

# Saskatchewan **INDIAN**



DECEMBER 1980

Season's  
Greetings

Saskatchewan Indian Cultural College  
Library Department

VOLUME 10, NUMBER 12





## INFORMATION

### EDITORIAL OFFICES

The editorial offices of The Saskatchewan Indian newsmagazine have now been centralized and are located in the Saskatchewan Indian Cultural College, 1030 Idylwyld Drive North, Saskatoon. All correspondence should be directed to: The Editor, The Saskatchewan Indian, P.O. Box 3085, Saskatoon, Saskatchewan S7K 3S9 or telephone (306) 244-1146.

### REPORTERS

The Saskatchewan Indian newsmagazine has an editorial staff of five covering the entire province of Saskatchewan. With numerous news stories, sporting events, and social activities to cover, reporters may not be able to attend all events local residents wish to have reported on. In order to ensure that a reporter is available to cover your event, please notify the editor of this newsmagazine well in advance of the event. Last minute arrangements for reporters will not be made.

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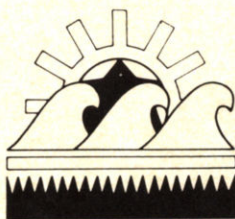
### DEADLINES

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The Saskatchewan Indian is the united voice  
of Indian people in Saskatchewan.



# The Saskatchewan INDIAN

The Saskatchewan Indian  
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DECEMBER 1980

VOLUME 10 NUMBER 12

# Saskatchewan INDIAN

The Official Monthly Publication of the Federation of Saskatchewan Indians

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*Happy  
Holidays*





The year past has been one of unprecedented challenge for your Executive and the Indian leadership throughout this country.

At no time in our great history, since the day of the Treaty signings, has the future of our special political, social, economic and governmental powers been as uncertain as they are today.

We must meditate, in this festive interlude, on the spirit of unity and of determined co-operation we need, to control and direct our destiny in the coming year.

All of us, elders and youth, leaders and supporters must come together in the spirit and strength of brotherhood to press forward our common goals.

Carole, Dawn, Andrea and I wish you all a safe and happy Holiday Season and a New Year of achievement, prosperity and self fulfillment.

Sol Sanderson  
Chief  
Federation of Saskatchewan Indians





Christmas, festival of children and lights! It is a time of peace, when we have the opportunity for laying down the burdens of our adult lives and recovering the dreams of childhood. As we gather together for the celebration of this season, we renew our family ties and our friendships, and perceive again the beauty and abundance of our world and our own good fortune.

It is my sincere hope that the readers of "The Saskatchewan Indian" may all experience the joy of this season, and that this joy may continue into the coming year.

Pierre Elliott Trudeau  
Prime Minister of Canada

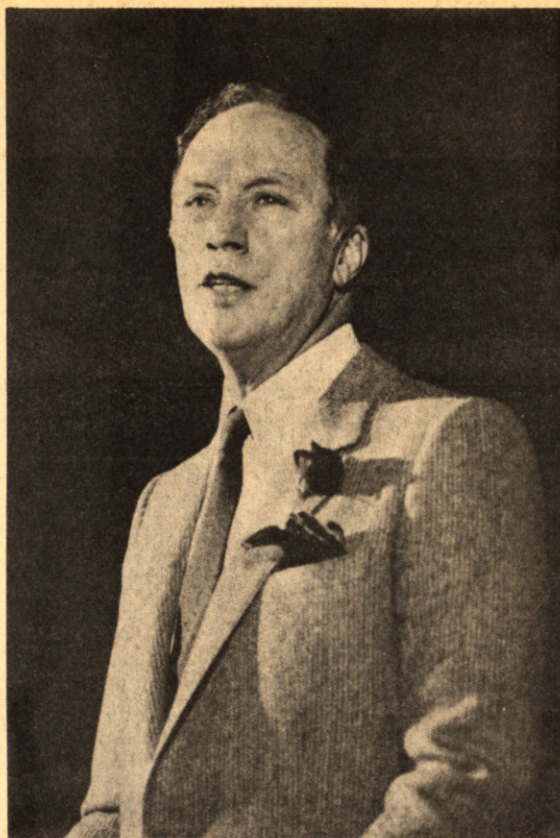


Christmas is a time of fellowship, and fellowship and cooperation have always been more than mere catch phrases in Saskatchewan.

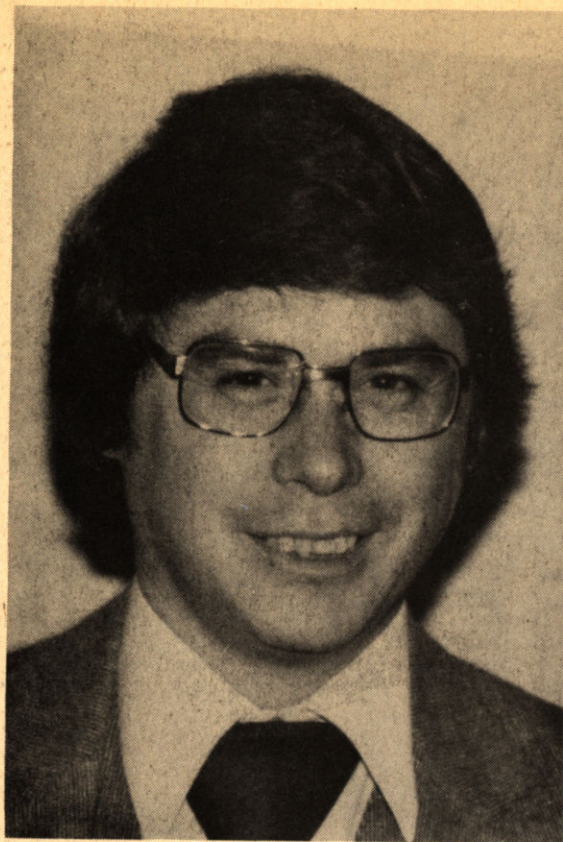
The severity of our land has imposed on us the need for human solidarity just to survive. Brotherhood and solidarity were key elements of the Indian cultures of this area long before the era of European settlement, and continue to be so today. The land has told us all that we are, indeed, our brother's keeper.

My wife and family join me in wishing each reader of "The Saskatchewan Indian" a Merry Christmas in the company of those you love.

Allan Blakeney  
Premier of Saskatchewan







I hope this season of celebration and renewal finds each of you in good health and happiness.

The holiday season is one when Indian people traditionally get together to renew old friendships and assess the past year and plan the new one.

Both the Saskatchewan Indian Nations Company (SINCo) and the Federation of Saskatchewan Indians (FSI) have made significant progress during this past year.

The Chiefs of the Federation of Saskatchewan Indians have continued to lead the Nations in the development of Indian Government and the implementation of Indian treaty rights.

Land Entitlement is slowly becoming a reality and it is hoped the work of the past will pay off next year.

We are negotiating a long-term funding formula for our Colleges and Indian Control of Indian Education continues to be implemented.

SINCo has grown rapidly in the past year and during the first year of operation has been established as a major Indian economic force.

The past year has been good for us, though many obstacles lie ahead. Our rights are endangered by the constitutional patriation and of course, Indian Affairs is still there, but our strength lies in our people and our Chiefs and I know that together we will succeed.

In closing, I would like to wish each and every one of you the best of health and happiness throughout the season and in 1981.

**Doug Cuthand**  
First Vice-President of  
Federation of Saskatchewan Indians

**The President of**  
Saskatchewan Indian Nations Company



On behalf of my wife Sylvia and our children, I extend warmest, most sincere greetings to all.

This past year has brought to the Indian people of Saskatchewan many changes which have resulted in a rekindled sense of unity and motivation. May tolerance and dedication to our cause and our identity mark our path as we move into this New Year.

Merry Christmas and Best Wishes for continued Peace, Happiness and Prosperity.

**Steve Pooyak**  
2nd Vice-President  
Federation of Saskatchewan Indians



The past year has been a time of excitement, tension and uncertainty — A time of meeting challenges and a time requiring that the Indian people of Saskatchewan come together in unity and brotherhood.

Only through reaching out for each other and profoundly caring can we ensure that our children will experience their rightful inheritance to live in a free and decent world.

Let us cherish the spirit of this special time of year as we come together with family and friends and experience the warmth of generosity, sharing and goodwill. Let us carry this spirit with us into the new year as we continue to meet the challenges of the future.

Merry Christmas and may the New Year bring Joy, Peace and Brotherhood for us all.

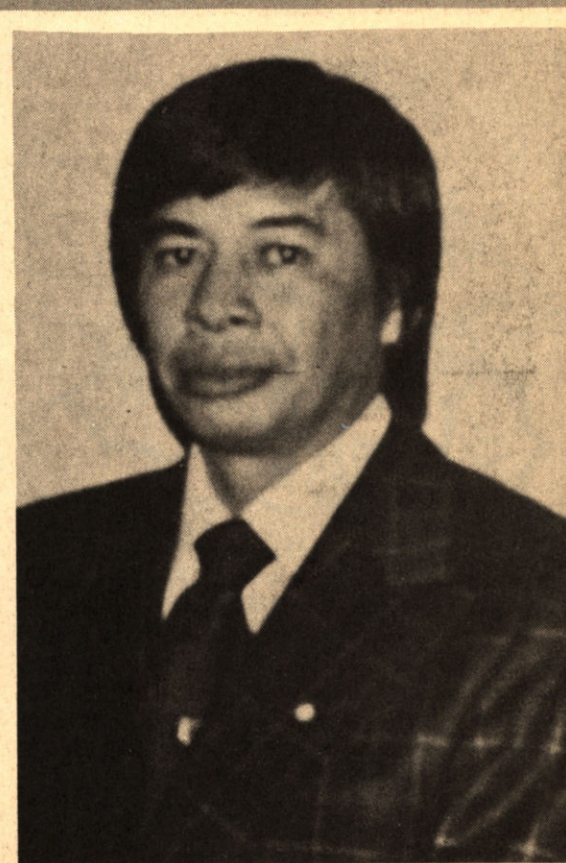
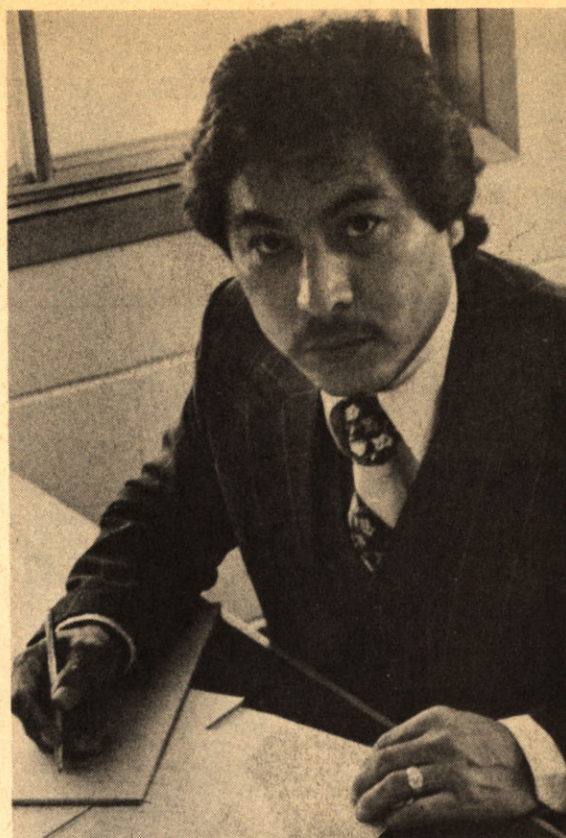
**Ron Albert**  
3rd Vice-President  
Federation of Saskatchewan Indians



As we approach the holiday season and the beginning of a new year, we find ourselves at what is the most important crossroads certainly within our lifetime. We must be thankful that our Creator has guided us this far and will continue to be with us as we shape our destiny as Indian Nations within Canada.

In addition to commitment and dedication to fulfil our responsibility, may the Great Spirit grant you love, health and contentment throughout the Christmas season and the New Year.

**Wayne Ahenakew**  
Treasurer  
Federation of Saskatchewan Indians







As we approach another Yuletide Season I take this opportunity to ask you to join with us in renewing our strength and faith in our Mother Earth and re-dedicate ourselves to the great task of making this world a greater place in which to live, a world which reflects the true spirit of Christmas with its divine message of Peace, Love, Respect, Joy and Goodwill.

May Love and Friendliness blossom forth on this Christmas Day, and the days that lie ahead bear fruits of Happiness for each and every one of you.

Let us not forget to pay homage to the Great Spirit, so that we may honour and respect each other that we attain the support needed to achieve our perpetual rights as Indian Nations.

I therefore wish you a Very Merry Christmas and Happy New Year and join with you in praying for the Indian leadership of our province so that we are guided in the right directions.

On behalf of my wife, Lynda, daughters Danica & Rachel, may the forces be with you.

Ken Sparvier  
Executive Secretary  
Federation of Saskatchewan Indians



# Season's Greetings

Christmas in the North has traditionally been a time when people come together to celebrate friendship and families. I hope that tradition remains with you this season.

As we begin a new year, let us renew our commitment to work together with a spirit of determination and cooperation to build a better northland.

Season's Greetings to all.

Jerry Hammersmith, Minister  
Department of Northern Saskatchewan





Once again it's that time of year when we should reflect on the events of the past twelve months. We ponder the hard times and hope we have learned from them. We think of the good times and give thanks for their blessing.

This past year has been, for me, a very special one. It was just this summer I was elected to the office of the President of the National Indian Brotherhood and I look forward eagerly to the challenge at hand. Our future has never been more uncertain, but our Nations have rarely been as united in vision and spirit. The next few years will be exciting times.

We are at the crossroads. The tasks ahead require urgency; but, in our effort to better our lives and the lives of those less fortunate, we must not sacrifice accuracy and efficiency in our work. This is a time when, as Indians, the spirit of cooperation and brotherhood must be foremost in our thoughts and actions.

I am confident that together we can build a strong Indian identity. It is one only you can mold into place. Let it be bound with honest and traditional Indian values.

Let us not limit this spirit of sharing and helping to just the Holiday Season. Let us open our hearts and minds to all, in the coming year and for all time to come.

**Delbert Riley**  
President  
National Indian Brotherhood



As I spend my first Christmas season as Clerk to the Executive Council, I value this opportunity to share with you my enthusiasm and good wishes for the future of Indian people in Saskatchewan and throughout the nation.

I thank you for the confidence you have shown in me by approving my appointment to this challenging new position; along with my assurance to live up to your expectations, I pass on to you season's greetings and heart-felt wishes for a new year filled with hope, love and brotherhood.

**Felix Musqua**  
Clerk to the Executive Council



## Respected Chiefs and Indian People of Saskatchewan

It's customary at this time of the year to pause and reflect on the out-going year. 1980 has been a year filled with major achievements for the Indian people of Saskatchewan. For example, more bands are now experiencing increased cultural, social and economic growth; more Indian communities are taking a leading role in identifying their opportunities; and the Indian people recognize the need to move toward greater self-reliance and self-sufficiency. These achievements have been accomplished because the bands and communities depended less on government support and more on their own resources.

From the Region's point of view, the lines of communication between the Department and the Saskatchewan Indians are more open and less encumbered than ever before. The sharing of knowledge and experience has increased. As a result, the relationship between the Department and the Indian people has taken on an exciting and vital new dimension.

Looking ahead to 1981, I would suggest that the Indian people of Saskatchewan will play an even greater, and more independent, role in planning, implementing and operating programs that will best address the needs of the people. I appreciate the frank and open dialogue that we have enjoyed over the past year and encourage the leaders of Saskatchewan to continue communicating their aspirations and goals to us with the dignity and pride that is so characteristic of the Saskatchewan Indian people. Only through open lines of communication can we hope to make these goals a reality.

As 1980 comes to a close, the Saskatchewan Indians and the Region can be proud of our many accomplishments. But more importantly, together we can look forward to 1981 and be optimistic about the economic, cultural, social and educational ambitions of the Indians of Saskatchewan.

In wishing you, the Indian people of Saskatchewan, the very best of this convivial and thoughtful season, I recall for you the words of Chief Old Sun who, more than one hundred years ago, said "I wish you all good. And trust that all our hearts will increase in goodness from this time forward".

Owen A. Anderson  
Director General  
Saskatchewan Region





## CONSTITUTION

*The organic and fundamental law of a nation or state, which may be written or unwritten, establishing the character and conception of its government, laying the basic principles to which its internal life is to be conformed, organizing the government, and regulating, distributing, and limiting the functions of its different departments, and prescribing the extent and manner of the exercise of sovereign powers. A charter of government deriving its whole authority from the governed.*

*Black's Law Dictionary*





**Considerations for the  
Entrenchment of the  
Rights of Aboriginal  
Peoples Within the  
Constitution  
presented at the  
All Chiefs' Conference  
November 25-27, 1980  
Saskatoon,  
Saskatchewan**



Doug Cuthand, FSI first Vice-President, talks with conference delegates

This document contains five sections:

**FEDERAL  
PROPOSALS**

1. A set of fundamental issues to be addressed by the Indian Chiefs of Saskatchewan in ensuring that the Federal Government's constitutional proposals are dealt with in the best way possible to support Indian rights.

**ENTRENCHING  
INDIAN RIGHTS**

2. A statement on fundamental Indian rights which is one answer to the questions placed in this listing of issues.

**SEPARATING  
POWERS**

3. A clause providing for a special judicial instrument to oversee the separation of powers between Indian and non-Indian Governments in Canada.

**POWERS OF  
INDIAN GOVERNMENTS**

4. A new section for the Constitution, setting out a third form of government, within neither federal nor provincial jurisdictions. Provision is made for the continuance of existing laws until Indian legislatures change them.

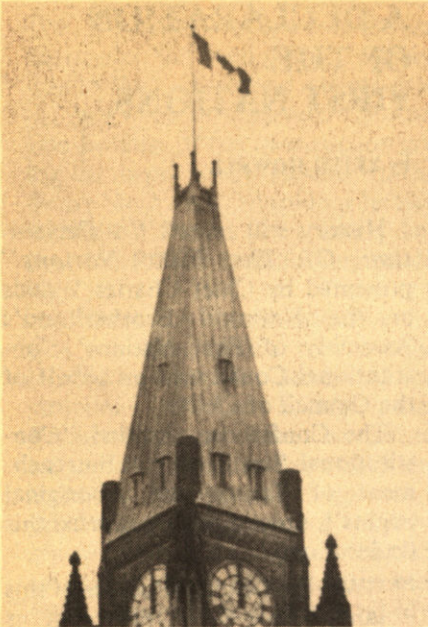
**INTERRELATIONS  
OF GOVERNMENTS**

5. A statement defining the ongoing relation of Indian Governments, the Imperial, Canadian and Provincial governments.

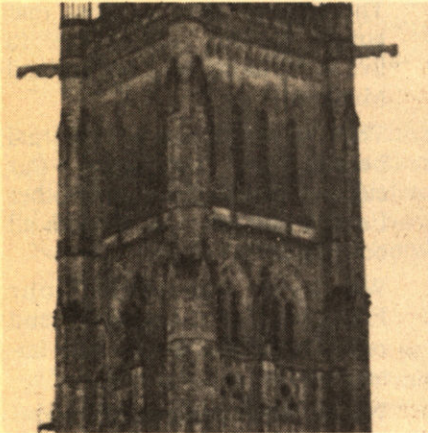


Constitutional Express passes through Saskatoon enroute to Ottawa.



- 
- A.
    1. What is a constitution?
    2. What is the BNA Act?
    3. How does it allocate powers to the different governments?
    4. What are the new proposals of the Liberal government?
    5. How do they affect Indian rights?
    6. How can we protect Indian rights from the rest of this package?
  - B. Do we want the proposed constitution to uphold Indian treaty and aboriginal rights? If so, how? With a simple statement entrenching rights or with details of the Indian understandings of:
    1. Aboriginal and treaty rights.
    2. The Relationship between Indian Government and federal and provincial governments.
    3. The Crown's trusteeship and fiscal responsibility for Indian people?
  - C. If Indian rights are included in a new constitution, how should they be protected from changes by federal or provincial governments?
  - D. Who should guarantee these respective Indian rights?

#### "Guarantee Of Fundamental Rights"

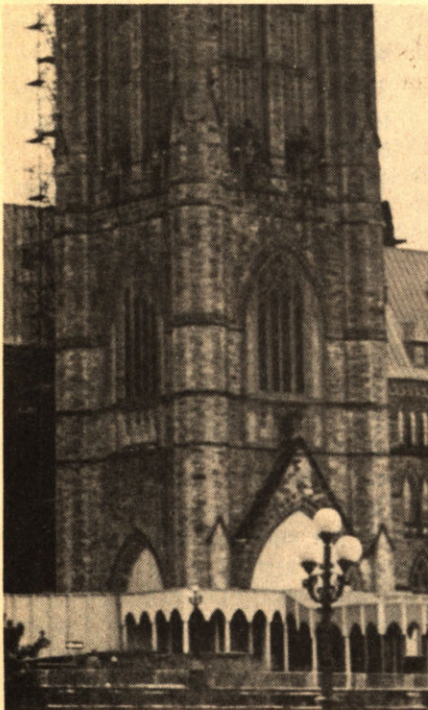


Notwithstanding any provision in the **Canada Act** or in the **Constitution Act** or in any other Act, and being cognizant of the solemn undertakings made to Canada's Aboriginal peoples in the **Royal Proclamation of 1763**, and in subsequent treaties between such peoples and the Crown, it is hereby declared that no law of any province, and no law of the Parliament of Canada, heretofore or hereafter enacted, shall or be interpreted so as to abridge, abrogate, repeal or extinguish:

- (1) Any aboriginal right to land, government, culture, or otherwise; or
- (2) Any treaty or commitment in a treaty; or
- (3) Any commitment made in the course of negotiations leading up to a treaty;

without the consent thereto of a majority of the Aboriginal peoples affected being obtained.

#### Executive and Judiciary

- 
1. The Office of Indian Rights Protection

**Note:** In the United States there is the concept of "double-stream jurisdiction" which means that the State Supreme Court has final judicial authority over matters which are exclusively within the ambit of state jurisdiction. In Canada, on both federal and provincial matters, the Supreme Court of Canada is the final judicial authority. Using the American concept, the Office of Indian Rights Protection could be given these necessary powers by a clause such as the following:

"The Treaty and Aboriginal Rights Protection Office has the powers of a superior court to finally determine all matters within the exclusive legislative jurisdiction of Indian Governments."

2. Indian Government will be conducted on the basis of band or tribal decision making, with the First Nations Assembly acting to advance the general Indian interest and welfare, with the Bands, District and Provincial Chief's Councils acting within the ambit of their respective territorial authority.
3. The Indian Government legislature shall consist of the First Nations Assembly and the Queen, acting as part of the assembly and as protect of Indian rights and treaties.



OR

The Indian Government legislature shall consist of the First Nations Assembly, with the Queen as head of state and as protector of Indian rights and treaties.

4. Executive federalism shall be promoted by consultation between the Queen in the right of the Indian Government legislature, the Queen in the right of Canada and the Queen in the right of the provinces.
5. Residual power over Indian matters remains vested in the Queen in the right of parliament of the United Kingdom.

4-expansion of Governor General's Office.

#### Legislative Powers Section 93

Notwithstanding anything in this Act (including any other non obstante clauses), the Indian Government legislature may make laws in relation to:

1. Indian government constitution and the amendments thereof,
2. An amendment will be passed on the recommendation of a majority of the Indian legislature ratified by a three-fifth majority of the regional Indian Governments,
3. Band membership, status and citizenship and the incidents of residence on Indian lands,
4. Education, culture and language,
5. Elections,
6. Family law including marriage, divorce, custody, maintenance and adoption,
7. Taxation, both direct and indirect,
8. Hunting, fishing, trapping and gathering,
9. Trade and commerce in relation to Indians and Indian lands,
10. The incorporation of companies and labour,
11. The administration of justice and the establishment of Indian courts,
12. The appointment of Indian judges including those with superior court status,
13. Property and civil rights of Indians.
14. Any other matters affecting Indians and Indian lands.

Except as otherwise provided by the Indian Government legislature, all laws in force in Canada and the respective provinces shall continue to apply, insofar as they relate to matters within the jurisdiction of the Indian Government legislature, subject nevertheless to be repealed, abolished or altered by the said legislature pursuant to the authority conferred upon it.

## A DECLARATION OF THE FIRST NATIONS

by KEITH HOWELL

History will record "*A Declaration Of The First Nations*" presented by Chief Charles Woods at the National Brotherhood's Assembly of First Nations' Constitutional Conference on behalf of the Council of Chiefs.

The Conference, entitled "Constitutional Strategies for Entrenchment of Treaty and Aboriginal Rights", unanimously endorsed this declaration:

\*\* "We, the Original Peoples of this land, know the Creator put us here.

The Creator gave us laws that govern all our relationships to live in harmony with Nature and Mankind.

The Creator gave us our spiritual beliefs, our languages, our culture, and a place on Mother Earth which provided us with all our needs.

We have maintained our Freedom, our Languages, and our Traditions from time immemorial.

We continue to exercise the rights and fulfill the responsibilities and obligations given to us by the Creator for the lands upon which we were placed.

The Creator has given us the right to govern ourselves and the right to self-determination.

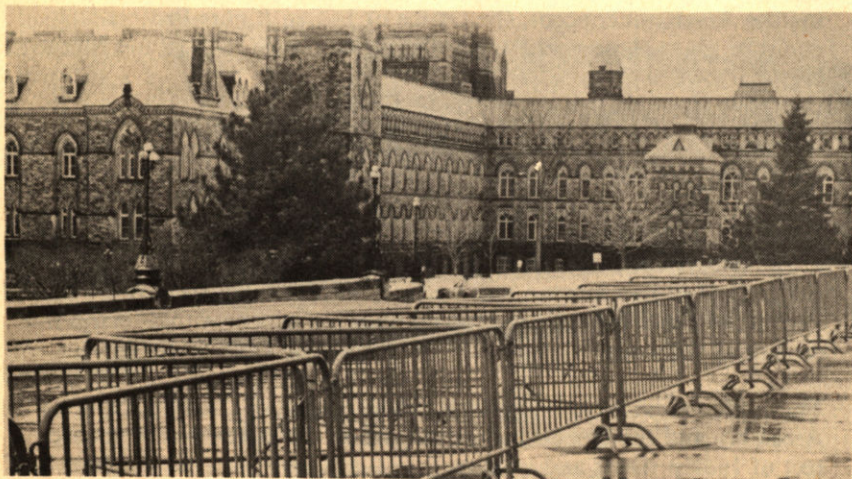
The rights and responsibilities given to us by the Creator cannot be altered or taken away by any other nation."

The RCMP hosted a riot — but no one showed up!!

The barricades pictured here were erected on the orders of the RCMP . . . and were manned, at one point in time, by the Riot Squad.

These barricades were to help break the rush of stampeding Indians who arrived in Ottawa to attend the Constitutional Conference.

In all, about two thousand Indian leaders and delegates and interested observers were in the capital for the occasion.





In an earlier visit to Parliament Hill, one RCMP officer told me the barricades had been put up to assist traffic flow. A second officer told me they were for the public's protection because of the construction going on to put a new elevator in the centre block. A third told me he had no idea why they were there, but that the RCMP had nothing to do with it.

However, a Commissionaire inside the main section told me the barricades had been set at the instructions of the RCMP; that Parliamentarians were concerned only with the goings-on within the buildings. He also said there were a good many more police officers around than was usual, and confided to me, in a somewhat quieter voice, that there had been a bit of a demonstration in 1974.

In all, I counted four police officers on foot — and six in cruisers. All the cruisers were shotgun-equipped.

Because of the RCMP activities, this resolution was put to the floor of the Conference by Wallace Labilais, a Mic Mac from Nova Scotia, and Chairman of the Council of Elders:

*" . . . WHEREAS: Indian and aboriginal peoples from all corners of Canada have come together in the City of Ottawa to meet with their brothers and sisters and to share their concerns regarding the threat to their rights as members of the First Nations of this land;*

*. . . WHEREAS: the Ottawa City Police have especially commended the Constitutional Express on their internal security, their discipline and courtesy;*

*. . . WHEREAS: this discipline and courtesy flows from the integral harmony with the Creation, the land and our neighbours which has been the constant counsel of our Elders;*

#### **THE ASSEMBLY OF FIRST NATIONS . . .**

*Therefore, expresses its shock and dismay at the acts of entrapment, incitement by the police forces under the direction of the Government of Canada;*



*For EXAMPLE: The erection of barricades around the Parliament of Canada upon the arrival of the Constitutional Express and during the weekend immediately preceding the invitation to several organizations of aboriginal peoples to appear before a Joint Parliamentary Committee of the Senate and the House of Commons;*

*And FURTHER - the intrusion into the Constitutional Express of known members of the Royal Canadian Mounted Police;*

*And FURTHER - the registration of numerous members of the Royal Canadian Mounted Police at the same hotels as the Indian visitors to Ottawa;*

*And FURTHER - the preparations now being taken by the group within the Royal Canadian Mounted Police commonly known as the Riot Squad;*

*The ASSEMBLY OF FIRST NATIONS takes note of these provocative and aggressive acts of the Government of Canada in the face of the expressions of friendship and brotherhood by the First Nations and their Citizens, and;*

*DECLARES that these acts taken together constitute the utmost betrayal of good faith and a most blatant disregard of the fundamen-*

*tal rights guaranteed to all persons in Canada by the Proposed Charter of Rights, the existing Bill of Rights, the Right of Petition and the Magna Carta;*

*We, THE ASSEMBLY OF FIRST NATIONS, therefore convey by this resolution to His Excellency, the Governor-General and Commander-in-Chief of Canada, the Right Honourable Ed Schreyer, a request that he instruct his several armed forces to cease and desist from all further acts of aggression and provocation;*

*And THAT HE WARN HIS GOVERNMENT of the hostile nature of their conduct to the friends and allies of Her Majesty, the First Nations in Canada.*

*Carried Unanimously!!!!*

*\*\*\**

One of the keynote speakers at the Conference was Bruce George, a labour MP for Walsall South in England.





In his address to delegates, George said he and many others are supportive of human rights around the world and, he said, the British Crown has a legal and constitutional and moral responsibility (to the Indian people) for Treaties signed.

George said the British may wish to deny that responsibility exists but that obligation is there and he said it is vital that those supporting members of the British parliament will point out to the British public that the British Crown does have this residual responsibility and that it should not be transferred back to Canada until such time as the British Government can be guaranteed, and the Indian people of Canada can be guaranteed, that **NATIVE RIGHTS ARE GOING TO BE PROPERLY PRESERVED.**

The British MP said that regardless of whether or not the British government wants out of these Treaties with the Indian people is immaterial, they were signed by and/or on behalf of the British government, and are binding. The MP said this is the message he, and others, have been giving.

George said if the British parliament was asked simply to patriate, and then to say to Canada hopefully and importantly, that there will be an agreement after it comes back, you get on with the job yourselves; you decide what is going to be in your constitution; there are many people who would say: "Fine!! Let's do far more!" And, as an editorial in a Canadian newspaper said some weeks ago: "If Mr. Trudeau continues on the course he has chosen, he will find himself asking Britain to amend the Canadian Constitution in a manner that the constitution, as - amended, would show clearly to be unconstitutional. He would be asking what he has no right to ask.

"That, then, is our dilemma. Who, then, is interfering in Who's Constitution?"

\* \* \*

According to MP George, Eugene Forsey made this statement: "... the Crown is, by virtue of the British North America Act, most certainly part of both the legislature and the government of every province. It is, therefore, arguable that Parliament

of Canada cannot legislate on this subject; any change requires an Act of Parliament, of the United Kingdom, passed at the request of the two houses of the Canadian parliament, and some distinguished constitutional lawyers argued that only after all, or almost all, of the provinces have consented to such requests".

For further authority, the British MP quoted a notation contained in the 1965 White Paper on Constitutional Amendment. "... the Canadian Parliament will not request an amendment directly affecting Federal-provincial relations, without prior consultations and agreement with the provinces."

### **INDIAN LEADER FEARS CONSTITUTIONAL VIOLENCE**

by Martha Ironstar

If the federal government continues to ignore the country's Indians in patriating the constitution, native people could resort to any means, including violence, Sol Sanderson, chief of the Federation of Saskatchewan Indians, said Thursday.

In an interview following a panel discussion on land issues and the constitution sponsored by the Saskatchewan Indian Federated College at the University of Regina, he said it's impossible to say how far Indians might go if their rights are pushed aside. "We're keeping the lid on things now but I can't guarantee it will last".

During the panel discussion, Sanderson said the constitution is important for Indians because it would be a way to give formal force of law to land treaties signed hundreds of years ago by Indians, but never fulfilled by the federal government.

Del Riley, President of the National Indian Brotherhood (N.I.B.) said the constitution should guarantee treaty rights, aboriginal rights and self-determination for Indian governments. "The constitution is probably the most critical issue facing Indian people in this century. We stand to lose a great

deal if our position is not negotiated in the constitution", he told a mostly Indian audience of about 250.

Because the federal government wasn't paying heed to the Indians, Riley's organization has been lobbying the British government. During the group's most recent trip to England this month, he said he noticed the British attitude was more positive, adding they seemed more receptive and concerned.

Riley said when a delegation from the N.I.B. went to England last summer, they weren't taken seriously by the press, which referred to them as "red Indians". But he admitted the possibility is greater that Britain will favor the Canadian government's position over the Indians. "If we are to make any sort of head-way in the constitutional issue, we will have to involve everyone and have total mobilization. There is a lot individuals can do by sitting down and talking about it and developing strategies." But he said the British seemed to indicate they didn't want to air Canada's dirty laundry and were hesitant to become embroiled in the country's internal disputes by speeding a resolution through parliament before there was agreement in this country.

This could delay the process and give everyone more time to examine the package more closely and give Indians more time to lobby, and effort which will continue to be stepped up, said Riley.

Francois Paulette, executive director to the executive of the Dene Nation in the Northwest Territories, stressed the importance of all native people working together for a common goal. "Only then will the country and the rest of the world listen to us".

Clem Chartier, President of the Canadian Indian Lawyers' Association and an instructor at the Saskatchewan Indian Federated College, agreed with the need for all indigenous people to get together and strive for common goals. It's also important to look outside the country for unity among similar groups, he said, nothing there have been several United Nations Charters on the subject including a resolution calling for the right of self-determination for all peoples. □



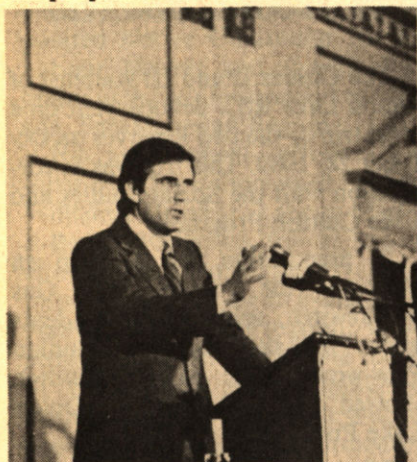
# Saskatchewan Chiefs Finalize FSI Constitutional Position

by DEANNA WUTTUNEE

"We must be prepared to stand up and be counted as Indian people, as the original people of Canada. We must write our own definition of 'Indian' in relation to our political rights and Indian government," Chief Sol Sanderson urged the Saskatchewan delegates at the constitutional talks in Saskatoon, November 25-27.

Prime Minister Trudeau's unilateral action to bring the constitution to Canada has inadvertently advanced the cause of creating meaningful Indian governments by 25 years, he added.

At the end of the three day conference, the chiefs hammered out a draft constitutional position and several alternate strategies to block patriation until they are assured of the entrenchment of treaty rights in the proposed new constitution.



Attorney General Roy Romanow.

A guest speaker, Saskatchewan Attorney-General Roy Romanow, said his government 'tentatively' believes that treaty and aboriginal rights presently enjoyed by status Indians will be guaranteed in the proposed constitution and that nothing in Prime Minister Trudeau's package will alter the relationship between Indians and the Crown. He added that if the FSI constitutional committee can present a convincing case, the Saskatchewan submission will request that 'traditional Indian rights' be safeguarded in an amendment to the present charter.



Constitutional talks at Saskatoon, November 25-27.

National Indian Brotherhood Vice-president Sykes Powderface said the Canadian government does not have the legal right to renegotiate Indian treaties. He added the only way to extend the time frame for patriation of the constitution is determination and persistence to explore and exhaust all channels to make Indian people heard. Monitoring and coordinating the consolidation of a unified national position of provincial and territorial member organizations has been the main function of the Brotherhood since the elections. Clarifying, in precise terms, what treaty and aboriginal rights are and strengthening the positions of Indian government are presently the two main objectives, he said.

"I am personally glad the day of reckoning is upon us. We must do the work we have to do (entrenchment of treaty rights). Unlike the 1969 White Paper Policy crisis, we cannot enter the arena and then take a rest," said Dave Ahenakew, chairman of the constitutional commission.

The three day conference consisted mainly of discussion groups with only morning sessions of speakers.

During a group discussion, Saskatchewan President of the Veterans Association, Ernest Crowe, made a progress report. He stated that Indian people did not have to fight in the wars, but did.

They did not receive any compensation, financially or through land allotment after the war as was the right of all Canadian veterans. They came back and had to fight the suppressive tactics of Indian agents, especially the permit system which curtailed all mobility off the reserve and selling or buying economic resources like cattle or grain without prior approval of the agent.

The veterans are now seeking compensation . . . their nationhood! he said.



Chief Sol Sanderson and Cliff Starr.



Briefly, some of the concerns brought out by speakers and delegates regarding patriation were:

- The proposed Charter of Rights and Freedoms, which is equality for all Canadians, supercedes section 24 which allegedly guarantees treaties. Section 25 reads that "any law that is inconsistent with the provisions of this Charter is, to the extent of such inconsistency inoperative and of no force or effect."
- Under section 42, the federal government has the power to hold a referendum to lift the protection of treaty rights.
- Under mobility and voting rights, non-Indian people can come into the reserve and participate in elections and live on the reserve.
- Upon patriation, the link with the Crown will be severed and the fate of Indian people and the treaties will be decided by the Canadian government. (Trudeau once called Indian people social burdens.)
- Section 24 protects existing rights and freedoms of 'native' people. What is the government's definition of 'native' people?
- Section 91 of the British North America Act deals with federal responsibilities to Indian people. Section 92 deals with the provincial responsibilities. Will these responsibilities still be separated after patriation or will they be combined under provincial jurisdiction?

The FSI constitutional position, which has emerged from meetings throughout the province with the bands, contains three basic components.

The first is seeking entrenchment of treaties and all associated rights in the constitution. The chiefs would prefer a British parliament entrenchment but will likely settle for a Canadian government guarantee.

The second component is a demand that the link with the British Crown be maintained and clarification of possible effects patriation will have to this trust relationship.

The third component is a demand for the recognition of Indian governments as the third form of government equal in stature to the federal and provincial governments.

This can be done through the inclusion of a section 93 in the British North America Act recognizing the powers of Indian governments. It will also include the separation of powers, powers of Indian governments and inter-relations of governments; imperial, Canadian and provincial.

Alternate strategies in the battle to be heard and recognized are United Nations lobbying and United Kingdom lobbying of British MPs and several non-governmental agencies.

The Saskatchewan delegation went off to Ottawa during the first week in December to the National Assembly of First Nations to forge a national constitutional position. □

## INDIAN COMMUNITY COLLEGE WORKSHOP

by Thelma Bird

This workshop was held in Prince Albert Coronet Hotel on December 2nd, 1980. There were three groups of Up-Grading students and Duck Lake High School students. The three up-grading classes were Bear- dy's, Moosomin, and Montreal Lake, (L.R.R.R.). Presentations were made by Mrs. Kent on behalf of the P.A. Business College and George Turflot for Natonum Community College. Marcy Perry and Osborne Turner explained the Saskatchewan Indian Community College.

Gary Scrimbitt and Ingrid Mat- tine represented the Department of Social Services; George Arcand spoke on behalf of the Indian Pro- bation program.

The Royal Canadian Mounted Police were represented by Staff Sergeant Smith and Cecile Merasty.

The Montreal Lake Up-Grading students are *Jennifer Bird, Kathleen Bird, Elizabeth Bird, Bobby R. Bird, Harriet Roberts, John H. Charles, Sherry Smith, Doris Roberts, Carolyne Naytowhow, Thelma Bird.*

Montreal Lake students include; *Sandra Bird, Blanche Ballantyne, Debbie Halkett, Marlene Charles, Daisy Halkett, and Mr. Gordon Selkirk* instructed the program. □

## MEADOW LAKE ADULT UPGRADING (5-10)

by Gordon Merasty

Meadow Lake's upgrading classes commenced on November 17, 1980 and will carry on until May 29, 1981. There are twenty treaty students from the district reserves attending this course. The course consists of a Life Skills class taught by Jan Herringer who also teaches Social Studies and Indian Culture. Conrad Docken teaches Math, Science and Biology. Cheryl Smith teaches Language and Art. These classes are being held in Meadow Lake's Multi-Purpose Center. □



## STUDENTS TOUR MAKAO AND SEEKASKOOTCH RESERVES

The Grades II and III students of Onion Lake R.C. School went on a field trip of the two Reserves on Oc- tober 28, 1980. This trip was in cor- relation with the Social Studies and Cree Culture Program.

In preparation for the trip an elder of the reserve, Mr. Gus Waskewitch, spoke to the students about the significance of Indian Pow-wows. Mrs. M. Waskewitch showed films of the 1980 Onion Lake Pow-wow.

Brian MacDonald, Cree instruc- tor at the R.C. School, acted as tour guide.

Points of interest that were visited:

1) Saskatchewan Indian Agricultural Program farms operated by Harry Carter and Francis Carter.

2) New Band offices.

3) R.C. Church and site of first school. Sr. Margaret gave a brief history.

4) Cultural grounds.

5) Triple-O ranch.

The trip was organized by teachers Mrs. Dyck and Mrs. Leier. We thank those who cooperated to make this trip possible. □





## Tony Cote Appointed By Federal Gov't.

by KEITH HOWELL

The former treasurer of the Federation of Saskatchewan Indians, Tony Cote, has been appointed Native Consultant for the Labour Market and Benefit Programs with the Government of Canada, Saskatchewan Region.

His appointment, effective October 30th, was announced by J.W. Williams, Director, Labour Market & Benefit Programs, for the Saskatchewan Region. Tony's initial responsibility will be to evaluate the Native Internship Program. A second assignment will be the review of the role of the Employment Counsellor Native Clientele and the need for native liaison co-ordinators in CECs (Canada Employment Centres).

Tony brings with him a wide variety of experiences and skills. He was raised on the Cote Reserve north of Kamsack, where his great-grandfather was the first chief and a signatory of Treaty #4 in 1874. Tony attended St. Phillips Residential School on a neighboring reserve, and later Day School on the Cote Reserve. He remembers his days in Residential School with mixed feelings, but many of them are good memories.

At age 17, Tony joined the Canadian Army in time to be sent to the Korean Conflict where he spent 13 months. During the 6 years of his army career, he also spent

## Felix Musqua Appointed To New Position

Chief Sol Sanderson recently announced the appointment of Mr. Felix Musqua as the Clerk of the Executive Council for the Federation of Saskatchewan Indians. This position was formerly known as the Executive Director and is the most senior civil servant position in the Indian Civil Service of Saskatchewan.

Mr. Musqua is Chief of the Keeseekoose Band. He has been deeply involved in the Land Entitlement Program for some time and his latest task included involvement in the constitutional discussions on the national level.

As Clerk of the Executive Coun-

26 months in Germany as part of the occupying forces.

After leaving the army, Tony returned to Canada and became the boys' supervisor at the Sturgeon Lake Student Residence. Within a year, he was promoted to head supervisor, a position he held later at both the Ft. Vermilion and Desmarais schools.

In 1967, Tony returned to Cote, where he became the first recreation director and later the first welfare worker. In 1970, he was elected chief of the reserve, a position he held until 1978.

Tony was an active member of the Federation of Saskatchewan Indians from 1969, and treasurer of the organization from 1976 to fall, 1980.

Tony brings to his new job a thorough understanding of the needs and conditions of Indian people in Saskatchewan, and a commitment to doing all he can to help the Commission effectively assist the native population.

Tony is married, and the father of 7 children, 3 boys, and 4 girls. Two children are still in high school. One is an RCMP officer and one is an accountant; one is attending University, and one is enrolled in Business College.

Tony, all the best in your new position, from us. □



Felix Musqua

cil, Mr. Musqua is responsible for implementing the policy of the Executive Council and attending to the day to day operations of the F.S.I.

## Saskatchewan Success Story. . .

by Donna Phillips

### ECONOMIC INDEPENDENCE IN SIGHT

Recent constitutional talks in Ottawa solved nothing; they can be described only as a dismal failure. Our Prime Minister couldn't manage to persuade our provincial leaders to come anywhere close to agreeing with him (except for Ontario's Bill Davis, you may remember). Indian input was not invited; in fact, we were relegated to the ever-familiar "observer status". So we observed; we listened; — and we learned (mostly what not to do!).

We would be less than human if we were not guilty of a certain amount of self-pride in our progress, that at a time when the dominant leadership is faltering & factioning, Indian government is becoming more defined & within grasp. In Saskatchewan, Indian people know where they're going & are making realistic plans about how they're going to get there — to the good of all society & with the help of the solid support & assistance of the Federation of



Saskatchewan Indians & such programs as Economic Action /Resource Management.

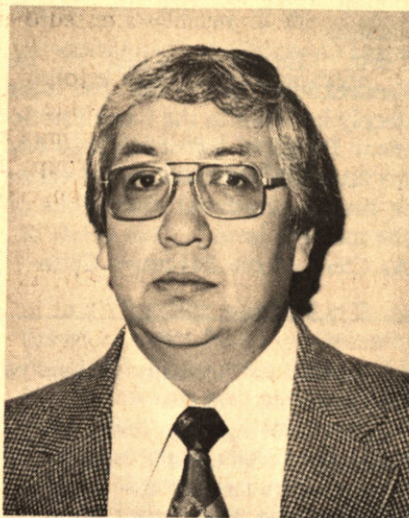
In a recent interview, Steven Pooyak, chairman of the Policy Council of the Economic Action Program & 2nd vice-president of the FSI, discussed the objectives of the program & explained how program personnel are setting about achieving these objectives.

During the 1979 spring All Chiefs' Conference, the delegates passed a motion to proceed with the creation of the Economic Action/Resource Management Program. The emphasis, the direction of the FSI was shifting; Chiefs recognized this & by mandating such a program, indicated their determination to be ready for the change. Saskatchewan Indians were preparing to achieve a maximum degree of economic independence by planning for increased direct participation in the private business sector. They created the EA/RM program to provide a wide range of technical & professional support to all bands, district Chiefs, & individual Indian businessmen. The function of the program is to assist in processes of assessment, selection, planning, funding & setting-up socio-economic development projects.

Under the chairmanship of Mr. Pooyak, a Policy Council was formed to determine overall policy direction for all aspects of Indian economic development. The EA/RM Program became the first to place chiefs in a formative role as Policy Council members, by appointing the following to comprise the Council: from Meadow Lake District — Leon Cataract & Frank Iron; North Battleford - Gordon Albert (one vacancy at present); Saskatoon - Andy Michael & Joe Quewezance; Touchwood-File-Hills-Qu'Appelle - Roland Desjarlais & Ron Rosebluff; Yorkton - Cameron Watson & Felix Musqua; Prince Albert - James Burns & Myles Venne. Shellbrook Agency has not yet accepted a position.

EA/RM has tallied up a healthy series of "firsts". Immediately following inception of the Program, Mr. Pooyak initiated & co-ordinated a series of fact — finding missions — travelling to areas where

Indian economic activity was much in evidence & documenting various projects. He then undertook to organize 2 major economic development conferences — something that had never happened before — & was able to provide many human resources as well as to make visual statements to our Chiefs: "Look what's happening with Indian people in other places! We can do it here — and better!" — and, say Pooyak, "we're well on the way to proving it."



*Steven Pooyak, chairman of the Policy Council of the Economic Action Program and 2nd vice-president of the FSI.*

In order to do this, Mr. Pooyak isolates the major objective of the EA/RM program: in a word, he says, "training." The program has been geared to provide economic development training opportunities to band governments, district chiefs & individual businessmen. Training is also planned for policy council members, technical secretariat staff (6 professional staff members with training & experience in mining, petroleum, renewable resources, business management, finances, human resources & Indian government) & field service workers.

#### **TRAINING COMPONENT IN ACTION . . .**

A most recent & extremely exciting project has become a reality with (co-operative) completion of a training curriculum for Indian Business Managers. The L.E.A.P.-funded project will be implemented by the Saskatchewan Indian

Federated College, University of Regina, whereby 16 candidates will be selected to enter the first of a 3-year program. Upon completion, graduates will be awarded Saskatchewan Indian Business Manager certification; an additional 2 years of university training will earn them a Bachelor of Commerce degree. Mr. Pooyak discussed the unique features of the course: "One-third of the students' time will actually be spent in University classes. The remainder is devoted to practical training & experience in a work setting in the EA/RM program or with various Indian governmental agencies." In addition to the 16 EA/RM-sponsored trainees, another 10 persons will represent ASIR in the program.

The training element of the program is receiving much attention. Mr. Pooyak relates that program personnel are "swamped with training requests & have had to set priorities . . . while all FSI programs & band staff are of vital importance, EA/RM must remain a top priority since the directional thrust of the FSI emphasizes economic development . . ."

Presently, the Policy Council is wrestling with a number of vital concerns. The urgent need for a Northern Economic Development Council, for instance, to deal with problems & issues peculiar to the north: subsidies for hunters, trappers, and fisherman whose territories have been virtually wiped-out by fires and mining activity. Mr. Pooyak has drawn up a proposal whereby such a council, advised by a board of 3 chiefs from Prince Albert and 3 from Meadow Lake, will be formed and appropriate policy can be put into place within a year.

In his role as 2nd vice-president of the Federation, Mr. Pooyak carries along with the economic development portfolio, executive responsibility for SIAP. Pooyak sees many similarities between the 2 programs, & notes "both are continually at odds (with the Federation), it seems." This spring, when the SIAP mandate expired, that program required Mr. Pooyak's political muscle to conduct negotiations with the federal government for future



funding. When the contract was approved & returned to Saskatchewan for validation, it required Mr. Pooyak's signature. The arrangement was successfully completed.

#### **BRIGHT FUTURE AHEAD . . .**

The EA/RM program is in a position to "bring a fair number of clients to SIAP." In his role as chairman of the policy council, Pooyak receives many requests & concerns from bands. He takes these to board meetings to be "hashed out with the SIAP board" — often ends up being challenged from both sides. However uncomfortable that position can be at times, Pooyak says he intends to continue in that vein.

Many future plans are being worked through in the program; many in the process are becoming a reality; many are in place & are being followed-up:

- heavy oil deposits on a reserve in the North Battleford district resulted in that band being offered a substantial amount of money for exploration rights.
- Indian Banking system is off to a beginning by having the Bank of Nova Scotia available in an advisory capacity.
- development of a real estate market in some districts.
- Saskatchewan Indian Equity Foundation, which is presently negotiating to have a program in place by April, 1981, geared to provide interest-free loans to small business.
- Pooyak has already initiated plans to co-ordinate next year's Agribition & Cultural Fair.

And the list goes on & on. If we followed the example of Canada's leaders, it may well stop short, & "every man for himself", but with continued co-operation of band & district leaders, with ever-strengthening self-determination, there's a bright economic future ahead for Saskatchewan Indians. Pooyak maintains this is due in large part to the dedication of the EA/RM staff, who are "responsible for getting the program off the ground & functioning the way it should." Mr. Pooyak extends his gratitude to the staff & to the people who are obviously in support of the program. □

# National... ...International

#### **MANITOBA INDIAN BROTHERHOOD RENAMED**

The Manitoba Indian Brotherhood has been reorganized and renamed the Four Nations Confederacy. This includes the Cree, Dakota, Dene and Ojibway people of the province.

Lyle Longclaws, elected president last July, will become the Grand Chief under the new structure and his vice-presidents will be known as the Grand Councillors. The reorganization will incorporate traditional Indian ways, especially the "circle", with structure adopted from business and government. Longclaws stressed that the new organization will continue to assume all NIB responsibilities.

The emerging structure follows the four circles of life, the traditional order of Indian life based on the four sacred directions.

"The word confederacy implies strength and clearly establishes our organization as a political group of nations instead of a brotherhood of friends," said Grand Chief Longclaws.

#### **CANADIAN CHURCHES FIGHT RACISM**

The Canadian Council of Churches has emerged as the reluctant crusader in the struggle against racism.

The council reaffirmed its commitment in a meeting, October 19-21, and identified the native people as prime targets, labelling the situation the "original sin" of Canada. A task force on racism elaborates how the exploitation of native people has become embedded in Canadian society.

Some church representatives pointed out that churches have been historically involved in the oppression of native people. The Saskatchewan Conference has called a Year of Repentance of the province's United Church congregations.

Saskatoon's Rev. Peter Williams was president of the Saskatchewan Conference of the United Church last year. His own congregation's reaction was hostile, resulting in some hate letters. His point was that whites have collectively profited from a socio-economic system sustained at the expense of native people.

Nevertheless the congregation has come together in an awareness program on native issues.

#### **PROPOSED NATIVE ALCOHOL TREATMENT CENTRE**

A five million dollar grant for a native treatment and training centre, to be located in the present Poundmaker Lodge in St. Albert, Alberta, has been approved. Poundmaker Lodge has been providing treatment services to Native people with alcohol or drug problems since 1973.

The new facility will provide residential treatment services for 60 clients and will be able to accommodate 30 people attending training programs at the centre. Designing of the complex has started and construction is expected to be completed by 1983.

#### **NATIVE WOMEN LOSERS AGAIN?**

The new Charter of Rights will entrench unequal rights in the constitution, according to Lynn McDonald, president of the National Action Committee on the Status of Women in Toronto.

Section 24 of the charter guarantees existing rights, particularly those of the Indian people. The catch is that native women are now denied rights enjoyed by native men, thanks to the discrimination in the Indian Act, according to McDonald. □



## Events . . .

### Muskeg Lake Reserve Native Hockey Tournament

January 31 & February 1  
Leask, Saskatchewan

## \$2000 in prizes

12 teams — Entry deadline: January 26  
Entrance fee: \$125 (\$50 refundable)  
Admission fee: \$3.00 \$2.00 & \$1.00

Send entry to:

Muskeg Lake Band Office,  
Leask, Sask. S0J 1M0  
Telephone: 466-4444 (Band Office)  
or 466-2224 (Father Roussel)

A & B side  
A side: double knock-out

### Flying Dust 6th Annual Invitational Hockey Tournament

to be held

January 18th & 19th, 1981

at the

MEADOW LAKE DISTRICT ARENA

## Total prize money — \$2000

Trophies for:

|                          |                         |
|--------------------------|-------------------------|
| Championship Team        | Most Valuable Player    |
| Most Sportmanlike Player | Most Gentlemanly Player |
| High Point Scorer        | Best Defenceman         |
| Best Goalle              |                         |

**ENTRY FEE:** \$100 (non-refundable)

Contact: (by January 12, 1981)

Dave Derocher - Box 727

Meadow Lake, Saskatchewan

Phone: 236-5202 or leave message

**DAILY ADMISSION:**

(including all coaches and players)

|                      |        |
|----------------------|--------|
| Adults .....         | \$3.50 |
| Students .....       | \$2.50 |
| Under 12 years ..... | \$1.50 |

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In  
Northern Saskatchewan

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December 27 - 28 - 29, 1980

Centennial Auditorium,  
Saskatoon, Saskatchewan, Canada

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**FREE ADMISSION**

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For more information contact:

Brian Tootoosis : 384-1459 — Bill Brittain - 244-1146

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EVERYONE  
WELCOME

EVERYONE  
WELCOME



# Indian Business Managers Training Program Launched

by Patrick McDonnell

On November 13th, 1980, approximately 40 people attended a banquet at the University of Regina held to commemorate the beginning of a new management trainee program. The program will educate prospective managers to work within band organizations and business enterprises as well as the various resource management positions within the FSI.

The course, which will be structured through the EA/RM program in conjunction with the Saskatchewan Indian Federated College, will consist of two-thirds practical work assignment and one-third academic training. Among considerations given to the design of the program were that it had to be a regular university course but flexible enough to suit the needs of Indian management.

For the fourteen manager trainees who attended, the banquet was part of a three day orientation workshop to the program. Following the



*Steve Pooyak addresses banquet guests.*

workshop, the trainees began the practical portion of their education, with academic credit classes beginning after Christmas during the January semester.

Among those attending the banquet were: *Lloyd Barber, president of the University of Regina; Murray Hutchings, assistant dean of Administration; Ida Wasacase, director of the Saskatchewan Indian Federated College; Dennis Acoose, coordinator of the Program in Indian Management and assistant director of the Saskatchewan Indian Federated College; Dan Bellegarde, director of Human Resources and Development, FSI; and Steve Pooyak, second vice-president of the FSI. Verne Bellegarde was Master of Ceremonies.*

For more information on the manager trainee program contact:

Verne Bellegarde, EA/RM,  
Saskatoon,

or

Dennis Acoose, Sask. Fed.  
College, C-4, Classroom Bldg.,  
Regina, Sask., S4S 0A2 □



*Executive Assistant Eugene Arcand, trainees Richard Gladue and Harold Bitternose, FSI 2nd Vice-President Steve Pooyak.*

## "Flying Dust Elects New Chief"

by Gordon Mirasty

Flying Dust went to the polls on November 6, 1980 to elect a new chief and council. Frank Mirasty defeated former chief Percy Derocher in the running for leadership.

Frank Mirasty resides on the Flying Dust Reserve with his wife Neva and family. Frank was formerly chief of Flying Dust from 1970 to 1976. He is coordinator of the La Plonge High School and will continue until the month of April, 1981.

Chief Frank Mirasty thanks the band council and stresses that he will work with and for the people. He congratulates the former chief and council on the good job they have done and he will try to keep up with the pace they were setting. He also will do his best to work with the district.

In the selection of the council, Joe Gladue was re-elected as one of the councillors. There are two members: Clarence Derocher and Lawrence Bear.

The new chief and council officially take over office on December 6, 1980. □





FRONT ROW: Tom Littlespruce - Loon Lake, Esther Wolfe - Onion Lake, Mavis Quewezance - Keeseekoos, Eileen Chamakeese - Pelican Lake, Linda Chief - Onion Lake, Jane Ballantyne - Deschambault Lake, Kate Hamilton - La Ronge, Dora Crookedneck. MIDDLE ROW: Donna Lafond - Muskeg Lake, Jeanette Blackbird - Waterhen, Beatrice Daniels - One Arrow, Alma Pelletier - Cowessess, Sandra Longjohn - Sturgeon Lake, Grace Peigan - Pasqua, Brenda Standingready - White Bear, Nancy Jimmy - Thunderchild. LAST ROW: Eva Durocher - Canoe Lake, Jean Young - Shoal Lake, Delores Fineday - Witchehan Lake, Darlene Chocan - Onion Lake, Connie Wajuntah - Standing Buffalo, Vera McNab - Peepeksis. MISSING: Mary Moose.



Grace Peigan - voted Best All Around Student



Jean Goodwill.

Graduation exercises held at the Elks Lodge in Saskatoon on Friday November 14th honored twenty-two fully certified Community Health Representatives and three with Provisional certificates.

Community Health Representatives undergo a very intensive training program which consists of a 44 week course: 12 weeks of classroom training and 32 weeks community practice. This training includes topic areas of Communication, Self-awareness, Body Systems, Disease Conditions, The Life Cycle and Life Style.

Masters of Ceremonies for the evening were Tom Littlespruce and Grace Peigan. Elder Albert Machinine said grace and closing prayers. He also presented each graduate with an eagle feather. Ken Sparvier, Secretary of the Federation of Saskatchewan Indians, addressed the graduates. Mrs. R. Avisson, Regional Director of Medical Services was on hand to extend her congratulations. Oliver Cameron, Principal of Saskatchewan Indian

Community College followed. Mrs. Jean Goodwill, Special Assistant to Monique Begin, was guest speaker. Smith Atimoyoo explained the significance of the eagle feather.

The feature event of the program, presentation of certificates saw the Instructors Joan Wentworth and Louise Benoit doing the honors. Individual awards were presented to Verna McNabb for Perfect Attendance; Most Improved Student awards went to Eva Durocher and Mary Moose; Assignments Well Done were won by Mavis Quewezance and Jane Ballantyne. Best All Around Student award was presented to Grace Peigan by last year's winner Mrs. Rose Atimoyoo.

Battlefords Indian Health Centre representatives were on hand to present their Community Health Representatives Darlene Chocan, Esther Wolfe, Lynda Chief and Nancy Jimmy with desk sets. Valedictorians were Alma Pelletier and Grace Peigan. Closing remarks were given by Bill McNabb. A dance followed. □





## INDIAN PROBATION STAFF LIST

**Effective August 1, 1980**

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Career Counsellor

BENOIT, Louise  
Nursing Instructor

WENTWORTH, Joan  
Nursing Instructor

KRENTZ, Sherry  
Secretary

LALIBERTE, Flora  
Clerk Typist



*"Miriam McNab, 23, is a member of the Gordon Indian Band, Punichy, Saskatchewan. She has previously been employed by the Indian Rights and Treaties Research Program of the FSI. She is presently working as a Canadian Crossroads International volunteer in Lobatse, Botswana, for three months. CCI is a non-profit, non-denominational organization which encourages understanding and good will between different races and cultures of people throughout the world, by sending volunteers to a developing country to live and work. People interested in becoming a volunteer should contact CCI's local committees in either Regina or Saskatoon."*



*Miriam looks on as Mogae, Tiro Ya Diatla weaver, works on a wallhanging.*

## TIRO YA DIATLA

I sit here listening to the women singing and talking as they spin and weave, and I think back to the day I arrived here at Tiro Ya Diatla, when everything was still so strange and unfamiliar and peoples' names and faces passed in a blur. . .

After a number of stops at seemingly nowhere in the country the bus finally arrived in Lobatse. The bus driver stopped to let me off at Tiro Ya Diatla as we had arranged, and I staggered up the hill with my luggage. There was the sign "Tiro Ya Diatla — Weaving Workshop and Craft Shop". This is where I would be working for the next three months. Although I didn't know the first thing about weaving, I hoped to learn.

I walked past the craft shop and into the workshop and was immediately impressed by more than a dozen huge, wooden looms all painstakingly strung with linen warp threads. At each loom sat a woman, patiently weaving wool in between the warpthreads. Thick, natural-colored carpets grew under their hands. A few women sat at spinning wheels, deftly spinning piles of feather-soft wool into a thick yarn. This seemed almost magical to me and I watched in fascination as they laughed and talked and their experienced fingers made it seem so casual.

I was greeted by Ann Francks, the

Business Manager, an American, and Ingebjorg Vaagen, the Norwegian Weaving Instructor and Manager and I was given a grand tour of the workshop and craft shop. There was an air of excitement around the place and Ann explained that this was because Lady Khama, the then President's wife was to visit the workshop that day. Naturally I was quite excited too when she arrived and considered it an honour that I should meet the country's First Lady on my first day at work. Although I have to admit that I was somewhat surprised to find that she was white, being of English heritage. But nevertheless it was an encouraging note on which to begin work in Botswana.

In order to appreciate a small factory such as Tiro Ya Diatla, which presently employs 19 women, one must first look at the broader picture of development in terms of the economy of Botswana.

The Botswana are traditionally cattle-keepers and crop-growers, generally raising just enough crops to live on. Crops grown are mainly sorghum, millet, maize, cowpeas and beans. Most of the Botswana eat at least two meals a day of maize meal (mealie meal) or sorghum porridge. As well, some women earn a living from making and selling sorghum beer, which is a very nutritious drink, rich in vitamin B.

But cattle is the big thing. About 80 per cent of the population is to a greater or lesser extent, dependent upon cattle as a source of livelihood. Many cattle owners leave their cattle in the care of others who take for payment milk, calves and draft power to plough their lands. The national herd strength is estimated at 4 million, but it is difficult to know exactly because to ask a Botswana the size of his herd is like asking you or me the size of our bank accounts. Cattle were traditionally regarded as a family's capital, a sign of wealth, and until recently it was unusual for Botswana to sell or kill cattle (other than for special occasions). Nowadays, however, a lot of money can be made by doing so. Beef became Botswana's main export until recent outbreaks of hoof and mouth disease among the cattle forced external buyers to cut down on their importation of Botswana's beef.

With three diamond mines in operation in the country, diamonds are now Botswana's major export. Agriculture and mining therefore are Botswana's primary industries. However, there is still not enough industry in Botswana to employ everyone and thousands of men must leave Botswana and their families to find work elsewhere. Most go to the mines in South Africa, where, as is well-known, the pay is



poor and the chance for advancement almost non-existent.

Many women are then left to support their families by farming, beer brewing, handicraft manufacture, or other jobs that can be found.

Education in Botswana is difficult to acquire. Although Primary School is now compulsory, one must pay school fees for secondary education. Because there are not enough schools and one must pass examinations to qualify to attend a secondary school, many children are squeezed out of the educational system. Before independence, practically no vocational training existed in Botswana and consequently very few citizens were equipped with skills or trades that the new country needed. Botswana lacked her own bricklayers, carpenters and other tradesmen, skills necessary to the growth of a new country.

One mechanism designed to meet some of these needs is the Brigade movement, begun in the village of Serowe in 1965. Named after the workers' brigades of Ghana, the brigades, which have no military involvement, were begun as training schemes designed to blend academic and vocational training together, be cheap to run and cover its own costs by production.

Although the brigade centres in Botswana have all been initiated by expatriates (whites) with funding from external donor agencies, a Board of Trustees is set up from local dignitaries, such as Chiefs, Ministers, or school headmasters, for each brigade centre. The Boards make decisions and act as owners and executors of the assets of Brigade Centres.

The builders' brigade of Serowe, based on the principle of on-the-job, productive, vocational training, proved a good idea and since then, brigades have sprung up throughout the country in a variety of trades, such as engineering and electrical courses, building and plumbing, carpentry, printing and textiles. Tiro Ya Diatla is a textile brigade. Tiro Ya Diatla (meaning "work by hands" in Setswana) was begun as a textile workshop in 1967 by a Peace Corps volunteer under the Dept. of Community Development to create employment for women in Lobatse. It phased out in 1973 but was started again in 1976

by Ingebjorg Vaagen, first as part of the Lobatse Youth Training Centre (the brigade centre) but it is now under its own Board of Trustees.

At the moment, Tiro Ya Diatla employs 19 Tswana women and is training seven more to be hired. The girls, who range in age from 22 to around 60 years, are all from various villages around Botswana. Most of them had completed Standard 7 Primary education and along with most of the Botswana, found that further education was very difficult to acquire. The Brigades offer a good alternative, training in a trade which they can use and further academic training as well.

These women applied and were accepted to begin a 10 month training course in processing wool, weaving and other textile-related skills. The academic training they receive includes Development Studies, English and Math. On successfully completing the training course, they are hired and begin making the carpets and wallhangings. They are paid on a piece rate, that is, so much money per square metre of carpet produced. Many of these women have children and younger brothers and sisters to support. As well, coming from outer villages, they must pay rent on their homes. Although the rent is minimal because their homes usually consist of one or two rooms, with no amenities like electricity or running water, it can still be quite expensive for the average Botswana.

Although cattle are very important to the Botswana, small stock farming is increasing, and in the south western part of Botswana, in the Kalahari Desert, farmers raise Karakul sheep for the pelts of the day-old lambs. The lambs, no more than 24 hours old, possess a pelt of very short, very curly fleece, usually black, but sometimes silver or brown. These pelts are highly valued, not only by the lambs themselves, but also by furriers, makers of the fashionable swakara coats. The karakul breeding stock are sheared twice yearly and the wool is generally sold in South Africa. Tiro Ya Diatla buys some of this raw karakul wool and uses it in its natural colors for the carpets which they produce.

The wool arrives in 100 kg bales, raw and unwashed, and the girls

begin the process in the long tubs beside the workshop where, with soap and mothproofing, they wash the wool by hand. It is washed and rinsed until the water runs clear, then spread out on raised platforms of chicken-wire to dry. Once the wool is dry, it needs to be carded, or combed out, first on a big carder, then the wool which is to be spun into yarn is carded on smaller carders — the entire process being done by hand. When the girls have carded their wool and spun ample amounts of fairly thick yarn, they then move indoors to their looms. Gradually I learned to do all of these preparations and even managed to spin about a pound of very rough yarn for myself.

Three weaving techniques are employed by the Tiro Ya Diatla weavers, and of the three, the one used most is one which uses both spun and unspun wool. This technique is faster and therefore cheaper and the finished products are definitely beautiful. The carpets are all woven in natural colors, although customers may order carpets made with a design of their own creation.

Next to the main workshop building is the craft shop in which Tiro Ya Diatla displays and sells its carpets, as well as other handicrafts from around the country. A one-room building with a grass-thatched roof, the craft shop is usually full of the many different crafts produced in Botswana, such as grass baskets from Maun, clay pottery from Thamaga, clothing from Francistown, and ostrich egg-shell jewellery from the Basarwa of the Kalahari and others. One of my duties at Tiro Ya Diatla was to look after customers to the shop, and as it turned out, I became a big customer myself.

Other duties I carried out were secretarial and book-keeping and just generally assisting Ann, the business manager. It was very interesting to learn about the various handicrafts of Botswana and how they're made. I also had the opportunity to travel around and see for myself the various handicrafts centres, basket weavers and other artists.

Although Tiro Ya Diatla is presently managed by expatriates, the long term objective is to localize it. In other words to train local Botswana to take over the manage-



ment positions. In order to facilitate this, they are exploring the possibilities of having a Motswana train overseas as a weaver. As well, a Motswana is presently being trained as a business manager.

Tiro Ya Diatla has received funds from NORAD, the Norwegian aid agency, to expand its operations. They have bought machine carders and spinners and have begun construction of a carding and spinning factory. They will soon be buying all the karakul wool produced in Botswana and supplying carded and spun wool to other textile and knitting workshops in Botswana and elsewhere, thus eliminating the need for Botswana's wool to go to South Africa for processing.

As more people begin to appreciate the uniqueness and quality of hand made articles, Tiro Ya Diatla finds its market expanding in ever widening circles. However, with inflation and recent government controls, Tiro Ya Diatla must sell more carpets all the time. They are therefore looking for overseas export outlets.

I've thoroughly enjoyed my brief employment with Tiro Ya Diatla. I've learned a great deal in a short time and acquired many valuable friends. I hope I've given you interesting insights into what Tiro Ya Diatla is and how it fits into the pattern of development in Botswana. And perhaps you've gained a better look at Botswana, as a whole.

Until next time, sala sentle.

*"Should anyone be interested in obtaining a handwoven, karakul wool carpet, you may write for a catalogue to: Tiro Ya Diatla, Box 165, Lobatse, Botswana, Africa".* □

## - NOTICE -

The new address of ASIR is:

**Association of Saskatchewan  
Indian Resorts,**

**1136 Albert Street,  
Regina, Saskatchewan S4R 2R1**

**Telephone: (306) 522-6981**

Contest to design a new logo for the Association of Saskatchewan Indian Resorts. Prize is \$100.00. For further information, please contact: Patricia I. Goodwill, Co-ordinator, Association of Saskatchewan Indian Resorts.

# 4-H Reports

by Les Ferguson and Deb Hauer

**CHAGONESS** - 4-H leader Frances Scott informs us that 29 young people are involved in their newly organized club. The 4-H members are in two projects: crocheting, led by herself, and beading, with Ralph Nippi helping.

**SWEET GRASS** - The 4-H club leader Violet Swindler, is planning a final Achievement Day for the 4-H'ers there. They made some interesting crafts and had a varied and learning summer.

**ONION LAKE CRAFTS** - This is one of the larger 4-H project groups - 40. They are finishing macrame plant hangers as their first effort. The members, and a fine effort from the nine adult volunteer leaders, produced a successful bake sale. Over \$100.00 was raised to help purchase supplies.

**ONION LAKE BEEF** - Two 4-H meetings have been held with beef production films shown. Ten calves will be available from Triple O Ranch for the 14 members. Some of the younger members will share animals. An interesting halter-making meeting occurred on December 10th. A Christmas hamper will be raffled by mid December as a fund-raising project.

**PATUANAK** - Registration is 50 -60 at the time of writing. Leader Norbert George reports 11 leaders have volunteered with some new projects. More on this in the future.

**THUNDERCHILD** - Volunteer adults for several different projects have been identified. Woodwork will be led by Bill Gowan and Robert Lindsay; Sewing - Susan Lindsay; Firearm Safety - Ken Okanee, and Photography - Mate McNeil, Ken Okanee and Bill Gowan. The sewing group is making a quilt and tote bags for raffle purposes and is planning a bake sale too.

**CANOE LAKE** - Wednesday evening has been 4-H night at Canoe Lake. Norman Opikokew is adult chairman. Adult volunteers are: Firearm Safety - Norman Opikokew and Mario Cyr; Beading - Gladys Iron and Wayne Cormier, helper; Cooking - Cecilia Opikokew and Margaret Iron; Knitting - Vitalene

Iron and Melvina Iron; and Crafts - Yvette Iron, Sylvia Iron, and Margaret Iron. The 4-H Member Executive is: President Gordon Opikokew, Vice-President Leslie Opikokew, Secretary Cheryl Opikokew, Treasurer Dennis Iron, Reporter Wanda Iron. A bingo was held as a fund raiser.

**WATERHEN LAKE** - Each of the many 4-H projects are meeting on its own. (This provides an opportunity for members to take more than one project at a time). And how is this for participation? Twenty-one signed up for cooking and 21 attended the meeting.

**FISHING LAKE** - The 4-H Club at Fishing Lake is going strong. \$85.25 was raised by a pie social. The 4-H members baked all the pies. The club is planning another social. Projects during the winter will be home crafts.

**CHITEK LAKE** - The organizational meeting of the Chitek Lake 4-H Club was held on October 23rd. The new executive was elected for the upcoming year. Denise Thomas is president. The 20 members discussed projects and activities that they wish to do.

**STANLEY MISSION** - A meeting was held November 5th to discuss the organization of a 4-H club in Stanley Mission. Survival, cooking, crafts, garden, and outdoorsman are the tentative projects. Project kick-off is scheduled for January, 1981.

**LA RONGE** - Staff person, Les Ferguson met with Joan Sanderson, a teacher, and Gladys Charles, the band educational counsellor, to discuss the organization of a 4-H club.

**RED EARTH** - Brenda Gallander and Chris MacDonald, the leaders of the Red Earth 4-H Club report that beading is the first project. Two local ladies, Winnie Umpherville and Agnes Nawakayas demonstrated loom beading October 29th and November 5th. The 4-H members are making choker necklaces. A Hallowe'en dance and bake sale on October 29th was the club's first social and fund raising event. The



dance was held from 7 to 9 P.M. for Grades 4 to 7. Cakes and juice were sold. Activities planned for the winter are sewing pillows, workshops on pet care, gun safety, cooking, more dances, and birch bark basketmaking.

**BEARDYS** - The 4-H Club is meeting weekly according to Vicky Greyeyes, 4-H helper and Drug and Alcohol Education Worker. The 4-H leaders plan a variety of short projects in the future.

**BIG RIVER** - Staff person Deb Hauer attended the Big River School Committee meeting, November 4th. The school committee discussed the 4-H program and how a club could be started on the reserve.

**WHITE BEAR** - On November 17th, a meeting was held to start a 4-H Club. Interested volunteer helpers are: cooking, Darlene Standing-ready; sewing, Brenda Standing-ready; light horse, Roberta Littlechief; beef, Lloyd Atkinson and Buddy McArthur.

**MONTANA LEADER'S FORUM** - November 6th, 7th, and 8th. A delegation of Saskatchewan 4-H leaders attended the State Leader's Forum in Havre, Montana. About 100 4-H leaders from across the state of Montana learned about various 4-H topics from outdoor cookery to parliamentary procedure. Each leader from Saskatchewan came back with many ideas for their own 4-H Club. The Saskatchewan 4-H leaders who attended are: Albert and Frances Scott, Kinistino Reserve, Chagoness, Evelyn Deutsch, Fillmore, Jean Beriault, Nipawin, and Deb Hauer, from the Indian 4-H Program.

**LEATHERCRAFT MANUALS** - Do you want to learn about leathercraft? The new leathercraft manuals are now available from the 4-H Office. This book discusses how leather is made, the tools that are used and lacing finishes. Coasters, book-

marks, knife sheaths, and various cases and book covers can be made in the leathercraft project.

**RECREATION WORKERS TRAINING, FORT SAN** - 4-H Staff, Les Ferguson, made a 4-H presentation to the participants on November 4th.

**4-H RALLY HAPPENINGS** - Les Ferguson, Indian 4-H Program Coordinator, was pleased to be guest speaker at the Meadow Lake and Carnduff (S.E. Sask.) 4-H Rallies in November.

**LEADER DEVELOPMENT SEMINAR** - Deb and Les also helped to resource a 4-H leader event held at Camp Rayner on November 19th and 20th. Les helped with a presentation on 4-H promotion, Deb with 4-H communica-

tions.

**A 4-H EXCHANGE TRIP FOR YOU?** - This office has found someone very interested in exchanging with an Indian 4-H group. If you and your club are interested in an exchange with the Rocky Boy Reserve 4-H Club, please contact: Jeanne Rains, Miwahsin 4-H Club, Rocky Boy Route, Box Elder, Montana 59521.

**PUFF! PUFF!** - During September, October, and early November, Les and Deb have visited 44 reserves.

**4-H STAFF** - Deb Hauer and Les Ferguson saw several volunteer 4-H club leaders at the Saskatchewan Indian Teachers Association Convention on November 13th. It was good seeing you! □

## Farm Talk

by Art Irvine

Shelterbelts reduce home heating costs, control snow drifting and beautify home grounds. They protect gardens, soils, crops, livestock, roads, buildings, and people.

Tree seedlings are provided free, except for delivery charges, to farmers and Indian Bands. Farmers wanting shelterbelt trees should contact their Agriculture Representative, or write directly to the Tree Nursery at Indian Head. Applications should be submitted as early as possible in the fall or winter of each year, and must be received before February 27 to ensure spring delivery.

Each application must be signed by the applicant. The legal land location, acreage, purpose of planting and diagram of the planting site should be included with the application, as well as the correct address for shipping. Trees are shipped in late April or early May and are delivered to the nearest agriculture representative's office. No material is available for commercial enterprises

or private urban planting. Owners of small rural holdings of one or more acres are eligible for a limited variety of trees on a second priority basis. Two-year-old seedlings of maple, caragana, elm, lilac, chokecherry, and buffaloberry; four or five-year-old pine and spruce plants; and rooted cuttings of poplar and willow are available from the P.F.R.A. Tree Nursery at Indian Head.

Topography, soil, drainage, climate, and the purpose of the shelterbelt determine which species should be used. Information should be acquired from an agricultural representative or the nursery, if trees are to be planted on soils which produce poor cereal or forage crops.

Field and roadside shelterbelts that run north-to-south provide the best protection and encourage even melting on both sides of the shelterbelt. Trees should be planted in single rows 660 feet apart. Hedges must be at least 125 feet from the





center of municipal roads and 300 feet from the right-of-way of highways. Caragana and lilac should be planted two or three feet apart. Deciduous and coniferous trees should be planted six or eight feet apart.

Farmstead shelterbelts should have upwards of three rows of trees located at least 100 feet from the main buildings. Planting the outside row to caragana at two-foot spacings; the second row to green ash, poplar, American elm, or Manitoba maple at eight-foot spacings; a third row of Siberian elm or willow at eight to ten-foot spacings; and two additional rows of spruce or pine, staggered at eight to ten-foot spacings 25 to 50 feet from the main belt provide beauty and good protection.

Chokecherry, willow, and poplar should replace caragana where moist conditions exist. Caragana, Siberian elm, green ash, Colorado spruce and Scots pine should be used where soil conditions are extremely dry. A single row of caragana or willow should be planted 50 to 100 feet outside the main shelterbelt to provide a snowtrap in areas of heavy snowfall. A dugout near the snowtrap can often be effectively utilized. Siberian elm, caragana, buffaloberry, and Villosa lilac should be used where soil salinity is a problem.

The spacing between rows should be sufficient to allow tillage with field implements. The space should normally be slightly more than double the width of the implement to be used.

Land preparation is important. Summerfallow the site prior to planting to kill grass and weeds and provide moisture reserves. The soil should be free of clods and debris.

Tree seedlings should be handled carefully and planted the day of arrival. Dampen the packing around the roots, rewrap and place in a cool, shaded area when immediate planting is not possible. If seedlings are not planted within a week, dig a trench in moist soil and cover the roots with soil.

Plant trees slightly deeper than they were in the nursery and pack the soil around the roots. Never let the roots dry out prior to or during planting. Water immediately after planting.

Very shallow cultivation is necessary after planting. Deep cultiva-

tion damages the roots. Cultivated strips 10 to 20 feet wide on both sides of shelterbelt increase growth and decreases insect and disease problems. Pruning should be limited to removal of dead and broken branches. Immediate replacement of trees that fail to survive is desirable. If 2, 4-D is used adjacent to shelterbelts use only amine formulations with extreme

caution. Avoid using wherever possible. Shelterbelts should be fenced for protection from livestock.

Shelterbelts take a great deal of work and care but results can be rewarding. Details on shelterbelts are available free of charge at your nearest Agricultural Representative Office. Use this service. It has been provided for your convenience and benefit.

## Viewpoint

by Art Irvine

The most important business you will ever operate is yourself.

Start operating the right way now.

Start making the right decisions.

The following statements are worth repeating. This decision making process could change your life. Use it until you find a better method.

For important decisions such as:

- continuing your education
- avoiding alcohol, tobacco, and unnecessary drugs
- and avoiding junk food

take an empty piece of paper and draw a line down the center, put the advantages on one side and the disadvantages on the other until the best course of action becomes obvious. Write a report on each decision. This provides further conviction for carrying out the decision.

Build your health.

The better the food you eat, the better you perform in everything you do. This statement is true. Believe it and it will change your life.

Those with proper and adequate exercise tackle everything with more zest. This is a way of saying that exercise accelerates performance. You may feel it is difficult to exercise. Think and you will realize it is more difficult not to.

Shape your body the way you want it. This is a matter of food and exercise. It takes a definite course of action to accumulate a large stomach. It takes a definite course of action to have a slim waistline. The choice is up to the individual.

Prepare for a job or career early in life. Preparation is the key to future accomplishment. Operate yourself efficiently and effectively. Acquire an education. Build a reputation of honesty and credi-

bility. Exert your efforts where your interests and talents lie. Develop confidence in your ability to achieve. Dress smartly and appropriately. Learn everything you can about business, dealing with people, decision making, living within your income, making your \$ work for you, and eliminating needless waste and extravagance. Keep improving and there is no limit to what you can achieve.

Getting a job often requires more thought, planning, and effort than the job itself. It is the important first step. Select work which matches your interests and talents. Sell yourself through careful grooming, attractive and appropriate dress, genuine interest in the proposed job, a positive and co-operative attitude, and an engaging and winning personality.

Succeeding in a job or career is a matter of building your credibility in the organization you work for and with your fellow workers, your clients, and the public. Work toward improving the performance of the organization you are with. Be honest. Be punctual. Show initiative, flexibility, and character. Do more than your share. Learn everything you can about your work. There is no limit to what you can achieve.

Live within your income and make your \$ work for you. Set realistic priorities and budget accordingly. If your income is not sufficient to cover necessary and desirable priorities, find ways to earning additional income. Individuals, or other businesses, that continually spend more than they earn end up in trouble.

Plan a way to have extra dollars to invest in profitable investments.



One obvious and important priority in living within your income and making your \$ work for you is to eliminate needless waste and extravagance. If you think, there is no way you can drink alcohol, smoke, take unnecessary drugs, eat junk foods, or waste time on other absurdities.

There is no sure thing is an ideal way to approach investments. Investigate thoroughly before making decisions. Use your decision making process. Get the odds as heavily in your favor as possible.

Learning and health are excellent investments. Land, property, and the stock market also provide investment opportunities.

Farmland is general, and land in and around rapidly expanded urban centers provide solid profit opportunities. Values multiply over the years.

Property values in rapidly expanding urban centers have multiplied in recent years.

Share prices fluctuate but generally increase over the years. In spite of obvious hazards, stock market opportunities can be interesting, profitable, and remarkably free of risk. i.e. oil and gas stocks during the past few years. When the Arab world started raising oil prices, it was obvious price increases would continue, previously unprofitable oil and gas fields became profitable. Government incentives were provided in a search for new fields. New discoveries were made. Share prices of substantial companies increased rapidly, providing investors with exciting investment opportunities.

Commodity investments and attempting to outguess the stock market through continuous buying and selling, are hazardous occupations. Buying stocks during stock market highs can be unprofitable in the short term. The stock market is no place for those who do not know what they are doing.

Regardless of circumstances, there is always opportunity. Live within your income. Make your \$ work for you. Avoid needless waste and extravagance. Create your own breaks. Think. Use an effective decision making process and you will have a happier and more productive life.

Management is the key to

business success.

Proper management ensures that:

- the worst that can happen can be accepted and handled
- ideal locations with obvious business potential are selected
- land title details and regulations are understood
- the cost of establishing the business is realistic
- an adequate, dependable labour force is available at reasonable cost
- business interior is functional

## Pen Pals . . .

**Please TYPE or PRINT neatly all letters. Due to limited space, we can only accept letters from writers aged SIXTEEN and UNDER.**

Hi! My name is Clifford. I am age 14. I would like to hear from boys and girls. My hobbies include: meeting girls, jogging, and all sports, and sometimes dancing. Please write: Clifford Moosewaypayo, Box 190, LESTOCK, Sask., S0A 2G0.

Hi! My name is Julie and I am 13 years old. I would like to have some pen pals (boys or girls) between the ages of 13-14. My hobbies are: listening to music, going to disco dances, all sports, etc. . . Please write: Julie Moosewaypayo, Box 190, LESTOCK, Sask., S0A 2G0.

Hello! My name is Brenda and my friends call me 'Burt'. I am 13 years old. I would like to hear from boys and girls between the ages of 13-14. My hobbies are: dancing, roller-skating, playing all kinds of sports, and going to disco's. Please write: Brenda Nanaquatung, Box 190, LESTOCK, Sask., S0A 2G0.

Hi! My name is Margaret. I am 13 years old. I would like to have some pen pals between the ages of 13-15. My hobbies are: winter sports, listening to rock 'n' roll music, getting to know new people, and more. Please write: Margaret Nippi, Box 190, LESTOCK, Sask., S0A 2G0.

Hi! My name is Doreen Tony. I come from Kelvington and I would like to hear from boys and girls (especially boys) from ages of 12-15. My hobbies are: sports, listening to rock 'n' roll, babysitting, and more.

- accounting procedures are simplified and adequate
- all other requisites are in place.

Management requires know-how, credibility, and confidence. You do not learn to operate yourself, or any other business, in a short period. It takes considerable time, thought, training, effort, and experience.

The most important business you will ever operate is yourself. Start practicing now. Put an effective decision making process to work. Think, and you will live a happier, more productive life.

Please write: Doreen Tony, Box 412, KELVINGTON, Sask., S0A 1W0.

Hi! My name is Verna Natacappo. I am 11 years of age. I would like to have some pen pals (boys or girls) between the ages of 11-13 (especially girls). My hobbies are the following: I enjoy reading books, housework, and especially listening to 'country' music. Please write: Verna Natacappo, Box 190, LESTOCK, Sask., S0A 2G0 or send it to: Box 53, KELMORE, Sask., S0A 1Z0.

Hi! My name is Verna Kayseas. I sure would like to hear from all athlete readers between the ages of 11-14. (I am an athlete myself). My hobbies are: Sports, reading, receiving letters and replying to them all. Please write: Verna Kayseas, Box 190, LESTOCK, Sask., S0A 2G0.

Hello! My name is Charlotte Kishayinew and I sure would like to hear from teenagers from the ages of 12-15. My hobbies are: horseback riding, all kinds of sports, listening to music. So please write: Charlotte Kishayinew, Box 190, LESTOCK, Sask., S0A 2G0.

Hi! My name is Geraldine. I am 11 years old. I would like to hear from boys and girls between the ages of 10-12. My hobbies are: going to Pow-wow's, listening to music, and just generally having fun. Please write: Geraldine PeeAce, Box 190, LESTOCK, Sask., S0A 2G0.



# Poetry

## THE YEAR OF THE CHILD CHARMAINE

Charmaine so small and sweet  
You are tomorrow's child  
Smile for today  
Worry about tomorrow, when it comes  
Cry when you feel hurt  
But never cry for nothing, Life has many hurts  
Love your brothers and sisters all around you  
Because you are tomorrow's children  
Work together and make a future for yourselves  
Play together for today  
For tomorrow may never come  
Sing your songs together  
Sing your songs for today  
Because today is your day,  
And tomorrow may never come  
Walk this earth together  
Walk this earth today  
For tomorrow it may not be here to walk on  
Charmaine even though you are only one and a half years old  
You know nothing of this world around you  
Think of today only,  
Think with your brothers and sisters  
Put your minds together  
And make a better world for yourselves to live in  
For you are all tomorrow's children  
This world is all torn apart  
Maybe tomorrow's children  
Will put it back together  
Year of the Child

Billy Creeley

## WALKING THE STREETS

Walking the streets alone and unloved.  
Wondering if there is a god above.  
The sidewalk's my parlor the alley my bed  
Why'd my mother wish I was dead.  
She threw me out and I'm only fourteen  
Everyone hates me because I'm filthy, not clean  
When I want to do good, it turns out bad  
I wonder who ever was my beloved dad.  
If he ever knew he had a son.  
He'd have probably never left my mom.  
Adults passing me call me a hood.  
Please, God, please, I want to do good.  
I've had enough, I'm going back home.  
It hurts me to be just so alone.  
I'm ringing the bell and tapping the floor  
When she sees me she'll probably slam the door.  
She opens the door, then there's a look of delight  
For a minute there I was in deep fright.  
She hugs and kisses me and calls me her love  
Then I whisper to myself, "There really is a God  
above."

Mike Shepherd  
formerly of White Bear  
Age 14

## Written in Memory ...

To Albert,  
Morning Dancer

You came with a generous heart  
to share  
to serve  
to lead us thro' life's bright days  
and dark nights.

In giving us yourself you gave  
strength  
truth  
honor to the art of Leading  
and show'd us the way to follow.

You walk'd with the Wise Ones  
listening  
learning  
knowing the dreams of our Fathers  
come to them who talk softly  
and walk tall and calm as you.

You took up our burden  
and spoke with clear voice  
so now we go forth with  
faith  
courage  
pride you instill'd  
into our hopes and dreams.

We'll treasure your gifts to us  
ready smile  
gentle laughter  
steady hand guiding us  
thro' life's painful path.

All our seeming fears fail'd to dim  
the vision  
the hope  
the trust you held and brought  
into our hearts and souls forever.

As you walk the Road Beyond, we  
silently  
quietly  
reverently listen to your voice  
still whispering with the wind  
in the flowing prairie grass.

You gave us so much and we  
return'd so little.  
In memory we offer you  
Peace  
Thanks  
Joy with lov'd ones  
in your Eternal Home.

Clive Linklater  
Thanksgiving Day  
October 13, 1980



## STUDENTS AFFAIRS



### THE E-12 GUIDELINES

Ron Bitternose  
Student Affairs Officer  
Saskatchewan Indian Federated College

Once again, the E-12 Guidelines are here to haunt our students. The E-12 Guidelines will be presented for approval by the Department of Indian Affairs to the Treasury Board in April, 1981. Treasury Board Minute #752408 (E-12) is the only authority by which the Department of Indian Affairs has to provide educational assistance for all post-secondary students. Failure to follow the guidelines means the cancellation of financial assistance for all post-secondary education students across Canada.

The E-12 Guidelines were first released in 1975, as one component of a package of education guidelines designed by Indian Affairs.

Since their introduction, students have been attempting to express their concerns and to have them seriously considered in terms of the E-12. In March, a list of recommendations was submitted to Wil Sinclair, Regional Superintendent of Continuing Education for Indian Affairs. The students were, subsequently, told that their recommendations would be considered only after the E-12 had been in effect for at least one year.

A regional committee was proposed by Indian Affairs to look at possible revisions but the E-12 is a national guideline and therefore a regional committee would not be in a position to change the basic content of the guidelines.

The content of E-12 is in direct violation of the right to education stipulated by Treaty in that it: i) *requires the student to seek alternate sources of funding for educational support;* ii) *places a limit on the amount of time a student can use pursuing an education;* iii) *requires students to make a personal contribution towards their education.*

*In addition, the training allowance rates proposed within the E-12 are below a reasonable standard of living for full-time students who are enrolled in a long-term education program; and iv) the application form for educational assistance which was designed to accommodate the E-12 Circular requires the student to indicate whether he/she usually resides on or off the reserve. The implication here is that after residing one year off the reserve "the Department of Indian Affairs will not accept financial responsibility for education services" (excerpt from Sec. 4.9 of the E-1 Program Circular) to status Indian students. Clearly, the E-12 Guidelines conflict with our Treaties; education is a treaty right, not a privilege!*

At the All Chiefs' Policy Planning Conference, held in late January, 1979, the Chiefs gave their support to the Indian Students Association of Regina and Saskatoon in their total rejection of the E-12 Guidelines.

On October 7, 8, & 9, 1980, a Continuing Education Workshop was held in Hull, Quebec where the Department of Indian Affairs implemented a consultation program. The Regional Directors are to consult with all Chiefs from across Canada regarding implementation of the E-12 Guidelines. Indian Affairs in Ottawa are fully aware of the stand of Saskatchewan's Indians in that E-12 constitutes a violation of education rights that were set down in the Treaties. This is a typical 'divide and conquer' tactic employed by the Department of Indian Affairs in order to facilitate passage and implementation of the E-12.

We are asking the Chiefs for their continued support in our rejection of the E-12 Guidelines. Our Elders point out the importance of receiving an education in order to survive in the dominant society and to be able to compete in the employment market.

I trust that the Honorable John Munro, our new Minister of Indian Affairs, will be empathetic to our students' concerns and aspirations. Today's young people are Tomorrow's leaders! □

## POUNDMAKER SCHOLARSHIP INCEPTION

The University of Saskatchewan has established an annual \$500 scholarship in honor of Chief Poundmaker, the historic Cree Indian leader. It will be open to Saskatchewan status Indians who have successfully completed two years of undergraduate work at either of the province's universities and are undertaking a teacher education program at one of them. The award will be made on the basis of potential ability as a teacher and academic excellence.

Professor Roger Carter, director of the Native Law Centre at the University of Saskatchewan, said the scholarship was established as part of the province's 75th anniversary celebrations.

"It honors the memory of the great Cree Chief Poundmaker, who as early as 100 years ago and at personal sacrifice saw that his son received the benefits of education."

The Council of Poundmaker Band No. 114 has approved the scholarship and the current chief, along with a descendant of Chief Poundmaker, will make the presentation to the first successful candidate, who is expected to be chosen next spring.

The scholarship was made possible by a gift to the University from Mrs. Eileen Bell, of Victoria, and formerly of Cutknife and North Battleford. Mrs. Bell, who has taken a close interest in the work of the Native Law Centre, is the donor of the Harvey Bell Memorial Prize, which goes annually to an Indian student graduating from a Canadian law school. She is also the donor of a portrait of Chief Poundmaker by Richard L. Lindemere, which hangs at the Native Law Centre. □







## NATIVE SURVIVAL SCHOOL

by Deanna Wuttunee

Provincial Deputy Minister of Education, Ray Clay, hailed the grand opening of the Native Survival School as a co-operative model established on respect which will preserve the cultural heritage of the Indian community.

He congratulated everyone who was involved and commented on the sensitivity of the Catholic School Board in taking the risk to make the project a reality. Making changes is not always popular, he added.

Other platform guests included the Director of Education for the Separate School Board, Walter Podiluk; Vicki Wilson, chairwoman of the Parent's Council; Wilf Blondeau, Saskatchewan Association of Friendship Centres; Phil Hammel, chairman of the Catholic Board of Education and Alderwoman Kate Waygood representing city hall. Education Minister Doug McArthur was unable to attend but sent a telegram of congratulations.

Podiluk said the school was a symbol of determination and its establishment was indeed an accomplishment. It is the realization of dreams and desires harbored by those people who were involved in the long process of helping to deliver an education system to the native students who were having difficulties in the educational mainstream.

He said he hopes the community will continue to enhance this unique model. The Board of Education has been enriched from the experience as a result of the association, he added.

The Native Survival School will be administered as a special division of the Catholic School Board, which will also be responsible for providing the facilities. It is funded as a co-operative venture by the Department of Education and the Board of Education.

Clay presented an award to Hammel on behalf of Education Minister Doug McArthur. Emile Bell, MC for the ceremonies also thanked Hammel for "sticking his neck out" in the beginning for the Native Survival School idea when the Parents' Council first presented their proposal. Waygood also congratulated everyone on the phenomenal progress accomplished by those who believed in the idea.

The present native student dropout rate is 90% in high schools and 60% in elementary schools. If these statistics applied to the population at large, the parents would be up in arms, demanding immediate reform and a complete overhaul of the educational system. Essentially this is what happened with a small nucleus of native parents in the Saskatoon communi-



ty responsible for the actuality of the school. The people who participated in the Parents' Council, attending several meetings weekly, initiated the writing of the proposal which catalized the whole plan. All the people named during the ceremonies by no means complete the list of supporters for the project.

Opening ceremonies, the pipe ceremonies and offerings were conducted by elder Albert Machinine from the Sask. Indian Cultural College. The landmark occasion was filmed by CBC, CFQC and CJUS. □





# NATIVE WRITERS CONTEST



## OKANESE WRITER WINS IN HISTORY CATEGORY

by Martha Ironstar

Mr. John Stonechild of Okanese reserve was declared a winner in the Native Writer's Contest for the article he submitted about how an Indian child was born and the rituals he had to go through to become a warrior.

Mr. Stonechild enjoys the expression of writing; he plans to write a Christmas story and may write a book about the old Indian ways taught him by his father and grandfather.

He says he is not a professional writer, and writes only as a type of passtime he enjoys.

John Stonechild was born in Fort Qu'Appelle, Saskatchewan and received his schooling in the residential schools at File Hills and Beaufort, Manitoba, returning to Prince Albert where he finished high school.

In search of adventure and a job, he then went to Chicago, Illinois where he worked as a labourer. During this time he wrote poetry and submitted to the Chicago Friendship Centre newspaper as well as to the Burns Company paper where he was employed.

He then met his wife Barbara, a native of Chicago. Later on they returned to Okanese reserve. They now have five children aged 5 to 22. He enjoys the outdoors and living in his Indian ways; he respects nature and everything about it. He hunts only when he wishes for the taste of wild meat.

This winter he plans to fish in the Regina Beach area "because the water there is always fresh".

He also has taken the Heavy Equipment Operator course offered on the Okanese reserve recently. He hopes to use this training by finding employment in this area later on. □



## LOUISE MOINE, WINNER IN BIOGRAPHY CATEGORY

by Martha Ironstar

First place winner in the Native Writers contest is Louise Moine of Val Marie, Saskatchewan. She wrote a biography of her younger sister Talia.

Born a Metis-Cree, she was educated at Lebreton Residential School, Val-Marie and Ponteix.

She married Mr. Moine, a native of France; they lived most of their years in France before moving to Saskatchewan with their three children, a son and two daughters.

Louise is a three-time winner in the Native Writers contest. She is pleased with this honor and describes herself as a very modest person. She enjoys writing real life stories. As a student, her favorite subject was literature and she would enter many writing contests, a passtime which proved successful most of the time.

"I don't consider myself a writer," she said, "as it (serious writing) takes alot more time and planning." Louise has also written other short stories, not pertaining to natives. "Writing is a good way of expressing oneself, like painting is to a painter".

Her father was a French-Cree born in Three Rivers, Quebec. He spoke the "Metis-Cree" language fluently. Her mother was a Scots-Gros-Ventre Metis.

Her parents travelled north from the Montana area and into Saskatchewan in about 1905. They were on their way north to Prince Albert or North Battleford when Louise was born at Swift Current Crossing, a thriving Metis community in those days. □

As a family of 12 they settled in Val Marie, a small community near Swift Current. Louise and her brothers and sisters attended school at Lebreton and Val Marie until her father bought a house in Ponteix. Louise and the other members of the family then attended school there.

She describes her family as musical because they were all able to play an instrument, sing and play the piano. The Lebreton Residential School can be commended for the children's musical training as music was a compulsory subject. The nuns in those days taught them to sing and encouraged the students to participate in drama. Louise is presently a member of the Val Marie Catholic Church Choir.

Louise decided to submit the biography she originally re-wrote for her daughter, although the deadline was only a few days away. The biography was written about her favorite sister, Talia. She thought her story should be told because "Talia's life was so different from many others. She looked at life through different eyes."

Her first submission to the native writer's contest was about her life in Lebreton Residential School. The second submission told of her life in her teen-age years when she left school and got married. The story centered around her father and the other members of her family.

Louise's books are available in English and Cree and may be found at any library and the Residential Schools. The books also include very old pictures taken during 1911-1917.

Ms. Moine plans on writing as long as she enjoys it. □



# Native Writers Contest Publications

The Saskatchewan Indian Cultural College is pleased to announce the publication of eight winning manuscripts from the Native Writers Contest. This annual contest helps promote Saskatchewan Native authors to publish their works.

The following books are published works of contest winners from 1979 - 1980 competitions. All publications are available by contacting the Curriculum Department of the Saskatchewan Indian Cultural College.



**Ki-ihkin** Coloring book  
Gail Bear  
Illustrated by Ray McCallum

This is a coloring book with a difference. The past lifestyle of the plains Cree is depicted with simple pictures with an explanation of the events or happenings that occurred seasonally.

Age 6 - 12  
8½ x 11 54 pp  
\$5.00 pb

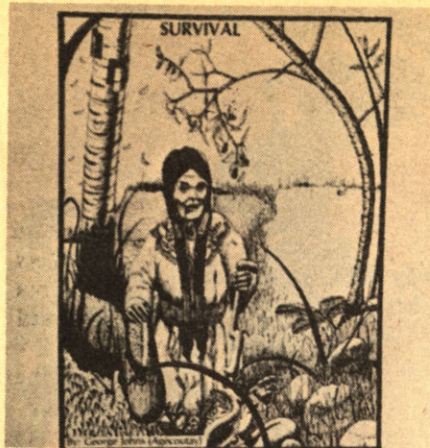


**The Fur Coat**  
Rosa Whitstone  
Illustrated by Dennis Morrison  
Translator: Ernest Bonaise

This is a story about two young Cree boys, Little Star and his friend, Little Moon. Even though the boys are close friends, a tragic event will separate them in this world.

Age 6 - 12  
8½ x 11 15 pp b & w illus.  
\$5.00 pb



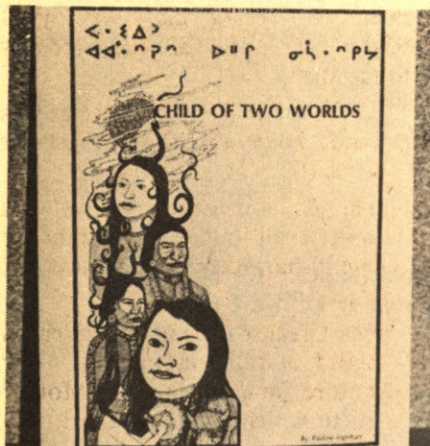


### Survival

George Johns (Agecoutay)  
Illustrated by Larry Okanee  
Translator: Ernest Bonaise

This story represents the greatest achievement of survival that this author has ever heard of. It was told in the traditional way from generation to generation. It is now necessary to write it in both English and Cree so that future generations may read of the "Legend of Qu'Appelle."

Age 12 - 14  
8½ x 11 25 pp b & w illus.  
\$6.00 pb



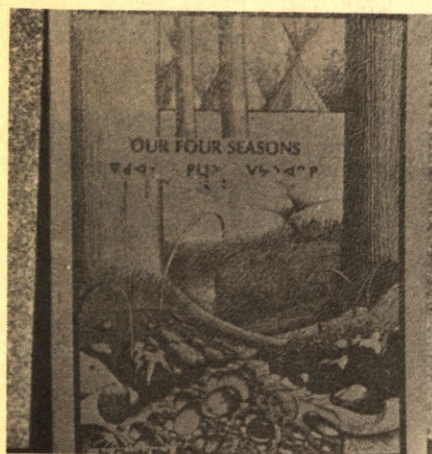
### Child of Two Worlds

Pauline Inglehart  
Illustrated by Raymond McCallum  
Translator: Ernest Bonaise

This poet recalls life as lived traditionally in contrast to the reality of modern day life. She reflects;

"A feeling for the past  
Is a proud part of me,  
Child of two worlds,  
Pauline of the Metis."

Age 12 - 16  
8½ x 11 6 pp b & w illus.  
\$5.00 pb



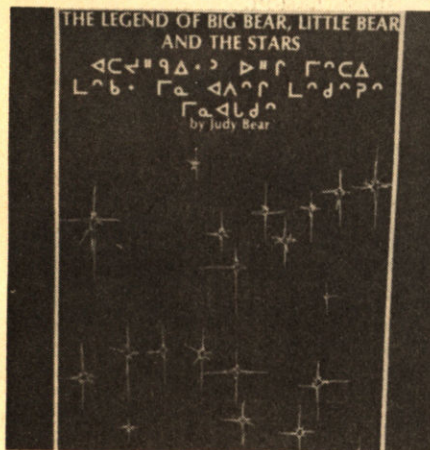
### Our Four Seasons

Glenda Bird  
Illustrated by Larry Okanee  
Translator: Ernest Bonaise

"Long ago there was only one season. It was fall; no new leaves ever grew, no new grass. Everything just always stayed brown. All the people slowly got used to it."

This is the legend of how we have come to have four seasons in a year.

Age 6 - 12  
8½ x 11 10 pp b & w illus.  
\$5.00 pb



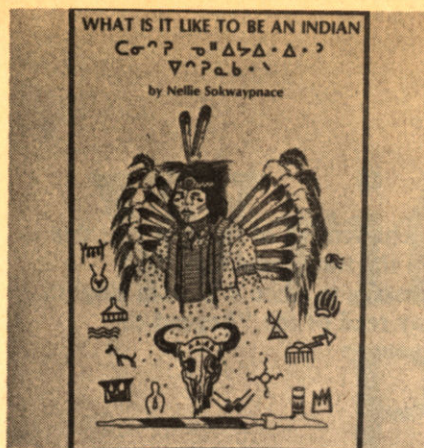
### The Legend of Big Bear, Little Bear and the Stars

Judy Bear  
Illustrated by Larry Okanee  
Translator: Ernest Bonaise

The legend of the formation of the "Little Dipper" and the "Big Dipper" comes alive in this story of how Little Bear seeks the mystery of why there are two moons and no stars in the sky.

Age 12 - 14  
8½ x 11 31 pp b & w illus.  
\$6.00 pb





**What is it like to be an Indian**  
 Nellie Sokwaypnace  
 Illustrated by Dennis Morrison  
 Translator: Ernest Bonaise

Nellie is raised in the traditional way on a reserve called Little Pine in Saskatchewan. She tells of life with her grandparents with many happy experiences.

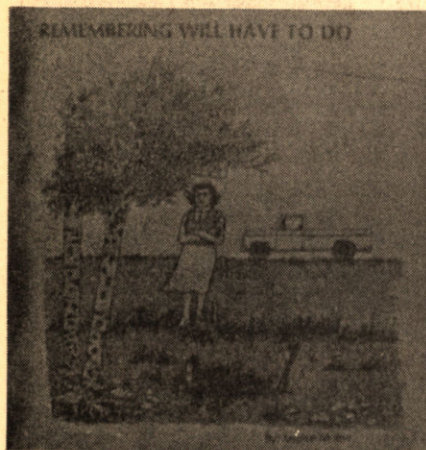
Age 6 - 12  
 8½ x 11 11 pp b & w illus.  
 \$5.00 pb



**The Great Eagle Dancer**  
 Glenda Bird  
 Illustrated by Dennis Morrison  
 Translator: Ernest Bonaise

The Great Eagle Dancer was the Medicine Man of the tribe. He was with his people to guide and help in every way until the next Eagle Dancer took his place.

Age 6 - 12  
 8½ x 11 14 pp b & w illus.  
 \$5.00 pb



**Remembering Will Have To Do**  
 Louise Moine  
 Illustrated by Ray McCallum  
 Translator: Ernest Bonaise

As a descendant of Indian, French and Scots ancestry, Louise Moine's life was more or less guided by a mixture of these nationalities.

This biography tells of her life in the valley of Lac Pelletier, Saskatchewan.

"Since my parents were both Metis, it was only natural that my Indian blood predominated. Our first language was a mixture of Cree and French. We followed in the footsteps of our ancestors, adopting whichever ways and customs suited our way of life."

8½ x 11 58 pp b&w illus.  
 \$6.00 pb



**NEHIYAW MATAWENA**  
**Games of the Plains Cree**  
 Pat Atimoyoo  
 Illustrated by Raymond McCallum

Long ago, the survival of many Indian people depended on their skills as hunters. Children were taught these skills at an early age. This book tells how games filled an important role in educating the young by cultivating life skills together with their physical and social development.

Also included are instructions on how the games are played along with the equipment needed.

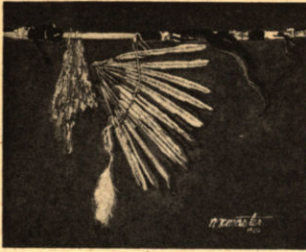
Age 6 - 16  
 8½ x 11 32 pp  
 \$6.00 pb





# SASKATCHEWAN INDIAN CULTURAL CALENDAR

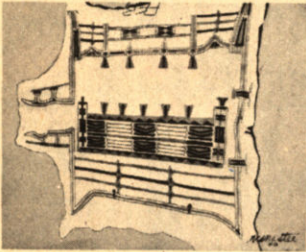




## JANUARY

### FLUTE — FOR COURTING

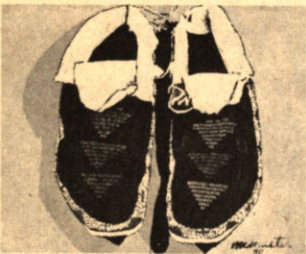
A young man knowledgeable in the wonderful sounds produced by this instrument, often sat in the woods or near the home of his favourite lady, to catch her ever astute ear.



## FEBRUARY

### WOMAN'S BLANKET

Favourite geometrical designs and their development were the subject matter of early Plains women. Is this a design, an x-ray view, of the bison?



## MARCH

### MOCASSINS

These were made for walking. Very stylish. A perfect fit after being worn once or twice. It is said that these are closest to being a perfect form for fitness of your feet. Especially when worn upon the concreteless earth.



## APRIL

### ELK DRESS — ELK — TOOTH DRESS

Eye teeth of an elk. Only two of these teeth are found on every elk. Makes one think of the love this man had for his wife.



## MAY

### STAR-BURST

The 'feathered-circle' or star-burst was a favourite design by men of the early Plains. Favoured imagery were scenes of numerous battles and accomplishments.



## JUNE

### MEDICINE WHEEL — MOOSE MOUNTAIN

Believed to indicate the cycles of nature. Does this 'Medicine-Wheel' tell us something about the summer and winter solstice, the veritable equinox, or the position of the North Star?



## JULY

### BUFFALO SKULL

Honor, respect, humbleness and offering are directly placed on the grass/prairie cow or American bison. The central figure and provider for a once powerful and exciting culture.



## AUGUST

### SUMMER CAMPING

A familiar scene to both young and old, Indian and Non-Indian, transferring us seasonally to our primal state.



## SEPTEMBER

### TIPI

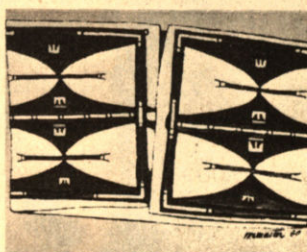
This basic conical form was the perfect habitat of the nomadic tribes of the Plains. Stable in position as well as protection from the severity of the winds.



## OCTOBER

### HORSE

The arrival of the 'Big-Dogs' provided the Plains with a new way of life. Many were captured, others ran free.



## NOVEMBER

### PARFLECHE

The early American Indian carrying case.



## DECEMBER

Frost-exploding trees moon.



## INDIAN ART CALENDARS Featuring paintings by two Saskatchewan Indian Artists

For a limited time 1981 Indian art calendars are available in full color from the curriculum department of Saskatchewan Indian Cultural College. Two sizes are available.



### GERALD R. McMASTER

Gerald is from the Red Pheasant Reserve in Saskatchewan. At present, he is coordinating the Indian Art program with the Saskatchewan Indian Federated College at the University of Regina. He also lectures on Indian Art and history. Gerald has obtained his bachelors degree in Fine Arts from the Minneapolis College of Art and Design. He also studied for 2 years at the Institute of American Indian Arts.

Gerald has had his artwork displayed at the Heard Museum Annual Indian Art Show, Scotsdale National Indian Art Show, the Jewish Community Center, Honeywell Corp. (Indian Student Art Show), the Norman Mackenzie Art Gallery, the Kesik Art Gallery and the Shoestring Art Gallery.



### CALVIN SAND

Calvin Sand is a member of the Mistawasis Indian Reserve. He was always interested in art but never had any formal training until he had the opportunity to work with Sarain Stump for one year. It seems this was the kick-off to doing unique work with acrylic on hide/or on canvas with diverse effects using feathers, claws and leather.



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in Corrections

**Saskatchewan**

Corrections Divisions, Saskatchewan Social Services, is inviting applications for Corrections Worker position for provincial Correctional Centres located at Regina, Saskatoon and Prince Albert. Successful candidates will have their names placed on an Eligible List from which future selections will be made over a period of several months.

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\$18,972 - \$23,004

(professional credentials)

\$18,252 - trainee

\$17,268 - \$20,856

(non-professional credentials)

\$16,632 - trainee

Competition: 702061-0-4212

Closing: As soon as possible

Forward your application forms and/or resumes to the Saskatchewan Public Service Commission, 3211 Albert Street, Regina, S4S 5W6, quoting position, department and competition number.



Government of  
Saskatchewan





## INDIAN LANGUAGE PROGRAM

requires a

### CLERK-TYPIST

A person is required immediately to fill the position of clerk-typist for the Indian Languages Program. This job entails accurate typing in Cree, Saulteaux and other Indian Languages.

#### Duties:

- receptionist, typist, clerical work
- accept and promote the goals of the Indian Languages Program
- other duties specified by the director of the program

#### Qualifications:

- acceptable typing speed, accurate spelling, experience in setting up and maintaining a filing system, and taking minutes
- good telephone voice, friendly personality, ability to deal with the public
- experience in working with Indian people

#### Language Requirements:

- applicant must understand and speak at least one Indian language
- applicant should be able to demonstrate an acceptable level of written English

#### Location:

Saskatchewan Indian Cultural College, 1030 Idylwyld, Saskatoon, Sask.

#### Salary and Hours:

- full time position, Monday and Friday, 8:30 - 5:00
- salary starts at \$850.00 per month

#### How to Apply:

Contact Ida McLeod for appointment for interview or for clarification  
Ida McLeod, Director Indian Languages Program S.I.C.C.

Phone: (306) 244-1146 (ext. 77 or 78)

References: the name of two people who could be contacted as references should be provided.  
This job must be filled as soon as possible. Closing date: January 16, 1981.

**Note:** The S.I.C.C. offices will be closed Dec. 22/1980 to Jan. 2/1981 inclusive.

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are invited for the position of

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**University of Saskatchewan  
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The Centre was established in 1975. Its fundamental objective is to assist in the development of the law and the legal system in Canada in ways which will better accommodate the advancement of native communities in Canadian society. Its work involves teaching, research and publications.

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#### NATURE OF DUTIES:

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**COMMENCEMENT:** July 1, 1981.

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Saskatoon, Saskatchewan S7N 0W0

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**Saskatchewan**

Saskatchewan Labour, Apprenticeship and Standards Division, La Ronge, requires an Apprenticeship and Labour Standards Inspector to administer labour laws as they pertain to wages; hours and conditions of work; apprenticeship training and trade persons qualifications.

Applicants should have a Journeyman status or university graduation with considerable related experience; or an equivalent combination of knowledge, skills and abilities. Preference will be given to candidates who have a knowledge of the Cree Language.

**Salary: \$22,104 - \$27,024**

(Apprenticeship and Labour Standards Inspector 1)

**Competition: 402041-0-6281**

**Closing: As Soon As Possible**

Forward your application forms and/or resumes to the Saskatchewan Public Service Commission, 3211 Albert Street, Regina, S4S 5W6, quoting position, department and competition number.



**Saskatchewan  
Labour**



# Sask. Indian Recreation Directors Meet At Fort San

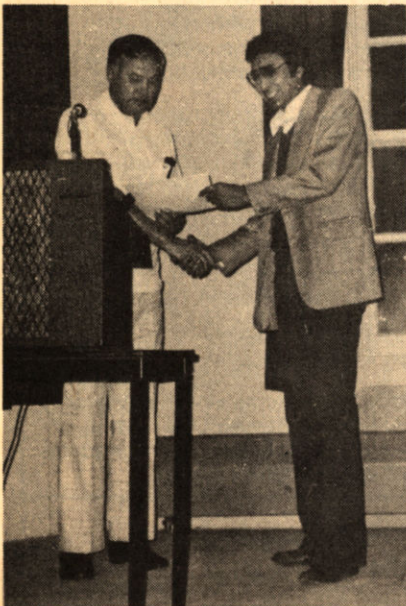
by Martha Ironstar

The Saskatchewan Indian Recreation Directors attended a certification program at Fort San, Sask. on November 3-7. This is an on-going program held every year for first, second and third year Recreation Director trainees. Each of the three groups had different things to learn about.

The goal of the workshop is to train Indian Recreation Directors to



*Richard Brittain of James Smith receives certificate from Oliver Cameron, Principal of Sask. Indian Community College.*



*Ernie Acoose - Sakimay.*

achieve a level of competence that will allow them to meet the demand for recreation, sports and leisure activities on Saskatchewan Indian reserves.

Co-ordinator of the workshop, Henry Sutherland of the Saskatchewan Indian Community College, lined up an excellent list of resource people including Osborne Turner and Vern Bachiu of Saskatchewan Indian Community College, Dennis Acoose of Federated College, Jim Dagleish and Art Obey of the F.S.I., Ray Ahenakew of Sandy Lake Reserve, Tony Sparvier of the Cowessess Reserve, various Indian Affairs personnel, provincial Dept. of Culture and Youth personnel, Les Ferguson of the 4-H Program, as well as Sask-Sports personnel.

On November 3 the agenda included life skills with facilitator Osborne Turner. He proceeded to get things rolling by requesting the class to write up a short history of their role in the community as Recreation Directors and a brief history about themselves. This exercise turned out to be very interesting and humorous. Mr. Turner explained the life skills course and how it pertains to the Recreation Director, listing the skills involved in the course and how to implement the skills to their advantage.

Turner also discussed the political system within the outside world and how it affects the Recreation Directors at the reserve level. Theory was also presented to the class, emphasis being placed on the life skills model.

The Recreation Directors returned in the afternoon to focus their attention on the National Coaching Certification Program presented by Dennis Cline and Barry McKay of Regina, Sask. This Coaches Clinic Level I was taken by the Recreation Directors for 14 hours during this workshop.

Coaching Coaches is what this program is all about. The program is a well-designed and thorough system for building up the coaching background that the Recreation Directors need, and for exposing them

to coaching methods. The program centered around the role of the coach, with emphasis on the skill of communication, sport psychology, how the body works and grows, skills analysis, sports safety, teaching skills and planning practice.

Following completion of the clinic the students received their certificates recognizing their participa-



*Howard Goodwill - Standing Buffalo.*



*Terry Sanderson - James Smith.*



tion in the National Coaching Certification Program - Level I.

On Tuesday, Les Ferguson of the Indian 4-H Program talked with the Recreation Directors to discuss what the program was all about and what the program has to offer the youths on reserves. Art Obey discussed the characteristics of a good Recreation Director, and Tony Sparvier centered on the area of budgeting.

First year students discussed the role of a Recreation Director with Mr. Obey on Wednesday. They planned the types of recreation they can undertake with the equipment and resources they have on the reserve, also the types of recreation they could promote. Dennis Acoose facilitated the group of second and third year students who discussed facilities. The students also centered on the subjects of administration with Tony Sparvier, public speaking - Henry Sutherland, recreation boards - Dennis Acoose, proposal writing and presentation with Vern Bachiu, and community concerns with Tony Sparvier.

One of the objectives of the workshop was to train the Indian Recreation Directors in the knowledge, skills and attitudes necessary to maintain their roles as Recreation Directors and to cope with pressures placed on them by Band Councils and membership.

Thursday evening the Recreation Directors held their banquet/graduation. M.C. for the evening, Frank Asapace, introduced elder Fred Yahyahkeekoot, who recited the opening prayer. The M.C. then introduced the guest speakers: Tony Sparvier, Art Obey, Henry Sutherland, Wayne Ahenakew and Oliver Cameron while everyone enjoyed their steak dinner!

Mr. Ahenakew congratulated the students and encouraged them to promote minor sports in reserves. He shared information on his background as he now handles the portfolio for recreation.

Elder Fred Yahyahkeekoot, alcohol counsellor at the New Dawn Valley Centre, described his role as an alcohol counsellor. He asked the people to raise their hands to identify if they were Cree or Sioux Indians, as he wanted to know who understood the Cree language; most people did. He related a story where the Cree Indians of two generations

ago called the white people "wooden boat men", because the whites arrived in a wooden boat. The Crees would call them wooden boat men in their native language.

The elder then expressed his opinion by saying that the Recreation Director has a very important role on our reserves as they promote management, participation and leadership, which is needed in our communities. He opposes the idea of alcohol being a part of workshops or any gathering, as it is "the root of all problems on reserves today."



*Frank Asapace, Recreation Director of Poorman, was M.C. for the banquet/graduation.*

Mr. Yahyahkeekoot encouraged the graduates to do the best they can on their reserves, to be a part of the Indian Recreation Directors Program and any organization that helps others: "Look at it as a family, a big family, help one another".

There were four graduates from the program this year and for the second year in a row the workshop has been run by all Indian resources. The graduates were introduced by fellow recreation directors Gerald Crowbuffalo, Fred Moccasin, Olive Kayseas and Howie Anderson. Speeches were given about the graduates by Joseph Agecutay, Frank Asapace, Leonard Favel and Lindsay Starr. The students talked about background of the graduates, family, education, employment and hobbies. Graduates this year were Terry Sanderson of James Smith Reserve, Richard Brittain also of James Smith, Howard Goodwill of Standing Buffalo and Ernie Acoose of Sakimay.

Dave Moostoos, one of the trainees was recognized for his involvement with the Bantam hockey team that travelled to Belgium, Holland and England.

The closing remarks and prayers were offered by elder Fred Yahyahkeekoot.

Friday morning the workshop wrapped up with an evaluation of the training session in areas of quality of the resource people, presentation of material and training format. Discussions regarding the next workshop took place. □

### *FSI Awards Muskeg Lake Summer Games*

*by Gloria Ledoux*

*Chief Leonard Ledoux would like to extend heart-felt thanks to all the Chiefs and the Federation of Saskatchewan Indians Executive for placing their confidence in him by awarding his band the privilege of hosting the "Indian Summer Games 1981".*

*Chief Ledoux says "We can only do the groundwork, that is preparing the facilities. The success of the Games will be determined by the participation of the bands."*

*Merry Christmas to all of you and may you have a prosperous New Year.* □



# Sports Commentary

## PELICAN NARROWS

by Deanna Wuttunee

What makes Pelican Narrows different from other communities? Out of the sports enthusiasum of the community were born the strongest motivating forces for community effectiveness: interest, pride and cohesiveness.

Pelican Narrows, situated 430 miles northeast of Saskatoon, is targeting February, 1981 for the grand opening of their year round recreational complex. Site preparation was completed June, 1980.

In realizing the magnitude of the undertaking of the small semi-remote northern community, one has to recognize the total commitment of the local people. The project, an \$892,396 facility, is nearing the steel erection phase and one-third of the roof has been installed. However, quality and standards were not sacrificed for expediency. Some of the specifications, especially the concrete foundation compaction have even exceeded standards, according to Dr. Reg Martsinkiw, a well known Prince Albert chiropractor and coordinator for the Pelican Narrows Recreation Association.

Martsinkiw says the Pelican Narrows Recreation Association, which represents the total community, has, on its own initiative, established the administrative premises and the vehicle of communication . . . involving all governing bodies necessary to make the project a success.

There are no facilities to accomodate present social needs. The only skating surface is an outdoor arena that for a short season accomodates skating, minor hockey, senior hockey, broomball and a ladies hockey team. Despite weather conditions, there are never less than 30 skaters utilizing the ice, sometimes until 2:00 a.m. An afternoon exhibition senior hockey game has been known to draw 600 specators (in minus 30° Celsius weather). The total population is 1700. Out of this figure, 75 percent are treaty Indians, 20 percent non-treaty and five percent caucasian.

The community is negotiating to get a new school. The present school population is nearly 500 with an anticipated increase to 875 by 1986. The present school is in deplorable condition. The proposed site is immediately adjacent to the recreational facility.

The foyer in the recreational facility will be used for crafts, bingos, dances, card-games and meetings. The concrete pads would make the facility adaptable for badminton, lacrosse, wrestling, volleyball, basketball and musical events. It is designed to meet the needs of all segments of the Pelican Narrows society on a year round basis.

The total construction costs are approximately \$842,396 with administrative costs of \$50,000 to include engineer plans, consultant's fees, travel, telephone, construction insurance, performance bonds and office expenses. The association is planning a major company campaign of \$38,396 towards administrative costs. Martsinkiw says he realizes this is substantial, but so is the construction and administration of a facility worth almost \$900,000.

The desperate need for a recreational facility in this area has expanded the local voluntary efforts of this northern community to a maximum through fund-raising, contributions and voluntary labour. Never in the history of Northern Saskatchewan has a facility of this magnitude been organized, administrated and managed by the local people with the expediency and effectiveness that has been demonstrated in this specific project.

Major companies are being asked to recognize the efforts of the people in this community. Contributions of any amount towards the funding are needed! Formal recognition of all contributions will be organized with the official opening of the complex.

The hospitality of the residents to visitors is also worthy of comment. □

## Whitebear Hosts Major Rodeo

by Martha Ironstar

October 12th and 13th saw the Whitebear Band hold its second annual major rodeo. The Whitebear recreation committee planned this event for six weeks prior to these dates; the result was a tremendously successful rodeo. Recreation director Bud McArthur says this event is one of the major rodeos the cowboys need to get the points they require for the finals.

Competing in the nine events were 290 contestants from across the prairie provinces and Montana, U.S.A., as well as the top 15 cowboys in the association. Mr. McArthur was very pleased with Sunday's events and described the day as very successful.

The winners in the nine events received beautifully engraved silver or gold buckles donated by the businesses from Carlyle and surrounding areas. The All-round Cowboy Trophy was donated by Carlyle Hotel.

The Recreation Committee had rodeo buttons for sale, as well as a raffle draw on a goose carving, a blanket and a 40-oz. turkey! There was also a Rodeo Queen Contest won by Ms. Marilee Littlechief of the Whitebear Reserve. The lucky lady received a rodeo queen buckle and a \$100 gift certificate donated by the Whitebear Band Council. First runner-up in the Rodeo Queen Contest was Tina Winnegar, who received a princess buckle which was donated by the Medicine Wheel Ranch Company and a \$25 gift certificate from Grainland Western Wear in Weyburn. Ms. Bonnie Lavalley of Broadview, Sask. was second runner-up in the contest. She received the princess buckle donated by Moose Head Inn at Kenosee Lake, Sask. and a \$25 gift certificate also from Western Wear in Estevan, Sask. Congratulations girls!

The rodeo was well announced by John Gobert; judges were Harry Schiller and Norman Quam, veterans of the rodeo circuit themselves.

The bareback riding competition this year was captured by John Arnsten of Dinsmore, Sask. riding



"Mousetrap" who bucked him into first place with a score of 67. Gordon McPhee of Hanley, Alta. skillfully rode "Tangletoes" into second place. Third place went to Dale Vine of Red Cliff, Alta. and fourth place in this competition went to Jimmy Grandwell.

In the saddle bronc event, Saskatoon cowboy Paul Christianson rode "Bobtail" to a score of 73. Glen Buchta of Meadow Lake, riding the bronc "Born to Buck" captured second in this event. The bronc named "Sorreltop" jumped, kicked and bucked Chris Anderson

of Rocky Mountain House into third place. There was a split on fourth place in this event between John Walters of Czar and John Picray of Lloydminster.

Ron Scott of Swift Current wrestled his steer to the ground in 6.10 seconds to take first place in this event. Phil Campbell of Blackfoot, Alta. took second place and Calvin Arnold of Kelfield landed third.

Blaine Pederson put on a fine performance as he chased, lassoed and tied a calf in 10.96 seconds to win first place in the calf roping event

this year. Cowboy Bernard Wiberg of Christopher Lake captured second place and third place went to Arnie Froese of Hanley, Alta.

In the ladies barrels competition, Ann Lawes of St. Paul, Alta. manoeuvred around the barrels to get into the number one position with a score of 14.179. Deanne Cartier of Prince Albert captured second place and Barb Nielson of St. Paul, Alta. took third place. Regina cowgirl Marina Holtzman landed herself in fourth position in this competition.

Clifford Elliot and Bernard Wiberg took the first prize money and trophy home this year as they speedily chased and roped their calf in the best time of 8.51 in the team roping event. Jim McFadden and his partner Garth Guest placed second and third place went to Kevin Grad and Jack Grad of Vibank, Sask.



11.87 was the time which put Elaine Hyde into the top spot in the ladies' goat tying competition this year. She was closely followed by Cappy Kirton of Manitoba who placed second. Paddy White of Winnipeg, Man., streaked across the arena, jumped off her horse and tied the goat in good time to land herself in third place. Fourth place in the ladies' goat tying competition went to Wendy Hay of Griswold, Man.

Jim Finkbiener stayed on top of the bull "Mexican" to capture first place in the bull riding competition with a score of 86. Dave Maler of Islay, Alta. rode "Flipper" who bucked and kicked him into second place. Third place in the bull riding competition went to Marvin Moore of Trossachs riding "Rodeo Red" to a score of 81. "Rodeo Red"



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seemed to be the bull to bring good luck as Ron Slavic of Viking, Alta. rode him into fourth place in this event.

In the junior steer riding competition, Doug Mickie of Kinsella rode his steer across the arena for the top score which put him in first place. Jack Watts of Crystal Springs stayed on top of the bucking steer for a qualifying time which put him into second place in this competition. There was a split for third place between Ken Cikaluk of Viking, Alta. and Dale Woodward of Wainwright, Alta.

Emmet McArthur of Carlyle, Sask. took home the Vernon Whitebear memorial trophy this year for the all-round junior steer riding competition.

The all-round cowboy trophy this year went to John Arnsten of Dinsmore, Sask.

The rodeo trophy sponsors were: saddle bronc - D.I.A.N.D.; bull riding - Whitebear Band staff; team roping - Young Agencies, Carlyle; Kosior Tractor, Oxbow; ladies barrel racing - Pinto Creek Ranch, Manor, Sask.; junior steer riding - Burke County Implements, Bowbells; calf roping - Shays Electric, Carlyle; bareback riding - Whitebear Lake Development Company.

The Whitebear recreation committee planned a very successful rodeo. Thanks to Bud McArthur, recreation director; Ivan Lonechild, president; Elmer Standingready, treasurer; Calvin Shepard, David Littlechief and Fred McArthur. □

## Lebret Teams Advance To District Finals

by Martha Ironstar

There are four Volleyball teams at the Qu'Appelle Indian Residential School. They have exhibition and tournament games against the Fort Qu'Appelle, Lipton, Lemburg, Wawota, Kipling, Wolseley, Balcarres, Marieval, Gordon's Student Residence and Knawaspati Central School.

Their Senior boys and girls teams



**SENIOR GIRLS:** Top row, l-r, Loretta Delorme, Berva Cappel, Renita Starr, Judy Delorme, Helene Cote, coach Charlie Stevenson. Bottom row, l-r, Sandra McKay, Maryanne Kitchemonia, Marillee Littlechief, Donna Littlechief. Missing is Sharon Bird.

are competing in Class-A competition at the provincial level. The only other school in the Indian Head School Unit competing against them in level-A is Qu'Appelle. Qu'Appelle has a senior girls team. The winner of a match between Lebret senior girls and the Qu'Appelle senior girls will represent the Indian Head School Unit at the District tournament.

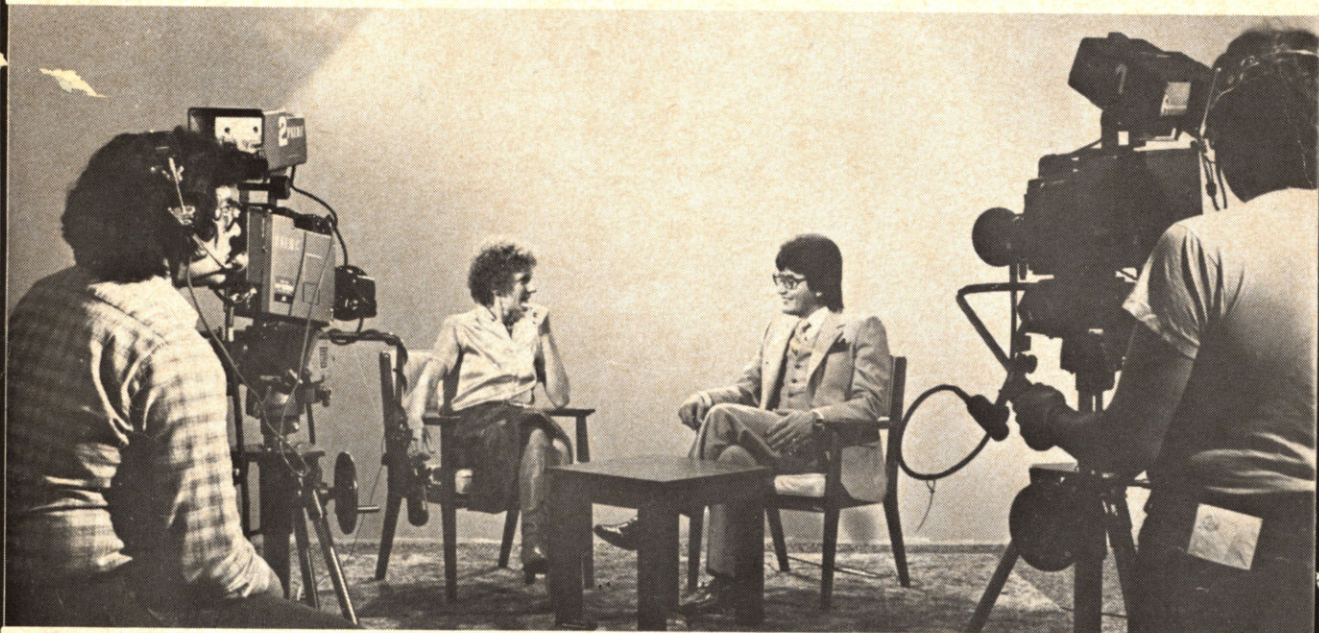
The Lebret senior boys team represented the Indian Head School Unit in the district meet on November 8, 1980 at Cupar, Saskatchewan. This is the third consecutive year that the Qu'Appelle Indian Residential School is representing the district. The winners of the district tournament qualified for the Sectional Tournament on November 15, 1980.



**SENIOR BOYS:** Top row, l-r, coach Lorne Hubick, Wayne Ironstar, Kelly Redman, Allan Starr, Terry Poorman, Dale Whitecap. Bottom row, l-r, Warren Starr, Aubert Cote, Ronnie Severight.



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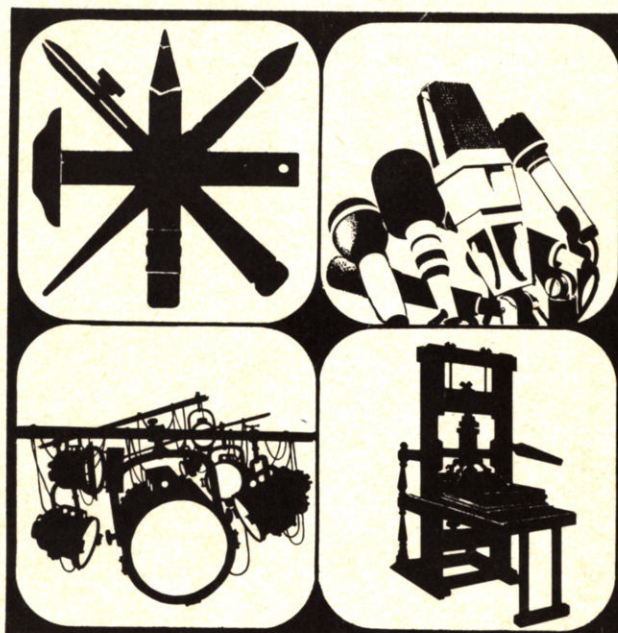


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