which AMNSIS is hoping to launch in early December.

The Native leader said he is concerned that the government may be trying to polarize Natives in the North and South with northern Natives under the Department of Northern Saskatchewan (DNS) and Natives in the south under the social planning secretariat.

He said he objects to any such split, adding that AMNSIS is a provincial organization representing all Natives and Non-Status Indians in Saskatchewan.

Earlier, Sinclair urged the

Natives to fight for a land base and secure aboriginal rights.

Smishek faced some mild hostility from AMNSIS delegates who wanted explanations on the government's actions on a wide range of topics other than the position paper.

AMNSIS vice-president Rod Durocher was critical of the government's tendency to talk about the problems rather than offer commitments to solutions.

He told the delegates that the organization will never get anything from the government unless they "pin them down and get them to say what they are prepared to do."

He added that the association wants "clear-cut answers on the government's position on land rights."



Rod Durocher, AMNSIS vice-president

Provincial Cabinet supports Royal Commission

AMNSIS leaders and membership meeting in Saskatoon November 15 and 16 have welcomed provincial government support for an AMNSIS request for a royal commission into aboriginal rights.

The move is seen by AMNSIS leaders as a positive step toward resolving a stalemate reached. The province previously indicated that it was not prepared to recognize Metis land claims. A royal commission would involve the federal government "Berger style" inquiry into the Metis land question. At press time, no word has been forthcoming from the federal government.

A royal commission, however, could conclude that Metis and Non-Status are entitled to land claim settlements.

The issue, a constant theme throughout the two-day economic development conference, worried many AMNSIS leaders.

AMNSIS president Jim Sinclair echoed the delegates' concerns when he remarked that some lands currently being considered in status Indians' land claims are traditional Metis lands.

The AMNSIS leadership stressed throughout the conference that we Metis must fight for a land base and secure aboriginal rights.

There are an estimated 70,000 Metis and Non-Status Indians in Saskatchewan.

Service programs at crossroads

Gabriel Dumont Institute

The main thrust of the three-day conference was Dumont Institute. A Metis college, the proposed Dumont Institute should receive a \$50,000,000 grant as scheduled December 1, 1979. Doug McArthur, minister of the department of education and continuing education, stated, "there were some problems in the legal framework", and he could not "confirm any dates specifically". The Dumont Institute proposal has his "full support", and he will do his best to push it forward. It was requested by AMNSIS that a meeting should take place as soon as

possible, not only on the Dumont Institute, but on NRIM (Non-registered Indian and Metis), TOJ (Training on Job), etc. This meeting was confirmed and was to take place in early December.

Native Alcohol Council

The AMNSIS executive and board expressed total disgust over the mishandling of the entire NAC (Native Alcohol Council) situation when they were informed at the Economic Development Conference that they would receive no commitment as had been promised. Our NAC houses are either closed, in total disrepair, and others to

the point of bankruptcy, with no sign of government action for our request for global funding, which has been in their hands for at least two years. If, in fact, global funding could not and would not take place in the near future, didn't minister Mr. Koskie, department of social services, have the mandate to increase per diem rates to a break-even level? Minister Koskie stated, "that this (NAC) would be treated as an emergency situation and would be acted upon Monday, November 19, 1979. Honourable W. Smishek appointed M. Hendrickson, director of social planning secretariat, and Lorne Fiddler, director, Native policy, to see that action was initiated on behalf of the province.

The Conference in Cree

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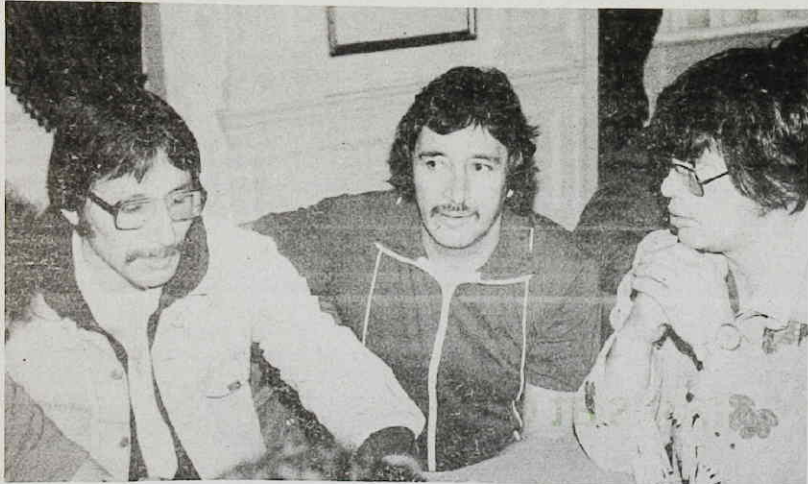


Photo: Ken Sinclair

Left to right: John Laliberte, James Favel, Max Morin

Resolutions and motions

Gus Louison - Prince Albert - Local No. 109

ECONOMIC DEVELOPMENT

Recommendations:

1. The formation of a development corporation - initial dollar figure of 50 million
 We suggest this money could come from a percentage of dollars now spent on social programs both federal and provincial and from a percentage (equal to our population percentage) of resource royalties.
 A central body made up in the first year of equal representation from AMNSIS/federal government/provincial government; second year - 1/2 representation from AMNSIS and 1/2 representation from the two levels of government; third year - AMNSIS control.
 The intent of the Corporation is not to replace present programs (SARDA, LEAP, etc.) but rather to supplement and complement them.
2. The formation of a provincial research and resource program to coordinate policy and planning for economic development as well as to provide support services in the technical, management,

continued on Page 14



MESSAGE TO THE PEOPLE FROM THE LA RONGE NATIVE WOMEN'S ORGANIZATION

We wish to express our sincere best wishes for the Christmas season to all the people of our great nation.

Many times we have been discouraged, pushed aside and forgotten in the haste of development. We no longer wish to be trodden on. We want our rights and freedom of speech adhered to and taken seriously. When we speak, it is not just for the sake of speaking - it is for the sake of our children and the children that are yet unborn - THE NATION THAT IS COMING!

In order for us to be heard, the nation must become a united voice. We must speak as one people. This is the goal of Native Women; in order to achieve this goal, we must reach out to one another and support each other in our common struggle. To be recognized AS A NATION!

It is the responsibility of every Native person to become aware of what is happening to them. The people must unite and stand together to defend what is rightfully theirs.

The 1980s look promising for our nation; we are more aware of issues concerning us than ever before. We have had time to think of the way we want to live and have gained knowledge in how to deal with the problems we are having. No longer will the wool be pulled over our eyes.

The struggle is a long one but the end is nearing. It will be very rewarding when we can look at our neighbour in the eye without judging them by the colour of their skin or the beliefs in their minds.

The future of our nation depends on how we work together as a people.

I swear it to you
 I swear on my common woman's head
 The common woman is as common
 As a common loaf of bread

And will rise.

HAPPY NEW YEAR!

- | | |
|---------|---------|
| ANITA | MARY |
| MARG | LOUISA |
| JANE | VIOLET |
| CAROLYN | RICHARD |
| ADELE | |

LA RONGE NATIVE WOMEN'S ORGANIZATION



Editorial

Where to when the waters rise on the Tellico?

by Peter Matthiessen reprinted from Newsweek

In the late nineteenth century, a remnant band of Cherokees — descendants of those who had hidden in the Great Smokies in 1838 when the rest of the tribe was "removed" to Oklahoma — came down from the North Carolina mountains to a ceremonial place overlooking the valley of the Little Tennessee River. There, an old prophet, climbing onto a high stump and gazing out over the traditional home of the Cherokee people, received a vision of a dreadful day still several generations in the future when this valley would be flooded over, and the faces of countless buried ancestors would glimmer upward through the unnatural waters as through a floor of glass. Tearful and frightened, the old man told his people that when the river no longer ran free through the sacred valley, the Cherokee would be destroyed forever as a tribe.

The recent closing of TVA's Tellico Dam at the river's mouth has not only fulfilled this prophecy but affirms an older one that anticipates the white man's disruption of the earth's natural harmonies, with calamitous consequences for mankind. Although the project had been repudiated for a decade in the Congress and the courts as uneconomical, unlawful and unnecessary, it has now achieved through procedural tricks and political blackmail what it had never been able to win in a fair hearing.

The last stretch of free-flowing river in northeast Tennessee has now been stopped up like a clogged pork barrel, and under the mud of the 25th artificial lake within 60 miles will lie not only the last natural spawning beds of the small, pretty perch called the snail darter, but the hard-won homesteads of hundreds of evicted families, 16,000 acres of rich river-bottom farmland and a historical record perhaps as important as all these other losses put together.

Loss: I wish there had been time for all Americans to see this lively valley, which I visited myself just a few weeks ago. In the soft, sad light of early November, the golden sassafras and yellow hickory, with the reds of black oak, tupelo and dogwood, and the clear whites and mossy greens of the rock walls at the river bends, were reflected like a memory in the clear, swift, quiet water that came down from the mountains; the day was filled with earth smells, muted beauties and a wistful resonance that echoed in the autumn calls of birds. "You don't have to be a Cherokee to feel the spiritual power here,"

murmured Roy Warren, an amateur archeologist and trout fisherman who fought hard against the loss of "the Little T."

From where we stood, just upriver from the Tellico stream (in Cherokee, *ade la eqwa* of "tellico" means "big money") near the site of the first British fort built west of the Appalachians, we could see the tattered cornfield that marked the buried village of Tuskegee, birthplace of Sequoyah, the great Cherokee teacher whose name has been commemorated by a national park

Expedition against the Shawnee. In 1814, the Cherokee set Andrew Jackson on the road to the White House by turning the tide in the battle of Horseshoe Bend against the Creeks, an act of friendship soon to be repaid by banishment on the "Trail of Tears" to Oklahoma.

Throughout the valley, the buried evidence of a great period — some of the hundreds of sites were thought to be more than 8,000 years old — was scarcely touched, despite the crude and hasty digs, grave desecration and

cannot be matched in any other area this size in the continent."

"If the homeland of our fathers is covered with this water," said an 80-year-old medicine man named Lloyd Sequoyah, "it will cover the medicine and spiritual strength of our people because this is the place from which the Cherokee people came. When this place is destroyed, the Cherokee people cease to exist . . . then all the peoples of the earth cease to exist." His sister, Mrs. Emmaline Driver, had made a pilgrimage to the place where the old seer "made his last prophecy" upon the stump; his brother Ammoneta, also a medicine man, lived in an abandoned cabin at Chota for five years and still made regular journeys there to perform the going-to-water purification, gather medicinal herbs and chant *idi-gawe-sti*, or sacred incantations.

Heritage: All three of these great-great-grandchildren of Sequoyah are fullblood Cherokees proficient in their language; so is Myrtle Driver, the young tribal interpreter of Big Cove, N.C., who introduced me to her elders. Not until these years of struggle to save the sacred valley, Myrtle said, had she realized how much her heritage still meant to her. In the words of Jimmie Durham, one of many Cherokees who had spoken publicly against the dam since 1965, "Is there a human being who does not revere his homeland, even though he

may not return? . . . In our own history, we teach that we were created there, which is truer than anthropological truth because it was there that we were given our vision as the Cherokee people."

In 1967, the eastern Cherokee began protesting the backhoeing and bulldozing of sacred sites and ancestral graves. For Indians, the most dangerous sacrilege is to disturb the spirits of the dead. It will take some weeks before the flood waters reach the sacred land, and the Cherokee still carry on their fight for a hearing of their claim that the destruction of their sacred ground would deny religious rights guaranteed them under the First Amendment.

But the Tellico is a transgression against all of us. If the valley is filled, let them drain it again; let the dam stand as a monument, not to shortsightedness and greed, but to the wise avoidance of a national calamity. A beautiful river can be restored, rich farmland and historic sites can be recovered.

Eventually, the courts must grant a hearing, but in the absence of an injunction, the TVA has closed its dam and thereby transformed the "strong water" of the sacred river into *ama huli wotshi* or "dead water," the floor of glass of the old prophecy through which — perhaps in a matter of weeks — the faces of the ancestors will appear, like pale dead leaves seen dimly through black ice.

... "Tellico is a transgression against all of us. If the valley is filled, let them drain it again; let the dam stand as a monument, not to shortsightedness and greed but to a wise avoidance of a national calamity."

as well as a mighty tree.

Farther upriver, Warren pointed out the sites of six other villages, including Tanasi (the original "Tennessee") and Chota, the last great sacred center of the Cherokee nation. In the eighteenth century, this tribe protected the beleaguered colonists of Virginia and Carolina from French-led Indians to westward, and sent warriors to help George Washington in the Big Sandy

plain looting that the threat of flooding had inspired. A report prepared for the TVA by Department of Interior archeologists (dated May 24, 1979, but mysteriously withheld until after the final Tellico appropriations were signed into law by President Carter on Sept. 25) ascribes "worldwide significance" to these sites, declaring that "the physical records of American prehistory present in Tellico

Staff Box

Did John Steinbeck really go through this?



The editor

Greatest thing since sliced bannock.



The ad man

Is there a golf course at Weyakwin?



The roving reporter



THE NEW BREED is published monthly by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) at 1170 8th Avenue, Regina, Saskatchewan, S4R 1C9. Phone: (306) 525-6721.

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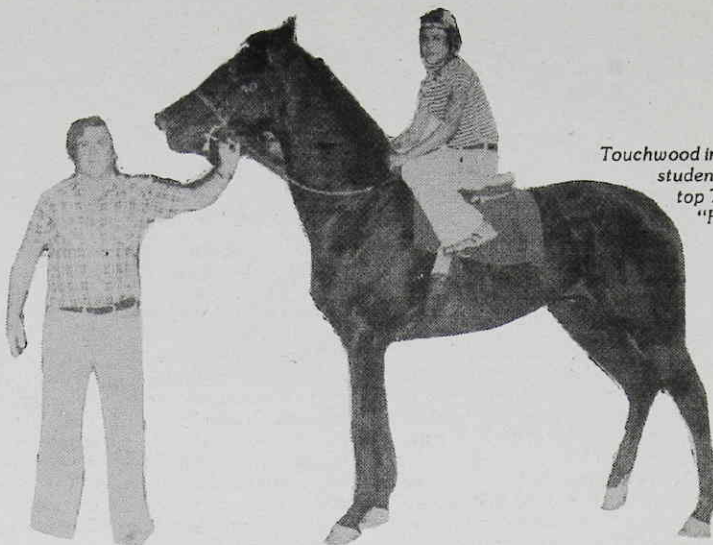
Touchwood Training School hosts grand opening

Buttons were a-popping out of place on November 15th, 1979, near Saskatoon when Touchwood Training School held its official opening at an 80 acre farm 8 miles West and 3 miles North of the City. And well they may be proud of their new efficient facilities!

Training includes a full package geared to help disadvantaged youngsters from counselling service to academic skills including English and Math, lifeskills and, of course, horsemanship which is the ultimate goal in giving students a purpose in life and guiding them towards satisfying work. Graduates may find employment as farriers, outriders, assistant racehorse trainers, racehorse trainers and starting-gate crew.

For the past year the school had been operating as a pilot project in Saskatoon with facilities spread out to the farm, with classrooms at 44th Street in Saskatoon and some activities at Pike Lake Regional Park. The span from July 3rd to August 24th, 1979, had been successful, but it was realized that a more concentrated area was badly needed. This is where the concept of Touchwood Stables entered the picture, and today the entire operation takes place at a beautiful countryside area nestled on the prairies near Langham, Saskatchewan. This includes an old fashioned farm house — the kind grandma lived in — freshly painted white with two bright cheery chimneys puffing a welcome, three large horse barns, ad-

by Rita Shilling



Touchwood instructor Pat Murphy, student Gerald Obichon and top Touchwood horse, "Hail Britannia".

ministration offices and classrooms, a quonset structure and other buildings. Plans are set for a large swimming pool in the front yard for next summer.

There are presently 15 students, some of which will be ready for employment in the spring. This is an invaluable working experience for those interested, a practical way of learning such specialized techniques as, for example, approaching a horse, holding the foot while trimming and shoeing and many other things. There are instructors for every role as well as resource personnel being utilized. Pat Murphy is the Senior Instructor/Trainer.

The opening at Touchwood Stables was a great success, winding up with dancing in one

of the stables to a real live band. Weather was cooperative and a good stretch of about 2 miles of grid road extending from the Biggar Highway all helped to make it a very pleasant outing. In attendance was a full stable of students, workers and government officials.

Clarence Trotchie, a proud and gracious host, introduced the speakers: The Honourable Walter Smishek, Minister of Urban Affairs, Murray Hamilton, Area Representative, Larry Flynn, E.S.P., Gil Johnson, Manpower, Regina, George Reimer, N.R.I.M. (Trade Schools) Regina, Pat Murphy, Senior Trainer, and Dick Lane representing D.R.E.E. When introducing Jim Sinclair, Clarence got a

belly laugh when he asked the audience, "Some of youse might think you've got tough jobs, well, howjah like to have the job of organizing 85,000 half-breeds?"

In harmony with the occasion, speeches were witty and enthusiastic. One speaker stood up to his five feet and a shade more, announcing his talk would be short and sweet, since nature had taken care of all that. The theme of the evening was a warm feeling of congratulations to the Training School which PRESTO! had turned a neglected old chicken coop farm into a well scrubbed efficient school.

Clarence refused to accept the magic theory. He and his staff know it was hard work; at times workers almost sub-

merged into what chickens normally leave behind as their goodwill offering. Clarence voiced his appreciation for the financial assistance received through government sources — a blow by blow description of which turned into a hilarious story of determination and a fine example of community development at its best.

Good luck Touchwood! When we see your LOGO spread out proudly on the sides of your vans, and we hear the roar of the crowds with horses swishing by at the races, we'll look for your jockeys and trainers and maybe sometimes we'll see a happy, well adjusted Touchwood graduate entrenched in the great Canadian mosaic instead of a lost and lonely child.

Journalism

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

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

A 12-month program in three 13-week terms, the instruction will parallel that of the Graduate School of Journalism and will provide complete facilities for 20 Native students. First term begins May 1, 1980.

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

Deadline for applications is January 15, 1980.

For further information and applications forms:
Program in Journalism for Native People
 School of Journalism
 Middlesex College
 University of Western Ontario
 London, Ontario, N6A 5B7
 Phone: (519) 679-2441

Department of Social Services

Native Foster Homes for Native Teenagers

On going training sessions monthly,
with perspective & existing parents.

Assisting teenagers with social,
emotional, behavioral problems.



For further information contact:

Ken Cameron
 1308 Winnipeg Street
 Regina, Saskatchewan
 Phone: (306) 565-3836

Regina Native life skills honours nine graduates

Regina - The friendship centres Native life skills class held their graduation ceremonies at the Bell City Hotel, December 6, 1979.

Eugene Aubichon, assistant director of the friendship centre in his opening remarks congratulated the nine students for their achievement.

Lea Bunnie, one of the graduates and acting chairman thanked all the special guests and parents for their support.

"I would like to give a special thanks to coaches Henry Cote and Ann Murray for their time and patience."

"And also a special thank you to all my fellow students for helping me with my problems," she concluded.

Henry Cote, told the New Breed how life skills helps the students know a little bit more about themselves.

"Some of the students come in here saying I can't, I could, I should, or I might. We try help them change that attitude to I can, I will, and I'll do it," he explained.

He added that life skills is also there to help them deal in family situations. To help the students say I care about my family.

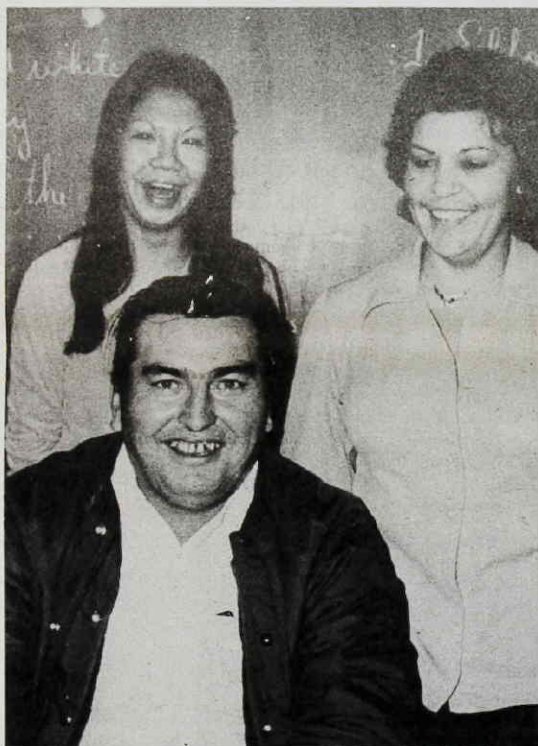
"We're trying to help the students to become more involved in their community! In other words taking advantage of the recreational facilities and functions the community has to offer. This is just a small part of what life skills is about," he concluded.

The nine students who completed the twelve week course sponsored by the Regina Friendship Centre and Community College are:



Back, left to right: Jolane Blind, Sherry Cochrane, Sharon Merasty, Edie Ponace, and Lea Bunnie. Irene Thorne

Front, left to right: Steve Keewatin, Dave Goforth and Rainey Oaks.



The Lloydminster AMNSIS local executive — back row (left to right): Marcella Ross and Corrine Labourane; front — Robert Ross.

Lloydminster Native hall receiving donations

The Lloydminster Native Hall project has received a steady trickle of donations but more donations will be needed if the project is to start April 1, 1980.

Lloydminster local 18 president Robert Ross stated the project will probably run over its estimated cost of \$250,000. The department of regional economic expansion (DREE) is off-setting this price, though, through a grant of \$125,000. Nevertheless, costs remain high. As of December 15, \$6,095. was raised through donations.

The local has started an active fund-raising drive selling bricks with every donation of \$100. or more. Donors will have their name engraved on a plaque prominently displayed

on the front of the building.

Ross stated that Lloydminster was in need of a Native hall. "Many of our people moving into the city have had no place to go," he remarked. "What we need is a place where we can be together."

There are 1,300 Native people residing in and around Lloydminster.

Donations can be made at: Lloydminster Savings and Credit Union, 4907-50th Street, Lloydminster. Charitable number: 0532217-09-23. Building fund account number: 109-6452, — or the Metis Society office, No. 7-4920-49th Avenue, Lloydminster, Saskatchewan.

Thompson T shirt removed from sale

THOMPSON, Man (CP) - A public apology has been offered Indian people by a Thompson hotel and men's wear store following a controversy over promotional T-shirts which the Manitoba Human Rights Commission agreed were discriminatory and used "perverted humor."

In October the commission received complaints from the Manitoba Indian Brotherhood and Manitoba Metis Federation that the T-shirts were discriminatory and degrading. The T-shirts, which were sold for \$5, announced, "The

Thompson Inn is for natives," and portrayed a drunken person holding a bottle, lying in a gutter.

Garry Nabess, a spokesman for the federation, said he was satisfied with written apologies received from the Thompson Inn and Dave Turpie's Men's Wear for selling the merchandise.

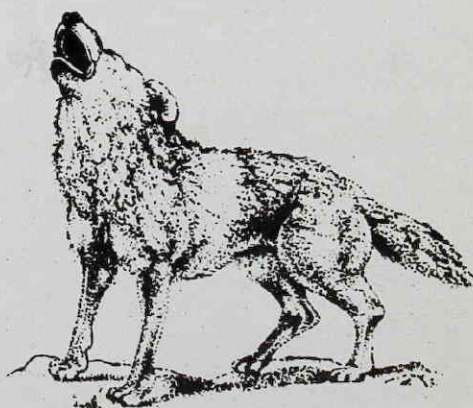
"I think we made certain that such things as this won't go unchallenged," Nabess said. "I think it will prevent further incidents from happening in the future."

Manager of the Thompson

Inn, Ernie Wright, said he ordered the merchandise after receiving requests for T-shirts, and added that he had nothing to do with the design, and that no discrimination was intended.

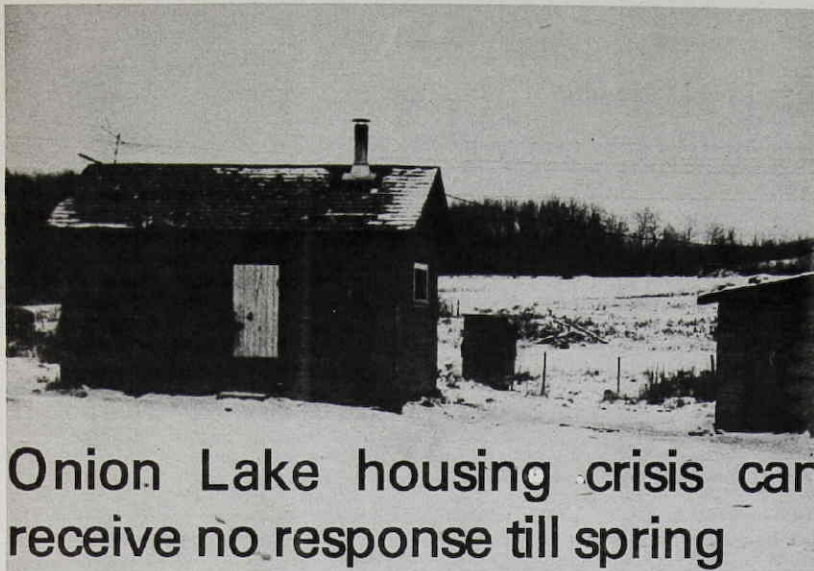
The commission upheld the complaints, and in a statement said all remaining T-shirts were destroyed and that the incident should serve notice that no one will be permitted to use "perverted humor" in advertising at the expense of minority groups.

K & M Furs Ltd.
9820 - 90th Ave.
Edmonton, Alberta



Native tanned moose hides.
Other factory tanned goods.
All orders sent C.O.D.

For more information:
Phone (403) 432-1828



Onion Lake housing crisis can receive no response till spring

The Lafresne home (left) — Six living in a 10 x 15 former grainery, paying \$175.00 a month in rent; no housing until April and a cold winter coming...

The Mary Dufresne family of Onion Lake live in a ten by fifteen foot former grainery. There are six people living in the home, which is rented to them at a monthly cost of \$175.00.

The Francis Dufresne family live in similar conditions. There are fifteen family members living in a two-room house. They have only two small beds, so many of them must sleep on the floor. The home, however, is owned by the family.

The Harvey Dufresne family live in a small older house trailer. Last winter the door was broken. Dufresne applied for an emergency repair program grant to fix the door but was turned down. The resulting oil heating bill was approximately one hundred and ten dollars per month during the coldest months of the winter.

The AMNSIS Onion Lake local has been trying to improve housing conditions for over eight years but has been confronted with a series of negative responses.

The department of social services would prefer that Onion Lake residents move into Lloydminster, where there is more work. Most of the

Onion Lake residents are on social assistance. Current employment opportunities in the community consist of a small wood cutting operation and construction of a community hall. Most Onion Lake residents prefer to stay in the community stating that they were born and raised in the area. An oil development boom in Lloydminster, moreover, has resulted in an acute housing shortage, with what few remaining two-room apartments available costing between three and four hundred dollars per month.

The Onion Lake local has approached government to purchase and move surplus farm homes into the community. The move, however, has been bogged down in red tape.

Saskatchewan Housing Corporation (SHC) will not move on the Onion Lake situation pending a new April 1 budget. This leaves the community with a small ERP budget to last through the coldest months of the winter.

Mary Leroux, AMNSIS housing worker for the area, is frustrated with the situation. "Lately I've almost given up," she stated, "if it's not one thing, it's another... the Onion

Lake people have done all the hollering they can. I wouldn't blame them if they just gave up." As a housing worker, Leroux works with forty locals. It is a work load she states, that is almost impossible to handle. "I have twenty-seven applications for house trailers alone," she remarked. "It's almost impossible to get them any grants."

AMNSIS area worker Leon Kennedy of North Battleford terms the situation as "deplorable". "The recent government (SHC) response was just a brush-off," he stated. "The problem with ERP is that it's designed for people who really don't need help. These are people who own their own homes. The ones who don't have all kinds of problems getting help."

The community, which has no running water in many homes, would like to sink two water wells. An area immediately north of the community has been designated for future housing development. A *Catch-22* situation exists, however. SHC is reluctant to build until water lines are established but water lines can't be built until SHC gives a firm housing commitment.

Cultural awareness course proposed for Uranium City

Uranium City News

Everything you always wanted to know about Aboriginal Rights and were afraid to ask?

Officially, since 1976 a co-ordinated effort has been under way with Manitoba people to determine the right of people originally in this land, the Metis. The research of the past three years, based on the International law codes will be used to stress the importance of the retention of these rights, so that they may not be extinguished in the future.

Lyle Mueller, Director for the Aboriginal Rights Department, Regina, visited Uranium City this past week in an effort to establish a Metis Cultural Awareness Course within the Community Colleges programme. The course would consist of information gathered through the research of the Aboriginal Rights Program of AMNSIS. The topics relate to Metis people in the past and present. The historical information is about Metis people, their culture, lifestyle, and how government policy affected them.

The Association is presently involved in support and providing evidence that the Metis people in fact have certain rights. "Once we have this," Mr. Mueller said, "we can determine our rights to land, resources, hunting, fishing, and trapping. We require public recognition by the Federal government regarding our claims."

The Aboriginal Rights Department is now in position following much research to disseminate this information to the field. Effective April 1, they will start to prepare their claim

and are asking for the input from Saskatchewan people.

The goal presented is to establish the Awareness Course in the nine AMNSIS areas. The first courses will commence December 1, through the Beauval West Side Community College followed by another three classes in the Buffalo Narrows area.

For Uranium City, the course is in the planning stages, awaiting proper authority from the community colleges. The topics to be covered are the Development of the Metis Culture, Aboriginal Rights in Canada, the Metis People and their Conflict with Canada, Canada's Dealings with the Metis People, the Birth of the Metis Nation, the Early Metis Movement, the Riel Resistance, the Aftermath of the Riel Resistance, and the Metis Struggle Today. Another course to follow this one has also been prepared.

The course is to be established in this area in the future. Students will be paid to attend the one-month course; a per diem rate will be established. The total course length is 100 hours. Although primarily designed for native people it will be open for white people if interested.

Funding for the establishment of the programme has been borne by Federal funding from the Secretary of State's department for the research phase, and the Provincial Government for the establishment of instructional needs.

For more information, call Lillian Mercredit, local AMNSIS office fieldworker for the area.

Miss Edna Lamouche is looking for Pen Pals. Her address is: General Delivery, Gift Lake, Alberta T0G 1B0.

She is 13 years of age, and her hobby is riding horses. She is in grade 8.

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NEWS FROM REGINA LOCAL NO. 9



Ron Campone speaking before the assembly.

Saskatoon hosts Intercultural Conference

By Rita Schilling

Judging by the attendance alone, the second Intercultural Dialogue Conference sponsored by the Saskatoon Community Liaison Committee held in Saskatoon at the Centennial Auditorium must be termed a success. Whereas 200 people were anticipated, upwards of 400 registered at the two-day Conference November 20/21st.

The Community Liaison Committee, funded by the Canadian Municipalities and the City of Saskatoon, began back in 1977 with a view to opening up communications between natives and non-natives in order to work more effectively together in areas of common concern. In the words of Director, Alderman Helen Hughes: "We walk the same streets, attend the same schools and share the same government. Why not work together as equal partners."

Since its beginning a few people have had reservations about this unique project. Some expressed fear that the same old rhetoric would be repeated over and over again. "We heard it all before," they said.

It seemed that many former suspicions had been set aside at this Conference, for at least a little while, for a refreshing change took place. A fresh breeze blew in from the Lord knows where on the most unusual collection of people this writer has had the experience to see. There were the rich, the poor, the young, the old, the professionals from high places, and just plain ol' folks in all sizes and colours — a miniature Canada - talking - listening - to questions of deep concern such as inadequate native housing, education problems, and correctional issues that haunt the least sensitive.

Statistics were gloomy, like, saying that 50 percent of all natives in Saskatoon are under 15 years of age, and following that with 95 percent drop-out for native school children.

But this didn't stop Freda Moosehunter and Vicki Wilson from suggesting an alternative way: a survival school for native youngsters 15 years to 18 years. To have a good sound academic background well supported with their own native culture would give a positive self-image, they said. Moosehunter and Wilson had been working on this idea for

quite some time. They had seen it work out in Calgary. They wanted someone to listen to them, and, it happened. Michael J. Kindrachuk, Public School Board, and Walter Podiluk, Catholic Board of Education were there and they replied supporting the idea and asking for a proposal.

There were many excellent speeches. Carol Morin, Clarence Trochie and Ivan McNab gave excellent insights into problems faced by urban natives. Following the keynote speech by the Honourable Walter Smishek, a strong comment echoed in from Local 11 when Ron Campone gave his message which was something to the effect that he hoped his people would try to do something about their problems even if it wasn't the perfect answer - but to take some kind of action - actually a plea for self-motivation.

There are a great number of problems to be sure, but the trend of communicating is encouraging and the same self-motivation which has prompted programs such as Native Outreach for native employment and the many Metis programs must surely be blossoming.

But in spite of the great flow of communications which transpired over the two days and in particular at the wrap-up panel "Where do we go from here? Saskatoon in 1980?" people are still wondering - when will we see the change?

Towards the end of the conference a fitting, moving and impromptu statement by a young Regina court worker (Reg Murdock) said it all in his simple words much better than the most eloquent speaker could have done. He told us about some of the heart-breaking incidences he had already witnessed in his young life, and he hoped that people would do more than just talk about all the problems of our modern world.



1. Regina Native Outreach Expansion:

The final draft of our Regina Native Outreach Expansion, after more than 20 meetings, has gone to Mr. John Williams and Mr. Gil Johnson, Regional General Director of (Sask.) Manpower for their approval.

2. Regina Local No. 9 Housing Inc.

Regina Local No. 9 Executive has, with approval of membership, seen fit to set up a housing co-operation called Regina Local No. 9 Housing Inc. This Housing Inc. has proposed to CMHC a

budget for administration to manage our 33 clients and to develop a delivery system for our proposed 250 to 300 new housing units that we are hoping to attain over the next three years.

3. Our Regina Local No. 9 Affirmative

Action Pilot Project is going to committee for consideration this week. We hope to employ ten people.

4. We still have yet to hear positively on our Sports and Recreation and our Home Liaison workers projects from E.S.P. of the Social Services

Department of the provincial government.

5. We are presenting a redraft for our Cultural Dance Group and our Cree Teaching Classes to the Departments of Culture and Youth and Continuing Education respectively.

6. We are still in the process of attempting to attain fundings for administration for Regina Local No. 9 from the provincial government.

7. We are still in the process of attempting to attain some form of assistance for operations for the city of Regina.

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On behalf of Metis and Non-Status Indians of the Southwest Area, I would like to extend wishes for a very Merry Christmas and Happy New Year to all of our brothers and sisters throughout Saskatchewan. I would also like at this time to invite inter-area communications of any sort with this particular area.

- BRUCE FLAMONT
 Southwest Area Director



The Green Lake recreation committee: back row (left to right) — George Sinclair, Florence Lachance. Front row — Merial Laliberte, Bob Ross (recreation worker), Peter Bishop (chairman), Rod Bishop (vice-chairman), Josette Laliberte and Mary Fulton.

Green Lake prepares for "Celebrate Saskatchewan"

GREEN LAKE—The recreation committee of this predominantly Metis community twenty miles west of Meadow Lake will be holding numerous events during 1980 as part of "Celebrate Saskatchewan" festivities.

The committee, meeting in the Green Lake Hall December 4, agreed that a number of events will be held in conjunction with the three themes of

Celebrate Saskatchewan. These are: heritage, the present and the future.

As part of the heritage theme, the community would like to erect a homesteaders memorial and write a history of the community.

For the theme of the present the community will sponsor a home-coming, complete with parade and ball tournament. A square dance and outhouse

race will round off the festivities.

The committee has not yet resolved what activity will take place on the theme of the future.

The Green Lake "Celebrate Saskatchewan" consists of the recreation committee and Norman Mapes, Gordon Aubichon, Sister Pat Burke, Randy Fiddler and Joseph Kennedy.

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The staff of Regina Local No. 9: from left to right — Don Nielson, Ray "Rabbit" Pelltier, Linda Vandal, Joe Perrault and Donna Laronde.

On behalf of Regina Local 9, Association of Metis & Non-Status Indians of Saskatchewan, the executive and staff of Local 9 would like to extend their warmest wishes this Christmas and in the New Year.

staff
Local 9
2248 Lorne Street
Regina, Saskatchewan
Phone: 525-3732



Meet Rod Bishop, NW Central Area Director



Rod Bishop of Green Lake is the director of Saskatchewan's largest AMNSIS area. The North West Central Area includes forty locals sprawled over three thousand square miles. In January of 1980 the area is expected to be split in two. For the moment, though, Bishop must still cover his area as he has done for over eight years.

Bishop became involved with AMNSIS during its formation in the North in 1962. He later became president of the Prince Albert local. In 1969, he became vice-president for one two-year term.

We began our interview on an historical note, questioning Bishop on the roots of AMNSIS.



"The late Malcome Moris was the man who had to be credited for getting people together to start speaking out..."

New Breed: Rod, you have been in the organization since Day 1. Could you tell us a bit about the organization?

Bishop: First of all, I would like to go back to the community of Green Lake. I can recall that in the late 40s and early 50s we had people coming in from the outside quite regularly. As I grew a bit older, I found out that these people were actually trying to organize Native people. At that time, there were some of our people trying to encourage people to do something — to try to come together and form some kind of organization where we could speak freely in one voice. So, strong leaders emerged in western Canada such as Malcome Moris and Jim Brady. I consider Green Lake to be a very political community, although we have had many differences — growing pains, I guess. That, however, is to be expected of the many locals that are moving, trying to do something. It seems to me now, at the present time, that we do have a very sophisticated community.

We do have some very sophisticated leaders, whether it be L.C.A., town council or whatever. Today we have a better understanding of the direction that we should be going as an organization.

In 1962 Green Lake formed their own rural local. Prior to that, there was no organization at all that we were aware of. In 1964 a method was made to reactivate the Metis Society of Saskatchewan because it had

been in existence back in the late 40s and had died down for approximately 20 years. So when you look at that history I feel good about it — that Green Lake actually organized a local in 1962. The other thing I wanted to mention is this. In 1964, of course, Malcome Moris — the late Malcome Moris — was the man who had to be credited for getting people together to start speaking out, by calling conferences, meetings at both the provincial level and the local level. In the fall of 1966 I heard of another man concerned for native people and wanted to be involved in the native movement in Saskatchewan. This was Dr. Howard Adams. At that time, we had reactivated the movement in Prince Albert. I am glad that he came over and spoke to our group. This is how Howard Adams became known in the province.

At that time, of course, we didn't have any government grants of any kind. In the spring of 1968 the Metis Society actually joined with the north and became the provincial organization. For a period of time there was some concern over having an organization in the south, and an organization in the north. It was during that time Malcome Moris became ill again. I was the vice-president at that time in the organization. Joe Amyotte was the president. Through the summer of 1969 the first grant was offered to unite the organization. The provincial government at that time was under Premier That-

cher. They told the organization that they could give approximately \$10,000. to them. I had a chance at that time — I was nominated for the next president. I had declined for various reasons. I wanted to remain on the board rather than the executive. It had also been made clear during a rally at Prince Albert that Premier Thatcher had said that if certain people were elected as president that he was going to withhold the money — I found out later that he had meant me; in other words, if I had been elected president of the organization, he would have withheld the money..."

New Breed: Why do you think he was out for you?

Bishop: Well, I felt that perhaps he was out for me simply because of the fact that while I was, of course, concerned about service programs I also planned to raise the issue of economic problems that we are facing. When you start to question the Metis economic problems that people face, no doubt, in my mind, you can't question the present economic structures which exploit Metis people. However, we did get the grant. The first person on paid staff was Jim Sinclair, as field worker. I believe he started at a wage of \$400. a month with \$200. a month for travel expenses, and he did all the rest on a voluntary basis. Since that time, of course, the organization has kind of blossomed with programs — funding and whatnot — and the acting organizations are

taking better positions to get in and communicate; to be able to travel from one community to another and get people organized.

NEW BREED: It's been ten years since the first grants came through. After ten years, what do you think is the major issue facing the Metis in Saskatchewan?

BISHOP: Basically, we're still being faced with the same questions. Many of us at that time felt very nationalistic, and by that I mean we felt there had to be some kind of settlement made of our people. We had a good idea that governments in the past really hadn't treated our people in a very just way.

NEW BREED: I understand also that Green Lake was once used as a place to dump Metis who had been moved off their land in the south. Could you tell us anything about that?

BISHOP: This happened in the early 50s. People were actually being brought in from down-south communities like Lestock, Punichy, Glen Marie (just out of Prince Albert), Candle Lake, North Battleford and Kinistino, and so we had many of those people brought into the community. My understanding of that is they were promised there were a lot of opportunities for advancement in the community, and when they got here, there were no houses, there were no jobs, many of these people had to live in tents and some of them had to quickly try to build log houses, which they did. As time went on, they

found out that they had massive unemployment, and so eventually most of these people were again moved out to the south. That's what happened.

NEW BREED: In light of Green Lake's history, this must have prepared quite a land claim for those people who were moved.

BISHOP: Well, there was a provincial order-in-council at that time where they assigned over three townships of land that had been strictly set aside for the Metis people and the purpose of the land would be to lease and pursue agricultural activities; but rather than helping people take their own initiatives to develop the land as agricultural, the leases were not in our names. The government took over, and ran everything, in effect. We had no control over our lives.

NEW BREED: One could call that colonialism. Do you think that's a word that fits?

BISHOP: Well, colonialism is here and what efforts are being made by Native organizations to colonize ourselves is also another area of questions.

NEW BREED: What do you think is a possible solution?

BISHOP: A possible solution is to build ourselves up to a certain level by land claims. Aboriginal rights has to be the key question and I think that's where we have to organize ourselves — around these issues.

NEW BREED: Are you satisfied with the steps the
continued on Page 11

continued from Page 10

organization has taken on aboriginal rights?

BISHOP: So far, I think the steps which have been taken by the organization are to do research (which is needed) and to come forward and present our arguments to the government, but of course, I can't be optimistic that government is going to recognize us and make a settlement, so there's no doubt somewhere along the line the organization is trying to make a settlement. I hope it won't be in terms of the James Bay settlement that was made in Quebec. Obviously they're going to try to classify us, so we're going to need strong Native awareness amongst our people, strong political leaders that don't sell out on us.

NEW BREED: It was mentioned a few weeks ago at the Saskatoon Economic Development Conference that when the Board met with Cabinet, the Saskatchewan government indicated they were not ready to recognize Metis land claims. How do you feel about this statement?

BISHOP: Well, we don't have too many channels open to us. We have to gather the information on aboriginal rights and present it to government. There's a lot of lobbying to be done, so that we have a sound land entitlement or land claim.

NEW BREED: Here's a question out of the blue: in Alberta they have colonies. What do you feel about the idea of setting up colonies as a part of Metis land claim settlements?

BISHOP: I think that colonies are a good idea. They would be good for a number of our people in that the colonies would provide a living.

NEW BREED: In light of the years you've been with the organization, do you think conditions have improved for Metis people in the province?

BISHOP: For some of us it has been better. For the majority of our people it has stayed the same.



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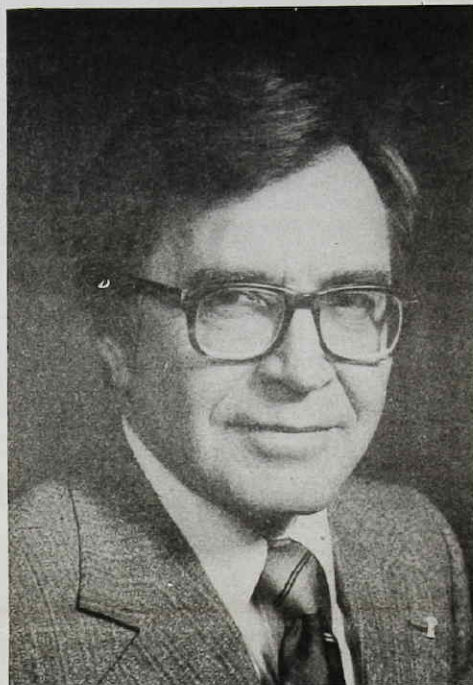
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Chairman of the Special Cabinet Committee on Social Policy

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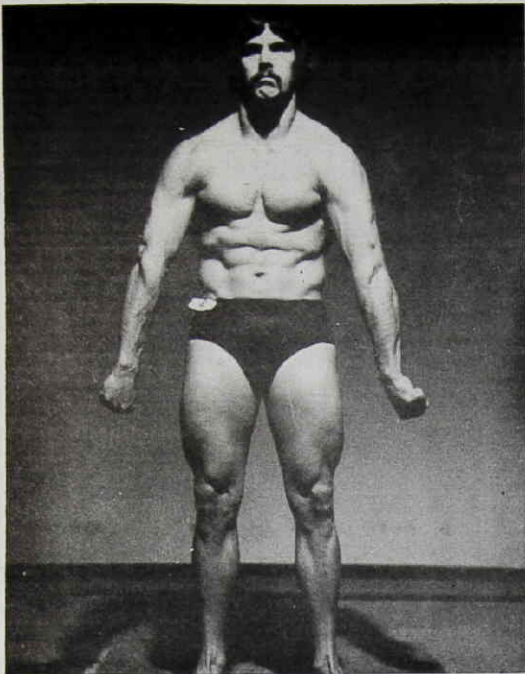
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Barry McKay, 30, placed a respectable fourteenth in the Mr. Saskatchewan body building championships held in Regina, November 23.

He remarked that he has to work harder and put on an extra ten pounds in order to be more competitive in next year's competition.

McKay works for the AMNSIS recreation department.

Baker Lake, NWT

Inuit land claims decision frozen

A momentous decision is being made by a federal court judge on the rights of aboriginal people versus mining and government interests.

Baker Lake, 400 km north of the Manitoba border, in the NWT, is the only inland Inuit community in the world. The way of life of the Inuit of Baker Lake is threatened by mining exploration and the discovery of uranium in the Baker Lake area. The caribou herds on which the Native people depend for survival are being decimated. Disruption of breeding areas and migratory routes and stress caused by the noise and machinery in the area are rapidly diminishing the number of caribou. The patterns of the caribou are being disturbed and it is therefore increasingly difficult for the Inuit to find the caribou that are there.

The Inuit based their case on the grounds of aboriginal title to an area of approximately 30,000 square miles, and are seeking a permanent injunction against mining exploration in the area.

The case has been heard by the same judge who ordered a temporary injunction a year ago. It is expected that the case will go to the Supreme Court.

Legal costs are quite high — any contribution that can be made toward reducing the present \$79,000 debt will be very much appreciated, no

matter how small. Send to: Inuit Tapirisat of Canada 176 Gloucester Street Third Floor Ottawa, Ontario.

AMNSIS South West Area

Employment Opportunities

ADMINISTRATOR ACCOUNTANT

Experience: Must have administrative and accounting skills, must carry out related duties. Persons with Native background and language a definite asset.

Salary: \$14,000 — \$16,000 Annual

Direct enquiries to:

Earl Pelletier
AMNSIS South West Area
907 Winnipeg Street
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Claire Culhane working toward prisoners' rights

by Berry Richards

Claire Culhane is a human dynamo. Hers is not a ride-in-all directions kind of dynamo, but an energy that is reserved for those causes that advance the human condition, be it as an ardent worker for peace, a defender of the rights of the individual, or as an advocate of the rights of those behind bars.

It is in this last capacity that she is now working.



Claire Culhane

As a member of the British Columbia Advisory Council, Culhane reached a close working relationship with the inmate committee in the B.C. New Westminster Penitentiary — a relationship that was not always viewed with approval by the prison administration.

When a hostage-taking incident occurred in the B.C. Pen on September 27, 1976, she was there, and remained in the Pen for 72 continuous hours, working on the authorities to remove the injustices that led to the incident.

Based upon this experience, and armed with the log of the prisoners, which documents in detail the aggravating series of events and the acts of cruelty by the administration which made the explosion inevitable, Claire Culhane has written a book, *Barred from Prison*.

Barred from Prison is not Culhane's first literary effort. Her first full-length work came after her experience as a Canadian hospital administrator in Viet Nam during the war — *Why is Canada in Viet Nam? The Truth About Our Foreign Aid*, which served to expose Canada's complicity with the United States in the Viet Nam affair. Since then she has published many articles, and testified at international conferences in Paris, Stockholm and Oslo.

As part of her cross-country tour to promote her new book, she visited Saskatoon and Prince Albert from November 20 to 24. Her meeting in Prince Albert was sponsored jointly by the local legal aid clinic and the Association of Metis and Non-Status Indians of Saskatchewan. The meeting took place in the J.M. Culenaere Library on Saturday afternoon, November 24.

Culhane's interest in the rights of prisoners has led her to a deep understanding of the problems that people of Indian ancestry face in the system, where their proportion of prison inmates far outnumbers their proportion of the general population.

Claire Culhane's deep concern for the rights of the individual, especially the rights of the less privileged in our society, is well known. That is why legal aid and AMNSIS were involved in her visit.

As your AMNSIS vice-president, I would like to extend my sincere best wishes for the Christmas season and a very happy New Year.

— Rod Durocher

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Resolutions and motions:

continued from Page 3

and other required support areas.

It is felt that this would enhance and expand the present E.D. fieldworker program.

3. Implementation of a provincial communication program.

Long-term Objective:

- social and economic self-sufficiency for Metis and non-status people

Identified Problems:

- federal and provincial governments do not have and E.C. Program
- equity requirements
- program guidelines
- coordination of programs and projects
- communications
- lack of support services
- individuals vs. groups
- delivery of programs
- skill development training

E.D. Definition:

- improve the living conditions of our people by all means available (made in accordance with AMNSIS provincial paper and philosophy)

General:

- we need to corner an industry
- we need ownership and management of resources
- we need profitable operations
- existing financial institutions do not accept their responsibility
- we need our own support services
- access to capital without strings
- coordination of policy and planning
- development strategy
- fill all levels of employment
- provincial feasibility group and communications group
- our own towns and all it encompasses
- aboriginal rights settlement — work towards
- community development

Support Services Group — presented by Jim Sinclair

Recommendation that AMNSIS be given the resources to carry out the jobs the elected representatives were elected to do.

- that this assembly appoint a person to set up meetings with Native Service Organizations to discuss role definitions.

Group 4 — read by Doug LaFontaine

Motion No. 6:

Whereas our Aboriginal Rights Program which has been in existence since 1976 and has played a vital role in research and gathering processes once completed be implemented into our Dumont College and used on future as curricular context for educational purposes related to our past and present history.

Southwest Area — Local No. 9

1. Whereas the people in the far North have to travel to the South for training, education, etc., and because they come from a totally different environment, BE IT RESOLVED that a college or classroom be set up in the North for their benefit.
2. Because of the lack of communication in smaller communities, BE IT RESOLVED that there should be more fieldworkers hired to disseminate information in their Locals.
3. Whereas the government position paper refers to urban Natives, and does not include rural Natives, BE IT RESOLVED that urban be excluded and the term NATIVE be used, thus eliminating the distinction between rural and urban Native people.

Employment — Rose Bishop

1. Native people be involved in the implementation and development and training of employment-related programs, and when E.D. is undertaken that profits be utilized to develop further economic job creation programs in this area.
2. That Gabriel Dumont Institute be recognized as the delivery vehicle in terms of training, education and curriculum development.
3. That Native people (set up a Board) control employment placement within private sectors and government.

Curriculum Development and Native Schools — John Dorion

Resolutions:

1. LET IT BE RESOLVED that all proposed Native education programs involve the whole province rather than just the urban centres like Regina, Saskatoon and Prince Albert.
2. LET IT BE RESOLVED that one executive, elected by the Board, be responsible for all educational programs... that he devote all his time to education.
3. LET IT BE RESOLVED that the Dumont College in conjunction with the AMNSIS locals will deliver and implement all educational programs.
4. LET IT BE RESOLVED that the Association set up a Southern School Board to set up the Native schools.
5. LET IT BE RESOLVED that the provincial government provide funding for AMNSIS provincial committee.
6. BE IT RESOLVED that a Metis and Non-Status Indian Community College be set up and all NRIM funding be channelled through this college.

Group No. 4 — Lorna Heibert

Motion No. 4:

- moved by Eldon LaFontaine
- seconded by Rodger Ross

...that Dumont College be responsible in total for the NRIM Program as of December 1, 1979.

Carried unanimously

continued on Page 22



GREETINGS

As your AMNSIS treasurer, I would like to extend my most heartfelt good wishes to all AMNSIS members during this holiday season.

— Jim Durocher

**A Message
OF GOODWILL AT
Christmastime**

Canada Mortgage and Housing Corporation (CMHC) is the federal government crown corporation responsible for federal housing programs. The corporation provides services to Saskatchewan from its two branch offices in Regina and Saskatoon.

As Provincial Director I am responsible for our corporation's relations with provincial government agencies in respect to jointly funded or jointly administered programs. These programs include both the rural and urban native housing programs. Most recently CMHC has completed an agreement with the province of Saskatchewan through Saskatchewan Housing Corporation to provide 1000 urban native subsidized rental housing units in Saskatchewan urban centres over the next three years. This program is just getting under way.

On behalf of all of us at CMHC, I wish all of you a very Merry Christmas and a Happy New Year.

— G.R. Day
Provincial Director,
Saskatchewan

A Christmas Message from A.M.N.S.I.S. President Jim Sinclair

The past year has been a very busy year. There have been some major changes in the Association along with important progress in several key program areas. We completely changed our procedures for holding elections for the Provincial executive and board members this year. As you may know, we have gone from a system of delegate elections to a system where every individual member of the Association has had an opportunity to vote for the provincial executive as well as for their area board member. This, I believe, is a very important step forward in making our organization more democratic and in giving local people an opportunity to become more fully involved in the business of the Association. I believe this will increase the interest in and participation in the affairs of the provincial organization. It should also increase interest in local affairs and encourage increased involvement by local people and increased activity locally in the form of local programs and services. This is another important step forward in our move to decentralize more of the decision making and activities of the organization.

Since we are all familiar with provincial and federal elections, it may appear that this process for allowing local people to vote is a simple one. This, however, proved not to be so. We had to completely change our bylaws, establish enumeration procedures, develop procedures to hold the local elections to ensure that they were fair and democratic, and so forth. There was a great deal of work in setting up this new voting process. We made some mistakes and as you know, some problems occurred during the voting process. We have learned a great deal from this experience which will help us to improve our voting procedures in future years.

We also continued to make progress in working out problems in the housing program, and in getting more houses built for people. There has been increased activity in the area of economic development. There have been discussions on this question, with both federal and provincial governments, during the past year. In the spring, we held a conference with officials from both levels of government where we put forward a general plan for native economic development. The provincial government in particular has responded to this by indicating a willingness to develop and implement a native economic development program. We will be consulting with you in the next several months on questions such as:

- a) What kind of an economic program do we need?
- b) Who should the program be directed towards?
- c) What should be the criteria for decision making?
- d) By whom and how should the program be controlled?
- e) How should the program be implemented?

Plus other similar questions.

There are two areas of great importance to all of us that I want to comment on briefly. First, we have for several years been working on a plan to develop a cultural college known as "The Gabriel Dumont Institute of Applied Studies and Research". During the past year, negotiations with the Department of Continuing Education have produced enough agreement on the broad program areas in which the Institute will function, to enable us to proceed to the next step, that being to get the Institute into operation. As I prepare this message, the Association is awaiting final word from the government on the approval of interim funding to begin the development of the Institute structure and programs. We hope to have the Institute in operation before the end of the fiscal year 1979-80. This will only be a start. There is still a great deal of work to do and it will be several years before we have a fully functional institution with which we are satisfied. One of the important areas still to be decided is what will be Dumont's role in the area of community education, that field of educational activities now reserved for the Community Colleges. You will be consulted on this and other questions before final decisions are reached.

The other area I want to touch on is the Aboriginal and Land Claims Research. The Legal and Historical Research phase of the research will be completed by March 31, 1980. The next step is to do an in-depth analysis of the information gathered. From this we will prepare the arguments in support of our claims. We will then present our findings to the government. To provide a fair and open way of dealing with the evidence in support of a claim, we have asked the Government of Canada to establish a Royal Commission. This Commission should hear the evidence and make a declaration on whether we still have a claim and the extent of that claim. Our plan is to have our evidence prepared and ready to submit in approximately one year. If our claim is successful, the next step will be to negotiate a settlement.


While this is going on we will continue our community consultation program. We are attempting to get information on our findings out to as many of you as possible through meetings, formal classes and in other ways. Next year we also plan to hold community hearings. During these hearings you will be asked to share your views and ideas with us on how we should proceed in presenting our claim and in negotiating a settlement.

In closing, I want to extend to each of you the sincerest wishes of myself and my family. May you have a joyous Christmas and may you all prosper in the New Year. I also shall look forward to seeing and speaking with you in the coming year.


Jim Sinclair, President



**A BRICK
may be the best gift
you can give this
Christmas**



Lloydminster's thirteen hundred Native people are building a hall. They need your help for this most worthwhile project. The government has agreed to fund the cost of the building. The other half, however, must be raised by the local people themselves.



You can help! Purchase a brick through a donation of one hundred dollars or more and your name will be engraved on a plaque prominently displayed on the building. Any donation, regardless of amount, will be most appreciated. Lloydminster needs a hall for Native people. All donations are tax deductible.

For more information contact the AMNSIS local in Lloydminster.