



METIS SOCIETY STONEWALLED

by Bruce Sinclair

The Metis Society of Saskatchewan has been given the cold shoulder by the Minister of Indian and Metis Affairs, Grant Hodgins. In a letter dated June 4, 1991, Hodgins stated that funds from the Provincial Treasury were not available to the Metis Society for "Core" funding. Also requests from the Metis Society for an administrative (research) assistant and funding for the proposed Western Metis Women's Association were also refused. After two years of meetings with Premier Devine and Hodgins and various other members of the provincial representatives, Durocher feels betrayed. Mr. Durocher states that these meetings with the Conservatives left him with the feeling that something was going to be done, finally, in Metis political demands. Expectations were high at last years Metis National Conference at Batoche. Hodgins promised the Metis two things - initiative to create funding

for economic development and a building for the Metis Society. With the letter, these promises prove empty. In Alberta, there is legislation in place for the Metis. In Manitoba, a tripartite agreement funds Metis economic development needs. On both sides of the border, Metis political demands are being negotiated. Yet in Saskatchewan, all that is visible for the Metis is big smoke and no fire. Durocher has a number of grievances. First, the Metis Society's

request for funding was not "Core" funding as indicated by Hodgins, but a three year plan on the bilateral process for economic development. The province has indicated in the past that they do not wish to get involved in constitutional talks with the Metis unless they receive a funding commitment from the Federal government. The Federal government says they won't get involved with Metis issues in Saskatchewan unless invited by the province. Meanwhile, the

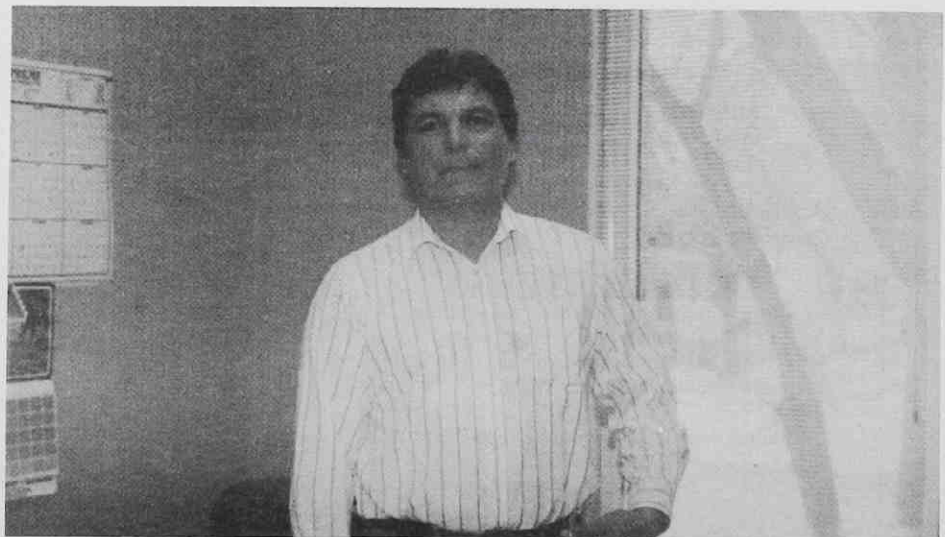
Metis remain in jurisdictional limbo.

Further, Hodgins stated that he was prepared to raise specific recommendations of the Northern Economic Development Task Force in respect to the Metis, with the Premier at the earliest possible convenience. Durocher states that he has from reliable sources, that the provincial government has already "shelved" the Task Force report. Anyway you look at it, the provincial government is losing any respect it

may have had with the Metis. At the national level, the Royal Commission and initiatives by Joe Clark appeared to be a step in the right direction - in Saskatchewan - the Metis are still waiting for some respect from the provincial government and Jim Durocher is still angry.



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COMMITTEE FOR ABORIGINAL ELECTORAL REFORM

by Bruce Sinclair

In the March, 1991 issue of New Breed, it was reported that MarcLeclaire on behalf of Senator Len Marchand, consulted with leaders of Saskatchewan aboriginal group, specifically Jim Durocher, Metis Society of Saskatchewan, and Roland Crowe, Federation of Saskatchewan Indians, on the lack of aboriginal representation in the House of Commons. Crowe and Durocher were supportive on rectifying this issue but expressed some reservations on the possible negative effect this policy might have on future efforts toward aboriginal self-government.

Senator Marchand reported to the Royal Commission on Elections and Party Financing chaired by Pierre Lortie who indicated his optimism on future native political involvement. Mr. Lortie stated that further consultations must take place and added, "an additional round of consultations should be conducted with aboriginal people prior to finalizing any proposal". Since that statement was issued, the Committee for Aboriginal Electoral Reform was formed. This committee includes Mr. Marchand, Jack Anawak, MP for Nunatsiag, Ethel Blondin, MP for Western Arctic, Willie Littlechild, MP for Wetaskwin and Gene Rheame, MP for the Northwest Territories. The Committee reiterates the view by Leclaire that Aboriginal Electoral Districts are not replacing self-government aspirations, but are, in fact, a complementary form of representation. How this statement translates to the aboriginal voter is addressed by the Committee in first, establishing the reasons why the current electoral system in Canada fails the aboriginal community. Due to geographic disparity and isolated populations, the aboriginal community has endured underrepresentation in Canadian Politics since Confederation. Indeed, as history reveals, the only time that aboriginal people were represented with some degree of fairness, is when they (aboriginals) constitute the bulk of the population. In the 1870's, the Metis were represented in Ottawa simply because they were the law in Manitoba prior to Confederation. As the rail-

road moved west, Canada politics and military force overwhelmed the Metis, resulting in the Riel conflicts of 1885. In contemporary times, the Dene and Metis of the North West Territories is well-represented because the aboriginal voters are the majority.

The Committee emphasises that the time is ripe for aboriginal electoral reform for some very good reasons, beginning with the Royal Commission's Report due to be submitted to the government in the fall of 1991. Another reason that timing is important is the fact that these changes could be implemented by Parliament acting alone with authorization by the provinces. Our memory is still vivid on the province's involvement in the Meech Lake fiasco or closer to home, the provinces balking of the Indian, Inuit and Metis agenda at the First Minister's Conference in 1987. Finally, 1991 is a census year and Census Canada has undertaken an




aggressive approach to enumerating the aboriginal population to insure that the population data is reasonably accurate in predicting future trends in employment, social programs, etc.

In a recent speech by Senator Marchand to the House of Commons, he stated, "First there is the role of the federal Parliament which has constitutional responsibility

for aboriginal people. This means that Parliamentary decisions have a greater impact on aboriginal people than on non-aboriginal people. It is essential that those most affected by Parliamentary decisions should have a guaranteed role in making these decisions".


The Committee for Aboriginal Electoral Reform has worked hard to bring a viable proposal to the aboriginal peoples of Canada. The road to equality in the halls of Parliament is fraught with difficulties as the aboriginal

population can attest to and much support is needed from both the native and non-native sector. One fact remains clear. The aboriginal population is too scattered to form a fair representation within the present electoral system in Canada. It is illogical that aboriginal people gravitate to a specific territory, as the French in Quebec. Therefore, a voting system must be implemented that will address the needs of aboriginal people and insure their rightful place in the political agenda of Canada.



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METIS SOCIETY OF SASKATCHEWAN - NEWS RELEASE

The Metis Society of Saskatchewan has been negotiating with both levels of government for some time and are pleased to announce the Metis Justice Review Committee. The Metis Society has been involved in all stages of this initiative including the drafting of the terms of reference, and setting the scope and mandate of the committee. The Metis are also represented on the Metis Justice Review Committee. Our representatives are Noble Shanks, a Metis lawyer in private practice in Regina and Isabelle Impey, who is the Director of Human Justice Program in Prince Albert and also a Commissioner on the Saskatchewan and Canadian Human Rights Commission.

The Metis Society is pleased that the review process will examine every aspect of the Criminal Justice System. This has not been the case with other inquiries in Canada which have restricted their examinations to a particular aspect of the Criminal Justice System.

The review of the Justice System is significant for the Metis because it is the first time in the history of Canada that governments are approaching the Justice System from a Metis perspective.

According to Gerald Morin, the Secretary of the Metis Society, "The long term goal of the Metis is the recognition of Metis self-government. A comprehensive Metis controlled Justice System will be

a component of that self-government. This review of Metis Justice issues will be a significant first step in that direction."

Morin added, "The Metis Justice Review Committee will be a significant building block in our struggle to achieve Metis Self-Determination in Saskatchewan.

Although we agree the emphasis of the review must be on concrete positive developments to the Justice System in the future, nonetheless the review must base its report on real facts and circumstances and must be grounded in reality.

The Metis Society will be putting together a research team funded by the Law Foundation of Saskatchewan

which will provide the research function for the Metis Society and our representatives on the Metis Justice Review Committee. The research team will research and document real incidents where our people have been negatively affected by the Justice System. These documented real cases will illustrate some of the problems with the Justice System which in turn will allow us to propose some appropriate solutions and alternatives to the existing Justice System.

The Metis Society's priorities for the review are - development of a Metis controlled Justice System, the Police, Courts and alternatives to Sentencing and Corrections. The review will consider and

analyze the findings and reports that have been done in other jurisdictions such as the Marshall Inquiry in Nova Scotia, the Aboriginal Justice Inquiry in Manitoba and the Native Justice Task Force in Alberta.

Morin further stated that, "This review of the justice System must lead to concrete changes and alternatives to the Justice System. Governments must take this review seriously and should be prepared to implement its recommendations."

For further information contact Gerald Morin at 343-8285.

LETTER TO THE EDITOR

I am writing this letter to you in regard to concerns that I would like to share with your readers.

As I write this letter, we (general population) are going into our third day of lock-up. A lock-up was called by the Administration when a vote of non-confidence was practiced, and the "E" Block Representative in the Inmate Committee was called to resign. He subsequently resigned and moved off the Range Sunday night, the next morning, the lock-down began.

The above inmate was asked to resign due to neglecting the concerns of the cons in E block, as well as other factors. These factors included feathering his own nest at the expense of the whole population, as a result, he was approved for a transfer to the Farm Annex, a minimum security institution. At this time he is free to run around the prison while the majority of cons are locked down!!!!

It has been the concern of various Native cons that the old-standard of this issue, being a racially motivated world be pulled-out sooner rather than later. This morning (Wednesday, May 15, 1991) various individuals were taken from their cells for interviews, and the old-standard line was once again unveiled.

I would like to express my concerns as a prisoner and as a member of the Prince Albert Native Awareness Group, Inc. (Brotherhood). Regardless if it's the above inmate

who's doing this to protect himself, with a few other questionable members of the I.C. backing his play or Administration, the thing is that this can not be allowed to continue, thus your support is needed.

My belief is that this theory was concocted by both parties for different and mutual reasons. I think the main reason being was to keep the voices of dissent down, (this would be an opportune time to scoop cons who speak out) and to keep the Indians in their place. The approximate population of Brothers in here is by Administration's count, is 53%. The actual count I believe is about 60 to 70 percent.

I would like to start with addressing the first issue. I think the whole problem started when the present Inmate Committee was first elected. There was concern expressed by many Native and non-Native cons with the whole election procedure. To make it short, three individuals who were generally despised, got back on the I. C. under murky Banana Republic circumstances, (rigging the votes). The consensus being that rather than voice concerns expressed, they went along with the Administration on the majority of issues. While one resigned under a vote on non-confidence which is a democratic right, the other two still are on the Inmate Committee.

The second issue which did not start this current situation, did present those in power and those under their thumbs

an opportune moment to put the Indians in their place. This meant not only on an individual basis, but as a whole including the Brotherhood and eventually Native Programs.

While I know they will deny it, one can see where these people's logic is leading up to, while we are still battling with Administration and CSC to increase Programming, etc...

What we now presently have, we want to retain. This includes an Elder, Native Liaisons, Sweatlodge, Community Volunteers, Newsletter (which is now in limbo - it will probably take Federal Court Action to free it), Sacred Circle and other on-going events/programs; I would like to add the majority were initiated and finished by the Group.

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In your letter (petition), you can state the concerns of the above, and the need for increased Native Programming.

I ask you to make photocopies of your letter for your files, as well as addressing one to me, which I will make available to all the Brothers and concerned cons. You should also not restrict your letters to the above, anyone who

would or could help the cause would certainly be appreciated.

In Brotherhood,

Donny Morin

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EDITORS NOTE

The following paper was presented by Clem Chartier at a seminar on "Institutions" in Calgary, May 3-5, 1991. This seminar was organized by the Network on the Constitution and was the last of six held in various parts of Canada. The seminar was attended by about 15 political science and law professors from various universities. The final report will be forwarded to the federal government and be made available to the public.

INSTITUTIONAL REFORM: IS THERE ROOM FOR ABORIGINAL PEOPLES?

by Clem Chartier, May 4, 1991

As the country is seeking an accommodation or compromise within its constitutional framework for the two so-called founding nations, there is a persistent knock at the constitutional door by the Aboriginal peoples.

Moreover, there is a consistent demand that the Aboriginal Nations' rights be reflected in the governing document of Canada, the Constitution. This has generally been articulated as the entrenchment of a third order of government, based on the Aboriginal peoples' inherent right of self-government (this has also been expressed as sovereignty).

If this quest is successful, there has to be a functional and harmonious relationship with the other two orders of government (the federal and provincial governments). Aboriginal governments cannot become isolated and thus, perhaps, marginalized in the business of state and national developments. This, it has been maintained, can be accomplished by the full participation of the third order of government in the general decision-making bodies, by way of guaranteed representation in Parliament and the legislative Assemblies. This representation to be meaningful must be accompanied by full rights of participation, including voting rights in both Parliament and the Legislatures.

It is now apparent that many people in Canada support Aboriginal representation in the House of Commons and the Legislatures, the Senate, the judiciary, federal bodies and in any future constituent assembly.

1. House of Commons and the Legislatures

There are undoubtedly many models that can be suggested for Aboriginal representation. From the perspective of the Metis, guaranteed representation is favoured, and as a Metis I can only speak from that perspective. The Indian Nations and Inuit people will have to decide if they want such representation, and of so, how such representation would be determined.

For the Metis Nation, the preferred selection process is the ballot-box system. The Metis in Saskatchewan have elected their leadership on the basis of one person - one vote since 1979. The Metis in Manitoba and Alberta adopted this system in the mid-1980's.

There are currently discussions for the election of the national leadership on the basis of one person - one vote. The problem with this is the expense, coupled with the problem of not knowing how many Metis there are within the Metis homeland (which is encompassed by the three provinces, North-eastern B.C., Northwestern Ontario and parts of the Northwest Territories).

The first thing that would be necessary for determining representation in the Commons and Legislatures, is an enumeration of the members of the Metis Nation. Once this is concluded, the number of seats, both federally and provincially could be determined.

The members of Parliament and Legislative Assemblies would then be elected during the regular federal or provincial elections. In keeping with the Charter, Metis voters would only be capable of voting once. In this sense, the New Zealand/Maori experience of choice to be on one list or the other would have to be made. Metis individuals would, of course, continue to have the right to join and seek election in the regular parties.

In order to enable the Metis Nation to directly elect its national leadership, another ballot could be made available to all Metis voters in the Metis homeland. If this is not deemed feasible, Parliament should make financing available for Metis elections. By having direct elections, this would lay to rest the question of whether the Metis leadership has the real political and moral authority to speak on behalf of their people.

In the absence of guaranteed representation, electoral reform in terms of boundaries should make provision for ridings that are primarily



northern and majority Aboriginal. This is a real potential in the northern parts of the prairie provinces, such as northern Saskatchewan. Provincially, there are two northern ridings where the majority population is Aboriginal. This at least gives Aboriginal peoples in that area a chance to elect two of their people to the Legislature. Those two provincial ridings, which take up half of the province, should form one federal riding. This would then give the Aboriginal peoples a chance to elect one of their own people to Parliament

Once in the Commons or Legislatures, there should also be guaranteed representation on committees, particularly committees which have a direct impact on Aboriginal affairs.

2. Senate

There is considerable merit to reforming the Senate. If there is an elected Senate, then a process similar to that described can be utilized.

If the Senate remains as is, then appointments could be made from a list of names submitted by the representatives of the Aboriginal peoples, in our case, the national representative organization of the Metis Nation.

As in the Commons, there would have to be guaranteed Aboriginal representation on committees, as well full voting rights at all levels.

3. Judiciary

Besides having Aboriginal justice systems, there will be a need for Aboriginal representation at all levels in the regular court system. This is so because some Aboriginal persons would still be involved in the regular system, while those involved in the Aboriginal system would inevitably become involved in superior courts at some stage of the appeal process.

Appointments to the bench would have to be based on merit, and should be selected

from lists supplied by Aboriginal representative organizations.

4. Federal bodies

Federal agencies, boards, commissions, and so forth, play a major role in the administration of federal services. It is therefore important that there be Aboriginal representation on such bodies. The same would hold true for provincial bodies.

5. Constituent Assembly

If there is to be a Constituent Assembly, it must not replace the direct role of Aboriginal peoples interfacing with First Ministers for final ratification or amendment of Assembly decisions, or direct negotiations such as experience in the s. 37 process.

Any such Constituent Assembly must include Aboriginal representatives, and on all matters directly related to

the rights of Aboriginal peoples, that Aboriginal peoples must have 50% of the voting power, or alternatively, a veto or right of consent over such matters.

May 26, 1991 - Update

After discussing some aspects of this paper, the issue of Metis only having one vote has taken on more importance. If Metis people only become involved in voting for their Metis representative, it becomes possible that politicians from regular parties will no longer address Metis issues. Most politicians only address issues based on votes, so no Metis votes, no support on issues.

In order to get around this potential problem, it may be necessary for Metis people to have a vote within their own election for Metis representatives, and a vote within the regular election. This may be permissible under the affirmative section in the Charter of Rights.

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EDITOR'S NOTE

The following statement was handed out to the Western Premiers and members of the media on May 13, 1991 at Nipawin, Saskatchewan.

With the renewed activity surrounding Canadian unity and constitutional renewal, the Metis Nation continues to find itself on the outside, looking in. If there is to be a meaningful accommodation of Metis issues and rights, now is the time for it. The Metis within Saskatchewan are particularly concerned with respect to the continued isolation and marginalization by the federal government. This is based on the fact that the Metis Nation and people are in constitutional limbo. Both levels of government state that they do not have the jurisdictional authority to deal with our people. While we do not view ourselves as property belonging to either government, we do see the federal government as the level of authority mandated by the Constitution of Canada to enter into relations with our nation.

The federal government has

this authority with respect to Indian and Inuit peoples, and this should be no different for the Metis. We were encouraged by the Supreme Court of Canada's decision in the *Sparrow Case*, that the federal government has a fiduciary responsibility for all Aboriginal peoples. It is unfortunate that it has not yet seen fit to deal with us, the Metis.

As a consequence, we remain outside the land claims process, are not eligible for most Aboriginal federal programs and services, and tend to be forgotten in any new major initiatives.

We, the Metis in this province, are particularly concerned about the following:
1. The constitutional process dealing with Aboriginal issues has been placed on hold for far too long. It is critical that the new initiatives being brought forward by the Right Hon. Joe Clark, do not exclude the Aboriginal peoples, and specifically the Metis Nations.

All future discussions with respect to the future of Canada must involve us as equal

partners. The two founding nations concept is not acceptable. It must be recognized that the Aboriginal nations are also part of the foundation for the country now known as Canada. This includes having a real role in the new forum to be addressed in today's throne speech.

In particular, while being involved in general constitutional matters, we insist that the constitutional process dealing with Aboriginal matters be re-initiated. We further insist that the Metis have a prominent place on the Aboriginal agenda.

2. The Royal Commission on Aboriginal Issues recently announced by the Prime Minister if it is to be successful, must involve our people in its inception. We want to have a voice in determining its mandate, terms of reference, duration, composition and determining who will chair it.

We also want to be guaranteed that this Royal Commission will not be used as an excuse to not proceed with Aboriginal constitutional matters. We see these as two separate and distinct tracks which can move forward simultaneously and independently.

3. In this province, we continue to experience great difficulty in re-initiating the tripartite process on self-government which was called off by the province in 1987. Although the province in early 1990 finally agreed to participate in the talks, it has taken the position that they will only do so if the federal government agrees at the outset, that they, the federal government, will be responsible for legislative implementation and financing of any self-government agreements arrived at. The federal government has rejected this proposition and continues to maintain that the Metis are a provincial responsibility and will only take part in tripartites upon the invitation of the province.

Over the past several months, and again last month, we have written to both levels of government suggesting that we mutually agree to reinitiate the negotiations on Metis self-government, and leave the issues of jurisdiction, legislation and financing to be resolved in the actual negotiations themselves.

We have not yet received a response from either government.

4. While we have been at-

New Breed, June 1991

tempting to get some movement on these issues, our Organization continues to struggle along due to the lack of a financial base. We find that it is extremely difficult to advocate on behalf of our people on these and other social and economic issues.

This situation is more deeply regrettable, as we look both east and west and see the Metis in the province of Manitoba and Alberta participating in dialogue on Metis self-government. In Manitoba, the Metis have continued with the tripartite discussions since 1987. In Alberta, the Metis have been in bilateral discussions of self-government with the province, and are now willing to involve the federal government.

It must also be noted that the Metis in those provinces have been receiving financial assistance in those provinces, while this provincial government is reluctant to do so. Without this financial contribution from the province, we remain in a difficult position with respect to developing our positions and within the province and the country.

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June 21 is the summer solstice, the longest day of the year. For many Aboriginal peoples this is a time of joy and thanksgiving when the earth and the sun having survived the long sleep winter begin to renew the cycle of life again. It is a time to celebrate social solidarity and renew the ties of family and friendship.

When the first Indian Act was passed in 1876, it could hardly have been expected that the Indian peoples themselves, let alone their cultures, would exist much longer. Since that time, the continuing solidarity of the First Nations has changed any mainstream expectations that Aboriginal peoples and cultures will simply be absorbed into the predominantly white North American society.

How can it be that after so many years we have learned so little about Aboriginal expectations? So we understand them even now?

We may think Canada has come a long way toward recognizing and protecting the human rights of Aboriginal peoples but the truth is that much of the progress is recent and superficial. It was only in 1960 that registered Indians received the right to vote in federal elections, thus becoming full Canadian citizens and no longer mere wards of the crown. It was less than twenty years ago, in 1973, the concept of Aboriginal title to land was recognized by the Supreme Court of Canada. And it was as recently as 1990, that *Sparrow* case showed how wide the scope of Aboriginal rights really is.

It is true, of course, the government spending for Aboriginal programs has dramatically increased from \$703 million in 1975-76 to over \$4 billion last year, nearly four per cent of the federal budget. But last summer's event at Kanesatake and elsewhere must raise the question whether dollars them-

selves can solve the problem. Native leaders believe that control over their own lives and institutions, not more programming by federal and provincial governments, is the key to bringing about the social changes that are necessary. Self-determination with a proper land base is what it is all about.

Last November the Canadian Human Rights Commission released a public statement that welcome the Federal government's commitment to move toward some fundamental reforms. It reaffirmed the Commission's belief that prompt settlement of land claims, meaningful self-government and economic self-sufficiency make up the essence of a new relationship between Canada and the First Peoples.

Since then the Government has made some important promises. A Royal Commission on Aboriginal issues will be created to look into the economic, social and cultural

issues facing Aboriginal people. It is also working legislative options to replace the *Indian Act* and, perhaps most important of all, it has announced the formation of a Specific Claims Commission with the means of settle pre-confederation land claims and fast-track smaller specific claims.

The Canadian Human Rights Commission hopes that these are acted upon the utmost urgency. If so, we should soon see the growth of a new trust and the budding of a better relationship with the Aboriginal and all other Canadians.

Let us hope that this summer solstice marks just such a renewal.

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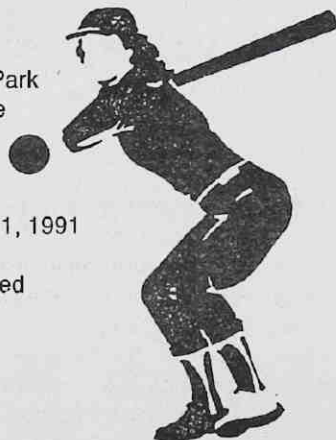
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INTERNATIONAL CONFERENCE ON COMMUNITY DEVELOPMENT IN SASKATOON, JULY 22-25, 1991

"DEVELOPING SUSTAINABLE COMMUNITIES: Local Empowerment in a Global Environment" is the theme of the 23rd Annual International Conference of the Community Development Society (CDS) to be held at the Delta Bessborough Hotel, Saskatoon, July 22-25, 1991. The conference in Saskatoon promises to be one of the best, with more than three hundred participants expected, and presents an ideal opportunity for people in Canada and the north-western United States to take the pulse of what is going on in community development in North America and beyond.

The conference features three prominent plenary speakers. They include Theresa A. Padgham, a researcher and writer with Helios Research and Development, British Columbia; John Haberern, President of Rodale Institute, Emmaus, Pennsylvania, and Kenneth C. Thomas, National Chairper-

son for the Canadian Aboriginal Economic Development Board, from Regina, Saskatchewan.

Approximately one hundred and twenty-five specialists in community development will be presenting papers and workshops during the concurrent sessions of the three-day conference, on topics under such sub-themes as paradigms, economic development, community health and health issues, sustainability, special community trends, minorities, leadership, cooperatives, coalitions and international development. Several students of community development will also be making presentations on their graduate study topics.

For those interested in extending the learning period of the conference to make travel investments pay off even more, the program offers two special features. On Saturday, July 20, a special program is offered on the theme "Community Devel-

opment in Canada: Record and Prospect." This one-day symposium is designed as a forum for review and discussion of Canadian community development practices and approaches. The morning sessions will feature special speakers; the afternoon will provide concurrent working sessions on 1) urban movements, projects and agencies, 2) mobilizing for self-determination in Indigenous communities, 3) sustaining resource-based rural communities, and 4) community and cooperative enterprise.

On Sunday, July 21, the Community Development Society offers four, four-hour professional training sessions for CD practitioners. During the morning sessions there is a choice between two topics: effective partnership, networks, coalitions and local policy development: a process of empowerment. During the afternoon sessions there is a choice between an additional two topics: community

development and the new world order and decentralized adult education as a community development process.

Built around the conference are courses for students of community development, with the conference itself as a central experience in each course. The University of Regina is offering two undergraduate courses: "the politics of change" and "Justice and the community". The University of Saskatchewan is offering a graduate course on "community development for sustainable communities."

The conference also includes plenty of time for networking. It will feature an "Information Exchange" involving exhibits and poster sessions, and several social and entertainment events.

The Community Development Society is a dynamic professional association offering a global perspective on community development. For over twenty years practitioners and scholars from around the world have chosen CDS as their professional society. Members represent a variety of institutions, citizen groups, finance, health care, local and regional governments, public agencies and utilities.

For further information please see the accompanying advertisement and for further information, a program and registration form please contact: Harold R. Baker, Room 132 Kirk Hall, University of Saskatchewan, Saskatoon, Saskatchewan, Canada S7N 0W0. Telephone (306) 966-5591; Fax: (306) 966-5567.

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Carl or Shirley Jaypotat
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August 9, 10, 11, 1991

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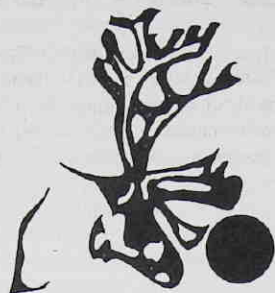
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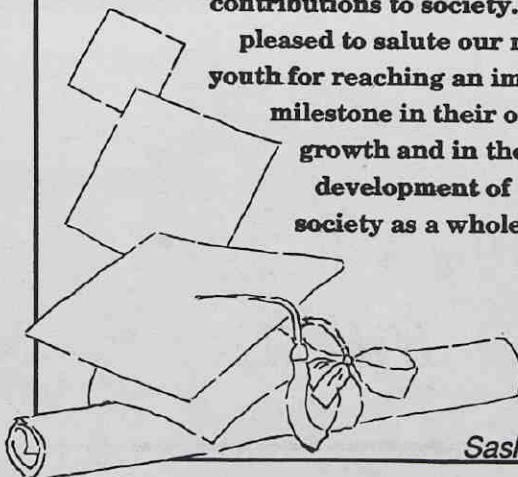
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NATIVES HANG SHINGLE

reprinted from The Province, Friday, May 24, 1991 by John Bermingham

After a gap of nearly 200 years, the First Nations are again open for business.

And, within five years they say, Canada could have a commercial powerhouse with

land the size of B.C., cash of up to \$15 billion and a potential labour force of 500,000.

"Be prepared to do business with Native people," says Calvin Helin, President of the Native Trade and Investment Association (NITA), "because the land-claims situation is not on your side."

More than 75 Native exhibitors are in Vancouver through tomorrow to sell their wares and invite joint ventures.

NEXUS '91 is the country's first Native investment show. It's a low budget affair, high on arts and crafts but low on heavy industry.

Helin claims that will change

as land-claims are won and cash settlements re-allocated to tribal councils.

"The Native potential for doing business is about the most dynamic area of growth in the Canadian economy," he says.

B.C. Indian bands like the Musqueam, Haida and the Nisga'a are already involved in business and others are open to offers.

The Musqueam have their own shipyards, Vancouver's Celtic Shipyards, while the Nisga'a are negotiating with Orenda Forest Products to build a \$200-million pulp mill near Terrace.

Helin wants a self-reliant Native business sector, no longer dependent on government handouts.

"What we are promoting is economic integration, not assimilation."

Regional tribal councils will decide for themselves, he says. "So long as business is kept within our guidelines, they (non-Native firms) are free to do business."

NITA has recently talked to Asian investors about possible mining and forestry ventures, Helin discloses.

The incentives are attractive - a young workforce making up one-in-four new workers in western Canada, 61 per cent tax write-offs on investments in Native communities and access to natural resources.

In return, the Natives want a piece of the action. That means profit-sharing and a commitment to locate in Native communities as well as to employ and train Native workers.

Don Hannah, regional director of the federal Aborigi-

nal business development program, claims to have 75 per cent success rate with new Native firms in B.C., Alberta and the Yukon.

"They need some capital and more management training and business planning skills," says Hannah.

He feels Native will become increasingly involved in forestry, fishing and mining, as well as tourism and small business.

But Hannah feels there will be failures due to the hazards that await any start-up.

"I do not think there will be a haste to run into large joint ventures," he says. "They are cautious business people."

Under the Canadian Aboriginal development strategy, Ottawa is spending \$800 million developing small businesses, community economies and training until 1994.

After that, decision-making and funding will begin to move out to the tribal councils.

"Native people are going to take more charge of their own economy and they are spending more and more money on their own development," says Hannah.

The non-Native business world is taking note.

In NEXUS '91, speakers from the business community are talking about investment opportunities in a series of seminars.

Industry, Science and Technology Canada has put up half the \$150,000 cost of the show.

"If you approach people on an equal level, they will be more than pleased to do business with you," Helin says.



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DE'MEDICI NORTH BAY INC. - FUR DRESSERS AND DYERS

GRAND OPENING MAY 29, 1991

de'Medici North Bay Inc., fur dressers and dyers wish to announce the grand opening of their new plant on May 29, 1991. The new plant is 10,000 square meters (32,800 square feet) in area and is located in the Couchie Industrial Park on Nipissing Indian Reserve No. 10 on the outskirts of the City of North Bay. The new plant is equipped with the most technology advanced process equipment of any fur dressing plant in North America. In addition, it has an on site waste treatment for industrial wastes which from an environmental point of view is probably the most advanced of its kind in the world.

de'Medici North Bay Inc. is a joint venture. The majority partner with 51% of the shares is de'Medici & Co. S.P.A. of Milan, Italy who have been in the industry for over sixty years and are considered to be one of the top three fur dressers in the world and certainly the best in wild fur. The minority partner is

Nipissing Indian Band Holdings & Investments Limited, a company wholly owned by the Nipissing Band of Ojibways. The Nipissing Band has some 1,500 members and inhabits the 23,000 hectre (58,000 acre). Nipissing Indian Reserve No. 10 stretches between North Bay and Sturgeon Falls, Ontario along the shores of Lake Nipissing.

The Nipissing Band, over the past 15 years has been actively encouraging industrial and commercial development in certain designated locations on the Nipissing Indian Reserve. Such development can earn revenues for the Band from land leasing and in addition can create employment opportunities. The North Bay area has historic ties to the fur industry and major wild fur auctions have been held in the city every year since 1946. There are a number of fur trappers in the area (many of whom are Aboriginal persons) and

many members of the Nipissing Band have shown an aptitude and interest in the types of skills required in secondary activities in the industry.

Normally raw fur skins are sold at auctions to buyers who are either fur garment manufacturing firms or their agents. The skins are then consigned to a fur dressing firm. The fur dressing process consists of: preserving the skins, converting the raw hides to leather by an animal oil tanning process, reduction of the hide side to a uniform texture and thickness, various alterations to the fur side to enhance appearance, changes in colour (dyeing) if required and textural adaptations (e.g. sheering, stenciling, etc.) if required.

Fur dressing requires heavy investments in production equipment and highly skilled labour. Key production staff require three to five years of training and experience to reach optimum productivity.

Since fur dressing is the next activity after raw skins are sold at auction, the Nipissing Band, in the mid 1980's became interested in this as possible industry to be located in the Couchie Industrial Park. In 1986, a feasibility study was commenced, financed by the Innovation Centre at Canadore College. The study was completed in the spring of 1987 and the results were positive. The Band then made a decision that rather than simply trying to attract a fur dresser to their Industrial Park, they would seek to establish, through their holding company a joint venture and a search was commissioned for an appropriate joint venture partner. Initially, firms in Canada and the U.S. were approached. There were, in 1987, six fur dressing firms in Canada and roughly the same number in the U.S.A. None were interested in making an investment in a new facility in Canada although three Cana-

dian firms eventually started operations elsewhere (one in the Caribbean one in Hong Kong and one in the U.S.). At present, including de'Medici North Bay Inc., there are four such firms in operation in Canada.

In late 1987, the Nipissing Band began approaching European dressing firms in Germany, France and Italy. Initial correspondence with de'Medici commenced in February, 1988. The two parties met, in North Bay for the first time in June, 1988. The Band sent a delegation to de'Medici's Milan plant in September, 1988 and at that time agreement in principle was met on a number of issues. On February 3, 1989, the two parties signed a letter of intent to proceed jointly towards the establishment of a new fur dressing plant. The actual joint venture firm was incorporated in early 1990, construction on the new facility commenced in October, 1990 and is now com-



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Congratulations to the following who will receive their Diploma of Applied Arts and Administration from the Palliser Campus.

Kevin Peigan
Lorraine Cyr
Beverly Chicoose
Linda Ironeagle

Also to **Belinda Lee Gordon** who will receive a B.A. Ordinary, 3 year Degree in Indian Studies at the Saskatchewan Indian Federated College.

To **Linda Gordon** - Indian Teachers Education Program in Saskatoon, on her graduation.

De'Medici Bay ...

cont'd
plete.

Between April 1990 and March 1991, a total of 11 Native persons trained in de'Medici's Milan plant for positions in de'Medici North Bay Inc. These include 8 production staff, one supervisor, one industrial chemist and the plant's operations manager. Most trained for a total of eight months however some members of the group spent almost one year in Milan. During the past three months, the firm has also recruited a millwright who is a member as well of the Nipissing Band. Eleven new positions at the plant will be filled locally over the next three months. The basic staff then will consist of: 11 persons trained in Italy, 12 persons recruited locally, an Italian production manager, 3 to 5 Italian trainer-supervisors for intermittent periods for the first two to three years of operations.

The Nipissing Band has been most fortunate in finding de'Medici as a partner. de'Medici has among its clientele some of the most famous names in Italian high fashion. de'Medici has been a pioneer in developing texturing, colouring and various

other processing techniques which have established a "new look" in fur garments. Rather than cutting back activity during recent downward trend in the worldwide fur industry, de'Medici North Bay Inc. is its only subsidiary operation per se, the Italian firm also owns an engineering company which is involved in several technology transfer projects in Eastern Europe. de'Medici was interested in expanding for a number of years, however, costs of expansion in Europe are very high. Attempts at establishing fur dressing operations in the Far East by other firms have not met with a great deal of success. North America is an important source of furs and costs of new plant establishment are inexpensive compared to Europe. de'Medici saw in the Nipissing Indian Reserve a progressive community with an excellent work ethic and this along with the various other factors mentioned above influenced their final decision.

The production of the new facility will almost be totally for export and will bring to North Bay customers which previously would not have had their furs dressed in

Canada. The reason for this, is that the de'Medici name in itself is an established symbol of quality and excellence in the world-wide fur trade.

The total cost of establishing the new operation is some \$6.4 million of which some 25% comes from the partner's equity. The balance comes from private borrowing, loans from the Northern Ontario Heritage Fund Corporation and Northern Ontario Development Corporation and training grants from Indian and Northern Affairs Canada, External Affairs Canada, Employment and Immigration Canada and the Government of Ontario (Ministry of Skills Development and Ministry of Citizenship and Culture). The grant portion of total funding amounts only to some 5%. Other public assistance is in the form of repayable loans amounting to less than 4% of the total financing package.

The new plant opening coincides with recent upswings in the world-wide fur industry. At auctions in early 1991 prices have been up by as much as 100% from previous years. In addition, new and innovative uses for fur are being developed which will help to secure the long term future of this industry.

For further information contact: de'Medici North Bay Inc. Couchie Industrial Park, Highway 17, North Bay, Ontario, P1B 8G5, telephone (705) 495-3570 Fax (705) 495-4194 or Nipissing Band

New Breed, June 1991 of Ojibways, Chief Philip Coulais, Garden Village, RR #1, Sturgeon Falls, Ontario, P0H 2G0, telephone (705) 753-2050 Fax (705) 753-0207.



CANADA

Special Representative
respecting the
Royal Commission on Aboriginal Peoples

NOTICE

Request for Written Submissions

The Speech from the Throne Opening the Third Session of the Thirty-Fourth Parliament of Canada on May 13, 1991 contained an announcement of the appointment of the Rt. Hon. Brian Dickson, as a Special Representative to consult on the terms of reference and membership of the Royal Commission on Aboriginal Peoples.

The Special Representative invites any interested person or group to submit written comments concerning the terms of reference and membership of the proposed Royal Commission. Submissions should be received before June 20, 1991 addressed as follows:

The Rt. Hon. Brian Dickson
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171 Slater Street
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WOMEN ARE PLAYING A LARGER ROLE IN SASKATCHEWAN MEDICINE

A talk with Sr. Alanna Danilkewich, Associate Professor of Family Medicine, College of Medicine, University of Saskatchewan, and Past President of the Federation of Medical Women of Canada

The doctor in Canadian society has traditionally been seen to be a man, and it's true that most doctors in Saskatchewan today are men. But this is changing. Approximately 250 of Saskatchewan's doctors today, or about 20 per cent of the total, are women. And that number is growing rapidly. In 1975, only five per cent of Saskatchewan doctors were women, and only 15 per cent of medical students were female.

Today, fully 50 per cent of medical students training at the College of Medicine in Saskatoon are women. This tops the cross-Canada medical college average of 44 per cent female enrollment. The increased participation of women in medicine is due to a public demand for female physicians, coupled with

increased access for women to medical schools.

There have always been women doctors in Canada, and there are many stories of outstanding Canadian female physicians throughout our history. Women have trained as doctors in Saskatchewan ever since the College of Medicine in Saskatoon began graduating doctors in the 1950's. At that time, unwritten quotas allowed only five per cent of medical students to be women.

Prejudice existed in society then, against women entering the field of medicine, but because the women trained alongside men and had to fulfill the same duties as men, there was no prejudice in their training period. When they graduated, however, women were often relegated to "shortage areas" -- medical specialties with a shortage of male physicians. Today, all areas of medical practice are open to women, and women in Canada and Saskatchewan are entering all fields of medical specialty in unprecedented numbers.

Women doctors have tradi-

tionally worked as General Practitioners, and the in specialties of family medicine, anesthesia and psychiatry. Women have traditionally had difficulty breaking into surgical specialties, but this is changing as well.

Today, women are entering obstetrics, gynecology, and other surgical areas almost as rapidly as are men. Saskatchewan has a female pediatric orthopedic surgeon, and one of only five female cardiovascular surgeons work in this province. Women are also making progress in the areas of medical education, although there is yet no female dean of medicine in Canada. Women comprise 14 per cent of the faculties of Saskatchewan medical colleges.

There are several positive aspects to increased numbers of women practicing medicine. For one, the public has, in the past, expressed a desire for more doctors to be women. Many people feel that women doctors will better understand women's issues and women's health needs. Many patients expect women doctors to be more caring, understanding,

considerate and communicative.

Although it might be expected that women doctors should face widespread prejudice from patients, this is not the case. Women doctors do not serve the needs of women patients. Patients of both sexes in Saskatchewan show equal loyalty to female and male doctors. If a patient trusts the advice of his or her doctor, it matters little to that patient whether that doctor is a man or a woman.

With increasing numbers of women entering medical

practice today, it is conceivable that some day half of Saskatchewan's doctors will be women. How this will change medical practice in this province remains to be seen. But one thing is certain -- women doctors have in all cases had exactly the same extensive medical education as their male counterparts, and deliver medical care with the same skill and expertise.

Health talk is brought to you by the Saskatchewan Medical Association, the doctors of Saskatchewan and this newspaper.

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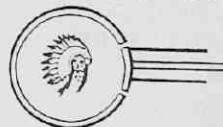
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ONION LAKE BAND OPENS NEW COMMERCIAL COMPLEX

ONION LAKE, SASKATCHEWAN, MAY 29, 1991 - Ceremonies were held today on the Onion Lake Indian Reserve in Saskatchewan to celebrate the official opening of the Makaoo Mall. The \$785,000 retail complex was launched by Makaoo Mall Developments Ltd., a development corporation of the Onion Lake Indian Band.

Tom Hockin, Minister of State for Small Businesses and Tourism, congratulated Chief Donald Cardinal and the members of the Band for the successful completion of construction of the facility. Mr. Hockin also announced from Ottawa that the project has been supported with a federal contribution of \$254,000 from the former

Native Economic Development Program.

"This complex is a welcome addition to the Onion Lake Reserve for a number of reasons", Mr. Hockin said. "Residents will no longer have to travel almost 100 kilometers to shop for the selection and service they require. In addition, up to twelve individuals will find employment

in the new retail enterprises, and a core of business activity has now been formed which may lead to other commercial and employment opportunities in the future."

Financial assistance to Aboriginal businesses is now available through the Aboriginal Business Development Program administered by Industry, Science and Tech-

nology Canada. The Program is one of the components of the Government of Canada's Canadian Aboriginal Economic Development Strategy.

For further information, contact: Joanne Spanton, Aboriginal Economic Programs, Industry, Science and Technology Canada, Ottawa (613) 954-4061




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\$12,000 PRIZE MONEY

Men's Golden Age (50 & over)	Jr. Girls Traditional (11-16)
Ladies Golden Age (50 & over)	Jr. Boys Grass (11-16)
Men's Traditional	Jr. Girls Jingle (11-16)
Ladies Traditional	Jr. Boys Fancy (11-16)
Men's Grass	Jr. Girls Fancy (11-16)
Ladies Jingle	Boys Traditional (10 & under)
Men's Fancy	Girls Traditional (10 & under)
Ladies Fancy	Boys Fancy (10 & under)
Jr. Boys Tradition (11-16)	Girls Fancy (10 & under)

MASTER OF CEREMONIES
GORDON TOOTOOSIS
HOST DRUMS
WHITEFISH JR'S

MISS POW-WOW JR. PRINCESS 1990-1991
ANITA McADAM
Big River, Saskatchewan

DANCERS AND DRUM REGISTRATION
TUESDAY
AUGUST 13
5:00 P.M.

• DAILY RATIONS
• SECURITY
• 20 DRUMS
• SHOWER FACILITIES

NO ALCOHOL OR DRUGS ALLOWED

Aboriginal Electoral Districts: The Path to Electoral Equality

A consultation document submitted for discussion to the Aboriginal People of Canada

About This Consultation Paper

This consultation paper proposes electoral reform to secure enhanced and effective representation of Aboriginal people in the Parliament of Canada. The paper sets out how Aboriginal Electoral Districts could be established should the Aboriginal people of Canada decide that this is what they want.

The purpose of the paper, and the consultations following from it, is to determine whether there is support in Aboriginal communities for this concept and, if so, whether a model for establishing such districts can be developed. This model would then serve as the basis of a recommendation to Parliament to establish Aboriginal Electoral Districts.

The paper was prepared by the Committee for Aboriginal Electoral Reform, whose purpose and membership are explained below.

Who We Are

We are a group of current and former Aboriginal members of Parliament. We have joined together to form the Committee for Aboriginal Electoral Reform. We believe that Aboriginal Electoral Districts offer the potential to enhance Aboriginal representation in Parliament.

Our names and how you can get in touch with us appear at the end of this consultation document. We solicit your views and support to make Aboriginal Electoral Districts a reality. We welcome your input. We assure you that your views will determine whether we pursue this opportunity for Aboriginal Electoral Reform.

Aboriginal Electoral Districts:

A Consultation Paper

Our purpose is to seek the views of Aboriginal people across Canada on the concept of Aboriginal Electoral Districts as a means of securing more equitable representation for Aboriginal people in the Parliament of Canada.

This proposal is put forward by the Committee for Aboriginal Electoral Reform, a group of current and former Aboriginal Members of Parliament. (See boxes for membership and purpose of the committee.)

How the Proposal Evolved

The proposal builds on a presentation to the Royal Commission on Electoral Reform and Party Financing by Senator Len Marchand. Senator Marchand subsequently led a series of consultations with national and regional Aboriginal representatives. These consultations found support for establishing Aboriginal Electoral Districts as a way of achieving more effective Aboriginal representation in the House of Commons.

Although some representatives were not ready to commit themselves to this idea, or indeed did not favour it, they made it clear that they would not oppose the creation of Aboriginal Electoral Districts if other Aboriginal people wanted them.

The results of this exchange of views were encouraging enough that it was decided to broaden and deepen the consultations – elaborating our proposal in more detail and extending the discussion to Aboriginal people across Canada.

Purpose of the Paper

Our purpose in presenting this document to Aboriginal people across Canada is to obtain your views on three questions:

- Do you support the concept of enhancing the representation of Aboriginal people in the House of Commons through the creation of Aboriginal Electoral Districts?
- Do you believe that the proposal outlined in this document will achieve this objective? Is it practical and, if enacted by Parliament, can it be implemented successfully?
- Are you willing to become involved by indicating to the Royal Commission on Electoral Reform and Party Financing that you support the proposal?

We submit this proposal for consultation. The document describes our proposal at two levels of detail:

- the general concept and framework for creating Aboriginal Electoral Districts, and
- the rules and procedures that would be required to implement the concept.

Although the rules and procedures are described in considerable detail, they should not be seen as a 'take it or leave it' proposition. We present this level of detail to show that the proposal is practical and to make sure everyone understands what would be involved in implementing it. But we believe improvements can be made to the proposal, which is precisely one of the outcomes we expect from the consultation process.

Why Electoral Reform?

Electoral reform is a critical step on the road to earning recognition of our place in the fabric of Confederation. It will not accomplish all our goals. But it does not detract from our long-term objectives.

Some Aboriginal people may fear that pursuing this proposal will jeopardize our efforts to secure constitutional renewal and self-government. We disagree.

We emphasize that electoral reform for Aboriginal people could proceed only on the basis that it would be without prejudice to the Aboriginal title and legitimate demands of Aboriginal people.

We draw an analogy with the European community, where strong sovereign governments have believed it proper and effective to give their people the ability to elect their representatives in the European Parliament. Elected representatives from each member country are thus in a position to advance their common interests and to deal

effectively with issues that cut across their individual boundaries.

Similarly, Aboriginal people would benefit if Aboriginal MPs were more numerous. They would be in a position to complement and strengthen Aboriginal self-government, as well as to promote the Aboriginal position on issues that go beyond the boundaries of Aboriginal lands but have a particular impact on Aboriginal people.

Why Now?

For several reasons, we believe the time is right for our proposal:

■ The government has signalled its intention to reform the electoral system. It appointed the Royal Commission on Electoral Reform and Party Financing to recommend change. The Royal Commission's report is to be submitted to the government in the fall of 1991. Our proposal could become part of the Royal Commission's report, if we can demonstrate support for the concept and agree on a model for Aboriginal Electoral Districts.

■ A second reason is that the proposal can be implemented by Parliament acting alone. The consent of the provinces is not required. We would not have to wait for Aboriginal concerns to return to the agenda of First Ministers.

■ A third reason for acting now is that 1991 is a census year. The results of the census, to be published in 1992, will become the basis for redistributing House of Commons seats among the provinces and redrawing electoral boundaries. If there is sufficient Aboriginal support for Aboriginal Electoral Districts, their creation should be part of this process of redistribution and redrawing the boundaries.

For these reasons, we believe it is important to act now. We urge you to give serious consideration to our proposal for Aboriginal Electoral Districts, and we look forward to your views and comments during the forthcoming consultations.

A Proposal for Aboriginal Electoral Reform:

The Goals of Reform

Our purpose is to increase the participation and representation of Aboriginal people in the processes of electoral democracy in Canada. We propose to do this by means of Aboriginal Electoral Districts. The essence of the proposal is this:

Aboriginal voters would elect Members of Parliament who would represent them and be accountable directly and exclusively to them through the electoral process.

We would have our own voice in the House of Commons. Our representatives would understand us, our rights, our interests, and our perspectives on the full range of national public policy.

MPs from Aboriginal Electoral Districts could pursue the concerns and interests of Aboriginal people with concentrated attention and great vigour. Moreover, they could do so without fear of alienating non-Aboriginal constituents, a problem that has sometimes arisen for Aboriginal people elected under the current system.

Our representatives would help to educate non-Aboriginal MPs and the Canadian public on issues of direct concern to Aboriginal people. No longer would Aboriginal leaders have to spend time and energy educating non-Aboriginal MPs on Aboriginal issues – only to have to start again when those MPs were replaced in the House of Commons.

In short, the proposed approach to direct representation of Aboriginal people would help to overcome long-standing concerns of Aboriginal people that the electoral process, as currently structured, has not accommodated our communities of interest or identity.

Effects of Geographic Dispersal

When a community of interest or identity is spread out geographically, as Aboriginal people are in most of Canada, it is unlikely that their interests will be represented directly or that candidates of their identity will be elected. This is because their numbers in each electoral district are too small to form a majority – or even a significant minority – of the population in any given area.

This is the situation facing the majority of Aboriginal people in Canada today. Apart from

ABORIGINAL ELECTORAL DISTRICTS: A PATH TO ELECTORAL EQUALITY

the Northwest Territories, there are only two federal electoral districts where Aboriginal people make up more than 20% of the population.

Our proposal aims to overcome the effects of this geographic dispersal. To help in understanding our proposal, we first present a brief summary of how the present system for designing electoral districts works.

How the Present System Works

The existing system for distributing House of Commons seats and establishing electoral districts has three major features:

1. Provinces have a number of seats that is proportional to their share of the population of Canada.

The Constitution requires that seats in the House of Commons be divided among the provinces according to their share of the country's total population. A census is conducted every 10 years to determine the total population of Canada. A formula is then used to allocate seats among the provinces.

This distribution of seats recognizes the federal structure of Canada's political system. All seats must be contained within provincial boundaries, except for the three seats created by special constitutional provision for the Northwest Territories and Yukon. No province is to have fewer seats in the House of Commons than it has senators. This 'senatorial' floor, below which a province's number of Commons seats may not fall, was set by a constitutional amendment in 1915. A second condition was set by the *Representation Act, 1985*; no province may have fewer seats than it had following the distribution of seats that occurred in 1976.

Table 1 shows the distribution of seats in the House of Commons by province in 1991.

Table 1: Distribution of Electoral Districts Among Provinces

Province	1981 Population	National Quotient	Actual Number of Seats
Ontario	8,625,107	87,005	99
Quebec	6,438,403	87,005	75
Nova Scotia	847,442	87,005	11
New Brunswick*	696,403	87,005	10
Manitoba	1,026,241	87,005	14
British Columbia	2,744,467	87,005	32
Prince Edward Island*	122,506	87,005	4
Saskatchewan	968,313	87,005	14
Alberta	2,237,724	87,005	26
Newfoundland	567,681	87,005	7
Northwest Territories**	45,741	87,005	2
Yukon**	23,153	87,005	1
Canada	24,274,287	87,005	295

* Number of seats protected by 1915 constitutional provision relating to number of senators for a province.
** Number of seats assigned by constitutional provision.

2. Independent commissions in each province establish the boundaries of electoral districts.

After the number of seats for each province is determined, an electoral boundaries commission is appointed for each province. These independent commissions hold public hearings, then draw the boundaries of each electoral district in the province.

Each commission is headed by a provincial Supreme Court judge, chosen by the Chief Justice of the province. In addition, the Speaker of the House of Commons chooses two additional members from among persons with experience and expertise in these matters. These members are independent of the political parties.

There is also an electoral boundaries commission to draw the boundary between the two

electoral districts in the Northwest Territories.

Electoral Quotient Is Set

The law governing the work of electoral boundaries commissions requires the commissions to design electoral districts so that each district contains a population that is "as close as reasonably possible" to the province's electoral quotient.

The province's electoral quotient is determined by dividing the province's total population by the number of seats it has been allocated. Table 2 shows the population of each province, its number of seats, and its electoral quotient as established after the most recent redistribution exercise.

Table 2: Number of Provincial Seats and Provincial Quotients

Province	1981 Population	Seats	Provincial Quotient
Ontario	8,625,107	99	87,122
Quebec	6,438,403	75	85,845
Nova Scotia	847,442	11	77,040
New Brunswick*	696,403	10	69,640
Manitoba	1,026,241	14	73,303
British Columbia	2,744,467	32	85,765
Prince Edward Island*	122,506	4	30,627
Saskatchewan	968,313	14	69,165
Alberta	2,237,724	26	86,066
Newfoundland	567,681	7	81,097
Canada (provinces only)	24,274,287	292	

* Number of seats protected by 1915 constitutional provision relating to number of senators for a province.

Some Flexibility Allowed

Recognizing the need for some flexibility, the law allows the commissions to draw boundaries in such a way that the population in each electoral district is not identical. But the population in each district must be no more than 25% above or 25% below the electoral

quotient or the historical pattern of an electoral district in the province, and

■ a manageable geographic size for districts in sparsely populated, rural or northern regions of the province.

The purpose of the public hearing process is to ensure that these criteria are given due consideration when commissions determine electoral district boundaries.

The law allows an electoral boundaries commission to depart altogether from the electoral quotient if it considers the circumstances to be extraordinary. This happened during the most recent drawing of boundaries. Three commissions used the provision, resulting in a

province should not be fragmented into more than one electoral district.

When this happens, whether intentionally or unintentionally, the efficacy of the votes of members of the fragmented communities is diluted. Their chances of influencing an election's outcome are diminished — as are the chances of electing someone belonging to their community of interest or identity.

Features of the Current System

1. Provinces are assigned a number of seats in the House of Commons that is proportional to their share of the population of Canada.
2. Independent commissions in each province establish the boundaries of electoral districts, dividing up the province into districts corresponding to the assigned number of seats.
3. Representation in the House of Commons is based on a territorial approach. However, the drawing of boundaries must respect communities of interest and identity as long as the population of each electoral district is relatively comparable to that of the other districts in the province.

Overcoming These Effects for Aboriginal People

Our proposal for Aboriginal Electoral Districts therefore departs from representation based strictly on geography. Aboriginal Electoral Districts would overlay the other electoral districts in a province, or could even cover an entire province. In this way, Aboriginal Electoral Districts would encompass communities of Aboriginal people even if they are widely dispersed within a province.

Aboriginal Electoral Districts would not give any province additional Commons seats. They would be included in the province's total number of seats, thus ensuring respect for the constitutional requirement that seats be allocated in proportion to the province's share of the population.

The reasons for departing from strict adherence to representation based on geography are straightforward. Effective, direct representation is the goal. Under the present system, the dispersal of Aboriginal people has meant that when electoral districts are designed, Aboriginal people do not constitute a majority or a significant minority, except in the Northwest Territories.

Although electoral boundaries commissions might have done more to reflect Aboriginal communities of interest and identity in the northern areas of some provinces, it is still difficult to see how and when Aboriginal people could ever be represented in proportion to our population. Our geographic dispersal prevents it. Some improvements in northern areas might help, but they would still not address the needs of the majority of Aboriginal voters living in southern Canada and in urban centres.

Designing Aboriginal Electoral Districts

We propose that Aboriginal Electoral Districts be established by the Parliament of Canada acting on its own constitutional authority. This act of Parliament would not require the formal agreement of the provinces, but it would require that two very specific conditions be met:

total of five electoral districts with populations that exceed the allowable deviation.

Constitutional experts believe that the provision allowing commissions to do this could not withstand a court challenge. It simply departs too much from the principle of the equality of the vote, and no justification for its use has been stated.

3. Representation in the House of Commons is based on geography, but communities of interest and identity must be taken into account in drawing boundaries.

The Canadian electoral system is based on citizens being represented in the House of Commons by members elected from territorially defined electoral districts. This traditional British approach to political representation was intended originally to ensure that the specific interests of a local community were represented in Parliament.

Over time the geographic size of electoral districts has grown, to the point where they no longer encompass a 'local' community in many cases. At the same time, political parties have become the major organizing force of representative politics. But none of these developments has changed this approach to territorially based political representation.

Our proposal would depart from this approach; representation of Aboriginal people would be based on communities of interest and identity within a province.

Respecting Communities of Interest and Identity

Canada's federal electoral districts now encompass geographic areas and populations that contain more than a single, distinct 'community'. Even so, the existence of communities of interest and identity has remained an important consideration in drawing electoral boundaries.

As long as the population rules are followed, electoral boundaries should not cut through local communities of interest or identity. Communities of interest or identity within a

quotient for the province. This is known as the allowable deviation.

For example, if the province's electoral quotient is 50,000, then the population of an electoral district could be no more than 62,500 and no less than 38,500.

By international standards, the 25% deviation is generous. This issue has raised concerns about the extent of the discretion electoral boundaries commissions have to design electoral districts. Recent court decisions in British Columbia and Saskatchewan have declared that deviations from the electoral quotient cannot be excessive and must be justified.

Criteria Used

In establishing electoral boundaries, the law requires that commissions consider:

■ the community of interest or community of

ABORIGINAL ELECTORAL DISTRICTS: A PATH TO ELECTORAL EQUALITY

1. Aboriginal Electoral Districts must be contained within provincial boundaries.

Aboriginal Electoral Districts could not cut across provincial boundaries. This is required by the federal nature of Canada and the constitutional provision allocating seats to provinces in proportion to their population. Aboriginal Electoral Districts could, however, overlap either a whole province or several general electoral districts within a province.

2. The number of Aboriginal Electoral Districts in a province must be determined by its electoral quotient.

After a province's electoral quotient was determined, this quotient would be used to calculate the number of Aboriginal Electoral Districts in the province. The number of Aboriginal Electoral Districts would be equal to the number of Aboriginal people registered as voters divided by the electoral quotient.

This would guarantee the right of Aboriginal people to have one or more Aboriginal Electoral Districts in each province when the number of Aboriginal people registered to vote reached the required threshold. The number of Aboriginal Electoral Districts would also be able to grow with our population.

Determining the Boundaries

To avoid difficulties in managing the electoral process, the procedure for establishing Aboriginal Electoral Districts should fit as closely as possible with the general framework in which elections are prepared for and conducted in Canada.

This is also a prudent approach, because it assures Aboriginal people, as well as others in Canada, that the integrity of the electoral process will be preserved.

If a province were to have more than one Aboriginal Electoral District, then, the 'boundaries' of each district would have to be determined by the electoral boundaries commission for that province. In such cases, the commission would be required to consult with the Aboriginal peoples concerned and give significant weight to the criteria of comparable population and community of interest and identity.

Take the example of a province where two Aboriginal districts were to be established and where two Aboriginal peoples were represented on the Aboriginal electoral list. Rather than creating two districts covering separate geographical regions, two province-wide districts could be established, one for each Aboriginal people, if this were the expressed wish of these peoples.

The law creating Aboriginal Electoral Districts would state this criterion - the existence of a distinct Aboriginal people - as an example of the general criterion of community of identity.

The Registration Process

The conduct of elections requires an electoral list on which voters' names appear. This practice is the norm in every democracy. Establishing the voters list for Aboriginal Electoral Districts would be part of the general voter registration process carried out by Elections Canada.

Aboriginal people would not be required to initiate or manage the voter registration process on their own. But Elections Canada would be expected to involve Aboriginal people and associations in the process.

This approach would not in itself overcome the difficulties associated with enumerating Aboriginal voters who are poor, homeless or transient, or who are engaged in the traditional pursuits of hunting and trapping in remote areas. However, the participation of Aboriginal organizations would permit greater and more meaningful Aboriginal involvement in the electoral process. Aboriginal people could

advertise in Aboriginal media, conduct voter registration drives, and involve Aboriginal people conversant in Aboriginal languages to assist in the process.

Those who wish to vote in an Aboriginal Electoral District would be required to self-identify as Aboriginal persons. If challenged, they would have to be able to provide proof of Aboriginal ancestry or community acceptance. There is growing national and international recognition of this approach to Aboriginal identification. An appeal body, composed of Aboriginal people and governed by the principle of natural justice, would also be necessary. Its decisions could be appealed to the Federal Court of Canada.

Individuals would have the right not to identify themselves as Aboriginal persons for electoral purposes. They would then vote in the general electoral district in which they live. Aboriginal people could not vote in both the Aboriginal Electoral District and the general electoral district during the same election, of course.

Aboriginal Candidates and Political Parties

Voters in Aboriginal Electoral Districts would have the right to nominate as candidates and elect anyone they wished, provided they met the usual conditions for candidacy. Candidates in Aboriginal Electoral Districts could be official candidates for recognized political parties or independent candidates. The choice would be one for Aboriginal candidates and Aboriginal voters to make.

Aboriginal Electoral Districts: Our Proposal in Brief

■ The proposal would guarantee a process whereby about 3% of the members of the House of Commons could be Aboriginal people. This percentage corresponds to our share of the population of Canada.

■ Aboriginal Electoral Districts would overlay the federal electoral district boundaries within a province. Boundaries for Aboriginal Electoral Districts would be set by electoral boundaries commissions in consultation with Aboriginal people.

■ Aboriginal Electoral Districts need not cover separate geographical areas. For example, in a province with two Aboriginal Electoral Districts and two Aboriginal peoples represented on its electoral list, two province-wide districts, one for each of the Aboriginal peoples, could be established.

■ Aboriginal people could choose to vote either in Aboriginal Electoral Districts or in the electoral districts where they live.

■ Candidates in Aboriginal Electoral Districts would have to meet the same eligibility criteria as candidates in general electoral districts. They could choose to be affiliated with a political party or run for office independently.

■ Members of the House of Commons elected in Aboriginal electoral districts would enjoy all the rights and privileges of other Members of Parliament. They would be full members with full voting rights.

■ We advocate a special constitutional provision to create a single Aboriginal Electoral District for the Atlantic region, where the Aboriginal population of individual provinces is too small to warrant separate districts.

Candidates in Aboriginal Electoral Districts would have to meet the same conditions for nomination as candidates in general electoral districts, and they would have the same rights with regard to public funding and the reimbursement of election expenses.

Implementing the Concept

Canada's electoral system will likely see fundamental change as a result of two factors: recent court decisions striking down electoral law that gives more voting strength to certain elements of the population, and the report of the Royal Commission on Electoral Reform and Party Financing, expected in the fall of 1991.

Future electoral law should be more responsive to patterns of population growth and migration in Canada. This may require change in the process for determining electoral district boundaries. A system based on the number of electors, rather than on total population, is a strong possibility.

This approach to determining electoral boundaries has already been adopted in Alberta, Saskatchewan, and Quebec. It ensures that non-citizens (about one million people) are not included in calculating the size of electoral districts, and it would also allow for more frequent adjustment of electoral boundaries (for example, after each election).

A Scenario for Implementation

The following scenario is based on a realistic assessment of how events could unfold in the next few years; it provides a good overview of how the proposal for Aboriginal Electoral Districts could be implemented.

The decennial census will take place in 1991. After the results are published in 1992, each province will be allocated its number of seats in the House of Commons. If our proposal is adopted, the potential number of Aboriginal Electoral Districts in each province would be announced later in 1992 when census figures on Aboriginal people became available.

For purposes of this scenario, we assume that the next federal election will occur after the 1992 redistribution of seats among the provinces. However, the process of drawing new electoral boundaries takes about 12 months, and the law requires a delay of 12 months between the date a new electoral map is adopted and the holding of an election on the basis of the new map. As a result, the process of drawing new boundaries will be postponed until the next general election.

This means that Aboriginal Electoral Districts would not become a reality for the next federal election (assuming it is held at the end of 1992 or during 1993), but they would be for the election following the next one.

The calling of a general election triggers the compilation of a list of all citizens of voting age by Elections Canada through the process of enumeration. To overcome the historical difficulties of enumerating Aboriginal people, it is expected that Elections Canada will work jointly with Aboriginal organizations in the next election to ensure that all eligible Aboriginal electors are registered.

It is critical that every effort be made to register all Aboriginal people of voting age for the next election, so that a list of Aboriginal voters is available for the determination of Aboriginal Electoral Districts.

After the next election, a new electoral quotient for each province would be determined. Electoral boundaries commissions for each province will also be established to draw a new electoral map.

The first order of business for the electoral boundaries commissions would be to determine how many Aboriginal Electoral Districts would be formed in each province. To

make this determination, the commissions would rely on representations by recognized Aboriginal organizations that voters registered on the electoral lists prepared for the next federal election were indeed Aboriginal people. The commissions would also rely on the number of people who identified themselves as Aboriginal people during the enumeration process that took place prior to the election.

For this first experience with Aboriginal Electoral Districts, a special voter registration drive would also be carried out, co-ordinated by Elections Canada in conjunction with Aboriginal organizations. This would ensure that all Aboriginal people who are interested in seeing their identity and interests represented directly in the House of Commons would have the opportunity to register.

Once the list of registered Aboriginal voters is completed and submitted to the electoral boundaries commission, the commission would establish the number of Aboriginal Electoral Districts. This number will depend on the number of Aboriginal electors registered and the electoral quotient for the province (within the allowable deviation*). For example, if the electoral quotient for the province is 40,000 people and there are 81,000 registered Aboriginal voters, then the electoral boundaries commission would create two Aboriginal Electoral Districts.

If more than one Aboriginal Electoral District can be created in a province, the 'boundaries' of each district would be determined through consultations between the electoral boundaries commission and Aboriginal people.

* Boundaries commissions can depart from the electoral quotient in certain cases. It is expected that they will depart from the quotient for Aboriginal districts and allow Aboriginal districts to have fewer voters. The scope of the deviation is uncertain at this time owing to recent court decisions. (Under the existing law, the allowable deviation is 25%.)

Questions and Answers

Q: Are Aboriginal Electoral Districts a substitute for self-government?

A: No. Aboriginal Electoral Districts will not replace our goal of self-government. They are distinct but complementary forms of representation. One does not preclude the other.

Q: If Aboriginal Electoral Districts are established, will I have two votes?

A: No. Aboriginal voters will choose whether to vote in an Aboriginal Electoral District or in a general electoral district.

Q: Will the number of seats in the House of Commons increase?

A: No. The total number of seats in the House of Commons will continue to be determined as it is now. Aboriginal Electoral Districts will be included in this total.

Q: Will Aboriginal Electoral Districts cross provincial boundaries?

A: Not normally. In six provinces Aboriginal Electoral District(s) would be created within the boundaries of the province. In the Atlantic provinces, where the Aboriginal population is smaller, we advocate a special constitutional provision creating one Aboriginal district.

Q: Will Aboriginal people have a say in establishing the boundaries of each Aboriginal Electoral District?

A: Yes. Where more than one Aboriginal Electoral district is warranted in a province, the electoral boundaries commission will consult with Aboriginal people.

ABORIGINAL ELECTORAL DISTRICTS: A PATH TO ELECTORAL EQUALITY

An Ongoing and Responsive Process

Because of the court decisions mentioned earlier, it is reasonable to expect that a new law would direct Elections Canada to determine, after each general election, whether the electoral boundaries in each province should be redrawn.

If population movements or growth in the number of electors in a province had created too large discrepancies in the relative population of electoral districts, Elections Canada would direct the electoral boundaries commission to redraw the map. At a minimum, this exercise would have to be carried out after each redistribution of seats among the provinces (every 10 years, following the census).

In determining whether boundaries should be redrawn, Elections Canada would also consider whether there had been an increase in the number of registered Aboriginal voters sufficient to create new Aboriginal Electoral Districts.

If Elections Canada determined that electoral boundaries in a province had to be redrawn after an election, a new electoral quotient would be calculated for the province. The electoral boundaries commissions in the provinces affected would proceed as described above.

This approach, based on the number of registered voters rather than total population, would have the significant advantage of being sensitive to changes in the number of Aboriginal people who register to vote. This is particularly important given the relatively young age of the Aboriginal population.

On average, since the 1950s, general elections have occurred every three years in Canada. This would mean that, as numbers warranted, new Aboriginal Electoral Districts could be created – and they could be created more frequently than they could under the current system, which relies on the decennial census.

The approach has the additional advantage of counting only electors, rather than electors and non-electors, such as non-citizens and underage citizens. Only citizens over the age of 18 are entitled to vote. Non-citizens numbered about one million in Canada in 1986. If they are removed from the population count for election purposes, the number of Aboriginal voters as a percentage of the total electorate rises. In short, an Aboriginal vote would carry more weight under the electors-only scheme.

Table 3 describes the flow of events under our proposal, assuming that a general election was called in the month of March of the year in question.

Special Cases

Our proposal would not change the situation of the electoral districts already established for the Northwest Territories and Yukon. These seats are provided for in the Constitution and would remain as they are.

If we look at current and projected population statistics, our proposal would not result in Aboriginal Electoral Districts in any of the four Atlantic provinces at this time. This is because the Aboriginal population in each province falls short of the threshold required to set up an Aboriginal Electoral District. For Aboriginal people in these four provinces, a special constitutional provision, such as exists for the Northwest Territories and Yukon, would be required.

Given the Aboriginal population in Atlantic Canada, the most reasonable approach would be one Aboriginal Electoral District for the entire region. Establishing this district would require a separate approach, because such a seat could not be created by Parliament alone. It would require the consent of the provinces.

We recommend that special constitutional provision be made for a single Aboriginal Electoral District for the Aboriginal people of Atlantic Canada. In the meantime, however, we recommend that the process of establishing Aboriginal Electoral Districts in the other six provinces proceed independently of the issue of Aboriginal representation from the Atlantic provinces.

We Solicit Your Views

As Aboriginal persons who have participated in Canada's system of electoral representation as Members of Parliament, we appreciate the limitations of the political process and the need for compromise if our collective interests and rights are to be advanced and secured in the Canadian political arena.

In our view, the approach proposed in this paper offers a significant reform of Canadian electoral democracy for Aboriginal people and a major step forward in securing enhanced and effective representation in Parliament. This is an opportunity we should act upon.

We solicit your views and support to make Aboriginal Electoral Districts a reality.

Table 3: Events Leading to the Creation of Aboriginal Electoral Districts

March	May	September	October	November	January	November
Election is called	Election date	Electoral Boundaries Commissions are formed	Special registrations drive for Aboriginal electors	Electoral Boundaries Commissions determine the number of Aboriginal Electoral districts in each province	Electoral Boundaries Commissions conduct public hearings to ensure that the boundaries of electoral districts respect, insofar as possible, the community of interest of electors	Electoral Boundaries Commissions table their reports (the new electoral map) with the Speaker of the House of Commons which are automatically adopted
Enumeration and revision of list of electors		Quotient for each province is calculated on the basis of registered electors in the election and made official				Aboriginal Electoral districts are a reality for any federal election taking place 12 months after this date
		Aboriginal organizations inform the Electoral Boundaries Commissions of the number and identity of Aboriginal people registered on the electoral list for the last election				

How to Make Your Voice Heard

We are currently consulting aboriginal leaders about this proposal. You may also wish to make your views known directly in one of two ways:

1

Contact one of the members of the Committee for Aboriginal Electoral Reform at the address or telephone number listed below.



Senator Len Marchand, P.C.
Chairman
The Senate of Canada
Ottawa, Ontario
K1A 0A4
Tel.: (613) 996-7282
Fax: (819) 827-4592



Jack Anawak
Member of Parliament for Nunatsiag
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Ethel Blondin
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Gene Rheame
Member of Parliament for Northwest Territories (1963-1965)
c/o Senator Len Marchand's Office
The Senate of Canada
Ottawa, Ontario
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Contact the Royal Commission on Electoral Reform and Party Financing at

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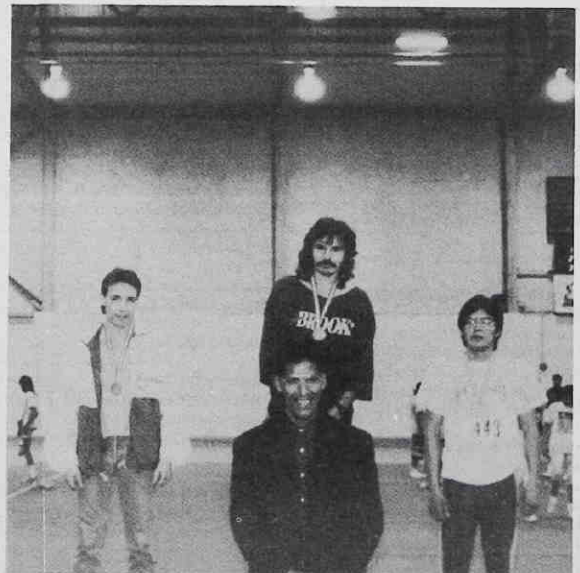
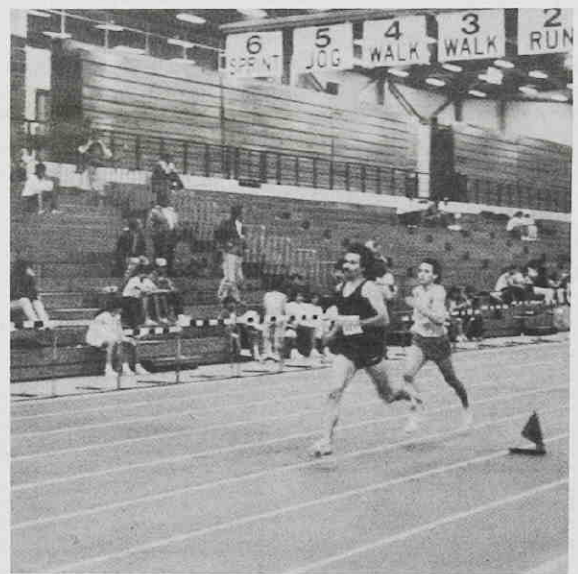
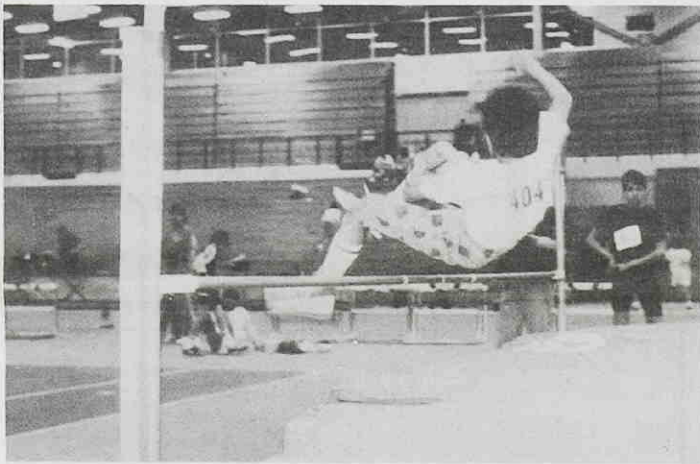
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SASKATCHEWAN INDIGENOUS INDOOR TRACK MEET MAY, 1991

CONGRATULATIONS EVERYONE IS A WINNER!



NATIVE STAFF OF SEPARATE AND PUBLIC DIVISIONS WORKING TOGETHER

by Andy DeBray

On Tuesday, June 4, a supper and informal gathering was held at St. Mary Community School compliments of the separate school division. It was a nice crowd of approximately 30 educators from Saskatoon separate and public school divisions. Many were joined by their spouse, children or friends.

I wish to apologize to anyone who was not informed about this evening although a memo was sent to every school in both divisions. Next time we may have to rely a little stronger on the moccasin telegraph.

Our intention was to try to establish a positive network of Native educators in Saskatoon elementary and high schools. Many in attendance remarked that this should have been done a long time ago. According to Rene Poisson (Saskatoon Separate School Community Services Coordinator and Native consult-

ant), "I am very pleased that people came together sharing from both school divisions in order to help students of Indian and Metis heritage. It has been long overdue."

It was purposely kept very informal and in a non-threatening manner so people could freely meet and socialize with fellow Native professionals working in Saskatoon schools. When asked about the evening, Joseph Naytowhow (Saskatoon public school home and school liaison worker) commented, "It was very relaxing and pleasant especially in times like today where such high demands are being placed on Native educators." He continued to point out that, "being a Native educator, it is more important to be true to yourself as a human being rather than to be overwhelmed by others expectations."

This evening also provided a chance for some to share resources and to view some of the things St. Mary's School

has to offer. Some of the many rooms observed were the homeroom classrooms of two Native teachers and St. Mary's heritage room. The group has shown an interest to visit and to discuss what other schools have to offer.

We are planning to continue on the new school year with monthly or bi-monthly pot-lucks for anyone with Native ancestry working in the Saskatoon Separate and Public School Divisions.

A special thank-you must go out to the great stew and bannock prepared by Irene Lapierre, Darlene Turner, Florence Chartrand, Ruth Cameron and Brenda Merasty.

This was an honest attempt by caring Native educators from both Saskatoon school divisions to work much closer with one another. After all, we have common objectives - to educate students as best we can. As Native educators many demands have been placed on us as well as high expectations to be positive role models. I would like to

leave you with what Buffy Sainte Marie has to say about Native role models: "A role model is just like the kids they are talking to. It's not that we are different from these kids. We're like these kids. We can go to these kids and we're saying, geez I was just like you. You can do anything you want to do if you try. What we are sharing is

happiness...What we are showing kids is it is possible to be both Native and happy. Both Native and stable...We have mathematics. We have counting. we have languages. We have many cultures. We have friends and neighbors. We have families. We have a future and we have fun! That an important message."

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The conference will give you an opportunity to learn from and contribute to the theory and practice of community development. Special focus this year will be on sustaining our communities in today's world. What is the CD role in sustainability? Can we improve our performance in empowering local people to develop and sustain their communities in a global environment? These and many other questions will be discussed through workshop, paper, bridge and exhibit sessions. People from throughout North America and beyond will come together: public, private and voluntary sector professional CD workers, teachers, researchers, students, policy makers, administrators and community leaders.

Pre-Conference Canada Symposium: July 20

• one-day symposium "Community Development in Canada: Record and Prospect" - critical appraisals of Canadian community development experience. \$40 Regular; \$18 Student/Low Income

Professional Training Sessions: July 21

• Tentative topics include: public/private partnerships in CD; local policy development; citizen education; CD ethics; and equal opportunity and CD. Continuing education units (CEUs) offered from the University of Central Arkansas. \$55 CDS Member; \$66 Non-CDS Member

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Note: Courses offered in conjunction with Conference.

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• Deadline for application: June 30, 1991

Conference Costs

Conference Registration Fee (prior to June 21)	US\$	SCan.
CDS Members:	\$135	\$160
Non-CDS Members:	\$170	\$190
Students:	\$63	\$75
Daily rates available.		
Exhibitor Fees: For Profit	\$75	\$85
Non-Profit	\$35	\$40
Canada Symposium	\$40	\$45

Accommodation (special conference rates):

Delta Bessborough:	\$65 (single) \$Can.
Student:	\$75 (double) \$Can.
	\$18.75 (4 per room)

Official Conference Airline (for reduced fares):

Canada: Air Canada - Convention Centre 1 800 361 7585; ask for Conv. Event #CV 910566

U.S.: United Airlines - Convention Desk 1 800 521 4041; ask for Meeting plus ID #510ET

Note: We recommend you use a travel agent and instruct him/her to register your travel plans with both airlines.

Official Agency - Pre- & Post-Conference Vacations:

Tourama Tours, 2606 Lindsay St., Regina, Sask. Can. S7N 3E1 Tel: 306 352 8313 Fax: 306 569 3413

Taxes:

Sask. Sales Tax 7%/Gen. Sales Tax 7% (non-resident rebates on GST for accommodation and non-service purchases)

For conference information and registration materials contact:

Harold Baker, Room 132, Kirk Hall University of Saskatchewan Saskatoon, Saskatchewan, Canada

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Tel. 306 993 5331
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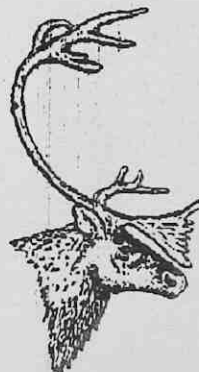
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TO THE BEAT OF A NEW EDUCATIONAL DRUM

by Arthur Van Seters, Principal, Vancouver School of Theology

A number of years ago a Native drum rhythmically echoed, literally, from the top of the Vancouver School of Theology (VST) to the bottom. On that day in May a solemn procession from the Boardroom to a basement classroom signalled the faculty's acceptance of a major new initiative. Coastal Native peoples had extended this challenge to develop a degree program for Christian ministry in Aboriginal communities within and outside of British Columbia.

VST already had a special interest in Native ministry and had completed its first Summer school, a two week event on the VST campus. VST situated at the north end of the University of British Columbia with the ocean several hundred yards away and the mountains to the north in stunning beauty.

So the School entered into a partnership with the church,

Native leaders and a Native school in Arizona. This partnership is formally the Native Ministries Consortium, chaired by Charolette Sullivan, a Gitksan in Northern B.C.

The development of the program, a Master of Divinity (MDiv) Degree Program, would be unique anywhere in the world. It would take at least five years to develop since the intention was that the School's regular MDiv would be made available in remote Native communities, taking seriously the importance of Native culture especially in oral evaluations. This would be equivalent to any on-campus program. The projected cost for this development period would be at least half a million dollars.

In the fall of 1988 the Venerable John A. (Ian) Mackenzie of Terrace, B.C. was appointed Director of the Native Ministries Programs at VST. Ian Mackenzie has worked among Native people, particularly the Haida and the Nisga'a for at least twenty years. He is currently the only

non-Native member of the Nisga'a Tribal Council. During this spring Father Mackenzie has travelled extensively across Canada and parts of the U.S. discovering keen interest in the program from many tribal groups. Contact has also been made with various Pacific Rim Aboriginal communities including Polynesians in Hawaii, Maori in New Zealand and Aborigines in Northern Australia.

Participants from at least 10 or 12 First Nations have been attending the now annual Native Ministries Summer School on the VST campus for two weeks in July. Attendance had risen to 75-100, an enthusiastic mix of cultures and traditions that join in learning, worshipping and traditional feasting! This is also an opportunity for Native and non-Native people to meet each other, as this period coincides with part of VST's regular Summer School.

All of this is bound to have a significant impact on VST. Non-Native faculty and students are becoming freshly

aware of dimensions of Western acculturation. They are also coming to appreciate something of the rich cultural heritage of Native communities. In a time when Native issues are finally beginning to surface on Canada's public agenda, such an engage-

ment between Native and non-Native groups may provide a bridge for understanding and an openness to long overdue change. The Nisga'a, Haida and Gitksan Executive Councils have sent official letters of support to national church leaders for VST Native Ministries Programs.

A Native drum has begun to sound a sacred journey. It is like the pounding of a powerful heartbeat signalling a coming, a beginning.

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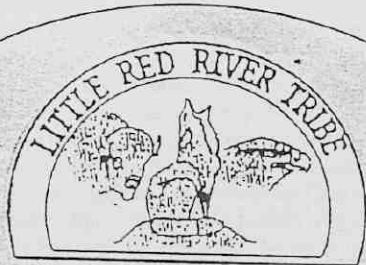
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Minatco has recently filed an Environmental Impact Statement with Federal and Provincial regulatory authorities requesting permission to develop and operate uranium mine and mill facilities at McClean Lake in northern Saskatchewan.

Aspects of the project which have attracted public interest include:

- Revenue Sharing with northerners
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- Training in advance of project commencement.
- Unique environmental and safety features.
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We will be visiting at La Ronge on Thursday, June 13, in the La Ronge Motor Inn Banquet room from 1pm - 9pm, and would be pleased to discuss our project with you.

RED RIVER REVISITED 1991

by Winona Stevenson, Professor, University of Saskatchewan

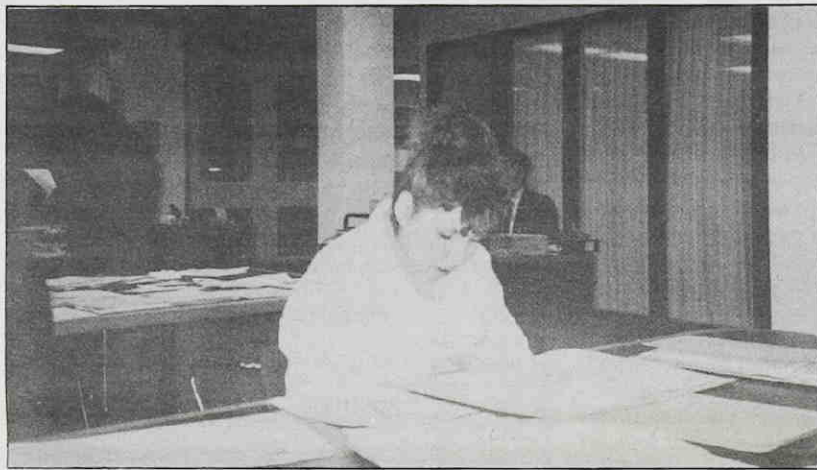
settlement. They visited the sites and looked across the landscape that their ancestors, of one hundred and more years ago, occupied and enjoyed.

The sites provided the students a link to the past and a healthy respect for the hardships their ancestors endured. Much has changed since the first great Metis dispersal from Manitoba in the 1870s, but those original settlers left many remainders and artifacts behind; clues for their yet unborn descendants about a way of life that they took for granted and about which many of us today, know little. One of the principle objects of the trip was to research and



compile family geneologies. The students had previously collected oral history inter-

views from older family members, then spent two days at the Provincial Archives of Manitoba and the Hudson's Bay Company Archives, in Winnipeg, to fill in the gaps. The vast amount of information about Metis history in general, and about individual Metis personalities the students uncovered, overwhelmed them and they soon realized that two days in the archives was simply not enough time. Not a minute went to waste. Upon their return to Saskatoon, the students had this to say about their experiences: Once in the archives, one is submerged in a wealth of information including census data, church records, Scrip records, HBC post journals, HBC servants records, pictures and maps. Venturing into either of the two archives (housed in the same building) virtually guarantees an enlightening trip into your geneological past. The archivists were most patient and helpful considering that an inexperienced class of 12 of us swamped the study rooms and had them hopping back and forth from the vaults with armloads of books and documents. Many of the students' experiences there were deeply personal and illuminating. Most of us lacked knowledge about our family history when we first started our research. Most of us found ancestors from a variety of ethnic backgrounds that we did not even know about. And we all had new-found information and stories about our ancestors to bring home to share with our families. The geneological research took some students back more than five generations and provided fascinating information on the Metis communities of the 1800s where their ancestors lived. Overall, the historic sites, combined with the archival visits, furnished us with a link to our past. The aged, handwritten, authentic documents and maps that we handled (with white gloves) gave us a chance to close our eyes and relive the past. Tracing ones' family history can be very exhilarating and satisfying. All Aboriginal people should become familiar with their past. For most of us, it helped us to better understand where we come from and who we are. And above all, it nurtured pride in our unique individual and collective pasts.



SASKATCHEWAN ORDER OF MERIT

1 9 9 1

Outstanding achievement... individual excellence... remarkable contributions... The Saskatchewan Order of Merit

The Province's highest honour is given to individuals who go the extra mile and make Saskatchewan a better place to live. Each year the public can nominate individuals who have demonstrated:

- exceptional merit in the arts, culture or athletics
- community leadership or volunteer service
- excellence in their occupation, profession or business
- outstanding public service

It is important to nominate deserving Saskatchewan people like Ann Sadom - one of the five recipients of the 1990 Saskatchewan Order of Merit. She is a dedicated volunteer, a leader in the Council of Women, and active in promoting education, facilities and programs for the disabled.

Nomination forms are available from: Saskatchewan Order of Merit Protocol Office, Room 13, Legislative Building, Regina, Saskatchewan S4S 0B3



Everyone has the opportunity to submit nomination. Everyone knows someone who should be acknowledged for their exceptional efforts.

While nominations are received throughout the year, the deadline for this year is June 28, 1991.

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Ann Sadom, 1990 recipient of the Saskatchewan Order of Merit

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SASKATOON - Today representatives of the Saskatchewan Institute of Applied Science and Technology (SIAST) and the Saskatchewan Indian Institute of Technologies (SIIT) signed a unique educational agreement expected to increase and improve career education for Saskatchewan Indians.

Through the agreement, SIAST and SIIT will integrate academic program and service planning, development, delivery and evaluation, while remaining otherwise independent as institutions. While an Indian Institution, the Saskatchewan Indian Federated College, is already federated with the University of Regina to deliver university-level programs, this is the first such federation of an Indian Institute with

a publicly-funded institution whose programs focus on career education.

"SIIT is committed to meeting the growing educational needs of Indian people," said Percy Derocher, Chairman of the SIIT Board of Governors. "This partnership will enable better community input into academic planning. It will enable Indian people to better achieve their career choices."

Merv Houghton, Chairman of the SIAST Board of Directors, stated, "Academic program integration between SIAST and SIIT will broaden academic and cultural horizons, knowledge, skills and beliefs of staff and students at both institutions. This new partnership will enable them both to better recognize and respond to the needs of the

population they both serve."

SIIT was created by the Legislative Assembly of the Federation of Saskatchewan Indian nations to provide technical/vocational programs and educational services in ways that enhance and support the emergence and continued growth of unique Indian cultures. SIIT has been operational since 1976. SIAST, the Saskatchewan Institute of Applied Science and Technology, coordinates and provides province-wide career education and training to 14,000 full-time and 37,000 part-time students annually.

For further information contact: Betty Anne Stevenson, Manager, Communications, SIAST 933-7331 or Roger Schindelka, Director of Planning & Research SIIT 244-4444.

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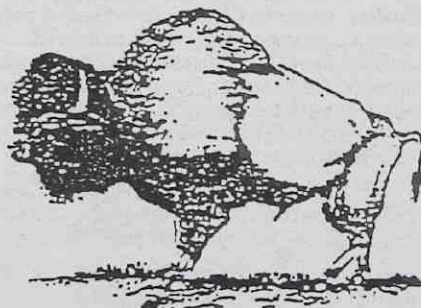
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UQQURMIUT CENTRE OPENS IN PANGNIRTUNG

YELLOWKNIFE (May 31) -- Pangnirtung's Uqqurmiut Inuit Artists Association will officially open its new centre for Arts and Crafts today.

Attending the opening ceremonies that evening will be Tom Hocking, federal Minister of State for Small Businesses and Tourism, and Gordon Wray, territorial Minister of Economic Development and Tourism.

The 1,800 square meter facility will house the Pangnirtung Tapestry Studio, a retail gallery for arts and crafts, as well as meeting rooms and office space for the Uqqurmiut Inuit Artists Association. Pangnirtung tapestries have an international reputation and are sold in major galleries across Canada and other countries.

The Uqqurmiut Inuit Artists Association, founded by local artists in 1987, developed the plan for this centre two years ago. The artists association not only conceptualized the design idea, but also negotiated the necessary funding with the federal and territorial governments.

"A great many people have worked very hard to help build this new centre," explains Rosie Okpik, chairperson of the board of directors for the Uqqurmiut Inuit Artists Association. "We invite all the people to come and join with us in celebrating this

great occasion for the community of Pangnirtung."

Both the Government of the Northwest Territories and the Government of Canada have made major financial contributions towards the construction and operating expenses of the Uqqurmiut Centre.

The Department of Economic Development and Tourism, with the Northwest Territories Development Corporation, has invested \$1.325 million in the

construction and future operating costs of the new arts and crafts facility, and will play a significant role in the operation of the centre.

The Government of Canada contributed \$52,000 under the former Native Economic Development Program. The Native Economic Development Program, administered by Industry, Science and Technology, has been replaced with new Aboriginal economic programs under the

Canadian Aboriginal Economic Development Strategy.

The new arts and crafts facility is expected to provide direct and indirect employment to 160 local community members.

Contact: Craig Hall - Director, Arts and Crafts, Economic

New Breed, June 1991

Development and Tourism, Government of NWT (403) 930-3182 or Joanne Spanton - Aboriginal Economic Programs, Industry, Science and Technology Canada, Ottawa, (613) 954-4061

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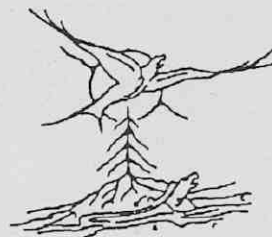
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Royal Commission on New Reproductive Technologies/ Commission Royale sur les nouvelles techniques de reproduction

PUBLIC NOTICE

The Royal Commission on New Reproductive Technologies has published a brochure entitled **A Guide to the Research and Evaluation Program of the Royal Commission on New Reproductive Technologies**.

This overview is intended to encourage a wider understanding of the Commission's research priorities. Canadians have identified many questions which they would like addressed - questions about what has already happened in the area of new reproductive technologies and why, what is happening now, and what might happen - questions to which a comprehensive program of research and evaluation can provide many of the answers.

To receive a copy of the Research and Evaluation brochure, or to obtain more information on the Commission, please call, toll-free, 1-800-668-7060, or write:

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CANADA

Special Representative
respecting the
Royal Commission on Aboriginal Peoples

NOTICE

Request for Written Submissions

The Speech from the Throne Opening the Third Session of the Thirty-Fourth Parliament of Canada on May 13, 1991 contained an announcement of the appointment of the Rt. Hon. Brian Dickson, as a Special Representative to consult on the terms of reference and membership of the Royal Commission on Aboriginal Peoples.

The Special Representative invites any interested person or group to submit written comments concerning the terms of reference and membership of the proposed Royal Commission. Submissions should be received before June 20, 1991 addressed as follows:

The Rt. Hon. Brian Dickson
Suite 1100
171 Slater Street
Ottawa, Ontario
K1A 0A3

7080-878 (408) 2815909q

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is proud to take this opportunity to thank and congratulate the **exhibitors** and **all the attendants** of **NEXUS '91**, for their outstanding participation in helping to make this a tremendously successful business event.

NITA would also like to acknowledge and thank the sponsors of **NEXUS '91**;

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A COMING OF AGE

by Darren McKee

There is a certain type of business which has had much success in this time of recession for Canada. These businesses have emerged only in the last decade as a recordable number although some have been around for many years.

Aboriginal business has been around as long as time it was first introduced to us through trade. It became more apparent with the arrival of Europeans, now it takes on a whole new look. This look is that of small businesses as well as big businesses.

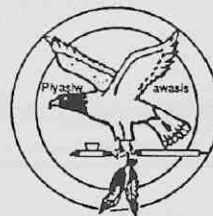
Nexus '91 in Vancouver was an excellent example of the diverse and successful businesses which Aboriginal peoples are involved in. They

are successful at both Aboriginal based ventures as well as joint-ventures with non-Aboriginal society.

We are in an age where there is a need to create self-sufficiency in order to accomplish certain goals. It is encouraging to see Aboriginal people gaining respect and success in a business world where only the strong survive. We can only hope that we can continue to grow in this way to create a better world for all to enjoy.

It is the time for Aboriginal peoples to transfer the knowledge and traditions learned from our ancestors into a modern day business world to create a unique and proud nation capable of surviving in that business world.

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CHITEK LAKE CAMP

The Chitek Lake family camp is a facility that is designed to offer families from Saskatchewan Native Housing, Social Services and other low-income brackets, an opportunity to escape from the city and relax in a pleasant environment. Originally an idea by Ron Camponi, director of Sask. Native Housing, the Chitek Lake camp was purchased in the mid 1970's for \$100,000 from a bankrupt owner by the Saskatchewan Native Housing Society, an offshoot organization of Sask. Native Housing. This organization was formed to fund the Chitek Lake camp and accomplished their goal with the last payment in 1989. The Sask. Native Housing Society is a registered, non-profit charitable organization.

Located in the middle of the community of Chitek Lake, the camp covers six lots and has two cabins, a dining-hall/restaurant and new shower and toilet facilities. The camp also has nine cottage-style tents, air mattresses,

and up-to-date kitchen appliances. At maximum capacity, the camp could accommodate well over one hundred guests comfortably. In previous programs at Chitek Lake, the camp has employed students in the summer to organize sports activities and crafts. At the Chitek Lake camp, Camponi emphasizes that the parents must accompany their children as the costs for insurance, health and taxes are too high to make the project feasible for the Sask. Native Housing Society. If the parents accompany their children, they assume responsibility, thereby eliminating a heavy financial burden from Sask. Native Housing. Sask. Native Housing operates a well-stocked facility with the only requirement being is supplying your own bedding. Also,

Sask. Native Housing employs playground supervisors for the children and a night-watchman for security.

The Sask. Native Housing Society has funded different groups over the years to take advantage of the Chitek Lake camp and it's modern facilities. At present, however, the organization is inadequately funded and is not in a position to continue this much needed service without financial support from the recipients. Future bookings at the Chitek Lake camp would involve minimal costs that is needed to keep the facility running. These expenses would vary depending on the number of guests and availability of campstaff. For more information, Contact Ron Camponi at Saskatchewan Native Housing (652 5464).

**It pays to advertise in the
NEWBREED
call 653-2253**

Affirmative Action Hearing

The Saskatchewan Human Rights Commission serves notice that on June 26 and 27, 1991, it will conduct a public hearing in Saskatoon to review the ongoing affirmative actions plans of the employers and training institutions listed below:

The Co-operators
Westbridge Computers
Saskatchewan Telecommunications
Saskatchewan Government Insurance
City of Saskatoon
City of Regina
Government of Saskatchewan
The Saskatchewan Human Rights Commission
University of Saskatchewan, College of Arts and Sciences

Opportunity is provided for interested persons, groups or associations to make submissions in either written or verbal form. Written submissions should be provided to the Commission in advance. Annual reports from the employers and organizations listed above, and written submissions from interested parties, will be available in print or tape format upon request.

The hearing will begin at 1:30 p.m., June 26, Michelangelo "C" Room, Ramada Renaissance, Saskatoon, and at 9 a.m. on June 27.

For further information contact:



Saskatoon Office
Rene Roy
8th Floor
Sturdy Stone Bldg
S7K 2H6
933-5952 OR
1-800-667-9249

Regina Office
Pat Danforth
3rd Floor
1942 Hamilton St.
S4P 3V7
787-2530 or
1-800-667-8577

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The Yellowhead Tribal Council

Partners in Education

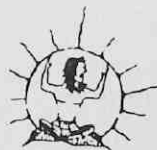


"THE FUTURE IS OURS"

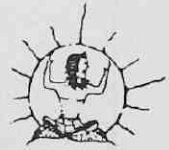
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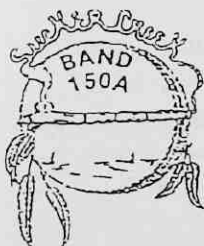
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Government of
 Saskatchewan
 Family
 Foundation

Hon. Beattie Martin
 Minister

BABIES HAVING BABIES

by Bruce Sinclair

Maggie's Child Care Service cannot be found in the Yellow Pages. According to Irma Fuentelba, Executive Director of Maggie's, the thousand dollars or so that Sasktel would charge for advertising in the Saskatoon directory, would be better spent on posters advertising Maggie's, placed in strategic locations in Saskatoon's west end or the Saskatoon Transit system. This advertising ploy is an effort to reach those teenage mothers, who for some reason or another, distrust the conventional forms of services available to young mothers. Maggie's Child Care and Family Resource Centre for Teen Parents serves an essential need in Saskatoon, that of providing free child care for teen parents coupled with professional counselling in a family atmosphere. Inside the spacious, well-kept home located at 410 Avenue G South, a maximum of fourteen toddlers and babies are provided for in an atmosphere of caring and trust.

Maggie's Child Care Service began as an idea formulated by concerned members of the community, who recognized that regular daycares were not prepared to administer to the needs of teenage mothers. A board of directors were formed consisting of fifteen members, a proposal drafted and submitted to the Department of Health and Welfare in 1988. After some initial problems with the province of Saskatchewan, Maggie's became a reality and was granted federal funding for three years, opening in October, 1990. The board of directors represent different organizations such as the Family Service Bureau, Youth Services and the Ka Kee Sate Native Day Care. Maggie's is a registered, non-profit corporation.

To qualify for Maggie's daycare, the teen parent(s) does not necessarily have to be attending school or be employed, but must be in-

involved in some form of personal development training, such as upgrading. Also, the parent must be an active participant in the daycare. This requirement promotes a sense of family involving the day care and the parent. At time of acceptance, a child care worker employed by Maggie's meets with the teenage mother to discuss relevant issues such as tutoring, health issues and family support. Maggie's employs two full-time accredited child care workers, one part time child care worker, one half-time cook/cleaner, one 3/4 time administrative assistant, and a number of volunteers who are at the daycare everyday for approximately four hours.

Denise Mertz, a child care worker at Maggie's, emphasizes that the day care is 'a great place to work' and enjoys the warm atmosphere between the parent, the day care and the child. Mertz is currently working on her Certificate of Early Childhood Development, a two year program. Some of the advantages of Maggie's that Mertz comments on are the options that parents have. For instance, if a parent has an important appointment, she can drop her child at Maggie's for that required time. This flexibility and understanding concept combine to make Maggie's a truly unique day care. Other areas that Mertz observed in place at the centre was the individualized programming for infants, and the establishing of close relationships with the parents, to the point of the child care worker accepting calls at home. One would be hard pressed to find such a service in the Yellow Pages. Wanda, 19, and her eight week old son Jordan, are currently two beneficiaries of Maggie's day care. After being referred to Maggie's by a family support worker, Wanda discovered that this was the place where Jordan would get the attention he needed. After trying out three different daycares for Jordan, she was relieved to find a friendly place



that was well organized. Wanda is presently enrolled in a ten month course at a business college and is receiving assistance under the Saskatchewan Student Loan Plan. She did not relish the idea of having to resort to social services for assistance and took matters into her own hands. Wanda is actively involved with various sports such as swimming and biking with Jordan, demonstrating that teenage motherhood does not mean that she must

sacrifice meaningful aspects of her life because of her new responsibilities.

Maggie's Child Care Service provides a way out for young mothers, a service that is sadly lacking in our society. The disturbing aspect of this situation is that, if Maggie's were full at a time of crisis, there would be virtually no option available to a teenage mother, who may be in a desperate situation with no funds. There are countless victims in our society,

and unfortunately the young and the very young are high among their numbers. Maggie's is trying very hard to make it possible for young mothers to escape the street and offers a place of refuge from an unfeeling world. Maggie's deserves all the support it requires to keep this vital service intact and flourishing. Please call Maggie's at 665-5721 if you are interested in this service or know somebody that is.



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DIAND RELEASES NATIONAL INVENTORY OF MINERALS RESOURCES POTENTIAL ON INDIAN RESERVE LANDS

OTTAWA (April 26, 1991)- The Minister of Indian Affairs and Northern Development, the Honorable Tom Siddon, today announced the completion of a national inventory and data base by the department's Economic Development sector which

identify and rate the mineral potential for economic development on 2,267 reserves across Canada.

"This inventory will be an important tool for all those interested in resource-related development projects on reserves," the Minister said.

"Such a comprehensive collection of data will contribute to improved economic development possibilities for Indian people."

Based on the information collected in the inventory data base, there are significant economic development opportunities for almost half of all Indian bands in Canada in the area of minerals development. The "Mineral Resource Potential of Indian Reserve Lands" inventory is an important source of information for Aboriginal communities as well as for private and public sector interests wanting to pursue mineral development projects on Indian reserves.

The inventory will be highlighted in a departmental exhibit at the Canadian Institute of Mining, Metallurgy and Petroleum Convention in Vancouver later this week (April 28 to May 3). Departmental and Native representatives attending the symposium will meet to discuss mineral development strate-

gies.

The inventory comprises 45 volumes and contains some 10,000 maps. Entitled "Mineral Resource Potential of Indian Reserve Lands", it represents a comprehensive review and record of all available information on the geology, geophysics, geochemistry, economic geology, and mineral opportunities on or near reserves. Mineral resource development opportunities are identified under five main headings: metallic, non-metallic, aggregate, water and peat.

The search for minerals and their subsequent development is considered in three phases: exploration, development and production. The inventory identifies the stage of development for each reserve with known mineral potential.

A 3-point scale (low-moderate-good) has been developed to rate the mineral potential for economic development of each reserve. Examples of factors which affect this rating are: size of the

reserve; quantity and quality of the minerals; proximity to markets and access to transportation; value and type of commodity; and social and cultural barriers to mining on certain lands and areas.

The inventory records 3,276 mineral occurrences on Indian reserves in Canada. Of this number, 265 metallic and 331 non-metallic occurrences are considered to be of significant interest (rated three or greater on a scale of one to five).

The ongoing collection of data and the maintenance of the inventory will ensure its continuing value for those considering or currently undertaking minerals development projects on Indian reserves.

For additional information on the mining inventory, contact DIAND regional offices, or Jean-Luc Blais, Resource Development Directorate, DIAND (819) 997-8230.

War Lake Indian Band

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across Canada*



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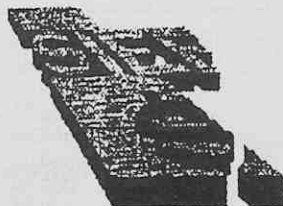
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GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES AND APPLIED RESEARCH

PROGRAM COUNSELLOR

The Gabriel Dumont Institute of Native Studies and Applied Research (GDI) presently has one vacancy for a Program Counsellor within the Native Services Division (NSD). This position is located within the Saskatchewan Institute of Applied Science and Technology (SIAST) Pailiser Campus, Moose Jaw.

RESPONSIBILITIES: The NSD Program Counsellor will be responsible for planning, implementing, administering and evaluating the Aboriginal student counselling program; individual and group counselling of students; social development initiatives or special projects around student needs such as housing, child care, income maintenance, tutorials and recreation; referrals of students, as needs may warrant, to special services such as family counselling or therapy; and acting as student advisor to a variety of student groups and clubs. The NSD Program Counsellor will also be expected to assist in administering the Aboriginal student centre and to represent NSD within GDI and SIAST.

QUALIFICATIONS: Candidates should possess a Bachelors Degree in counselling, psychology, social work or a related discipline or have an equivalent combination of training and experience. Candidates holding a certificate in counselling or social work from a recognized educational institution will be considered. Candidates must also possess considerable work experience in providing personal and academic counselling within an adult education environment and experience in program implementation and administration. Preference will be given to candidates who have sound familiarity with Aboriginal cultures and who have worked directly with Aboriginal communities in Saskatchewan.

SALARY: Commensurate with training and experience plus a competitive benefits package.

LOCATION: Moose Jaw, Saskatchewan

START DATE: Tentatively July 2, 1991 (subject to funding availability)

DEADLINE FOR RECEIPT OF APPLICATIONS: June 14, 1991

SUBMIT RESUME AND THREE RECENT LETTERS OF REFERENCE TO:

Beverly Cardinal, Director
On-Campus Programs, Native Services Division
121 Broadway Avenue East
Regina, Saskatchewan S4N 0X6

Because of its mission and mandate, the Gabriel Dumont Institute has an exemption from the Saskatchewan Human Rights Commission to hire affirmatively.

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637 University Drive
Saskatoon, SK
S7N 0H8



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Native Evangelist **Allan O'Soup** holding Gospel Tent Meeting

- at La Loche, SK - June 13 to 16
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- Whitebear Indian Reservation, SK - July 18 - 21

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EXECUTIVE DIRECTOR



INDIAN METIS FRIENDSHIP CENTRE OF PRINCE ALBERT

SUMMARY:

Under the direction of the Board or Directors, the Executive Director administers the business of the Indian Metis Friendship Centre of Prince Albert services and facility. He/she supervises/co-ordinates the work of the various voluntary committees who work in support of the Centre.

DUTIES:

Ensures that Aboriginal people receive the full attention of the other service centres to whom they are referred. Hold formal and informal meetings and discussions with other citizen organizations that are concerned with the social well-being of Aboriginal people.

EDUCATION, KNOWLEDGE, EXPERIENCE:

The work requires a thorough knowledge of Aboriginal culture, lifestyles of people on an off the rural areas, and an understanding of the functions and the programs of other Aboriginal associations, band councils, and other government programs. The work also requires knowledge of community development concepts and a working knowledge of the role played by a catalyst agent within an urban setting. The ability to speak and understand an Aboriginal language is necessary. The incumbent must have good judgement and maturity when recommending actions that affects the lives of other people. Post secondary and/or extensive related experience is required.

SALARY:

Negotiable

Please forward resumes to:

Personnel Committee
Indian Metis Friendship Centre of Prince Albert
P.O. Box 2197
or 1409 - 1st Avenue East
Prince Albert, SK
S6V 6Z1
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DEADLINE: 5:00 p.m. Tuesday, June 25, 1991

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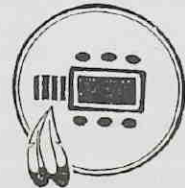


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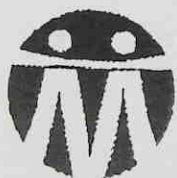
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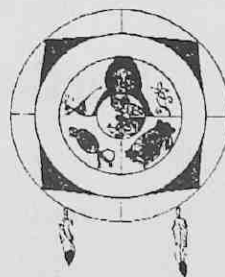
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I BELIEVE THAT, BUT LET ME TELL YOU 'BOUT THE TIME...

by Johno

"Do you remember those green hats they used to sell at the coop store? Those fuzzy ones with the ear flaps."

"Ya and they had the chin straps. Those were good hats."

"Them's the ones, one time me and Hutch, we were hunting caribou, there, north of Cree. Well we had a good hunt, two sleighs right full of meat boy. No room for any more at all. We were on our way back, feeling real good, you know the way you do after a good hunt, eh. Well we seen these eight caribou, they were pawing the snow, you know the way they do when they're digging for that moss that they like eh. Well me and Hutch, we decided we'd sneak up on those caribou, just to see how close we could get, we weren't hunting anymore, we had enough meat, we just wanted to see how close we could get to those silly caribou, play a joke on them. Well we got down real low and as slow and quiet as we could be, we snuck up on them. Hiding behind rocks and trees, sometimes on our bellies. You know we got right up on them, close enough that you could just about spit on the closest one. Boy we were sure going to play a trick on those caribou. I stuck my head around a rock me and Hutch were hiding behind, and I counted them, and there were only seven. I knew there was supposed to be eight, well I was looking around trying to see where that other one was but he was nowhere in sight. Boy I was looking all over, you know and I felt something pull on my hat. I thought it was Hutch maybe going to show me where that other Caribou was. I turned around and there was that other caribou chewing on my hat. Them caribou played a trick on us.

Oh ya, I believe that. I've had some strange experiences when I was hunting myself. One time me and Nap were out, and there was deep snow by Joe. We were having a rough time walking. Well any way I used to have this old twenty five-forty Winchester, a good rifle, by Joe. Didn't ruin much meat, but you had to get close. It wasn't much of a rifle for distance, had a short barrel on it, that's why I liked it. It was nice and light

and easy to carry. Well, me and Nap we come up over a hill and on the next hill there was a moose walking away from us. Nap says to me, "take a shot" well it was a long long shot. But that moose was heading away from us and in that deep snow we'd never catch up.

"Well even if you wound him, in a situation like that you know, you stand a better chance of getting him."

"That's what I figured too, by Joe. I took my shot. But by joe, that was a long shot. I never took a shot that long before or after. I'm telling you, that was a long shot. Well I took my time, that moose was a long way off and walking away from me too. Well by Joe, I aimed and aimed, then I squeezed off my shot and after I shot, well the barrel of that rifle had a droop to it like this. Boy joe I strained the barrel. That was too long a shot for that old rifle."

"That could happen, ya that could happen. But you want to know about hunting in deep snow. One time I was coming home with my dog team and it was snowing. Boy you couldn't see a thing. It was really coming down. Heaviest snow fall this old trapper ever saw. Well anyway, I just

climbed in the sleigh and left the dogs find their own way home. Dogs are good at that, you can't get a dog lost in a snow storm. Don't matter how much snow is on the trail, they can smell it. Well them dogs all of a sudden stopped, I got out to check and there was fresh moose tracks across the trail. Them were good dogs I used to have. Well, fresh moose tracks and that heavy snow coming down. That moose couldn't be too far off. So I grabbed my snow shoes and my rifle and I went after it. Had to be close. Them tracks were real fresh, couple of minutes at the most. But I had to be careful. I couldn't see a thing, I knew I was close, following those tracks, trying to see through the snow, but it was all just white, everything was white. An me, I'm following those tracks walking right on top of 'em so's I don't loose 'em eh. Well I look down an' there's no tracks anymore. So I'm listening, that moose has to be close an' I hear this shoek, shoek, I'm trying to hear where it's coming from, but in that heavy snow it's hard to hear, eh. Shoek, shoek, boy I'm

Cont'd next page

With Special Congratulations to

Archie Kasagan - St. Mary's - Prince Albert
Donna Sandypoint - Carleton - Prince Albert
Sharlene Mercredi - Carleton - Prince Albert

from the

Black Lake Education Dept.

General Delivery
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S0J 0H0

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to all

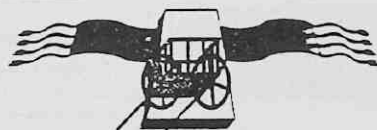
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Chief Brian Standingready
Band Members and Council

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Fax: 577-2496

Office hours: 8:30 - 5:00



The Metis Society of Saskatchewan

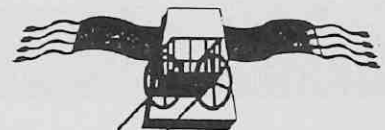
Northern Region II

*Congratulations
to all Native Graduates
across Canada*

Northern Region II
Box 292
Buffalo Narrows, Sask.
S0J 1L0

Area Director: Charlie Seright

Phone: (306) 235-4325



The Metis Society of Saskatchewan

Northern Region 1A

*Congratulations
to all Native Graduates
across Canada*

Western Region 1A
Box 667
North Battleford, Sask.
S9A 2Y9

Phone: (306)445-8216

I BELIEVE THAT, BUT LET ME TELL YOU 'BOUT THE TIME... cont'd

holding my rifle real tight, shoek, shoek, that moose must be real close. But I can't see a thing. I looked down and there was the moose's ears sticking up out of the snow, going shoek, shoek. Boy that was deep snow.

"Oh ya, I know, by Joe, sounds can fool you. Why one time ma and old Nap, were hunting beaver up the Haultain. You can ask Nap about this sometime. Well, anyway, we were hiding behind this beaver lodge, 'bout that time of day beavers come out an' we could hear this slapping noise on the water, sounded like beaver, but we couldn't see anything. We could hear it, real close too. So Nap he sneaks up, to get a better look, an' I see him kinda chuckling, an' he waves for me to come have a look. An' by joe, you know, it was mice swimming around slapping their tails, pretending they were beaver."

"I'm having a hard time, but ya, I can believe that."

"Just you ask old Nap by joe, he can tell you."

"Oh I know, I know. Beavers is tricky hunting. One time I used to have this little dog, just a tiny thing you know, 'bout this big. Well this little dog used to follow me everywhere I went. This one time he followed me down the creek an' we sees this beaver swimmin along, so's I ups and shoots it, an' you know that little dog jumped right in the water. I guess he thought he was gonna bring that beaver back, well that beaver was 'bout twice the size of that little dog, and to make it worse that beaver weren't dead. As soon as that dog got hold of him he died. Well I've seen beaver fighting before, an' they can really fight."

"Ya, they's vicious by Joe. I know."

"Well I never thought that little dog had a chance you know. The size of that beaver an' all. But you know it wasn't long an' I heard that little dog barking inside a beaver lodge that beaver had drug himself inside his house with him. Well I had a hell of a time digging that dog out, you know how good beavers build houses eh. An' you know when I got through there was that little dog with two dead beaver. One I wounded and there must of been another in the lodge when he got there."

"I believe that 'cause I had a good dog one time too by joe. Only he weren't a little dog, he was a regular sleigh dog

belonged to my old dad. This dog had a neck on him bigger than his head. Couldn't keep a collar on him on account of that. He could get out of any harness any time he wanted to. Used to drive my old dad nuts. I remember him sayin' "by Joe". he always said, "by joe, by joe, I'm gonna shoot that dog. Ain't gonna feed any dog that won't work" that was my old dad, you know.

So I asks my old dad if I can have that dog, I had an idea. You see I had been watching that dog, by joe an' that dog loved to play. Well I remembered something I'd heard that Chipwayans did to train their dogs. An' I wanted to give it a try. So I got a frozen piece of muskrat house, a piece of push up you know. An' I played with that dog with it. Oh, we played fetch an' I used

to hide it an' let that dog try an' find it. An' boy joe, you know, that dog got pretty good at findin' that piece of push up. So I took him up the trapline with me, and by joe he could find a rat push up for me under four feet of snow. Thought he was still playing a game that dog did, thought he was looking for that piece of rat push up I used to hide on him. Well one time he was digging up a muskrat in there. It grabbed that poor dog by the nose, and it wouldn't let go by joe. You know how muskrats are when they get their teeth into something."

"Ya, I don't think they can let go, the way their teeth are shaped you know."

"That must have been it, 'cause by joe that rat had a hold of my poor dog's nose an' the dog is yelping and whining an' tryin' to shake that rat off the end of his nose running around and around. I grabbed a stick an' I'm tryin' to hit that rat, an' half the time I'm hittin' that poor old dog. It was a sight, by joe, it was a sight. An' after that, that old dog of mine hated muskrats, hated them with a passion. Nothing gave that dog more pleasure than to see a rat drowned in a trap, by joe. He used to sit an' watch

Cont'd next page

Congratulations to All Native Graduates

EN'OWKIN INTERNATIONAL SCHOOL OF WRITING

A full two-year program of University of Victoria accredited courses for people of Native/Indian ancestry. The purpose of En'owkin School of Writing is not only to assist Native students to find their voice as writers, but to encourage them to interpret and record native experience through Native eyes, and thereby promote understanding of the worldview and cultural complexity of Native Indian people.

Students of the school will work directly with an international team of established Native writers who will deliver unique courses in each of the two years of the program. These courses will explore the way in which the unique cultural experience of Native people is reflected in their literature. The use of metaphors and symbols (such as coyote, the horse, the owl and so on) are significant influences in Native voice. The school offers a rich opportunity for the student writers to develop their skills in a stimulating atmosphere of encouragement and discovery, where they can explore their own creativity under the leadership of some of the finest Native writers on the continent.

Admission Criteria

Native Indian ancestry.
Eligible for university entrance/completed one program or more years of an undergraduate program/or mature student program equivalent as evidenced by writing portfolio.
A submission of 10-15 pages of original written work at the time of application.

Classes: September - April in two semesters

For full calendar and registration information contact:

Registrar
En'owkin Centre
257 Brunswick Street,
Peakton, B.C.
V2A 5P2 Canada
Telephone: (604) 493-7181
FAX: (604) 493-2882

Congratulations to all Native Grads Across Canada from the WINNIPEG TRADING POST



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Furs, Leathers, Beads, etc.

339 William Avenue
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If you would like to subscribe or Advertise in the NEWBREED, write:
Bay 202

173 2nd Ave South
Saskatoon, Saskatchewan S7K 1K6

or Phone: 653-2253
Fax: 653-3384

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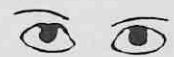
 Kitsaki Development Corporation
Lac La Ronge Indian Band

Box 480
• La Ronge, Saskatchewan •
S0J 1L0
(306) 425-2600

TOUCHWOOD FILE HILLS QU'APPELLE DISTRICT INDIAN WOMEN'S COMMUNITY RESPONSE TO FAMILY VIOLENCE



Violence hurts everyone, especially the ones you love the most...



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NAP GARDINER · EXECUTIVE DIRECTOR



"SEND US YOUR ANNOUNCEMENTS"

I BELIEVE THAT, BUT LET ME TELL YOU 'BOUT THE TIME... cont'd

me takin' rats out of the traps, an' you could tell by looking at him that he enjoyed it. By joe he'd growl at those dead rats an' lick his nose. He was remembering the day he got bit. By joe, you know pretty soon he was running ahead of me when I was checking traps, to see if there were any dead ones, an' if there wasn't he'd run on to the next trap, an' by joe I didn't have to check those traps, didn't have muskrats in 'em any way. I only had to check those traps that had rats in 'em. By joe I'm telling you that was a good dog for a trapper to have. This one time I was re-setting my trap an' that dog ran ahead to the next one, he was digging around there, so I knew I had a muskrat in that one too. I didn't pay him much mind, finished resetting my trap, an' I was about half way to the next when that dog brought me the dead muskrat. He'd gotten it out of the trap. Well by joe, I patted that dog and called him "good dog, good dog" an' walked over to re-set the trap that muskrat came out of. Well, by joe when I got there the trap was already reset. That dog hated muskrats so much by joe, he reset my trap."

"Well I can't beat that story, that must have been some dog you had."

"What do you mean, you can't beat that story? All your stories were true weren't they."

"Oh ya, they was all true."

"Mine too, mine too, every one of them was true, by joe."

If you would like to subscribe or Advertise in the NEWBREED, write:

Bay 202
173 2nd Ave South
Saskatoon, Saskatchewan S7K 1K6

or Phone: 653-2253

Fax: 653-3384

The Swan River Indian and Metis Friendship Centre congratulates all Native Grads across Canada

**Swan River
Indian and Metis
Friendship
Centre**



1413 Main Street East
Swan River, Manitoba
R0L 1Z0

Ph. (204) 734-9301 • Fax (204) 734-3090

*Supporting Progressive
Native Education
from*



FORT CHIPEWYAN INDIAN
EDUCATION AUTHORITY

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FORT CHIPEWYAN, ALBERTA
T0P 1B0
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across Canada from*

Silver Springs Children's Ranch

Compassionate respite care for your handicapped child. Short or long term arranged. Metis and Treaty children welcome. The child must be severely handicapped. Accepting a combination of blind, diapered, epileptic seizure, gastro, tube feed, oxygen, suction and medications. Payment arrangements made through your child's Social Worker.

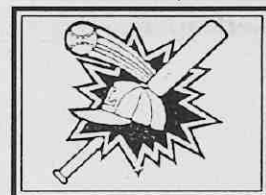
Send information to:

Silver Springs Children's Ranch
Box 193
Ardrossan, Alberta
T0B 0E0

**Robert & Wilfred Paul
Memorial
Co-ed Modified
Slow Pitch Tournament**
Place—Elk Point, Alberta
When—June 22 & 23, 1991
Entry Fee—\$200.00

PRIZE MONEY PLUS TROPHIES

Admission:
Adults \$3.00
Students: \$2.00



For more information call Norm 826-3333

Gary 826-7373

Deadline June 19

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across Canada
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**23RD ANNUAL ALL NATIVE MEN'S FASTBALL
TOURNAMENT**

June 28, 29, 30 and July 1, 1991

**CARRIE JANE GRAY BALL PARK
Prince George, B.C.**

ENTRY DEADLINE IS June 24, 1991



Entry fee A-Side

Six Hundred and fifty Dollars
(\$650.00) non-refundable

Entry fee B-Side

Three Hundred and Seventy-Five
Dollars (\$375.00) non-refundable

PRIZE MONEY

Based on 12 - 15 Teams

1st Place \$6000.00
2nd Place \$3000.00
3rd Place \$1500.00
4th Place \$ 650.00

Based on 16 Teams

1st Place \$2600.00
2nd Place \$1400.00
3rd Place \$ 700.00
4th Place \$ 550.00
5th Place \$ 375.00
6th Place \$ 375.00

Based on 06 - 11 Teams

1st Place \$5000.00
2nd Place \$2500.00
3rd Place \$1300.00
4th Place \$ 650.00

ALL STAR TEAM AND INDIVIDUAL AWARDS PRESENTED

For further information please contact tournament co-ordinator, Mr. Charles Ghostkeeper at (604) 563-9586 or Ken Browning (General Manager) or Murline Browning (Executive Director) at days (604) 564-9794 or evenings at (604) 962-8564.

DANCE

Saturday June 29, 1991
Live Music by

NIGHTWIND

HOCKIN ADDRESSES INDIAN EQUITY FOUNDATION CONFERENCE

EDMONTON, Alberta, April 30, 1991 -

"Aboriginal people in Alberta have the opportunity to play a much stronger role in the expansion of Canada's private sector," said Tom Hockin, Minister of State responsible for small businesses and Tourism as he spoke on the first day of the Indian Economic Development Conference and Trade Show, being held in Edmonton this week.

"To take advantage of the opportunity, however, Aboriginal people must recapture the spirit of entrepreneurship and risk-taking. Markets will be grasped by others and the opportunities taken away if we aren't better prepared in the Aboriginal business community to go after them."

"Alberta, for example, has much to offer in resources

and in its capital base. I encourage you to investigate these and look for ways to contribute to the Aboriginal economy and the Canadian economy through the development of long-term, sustainable businesses," the Minister said.

Mr. Hockin also announced that under the Research and Advocacy Program of the Canadian Aboriginal Economic Development Strategy, Industry, Science and Technology Canada will provide a contribution of \$58,900 to the Indian Equity Foundation to support the staging of this strategic conference. Total costs are expected to reach \$166,000.

During the course of the conference, delegates will participate in workshops and exchange information on addressing the economic development challenge.



National Indian Forestry Institute &



Meadow Lake Tribal Council

ARE PRESENTLY OFFERING A

62 WEEK - INTEGRATED FORESTRY WORKER PROGRAM

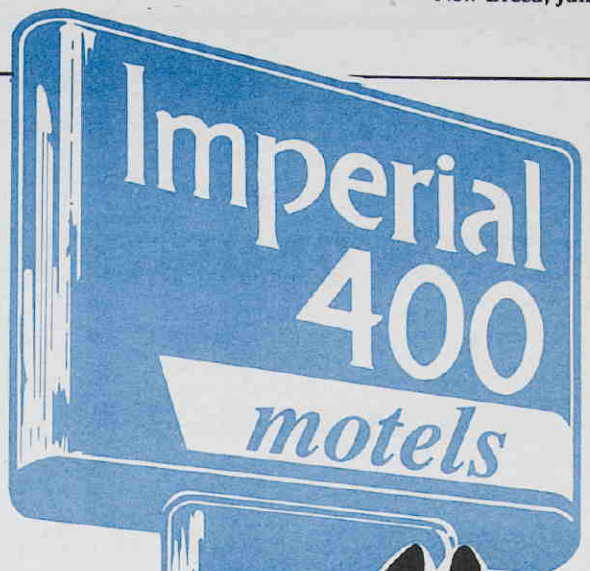
20 - CEIC (Manpower) SPONSORED SEATS

DEADLINE FOR APPLICATIONS - JULY 31, 1991

For more information contact:

Tina Merasty
Student Services Coordinator
NATIONAL INDIAN FORESTRY INSTITUTE
P.O. Box 2138
MEADOW LAKE, Saskatchewan
S0M 1V0
Phone (306) 236-4448 • Fax (306) 236-4818

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Saskatoon 244-2901	Prince Albert 764-6881	Yorkton 783-6581



GABRIEL DUMONT INSTITUTE
OF NATIVE STUDIES AND APPLIED RESEARCH

invites applications for the position of
SUNTEP FACULTY (SASKATOON)

The Saskatchewan Urban Native Teacher Education Program (SUNTEP) has a faculty position to fill in Saskatoon effective August 19, 1991.

SUNTEP Saskatoon is a four year Bachelor of Education degree program offered in conjunction with the University of Saskatchewan.

RESPONSIBILITIES: Specific duties may include teaching university level and/or preparatory courses, supervision of student teachers, and academic and professional counselling. Candidates with a background in Arts Education and/or Indian Languages may be given preference.

QUALIFICATION: The ideal candidate will have some graduate level work in education, several years of successful classroom teaching experience, some teacher education experience, and a working knowledge of Indian and Metis issues in culture and education. Equivalent combinations of education and relevant experience will be considered.

SALARY: Commensurate with education and experience, in the starting range of \$31,645 to \$36,766 per annum plus a competitive benefit package.

Note: This is a term position with a good possibility of extension and renewal.

LOCATION: Saskatoon

DEADLINE FOR RECEIPT OF APPLICATION: June 12, 1991

Please forward applications and direct enquiries to:

R. James McNinch, Director
Saskatchewan Urban Native Teacher
Education Program
505 - 23rd Street East
Saskatoon, Saskatchewan
S7K 4K7
(306) 934-4941

Because of its mission and mandate, the Gabriel Dumont Institute has an exemption from the Saskatchewan Human Rights Commission to hire affirmatively.

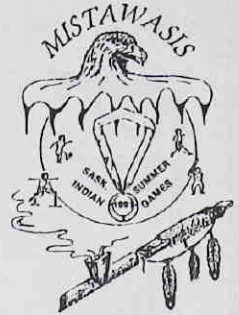
MISTAWASIS BAND HOSTS OF 1991 SASK. INDIAN SUMMER GAMES

Mistawasis Band, Box 250, Leask, Sask. S0J 1M0
Phone: 466-4800 Fax: 466-2299

Coordinator: Hubert Sand

Recreation Director: Daryl Watson

DATE: **JULY 7, 1991 - JULY 13, 1991**



LOCATION:

15 miles North of Leask
25 miles West of Shellbrook
45 miles West of Prince Albert
80 miles North of Saskatoon

AGE:

Peewee/Bantam/Midget/Juvenile
- Events - Tack and Field (Medley Relay)
- Team Sports - soccer, Volleyball, Fastball
- Entertainment Nightly
- concession Booths on Grounds
- Security

Technical package pertaining to games will be available after May 15, 1991.

OFFICIATING:

Sask. Sports - Track & Field
Sask. Soccer Association - Soccer
Sask. Fastball Association - Fastball
Sask. Volleyball Association - Volleyball

SASKATOON DISTRICT TRIBAL COUNCIL BANDS
MISTAWASIS - MUSKEG LAKE - MOOSE WOODS

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Exploration has led Cameco Corporation to some of the world's richest uranium discoveries as well as gold, diamond and base metal finds... But we're on the lookout for more than minerals. We think individual excellence is our richest resource and a discovery worth rewarding.

That's why we're so proud of our Scholarship Program for residents of Saskatchewan's north. Three (3) annual scholarships of \$5,000 are available for qualified applicants enrolling in a

university degree program. Five (5) additional scholarships of \$3,000 are available for applicants seeking certified trade qualification or entering certificate programs at a recognized technical institute.

Selection is based on academic standing, community involvement and interest in the mining industry. Detailed information and applications are available at high schools, community colleges, Canada Employment and Immigration Centres and Outreach Centres throughout the north, or by writing...

Don Bird, Northern Affairs Officer
Cameco Corporation
P.O. Box 1049, La Ronge, Saskatchewan
S0J 1L0

The deadline for submissions is June 30, 1991.

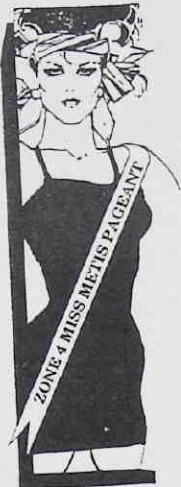


Putting Our Energy To Work

Our 1990 Winners: Allen Byl, Brian Favel,
Ronald Ballantyne

Metis Cultural Days '91'

Presented by:
Metis Local 97
EDMONTON, ALBERTA
of the Metis Nation of Alberta



For more info call:
Lyle 474-7815
Brenda 451-3170

Schedule of Events

Friday Evening - 7:00 p.m. June 21, 1991
at Highlands Community Hall

Zone 4 Miss Metis pageant
Dance to Follow 9:30 p.m. - 1:00 a.m.
Tentative - Ernie Gambler Band

Saturday, June 22, 1991
at Boyle Street Co-op 97St. - 102 A Avenue

10:00 a.m. Aids Awareness Work Shop
1:00 p.m. Introduction to service organization
Featuring:

Metis Child & Family Services
Edmonton Board of Health
Alberta Social Services

Fisher Hope Centre
Native Counselling Services
Boyle Street Co-Op

Saturday Evening 6:30 p.m. at
Alberta Avenue Hall, 93 Street & 118 Avenue

Talent Show Category
(Open) Old Time Fiddle
Red River Jig Contest
12 & Under
Teen
Adult Couple Only
Singing Contest
16 & under
17 & over
Dance to follow Talent Show
Featuring: Ernie Gambler Band

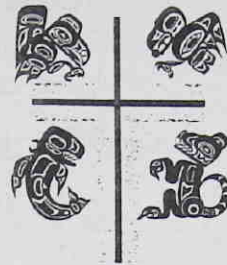
Sunday - 1:30 p.m., June 23, 1991
at Cromdale Safeway (Parking Lot)
118 Ave. - 82 St.

Talent show winners & Zone 4 Miss Metis
CNFC Metis Cultural Dancers

Prize Monies will be determined on entries
10.00 Entry Fee
Contestant Winners will perform on an open stage
Sunday, June 23 at Cromdale
Safeway 118 Avenue & 82 Street.

Congratulations to all Native Grads across Canada from the

Native Ministries Consortium



SUMMER SCHOOL 1991
July 15 - 26, 1991
at Vancouver School of Theology
Featuring

The Biblical Witness: Native American Christian Perspective •
The Christian Doctrine of Creation • Indian Rights and the Law • A
Walk in the Valley: The Grieving Process from a First Nations Per-
spective • Religions of the World • New Perspectives on Christian
Stewardship • Gitksan and Wet'suwet'en Self-Government
...and more!

All interested persons, clergy and lay,
are welcome to participate in this
5th Annual two-week Summer School.

Sponsored under Native direction,
by the Anglican and United Church,
Vancouver School of Theology,
and Cook Theology School, Tempe, Arizona.

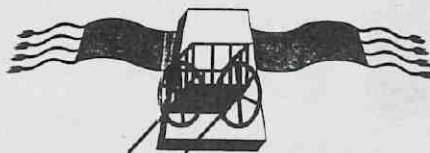
For further information, please write to:
Vancouver School of Theology
6000 Iona Drive
Vancouver, BC V6T 1L4
Tel: (604) 228-9031

Back to Batoche Days

BATOCHÉ '91

July 26, 27 & 28, 1991

Same Location



Friday, July 26

- Opening Ceremonies
- Camping
- Setting Up
- Chuckwagon Races
- Dance

Saturday, July 27

- Ball Tournament, Slow Pitch
(Prizes depend on amount of entries)
- Horseshoes
- Children's Activities Commence
- Cultural Events - 1p.m.
First Round Eliminations
- Featuring the Fiddling
- Chuckwagon Races
- Tug-O-War
- Fireworks
- Dance

Sunday, July 28

- Memorial Mass - Main Tent
- Ball Tournament Finals
- Tug-O-War
- Horseshoes
- Featuring the Fiddling Styles of
Reg Bouvette, Calvin Volrath
and John Arcand
- Cultural Events Final
- Boxing

Encourage each "area" to provide Metis competitors - Especially - Fiddling, Jigging, Square Dancing.

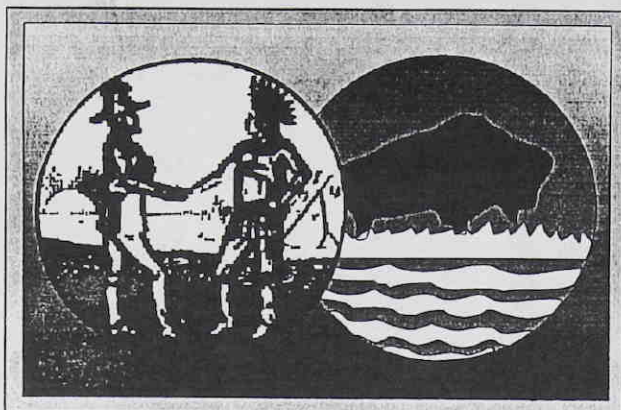
Encourage each Local to attend.

Jigging, Fiddling, Square Dancing, Bannock Baking, Tug-O-War, Co-ed Slow Pitch, Horseshoe Competition, Buckskin Parade, Talent Show, Children's Events, Metis Fashion Mr. and Mrs. Batoche of the Year, Displays.

Babysitting Services Available.

Entries for the Ball Tournament must be in early.

Forum '91



3rd Annual TREATY SIX FORUM

June 25-27, 1991
Saddle Lake Reserve

Hosted by
Saddle Lake Nation

For Further Information, Contact:

Saddle Lake Tribal Administration at (403) 726-3829
or Steven Brant at (403) 429-3781

The National Native Access Program to Nursing (NNAPN)

wishes to congratulate



Sharon Gladue

as she graduates with her degree,
Bachelor of Science in Nursing,
from the
University of Saskatchewan.

Good luck in all future endeavors!

ABCOM PUBLISHERS INC

Bay 201 - 173 - 2nd Avenue South
Saskatoon, Saskatchewan
S7K 1K6

ABCOM Publishers Inc. is a publishing business begun by two young Aboriginal entrepreneurs based in Saskatoon, Saskatchewan. ABCOM, short for "Aboriginal communications," aims to serve the publishing needs of more than just Aboriginal interests. With the latest technology, advanced personal typesetting system, special effects software, ABCOM is ready to provide the following services:

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This includes newsletters, newspapers, brochures, pamphlets, posters, reports, invitations, flyers, forms, calendars, annual reports, letterhead designs, business cards, resumes and practically anything else you can think of.

KINISTIN CELEBRATIONS II POW-WOW

June 29, 30, July 1, 1991

Congratulations to all the graduating high school and post-secondary Native Students

Grand Entry Times:
June 29 - Sat. 1:00 p.m. and 7:00 p.m.
June 30 - Sun. 1:00 p.m. and 7:00 p.m.
July 1 - Mon. 1:00 p.m.

Prizes (Cash & Trophies) For Each Category

Mens' Golden
1st - \$700; 2nd - \$500; 3rd - \$200

Mens' Traditional
1st - \$700; 2nd - \$500; 3rd - \$200

Mens' Grass
1st - \$700; 2nd - \$500; 3rd - \$200

Mens' Fancy
1st - \$700; 2nd - \$500; 3rd - \$200

Ladies Golden
1st - \$700; 2nd - \$500; 3rd - \$200

Ladies Traditional
1st - \$700; 2nd - \$500; 3rd - \$200

Ladies Fancy
1st - \$700; 2nd - \$500; 3rd - \$200

Teen Boys Grass
1st - \$150; 2nd - \$75; 3rd - \$50

Teen Boys Fancy
1st - \$150; 2nd - \$75; 3rd - \$50

Teen Boys Traditional
1st - \$150; 2nd - \$75; 3rd - \$50

Teen Boys Fancy
1st - \$150; 2nd - \$75; 3rd - \$50

Jr. Boys Traditional
1st - \$75; 2nd - \$50; 3rd - \$25

Jr. Boys Fancy
1st - \$75; 2nd - \$50; 3rd - \$25

Teen Girls Traditional
1st - \$150; 2nd - \$75; 3rd - \$50

Teen Girls Fancy
1st - \$150; 2nd - \$75; 3rd - \$50

Jr. Girls Traditional
1st - \$75; 2nd - \$50; 3rd - \$25

Jr. Girls Fancy
1st - \$75; 2nd - \$50; 3rd - \$25

Jingle Dress Dance
Ladies 1st - \$400; 2nd - \$300; 3rd - \$200
Teens 1st - \$400; 2nd - \$300; 3rd - \$200
Jrs. 1st - \$400; 2nd - \$300; 3rd - \$200

TINY TOTS PAID DAILY

DRUMS PAID DAILY

- No Alcohol and Drugs
- Princess Contest
- Scott Family Memorial Singing Contest
- Bowser Pochay Honorary Singing Contest
- Giveaways
- Rations Daily - 3 Days

Executive:

Fax - 873-5235

President: Marlene Lumberjack - (306) 873-5590/873-4405

Vice-President: Earl Tom - (306) 873-5590

Secretary: Karen Neapetung - (306) 322-2133

Clerk: Lois Cappo - (306) 873-5590

Treasurer: Elsie Scott - (306) 873-5590

Reporter: Irene Scott - (306) 873-5590/873-3278

Elder: Mantooie Nippi - (306) 873-5590/873-4405

LOCATION: 3 KILOMETERS NORTH OF THE KIPABISKAU REGIONAL PARK.

