



Saskatchewan
INDIAN

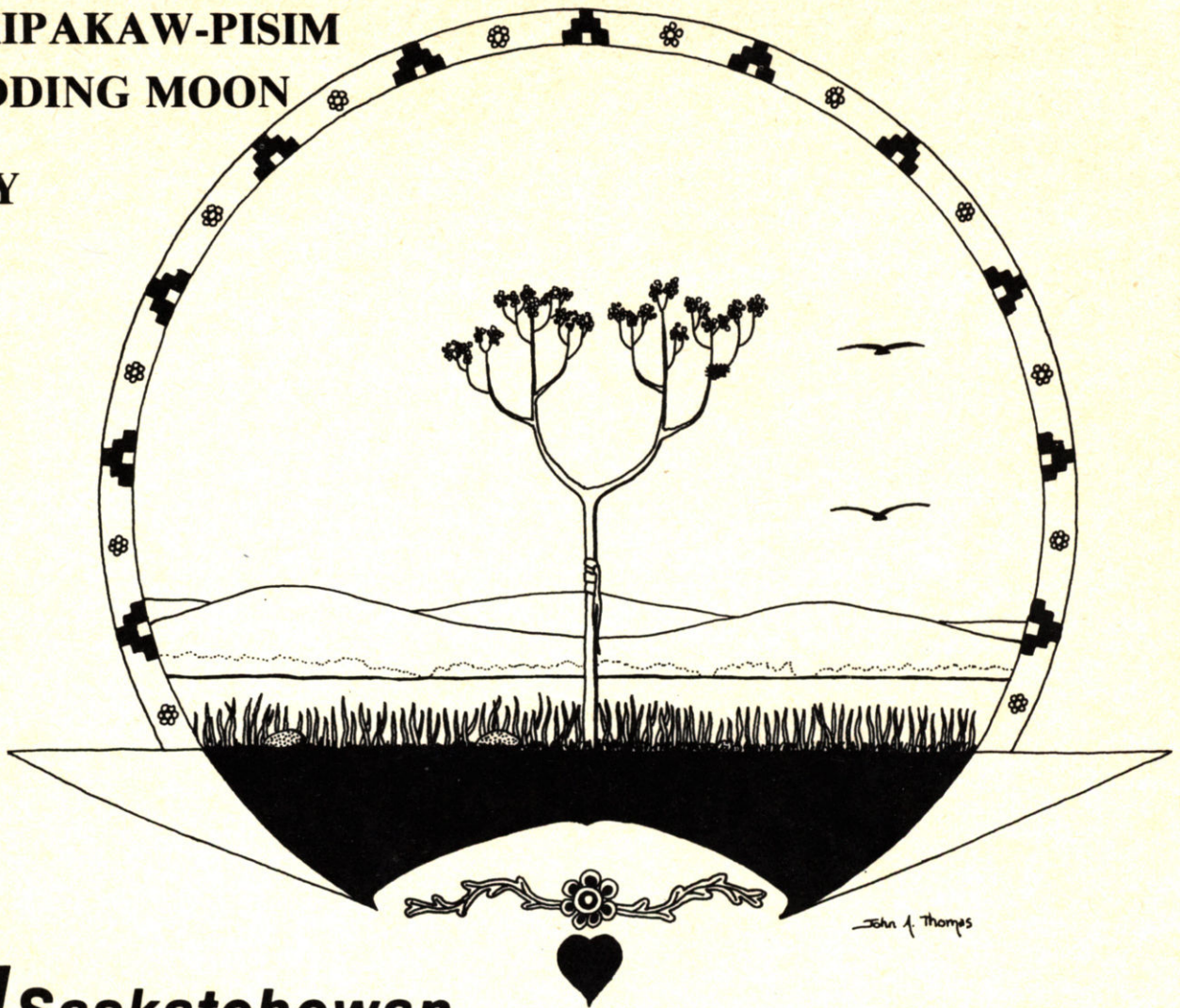
MAY 1980

VOLUME 10, NUMBER 5

SAKIPAKAW-PISIM

BUDDING MOON

MAY



Saskatchewan INDIAN

INFORMATION

EDITORIAL OFFICES

The Editorial offices of the Saskatchewan Indian have now been centralized and are located in the Saskatchewan Indian Cultural College, 1030 Idylwyld Drive North, Saskatoon. All correspondence (other than display advertising) should be directed to the Editor, The Saskatchewan Indian, P.O. Box 3085, Saskatoon, Saskatchewan S7K 3S9 or telephone (306) 244-1146, extension 63.

THE SASKATCHEWAN INDIAN

The Saskatchewan Indian has an editorial staff of four 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 the Saskatchewan Indian well in advance of the event. Last minute arrangements for reporters will not be made. Write: The Editor, Saskatchewan Indian, Box 3085, Saskatoon, Saskatchewan, or phone 244-1146.

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Half Page	\$150.00
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Columnar Inch	\$ 11.00

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DEADLINES

Deadlines for all editorial material, that is: stories, photographs, letters, events, will be the 15th of each month for publication in that month's edition. Late material will be held, and used the following month.



The Saskatchewan Indian magazine is the official monthly publication of the Federation of Saskatchewan Indians (FSI). The editorial offices are located at 1114 Central Avenue, Prince Albert, Saskatchewan S6V 5T2. The magazine has a Second Class Registration, Number 2795 and an International Standard Serial Number (ISSN) 0048-9204. The news magazine is intended to serve as an effective communication vehicle for Indian opinion in the province of Saskatchewan. Since the magazine represents divergent views from Indians in this province, signed articles and opinions are the views of the individuals concerned and not necessarily those of the Federation. Submit all materials for publication to the Editor -The Saskatchewan Indian, P.O. Box 3085, Saskatoon, Saskatchewan S7K 3S9, before the 15th of each month for publication that month.

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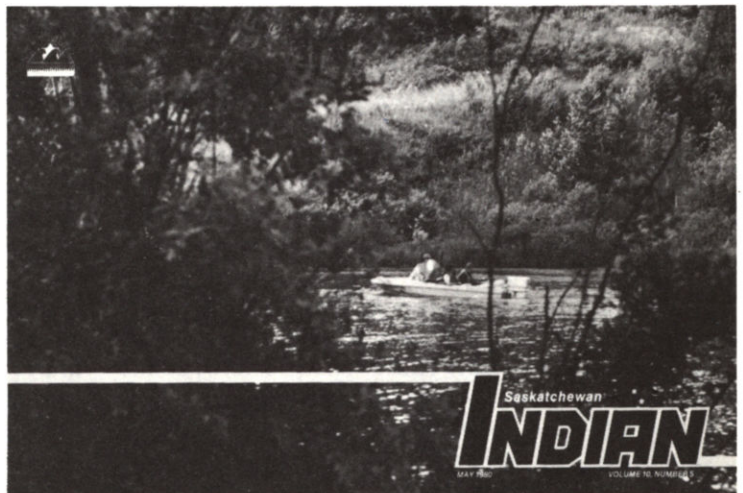
The Official Monthly Publication of the Federation of Saskatchewan Indians

MAY 1980

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Our cover photograph represents this month's feature story on the Association of Saskatchewan Indian Resorts. A number of bands have developed fine recreational areas that are attracting tourists and are providing an economic base for the reserves to prosper and grow.

In Memorium

A leader in the development of Indian education has died.

On May 18, John Robert McLeod of the James Smith Reserve passed away. He was born March 23, 1922.

Hundreds attended the funeral service and interment which was held May 21 at St. Stephens Anglican Church on James Smith.

A memorial tribute to John Robert McLeod was read at the service by a long-time friend, Jeremy Hull, and reprinted in this issue of the Saskatchewan Indian for the many young people who are benefiting from the educational development John introduced to Saskatchewan.

"We are here today to mourn the passing of a fine man who was for many of us an inspiration and a leader in the true sense of the word. He was a man of courage, honesty, intelligence and humour who helped us through some difficult times. We still have many hard decisions ahead of us, and the loss of John McLeod will be felt keenly by us all.

"John spent most of his life on James Smith Reserve. He grew up at a time when Indian people faced many outright restrictions and were prevented from full participation as Canadians. Schooling was minimal in those days and meant very little to John's family. In later years when he came to sit on many educational committees, and lecture at the University, he always enjoyed shocking the professors and students by mentioning his grade three education. Those people who thought that you needed University degrees to prove you were intelligent soon found out different when John would begin to question and probe

their educated assumptions.

"As a young man, John was a farmer. As with everything he tried, he was ambitious and successful, farming 350 acres of reserve land at a time when he couldn't even sell his cattle without permission from the Indian Agent. John always carried with him one of the last permits he was given, dated around 1960, not out of bitterness, but in order to make people aware of what it had meant to be an Indian in this country.

"Eventually, John became involved in education as a representative of James Smith Reserve on the James Smith School Committee. We would now say that he was the token Indian, and he soon learned the reality of that.

"But in spite of the frustration of working in such a situation, John used it as a foot in the door, learning all he could about the school and the powers of the school board. It was characteristic of John that he was able to realistically see the situation he was in, and even if it was limiting he saw what could be done to improve it. Throughout his life, no matter how difficult things were, he was never overwhelmed, but maintained his sense of purpose. It was through his basic determination to learn from the situation and to improve the future for Indian children that he was eventually able to go on to have a major role in the development of Indian education.

"In the same way that Indian people were drawn into school committees as token representatives.

"Indian Affairs, in the 1960's, started up a series of reserve school committee conferences. These con-

ferences were a part of the Indian Affairs strategy of promoting joint schools, which often benefitted non-Indian children and Indian Affairs administrators while doing nothing for Indian children. But the Indian delegates to these conferences quickly reacted against being used this way, and learning from their mistakes, began to use the conferences for their own purposes.

"John was among those strong Indian voices who first recommended many of the programs which have only recently been put into practice: training of Indian teachers and teacher aides, instruction in Indian languages, Indian culture and history to be taught in the schools, and Indian guidance counsellors to help the children.

"In spite of his lack of schooling John taught himself to read in order to deal with the issues he was coming up against. In fact John became a better reader than most, whether they have degrees or not, because he read not only the surface of the words, but their deeper meaning and implications.

"It was this quality of his which enabled him to understand the implications of the master tuition agreement being discussed by the provincial and federal governments. It was John who alerted the Executive of the Federation of Saskatchewan Indians that this was happening, and John who helped spearhead the Task Force on Education which stopped these agreements from being signed.

"Perhaps John is best known for his work from 1972 to 1980 with the Indian Cultural College. He was instrumental in proposing the

establishment of the College in the first place. And his work with the College in support of Indian Bands who wanted to have a better education for their children was the result of much of the work and preparation he had done before.

"At the College his Education Liaison Department continually supported the rights and efforts of Indian people to determine the kind of education that would serve them best. John put life and meaning into the words, "Indian Control of Indian Education." He knew at first hand the struggles of the people at James Smith to gain control over their own schools, and he was active in that struggle.

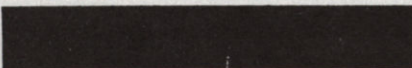
"His Department went on to help Bands across the province fight for their right to determine their own form of education, and partly because of his efforts, many schools eventually became Indian controlled. His Department did the research, went to the meetings, helped prepare the briefs and negotiate the agreements with the federal and provincial governments. His office became a resource centre for the most basic, most important and most recent information on Indian education.

"John never saw Indian education in isolation from other issues, and he was especially concerned about the importance of the Treaties for Indian education. Through his Department many important research studies and surveys were carried out on Indian schools and their relationship to social and economic factors.

"In 1976 John had the great responsibility and honour of organizing the Centennial Commemorations of the signing of Treaty Number Six. As he went around the province and talked to elders he came to have a greater understanding of the Indian spiritual tradition and ceremonies. From that time on his life took on a new meaning and direction as he once more began to educate himself, this time learning the Indian ways. He became a stu-

dent of the elders and tried to practise the Indian values of respect and sharing.

"John was increasingly concerned with finding the true meaning of Indian education. He looked closely at how the Indian world has become more and more taken over by the white world, and he tried to make people aware of these changes that



John Robert McLeod.



have taken place in values, language, and politics. He asked basic questions about what it means to be Indian in Canada today, and what aspects of Indian society needed to be saved for the Indian people to survive as a people. As a teacher he would teach the young Indian students at the Cultural College the true meaning of many Cree words

and concepts that they had never heard of. His understanding of the Treaties and the changes taking place in the Indian way of life was the basis which the Federation of Saskatchewan Indians used as it pressed for the self-determination of Indian people. John travelled often around the province raising questions, introducing ideas, and sharing his thinking with the people on reserves, and he was respected throughout Canada as a philosopher of Indian education.

"John was not a politician, although he was a councillor for James Smith Reserve for many years. He was a thinker, a teacher, a critic who worked for most of his life to improve life for Indian children and adults. At the same time he never reacted to the discrimination that exists in Canada by condemning all white people. Instead he found friends among people of all races, and he learned and grew by those friendships.

"There is much more that could be said about John McLeod and his abilities and accomplishments. But in the end, it is the man himself that we will miss, his sense of humour, his stories, his anger and his warmth. I am sure that we will often turn to our memories of him in the months and years ahead, and be strengthened and enriched."

Rev. Ken Burningham officiated at the funeral.

Henry Vandall, Victor Moostoos, Bob Regnier, John Sanderson, Sol Sanderson and Antoine Sand were active pallbearers.

Ernest Tootoosis, Andrew Paddy, Henry Kaye, Norman Sunchild, Alec Godfrey, Joe Turner, John Cappo, John Tootoosis, Noel Dick, James Kanipitetew and Edward Fox were honorary pallbearers.

John is survived by his wife Ida, a language instructor at the Saskatchewan Indian Cultural College; children: Jerry, a teacher at James Smith; Joanne, a teacher at Sweetgrass; Barbara, a student at the University of Saskatchewan; Morris and six grandchildren.



The process of setting up a separate Indian nation and government structure, for and by Indians, was started early this month when the Assembly of First Nations was formed at the First Nations Constitutional Conference held in Ottawa April 28 to May 2.

Over 400 Chiefs and elders, plus representatives of most of Canada's Indian bands, were present when a Saskatchewan Federation of Indians resolution was adopted, forming the concept of an Assembly of First Nations.

The Assembly, which will be made up of 570 band Chiefs from across the country, will be responsible for broad policies on political issues such as constitutional reform, amendment to the Indian Act, and will be the prime organizing body in forming national Indian Government.

Shortly, a provisional council will be elected to take over administration from the National Indian Brotherhood (NIB).

As the first step in the evolution of Indian government for Canada's 300,000 registered Indians, the Assembly would likely give rise to another organization known as a national legislative body, and consisting of representatives from Indian electoral districts.

Such districts would be formed under the jurisdiction of the National Assembly, and the districts, in time, would also be areas of

Indian Government Major Concern of Nations Chiefs

responsibility for managing local Indian Affairs.

With the creation of the Assembly, the gradual phasing out of the NIB is an important step in the formation of a recognized political system.

Founded in 1970, the NIB only developed social, economic, and political policies; it had no mandate to implement the ideas, and it was up to the executive committee members of the NIB to see that policies were followed up and adopted by governments — both Indian and white.

Under the new structure, power will lie in the hands of the Chiefs,

who, it is hoped, will become a more effective lobbying force to governments because of their position as elected Indian government officials, and by their numbers.

With the adoption of this preliminary stage of Indian Government, additions to the proposal for Indian Government can easily be made at future Constitutional Conferences, or at a full Assembly of Indian Nations.

The most detailed system of Indian government worked out to date has been the package submitted by the FSI to the conference.

Saskatchewan's proposal, entitled "Indian Nation and Canada, Government Institution and Process", foresees a separate national government for Indians which works as a parallel structure to the federal government.

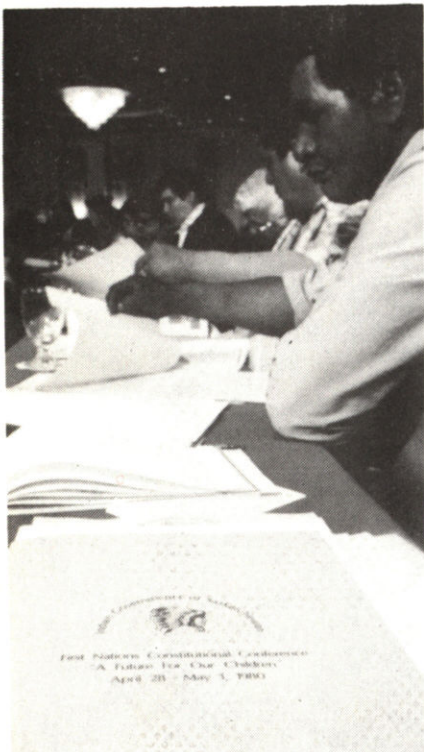
A proposal by the Alberta Tribal Chiefs to the conference set out their plans for an Indian Government along the lines of an 11th province; but the federal government shot down the Alberta scheme, which leaves the Saskatchewan proposal for Indian Government as the only alternative.

The Ottawa conference was entitled "A Future for Our Children", and looked at a number of issues of immediate concern to the Canadian Indian, and implications current development have on Indian people across Canada.

Of major importance was the relationship between Indians and



the Federal government. A number of important resolutions were passed at the conference requesting the government to consider changing certain policies in order to improve the relationship between the federal government and Indian governments.



Studying Resolutions.

A major proposal that the Chiefs requested was that the minister of Indian Affairs put a stop to the current Indian Act revision process, in

order to establish a new process for constitutional reform and legislative change which would not abrogate Indian rights.

The Chiefs asked for more input in rewriting the federal constitution — besides the observer status granted by the BNA Act.

The Chiefs also asked that funds for consulting and hearings on the Indian Act be turned over to Indian Government for work towards obtaining full and equal involvement in constitutional renewal.

A total of 41 resolutions were submitted for approval by the Chiefs at the conference. A few of the major resolutions passed by the conference follow:

The Assembly supported the immediate fulfillment of Treaty Land entitlement provisions for Saskatchewan Bands by Canada; A directive should be sent to Indian Affairs asking that funds be made available for the Indian Youth so that they can be recognized at local, provincial, and national levels.

The Chiefs recommended Indian Affairs establish a means by which Indian business ventures can secure bonding for a wide range of activities. Also, that bonding should be a reasonable cost, and easily available when needed.

They asked that the government provide a full account of Indian monies held in trust, and that in-





terest on the money should be paid at the highest rate — that of the chartered banks.

Additional resolutions called for the government to fulfill its obligations in the area of agriculture assistance by providing assistance and funding to enable Bands to

realize economic independence; that proper and contemporary nursing and retirement facilities be provided to the elderly; and that Indian veterans receive the same rights, privileges, and services that non-Indians receive under the Veterans Act.

Women's rights were supported by the conference when the Indian Rights for Women group was allocated additional funding for research. It was felt that Treaty Indian women have a special status as 'Citizens Plus', but are not benefiting from research done by



MUNRO'S SPEECH PROMPTS WALKOUT

Indian Affairs Minister, John Munro, addressing the First Nation's Constitutional Conference, told Indians they should concentrate on changing the Indian Act rather than pushing to be full partners in constitutional talks. This prompted a walkout by British Columbia delegates, and led to a march on Parliament Hill.

the non-Indian Women's Liberation Movement; they were therefore awarded the additional grants.

The Chiefs demanded that the government put a halt to the harassment of Indian people by the RCMP. They called for a new system of justice that would be suitable to, and accepted by, Indians.

Regarding the rights of children, the conference supported the Indian lawyers' call for Indian control over the welfare system. They said too many children are being taken away from Indians and placed in non-Indian homes by provincial placement authorities.

The loss of Indian children threatens the fundamental framework of Indian culture, and the survival of the Indian people.

Other resolutions passed by Chiefs included: a call for the government to amend the Fisheries Act, and the Provincial Fishery Regulations, to fall in line with treaty and aboriginal rights to fish freely; support of the Dene Nation and their position against the Norman



STURGEON LAKE GROUP PERFORMED FOR CONFERENCE

The Sturgeon Singers and Drummers lead by Henry Felix (right) performed during the arrival of runners carrying a Sacred Pouch from Alberta to the conference in Ottawa.

Wells Pipeline; the development of a national Indian Media body; immediate settlement of land claims for those who were never provided land; immediate settlement of all land claims; the setting aside of a section of Jasper Park for Chief

Robert Smallboy and his people; to develop new technology for a natural Indian way of life; the provision of funding in order to develop better educational programs; support of the National Indian Sports Council as the govern-

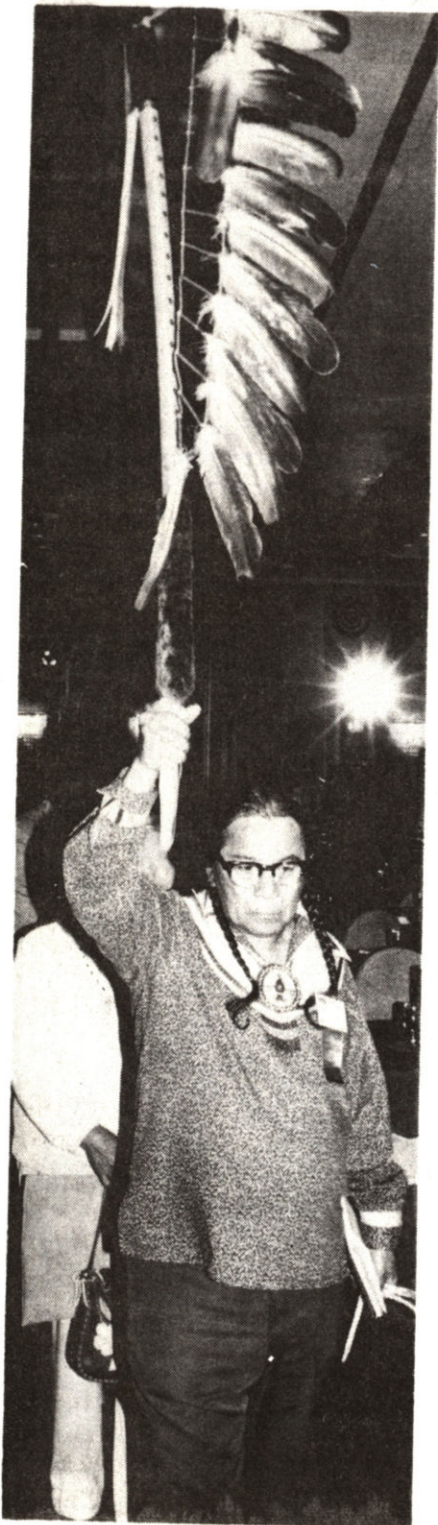


GETTING A HEAD IN THE PRIME MINISTER'S OFFICE

Chief John Snow of Morley, Alberta thanked Prime Minister Trudeau for speaking at the First Nation's Conference by presenting the nation's leader with a mounted bison head.

ing sports body for Indians; and, to hold a similar conference on the constitution in one year.

The only major resolution tabled was one to adopt a National Flag of a Sovereign Indian Nation. The motion was tabled until further work on the proposal for Indian Government has been worked out and adopted.



N.I.B. elder, Ernest Benedict, closes the Constitutional Conference in Ottawa.



PRIME MINISTER AT CONSTITUTIONAL CONFERENCE

While Prime Minister Pierre Trudeau let down many national Indian leaders by not offering Indian people anything new in terms of access to constitutional renewal, treaty land entitlement, or any of the other major issues discussed at the First Nations Constitutional Conference, Indian leaders were generally pleased that he took time out to attend the conference.

In the top photograph the Prime Minister receives a parfleche bundle from Head Chief Jim Shot Both Sides of the Blood Tribe in Standoff, Alberta. The Sacred Pouch was hand-carried to the conference by 12 Indian runners who completed a gruelling 25-day, 4,000 kilometre run from the Alberta reserve to Ottawa.

The pouch contains treaty records and documents of importance to Indians, and was presented to the P.M. to remind him of the commitments made by the Crown for Indians, but not honored by governments.

In the second photograph, Chief Rod King of the Lucky Man reserve meets the Prime Minister during the conference.



Indians urged to reclaim rights

by Ray Guay

OTTAWA — The opportunity is at hand for Indians to reclaim their rights; it won't be there for long, maybe one or two years, and it may never again present itself in future.

This was the message imparted by Solomon Sanderson, chief of the Federation of Saskatchewan Indians, at the first nation's constitutional conference involving Indian chiefs from across the country as well other delegates and observers.

Asserting that Indians have a responsibility to help keep Canada together, Sanderson told the large gathering that now was the time for Indians to achieve the full exercise of their rights.

Must define government

"We must define the form of government we want and must tell the federal government what it is," he said. "We must define the degree of sovereignty we want — others are talking about it — and must define the areas of jurisdiction we wish to exercise."

In his presentation Sanderson said Indian nations should, in fact, be a separate tier of government with laws they wish to pass receiving royal assent.

"This would mean a broadening of the role of the Crown in Canada," he said.

"We see realignment in this country. Each province wants greater power and all questions being asked have an impact on our rights," Sanderson said.

His message repeated some of the statements made in a number of written presentations which the Saskatchewan federation made available to the gathering at the same time.

All of the statements were based on the first assertion that "Indian Nations have aboriginal, political and legal rights. The full exercise of these rights is the responsibility of Indian people and Indian governments."

Political rights hinged from the historical primacy of Indians as the aboriginal people of the land, continuous and unbroken self-



Chief Sol Sanderson speaking at the first nation's constitutional conference.

government from time immemorial, and the present political will to exercise their sovereign powers and rights as members of the Canadian Confederation.

On the other hand, legal rights arose from Indian laws rooted in the natural law as interpreted in the history and culture of Indian people as well as within the context of their relationships with Canada through royal proclamations, treaties, legislation in the British and Canadian Parliaments, and the precepts of international law.

Sanderson said treaties must be given the force of law in a new constitution and, Indians should not agree to patriation of the constitution unless there are clear guarantees that these rights will be included.

"But there are many changes which we from Saskatchewan would like to see that are not dependent on changes in the BNA Act," Sanderson said. "We must remember we here represent the vision of our forefathers as well as the welfare of generations to come."

Sanderson said more was involved for Indians than changes in the BNA Act. There was the matter of royal proclamations of the past recognizing the nationhood of Indians and treaties which, in international law, can be signed only by nations.

Referendum called waste

He also talked of the "emotional" debate going on across the country at present, terming the Quebec referendum a waste of money and time.

"Rene Levesque is in a no-lose situation. If the yes vote wins, he wins. If the no forces win, he still wins, because there's bound to be a special status for Quebec."

Sanderson said there was a tendency to look upon Indians as a racial group, the same as other nationalities that have come to Canada to become citizens. "We're not a uniform group the same as they are," said Solomon.

From the Leader Post

Federal Leaders Cool to Idea of Indian Government

Federal leaders and Indian leaders will likely clash in the future, over the issue of sovereignty and the rights of the Indians to form their own self government.

Vowing to continue their fight for self-government after the National Indian Brotherhood's First National Constitutional concluded in Ottawa this month, Indian leaders were told by several federal leaders that the goal of self-government was just unrealistic at the present time.

During the conference Prime Minister Trudeau offered to let Indians remain observers at future constitutional conference.

He promised to give band councils more power and speed settlement of land claims, and apologized for government's failure to satisfy Indian needs and promised to renew discussion to remove controversial clauses in the Indian Act that discriminate against women who marry non-Indians.

The Prime Minister said during the early years in office his government opposed the idea of aboriginal rights but now wanted to negotiate land claims arising through those rights.

He said little on the issue of Indian self-government, which drew criticism from NIB leaders. "I'm very disappointed and let down", said Noel Starblanket, president of the NIB. "I was led to believe he (the prime minister) would give us...full, equal and ongoing participation on constitutional matters."

Starblanket went on to say that Indians were in a tough political fight and didn't rule out the possibility of a violent response to government if Indians did not receive guarantees soon, that their rights would be entrenched in the constitution.

During the conference Energy Minister Marc Lalonde also drew criticism from Indian leaders when he told chiefs that Indians would not be allowed to participate in energy negotiations with Alberta or

to even sit as equals with provinces at constitutional talks.

He said energy negotiations were matters to be discussed between two governments, stated that Ottawa will not recognize the Indians collective as a province at future constitutional talks and bluntly stated Indians did not represent and were not a province.

He did say Indians would be allowed to sit with provincial leaders at constitutional talks when discussing matters that would affect them, such as with aboriginal rights, treaty rights, internal self-government and native representation in Parliament.

Indian Affairs minister John Munro announced that the government would be funding the NIB for their participation in the process of Constitutional Renewal.

"Our government understands your desire to entrench your rights in a new Constitution...but it will be necessary to separate issues you wish dealt with," he said adding that changes must come within the context of the Indian Act.

Munro said the Indian Act seems inadequate and rigid. "In some respects it protects your people; in others it's badly outdated."

He called the act a "stumbling

block" to self government for it encourages dependency instead of self-reliance.

"It requires a large, often-maligned bureaucracy to administer and forces it to meddle in your day-to-day affairs. In short, parts of the act represent an intolerable intrusion into your lives," he said.



Minister of Indian Affairs, John Munro.

Munro said a starting point to discussion on changing the act should be: to allow individuals to grow to their full potential; that any legislation should allow Indian people to organize themselves to achieve a higher quality of life and that an amended Indian Act should allow flexibility for bands to assume more powers in ways they choose and at a pace they feel comfortable with; that communities be given more responsibilities over activities that occur on their lands; control be shifted from Indian Affairs to the communities; Band councils should have more power and more legal status to manage all development; financial accountability of bands councils should be to their communities; and new legislation should maintain and strengthen the special relationship between the Queen and the Indian people.



Prime Minister Pierre Trudeau.

Children Lost Through Welfare

by Kathleen Mazur Teillet
Reprinted from the Prairie Messenger

WINNIPEG (WH) — The first national conference of the Canadian Indian Lawyers Association was convened here April 15-17. The primary aim was to discuss Indian child welfare and to arrive at some procedures to correct the problems that have arisen in that area.

A report of the Canadian Council of Social Development outlining some startling statistics regarding Indian children was instrumental in the decision to hold the conference.

THE REPORT indicates that 40 per cent of the total population of Canadian Indians (status and non-status) is under the age of 15 (that is, 420,000 Indians). Of these, 3.8 per cent are under the care of child welfare agencies while only 1.35 per cent of white children are in child-care situations.

The high incidence of native children in care is related to the other social problems faced by Indians — unemployment, poverty, poor housing, alcoholism, undereducation. These in turn are compounded by the confusion of laws and jurisdictions governing Indian welfare.

In order for native people to assume control over the welfare of their children there must be substantial changes in the present system. The British North America Act gives control of native people per se to the federal government; but provincial governments have jurisdiction over child care.

HOWEVER, since status Indian children on reserves are ostensibly under federal jurisdiction, provincial authorities have in the past stayed off reserves except in life and death situations. This has meant child welfare has largely been ignored until a crisis point is reached. It is only recently that the provinces have begun to take steps to help.

"If we are to deal with the rights of the Indian child, we must look at both half-breeds and status Indians, because white society discriminates

against both," said Clem Chartier, a Cree lawyer from Regina.

Mr. Chartier expressed a firm opinion as to how such rights should be assumed. He wants Indians to strive for self-determination and, as part of this, he has called for unity among all native peoples.

"**THERE IS** a need to overcome our own separateness," he said. "We must be more unified — status and half-breed. If there is to be a change in the Canadian constitution, the indigenous people must form a united front. The rights and welfare of our children should be the issue we unite around."

"If we are to deal with the rights of the Indian child, we must look at both half-breeds and status Indians, because white society discriminates against both."

Doug Cuthand of the Federation of Saskatchewan Indians, a Cree, said, "the province of Saskatchewan is involved in 250 cases — so-called life and death. What has happened is that the 'feds' haven't bothered and the province has had to pick it up."

Mr. Cuthand, a strong proponent of self-determination for Indians, added, "we have lost more Indian people through child welfare than through marriage. Children are adopted and taken off band lists. So then Indian people have non-Indian last names: German, Ukrainian, etc. And Indian Affairs strikes them off the lists. We don't know who they are. How can we find them?"

"**ON THE** reserves, the chief and council have authority and jurisdiction to do something. Indian Affairs says different but the authority of our chiefs and councils has got to extend beyond the boundaries of the reserve.

"A valuable resource we have is

our elders. We could develop an elders' tribunal to mediate child welfare, juvenile delinquency, wardships.

"Indian leaders must sit with government leaders to develop a whole range of policies for Indian people. Right now we've become big business living on welfare. We support a lot of social workers."

MR. CUTHAND pointed out that although Indian Affairs spends millions of dollars a year, most of this goes to community affairs and administration. The department underspent by \$10 million in the area of programs for and direct help to Indian people in 1978.

While all speakers and panelists spoke negatively of the present Indian child welfare programs, they had positive ideas for improving the Indian child's lot.

— more native people should be involved as resource persons, foster parents, counsellors;

— **THERE** should be emergency child-care facilities on and off the reserve;

— in adoption first consideration should be to family ties and secondly to adoptive homes of the same race;

— Indian people must be educated as to how the child welfare system operates;

— **MORE** native people must be represented on policy-making bodies;

— legislation directed at the protection of Indian children must be adopted; and

— Indian people must take charge of Indian child-care themselves.

The concern of the lawyers as well as of the capacity audience of native people, child-care workers, tribal members and Indian Affairs representatives was evident throughout the conference. It was clear the recommendations which will be drawn up and formally submitted to government have the support of the Indian people.

Constitution Plans Challenge Indians

— Star Phoenix

Constitutional change in Canada will have an important impact on all Indians in the country, says Sol Sanderson, chief of the Federation of Saskatchewan Indians.

Sanderson said April 21 that Indians need a collective approach to deal with this and other challenges of the 1980's.

"We are witnessing the realignment of federal-provincial relations that will have a real effect on all of us," said the federation chief.

"What I would like to know... is where do we fit? Do we want Indian government, and if we do, is there room for it?"

Speaking at the federation's annual spring all-chiefs conference in Saskatoon, Sanderson told delegates the role of Indian leaders is shifting from administration to policy-making and legislating.

Indian leaders must put aside personal difference to address collectively a "whole range of issues," Sanderson said. These issues include: Indian self-government within specific territories; the right to impose taxes, enforce laws and control resources within these territories; protection of Indian culture and society; regulation of trade and economic activity and "redistribution of wealth" within Indian territory.

Sanderson said Indians must deal collectively with these issues in spite of the "disorganized approach government has organized with respect to us."

The federation chief said the federal government wants to have native rights included in a new constitution. At the same time, he said, provinces are "scrambling to get the best position for themselves."

Meanwhile, Indian organizations from the various provinces and the North are adopting different positions on constitutional change.

These developments will have a crucial effect on the future on native rights in Canada, he said.

Sanderson said it is time a realistic political approach among Indian nations and between those Indian nations and Canada is established to deal with "pressing national issues."

Sanderson criticized the Indian affairs department for, among other things, discouraging economic growth among Canada's Indians.

Millions of dollars originally ear-

marked to stimulate economic growth have been used to pay for departmental administrative overexpenditures and social assistance spending which exceeded budgeted figures, Sanderson said.



EXECUTIVE LISTENS TO OPINIONS OF CHIEFS

Federation of Saskatchewan Executives (from left), Doug Cuthand, first vice-president; Steve Pooyak, second vice-president; and Ron Albert, third vice-president; listen to the opinions and views of, and receive advice from, Saskatchewan district chiefs at the provincial All-Chiefs Conference, held in Saskatoon in April.

New Health Policy Sought from FSI

—Star Phoenix

Indian chiefs have asked the Federation of Saskatchewan Indians (FSI) to design a health and social services policy that will emphasize local involvement and eliminate existing jurisdictional disputes.

In a resolution approved April 22 at the FSI spring all-chiefs conference in Saskatoon, delegates suggested a task force be established to examine the current situation and present a policy to the chiefs for ratification at a later date.

FSI president Solomon Sanderson said Indians want to assume more responsibility in the health and welfare areas rather than relying on the Indian affairs department.

Chief Sterling Brass of the Key Reserve, the district representative for the Yorkton chiefs, said for-

mation of a policy should be followed by a series of seminars and educational programs about health and welfare.

He said Indian chiefs do not know what action they can take to aid children who are being raised in poor home environments or those who are experimenting with drugs.

"Often on the reserve we have children sniffing glue or taking pills and if we want to take corrective action in the community, we have to call in the RCMP," he said.

"They will come out and investigate but unless it is a matter of life or death, nothing else will be done. I have no people to aid and we have no policies to deal with such matters."

Ministerial Appointment on Indian Health Announced

OTTAWA— Health and Welfare Minister Monique Begin announced that Mrs. Jean Goodwill will join her staff as Special Assistant, Indian Health.

Miss Begin said Mrs. Goodwill's appointment at the beginning of her new term is part of her determination to improve health services to Indians. She hopes that having someone of Mrs. Goodwill's expertise directly on her staff will improve communications with native groups.

Mrs. Goodwill, a Cree Indian of the Standing Buffalo Reserve in Saskatchewan, graduated from the Holy Family Hospital Nursing School, Prince Albert in 1954.

Following graduation, she joined the Indian and Northern Health Services of the Department of National Health and Welfare and nursed at the Fort Qu'Appelle Indian Hospital, La Ronge Nursing Station and as public health nurse in the Prince Albert Zone.

In 1959 she left the public service and spent a year nursing in Bermuda. On her return to Canada, Mrs. Goodwill became Executive Director of the Indian and Metis Friendship Centre in Winnipeg.

She moved to Ottawa in 1966 as editor of *Indian News*, published by the Department of Indian Affairs and Northern Development. She later became editor of *Tawow*, a Canadian Indian cultural magazine.

She joined the Native Citizens Program, Secretary of State in 1973 and co-ordinated a program for native women and youth.

In 1977 she returned to the Medical Services Branch of Health and Welfare as nursing consultant on Indian health and since October 1979 has been an advisor to the Assistant Deputy Minister.

"Besides her working relationship with Indian groups and associations across Canada, Mrs. Goodwill brings to her new job the experience of meeting in Europe and South America with the World Council of Indigenous People," the minister said in announcing the appointment.

Student Project To Discover Indian Historical Sites

Most of Saskatchewan's early history has been presented through the white point of view. Throughout the province one can see certain areas that have been designated as historic sites which have been set up primarily to immortalize certain facts of this history.

These are the things that the whites consider to be of value to them. Indian children in schools learn their history, look at their maps, etc.

To commemorate Saskatchewan's 75th year as a province, the Federation of Saskatchewan Indians has received a grant from Celebrate Saskatchewan. This grant is being used to formulate the historic sites

and research project which is working out of the Federated College in Regina.

Three summer students, Sharon Favel, Valerie Wesaquate and Dorothy Favel are currently working on this under their co-ordinator, Deanna Christenson. The goal of this project is to design a map of Saskatchewan which shows the Indians' history, geographical features, place names, treaty signing sites, hunting and gathering places, intertribal warfare grounds are just a few of the places which will be marked.

The purpose of this is to remember places and events that are significant and valuable to the Indian people of Saskatchewan. Another eventual outcome of this project hopefully will be a booklet on our history. Both of the finished products are to be put into the province's schools so that Indian children can learn their history.

This project started May 5 and will continue until the end of August. During this time, the students will be interviewing and visiting various elders throughout Saskatchewan to find historical sites of importance to Indians.

If you have information on possible historical sites or wish further information contact:

*Historic Sites Project, C-4,
University of Regina, Regina
S4S 0A2. Telephone 584-8333.*

Indians Reclaim Land

A small portion of the hamlet of Kylemore, located 11 kilometres east of Wadena, is to revert back to the Fishing Lakes Reserve.

The portion of land, part of 13,100 acres the band surrendered in 1907, was never sold to non-Indian interests and is part of the original northern portion of the Fishing Lakes Reserve.

For the past 73 years the small portion of Kylemore has remained under band ownership, and in a re-

cent referendum held on the reserve, a majority of band members voted to have the land reverted to reserve status.

The Department of Indian Affairs says the decision to have the land revert back to the reserve was left up to the band.

The land will be transferred back to the band once a new legal survey has been completed and the total amount of land is known and registered.

University of Regina acquires prestigious CASNP library collection

The prestigious Canadian Association in Support of the Native Peoples (CASNP) library collection, presently located in Toronto, has been acquired by the University of Regina to be used jointly by the university and the Saskatchewan Indian Federated College.

The collection, described by Chief Sol Sanderson as "one of the best library collections on native peoples in North America," was acquired in honor of Saskatchewan's 75th anniversary after it was learned last fall, the collection was for sale.

The CASNP library contains between 5,000 and 6,000 volumes, documents and papers relating to the Indian and native peoples. In addition a number of rare maps and several films are part of the collection.

Included in the collection are the CASNP Vertical Files. The files are an important source of information on contemporary native affairs, and consist of 40,000 news clippings and other reference material dating back 20 years.

The collection will move to Regina this summer after an area adjacent to the present Federated Indian College library has been renovated, and ready to accept the new collection.

The CASNP library will remain separated from the 2,000 volume library, but will be under the library's jurisdiction and administered by the college.

The total cost of the collection and renovations to house the library will come to \$120,000.

Announcement of the purchase was made May 7 by Dr. Lloyd Barber, president of the University of Regina.

Dr. Barber says the collection will be of invaluable service to Indian people, especially those students who attend the Federated College.

He said the three major conditions of sale of the collection include: that it be kept as a separate collec-



PROVINCIAL GOVERNMENT AIDS IN CASNP PURCHASE

Happy to see the provincial government contributing \$52,000 to the purchase of the Canadian Association in Support of Native Peoples (CASNP) Library, Chief Sol Sanderson looks on as Saskatchewan's Economic Development minister, Elwood Cowley, (centre) presents University of Regina President, Lloyd Barber, with cheques from the Saskatchewan Power Corporation and the Saskatchewan Mining Development Corporation. Chief Sanderson said the acquisition of the collection was timely, as the Saskatchewan Indian Federated College is "bursting at the seams" with students and with the collection comes expansion to the present college library facilities. The CASNP collection has been described as one of the best North American library collections on Indian people, and the second major collection on Indian peoples to come to the province.

tion; the collection be updated and expanded; and that the collection be open to all groups and peoples desiring its use.

Following announcement of the purchase, Saskatchewan cabinet ministers Elwood Cowley and Ned Shillington, representing the Saskatchewan Power Corporation and Crown Investments Corporation, presented the university president with \$52,000 in grants to aid in the purchase.

Chief Sanderson said the CASNP library, originally started by the Indian and Eskimo Association in the early sixties, has generated a great deal of good will and good feelings among the broad cross section of Canadian people who have used the library.

He stated this was the second major collection of documents important to Indians to come to Saskatchewan recently.

The first was the land claims com-

mission library of Dr. Barber and at the present time the Federation of Saskatchewan Indians are in the process of acquiring a third collection.

Ida Wasacase, director of the Federated College says the collection will be useful in supporting college programs and to assist in the development of the college philosophy and to develop an Indian academic program.

College librarian Heather West says the CASNP collection should be ready by next fall. She says more staff will have to be hired to process the expected large number of requests for information from the collection.

In 1977 the CASNP library provided an information clearing house service to 61 libraries. Over 21 regular subscribers received monthly microfilmed updates of the vertical files, plus request for information from around the world.

TAPWE

by Doug Cuthand



It would be funny if it weren't so pathetic. Indian Affairs has an appeal board for people who are refused welfare, the only problem is that the board is made up entirely by Indian Affairs Social Services.

Any illusion that an Indian person has an honest chance is lost as the appeal board is stacked against him and takes on the character of the Spanish Inquisition.

I recommend instead that the appeal board consist of the following:

- Two Chiefs, any two will do since the high rate of unemployment and lack of opportunities for our people has frustrated all our Chiefs. Also our Chiefs know when the department is lying and has money available, after all the department sent back close to two million last year from Economic Development and SIAP.
- A member from SIWA, the Indian women know what its like to be forced to live on welfare and suffer the demeaning stigma associated with picking up and cashing a welfare cheque.
- A member from the Saskatchewan Indian Veterans Association - our Indian Veterans fought for our rights and so far haven't seen that dream come true. Instead they have been deprived of their rights as Veterans as well as their rights as Indians. I'm sure they could fairly assess Indian welfare needs.
- And finally a Member of Parliament. That's right, have an M.P. sit on the Welfare Appeal Board. Let them know how our basic freedom and needs have been abused. That would wake them up and maybe then we'd see some changes.

That's what I recommend to replace the kangaroo court farce perpetrated by Indian Affairs. I doubt that it will come true, it's too honest and practical.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Owen Anderson seems to have forgotten how to consult. He recently sent out a letter stating that he considered it a priority to review the district managers job descriptions. He set up a committee naming four FSI members and set a date for the meeting.

The reaction from the FSI was immediate, first of all we didn't consider the job description of District Manager as a priority, second if any committee is set up, it will be done by the FSI executive and not by any presumptuous Indian Affairs Official.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Leroy Little Bear is a Blood Indian lawyer and a lecturer at the University of Lethbridge. He is also a quick wit.

At the recent National Indian Education Conference Margarite Munro, the minister's wife attended the meeting. She is an educator and had a professional interest in the proceedings. On Thursday evening the banquet was held and John Munro the minister of Indian Affairs was the guest speaker.

In an informal discussion later on somebody asked why the minister's wife had attended the conference.

'Well', replied Leroy, 'You've heard of a Munro shock absorber?'

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

It was a fix. The Federated College students held a raffle to earn money to attend the National Education Conference. They called me up to draw the lucky ticket. Ethel Starblanket, Noel Starblanket's sister read out the tickets.

The third prize went to, you guessed it, Noel Starblanket. Noel then donated the beautiful turquoise ring back to the students to assist in their trip.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

Treaty land entitlement has been very slow to the point where it has come to a halt. If it hasn't been the provincial election it's been the federal election or something else.

A few years ago the press sensationalized the issue stating that the Indians had received a million acres of land. It sounded too good to be true and it was.

When Canada acquired Western Canada they just assumed it was theirs to divide up as they saw fit. The Hudson Bay Company was the big winner. First of all they received title to all the lands where they had their trading posts, plus 1/20 of all the land in the fertile belt. For 3.3 million acres plus, they received 300,000 pounds cash. They also received generous chunks of Alberta and Manitoba.

The treaties were signed so the Federal Government could gain control of the west and pave the way for the CPR. In Saskatchewan alone the CPR received close to 10 million acres. Later on the Grand Trunk and the CPR brought the total to 15 million acres.

Thirty million acres were received by homesteaders and the Indian Bands received 1.5 million acres of which 375,000 acres was stolen by Indian Affairs and various robber barons.

So now we have only 4.8 million acres of Crown land left, 1.8 million of which is under water, the remaining three million acres is scattered and of little economic value.

Where does this leave us. We must now press for the last crown land and then press for land purchase. Of the land we once had dominion over, we now are the smallest landholders.

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

This spring has been the worst year on record for forest fires. At one point there were close to 1,500 men on the fire lines, of that amount we estimate that about 1,000 are Indians.

I wish to thank the Indian firefighters for having the courage and stamina to fight these fires under adverse conditions.

For a number of years now, various special interest groups such as the Wildlife Federation and Ducks Unlimited have launched attacks against Indian hunters. Their racist and unfounded fears have given us a bad image and threaten our rights.

I would like to issue a challenge to the Wildlife Federation and Ducks Unlimited that if you are so concerned about the wildlife and the environment, where are you when we need you?

The Wildlife Federation claims to have as many members as the registered Indian population. So if we can put 1,000 men on the fire line. We'll match you man for man and challenge you to put 1,000 men on the fire line and place your actions where your mouth is.

Farm Talk *with Art Irvine*

Spraying for weed control increases crop production. Special precautions are necessary, however, to ensure the crop is not damaged. The following tips will help ensure maximum efficiency is achieved:

- Use the proper chemical at the recommended dosage and time.
- Use equipment designed for the job.
- Check the sprayer before spraying time to ensure it will operate at proper speeds and pressures.
- Replace worn nozzles, defective hoses, faulty pressure gauges and other questionables.
- Prevent spray drift by avoiding excessive pressure and windy weather.
- Clean sprayers after use to prevent corrosion.
- Use of the same sprayer for herbicides and other chemicals is not recommended. If this is unavoidable, use recommended spray cleaning procedures.
- Read the label on the container the chemical comes in and follow the directions carefully.
- Use protective clothing and masks where recommended.
- Store herbicides apart from other chemicals, seed and fertilizer.
- Dispose of empty containers; the remaining contents are poisonous.

Unless otherwise stated use a minimum of 10 gallons of water per acre. Low rates of water increases the danger of spray drift, prevents proper weed kill, delays maturity, causes crop damage and reduces yields. Control the rate of water by changing sprayer nozzles and using recommended pressures.

Wheat and barley should be sprayed at the 4-leaf stage, 2,4-D applied before the 4-leaf stage may

result in deformed leaves and heads and could reduce yields. MCPA and 2,4-D amine cause less damage than 2,4-D esters. Do not spray during or after the shot-blade stage. This causes sterility and serious yield losses.

Oats can be seriously injured by 2,4-D. Esters or amines of MCPA, however, can be applied at any time before the shot-blade stage. If control of heavy infestations of MCPA resistant weeds such as Russian thistle is necessary and 2,4-D must be used, the amine rather than the ester form should be applied before the 3-leaf stage, or between the 6-leaf and shot-blade stages.



Crop losses due to weeds can be excessive. Weeds compete for light, moisture and soil nutrients. They also decrease the value of harvested grain. If weeds go to seed, cultivation costs and crop yields will be affected for years to come.

Broad-leaved weeds can be controlled in most seedling grasses with 2,4-D amines or MCPA amine, at up to 8 ounces per acre, after the grasses have reached the 3-leaf stage.

In established forage grasses, esters or amines of 2,4-D or MCPA may be applied at rates of up to 24 ounces per acre. The rate should not exceed 16 ounces per acre, or be applied after the start of the shot-blade stage, if a seed crop is to be harvested.

The carrying capacity and quality of forage in pastures is increased with weed control. Overgrazing weakens forage stands and allows weeds to compete.

Legumes are not grasses and require a different spraying procedure.

Feeding value is often reduced by half when hay is exposed to rain. Rapid curing and collection of hay is an important safeguard against severe losses in quality.

Grass quality drops from early leaf to seed stages. Most grasses should be cut the last week in June or the first week in July at the start of flowering. The longer haying is delayed, the more hay quality is reduced. Feeding value is also seriously reduced when hay is exposed to rain. Rapid curing and collection of hay reduces such losses.

Legumes and grass-legume mixtures should be cut when the legume begins flowering. Legumes have a higher protein and mineral content than ordinary grasses and do not deteriorate as rapidly. Leaf losses occur when legumes are cut and raked for hay; avoid this wherever possible.

Good quality hay improves animal health, increases growth and weight gain in the beef herd and cuts the feed bills. Low quality roughage must be offset by feeding grain and/or protein supplements.

When hay is baled, haul the bales to the winter feeding site and stack them. Leaving bales in the field to deteriorate is an obvious and unnecessary waste.

A suitable alternative for ordinary haying is putting up silage. Leaf shattering and weathering losses are reduced to a minimum. Quality silage can be put up in all kinds of weather and is easily stored for many years.

Complete details on weed spraying and haying are available at your nearest Agricultural Representative Office. Use this service. It is for your use and benefit.



Makwa Lake — Steele Narrows.

Support Indian Economic Development — Vacation at an Indian Resort

Tourism has a tremendous impact on the economy of the province of Saskatchewan.

Second only to agriculture as the leading industry, tourism generates more revenue, and produces more jobs than the highly touted mining industry.

In an attempt to cash in on the tourist dollar, a number of Indian Bands have opened top-notch holiday resorts in different areas of the province.

These resorts are attracting not only Saskatchewan residents, but ever-increasing numbers from out of the province, especially from the United States.

With facilities ranging from modern holiday cabins, top rated golf courses, parks, picnic areas with swimming, boating, and fishing in the summer, to skiing in the winter, Saskatchewan Indian

resorts have proven to be a good economic development on what was once thought of as "wasted, valueless" lands.

Indian resorts also possess the potential for promoting a greater understanding of Indian life and culture to the non-Indians who vacation at each resort.

As promotion of the resorts continues, it is expected that additional resorts will open and flourish. Creation of jobs for local residents will be one major spinoff benefit.

Promotion of the resorts is a responsibility of the Association of the Saskatchewan Indian Resorts (ASIR), based at the Saskatchewan Indian Cultural College in Saskatoon.

The Association of Saskatchewan Indian Resorts is a non-profit organization formed by all the Indian-owned resorts in the pro-

vince of Saskatchewan.

At inception, the Board of Directors outlined the following objectives for the Association:

- 1) To act as a forum for open discussion of common problems, to share experiences and thus learn from each other.
- 2) To explore the objectives of Indian Land Development in the 1980's and ascertain whether these objectives are being met.
- 3) To develop training programs for personnel in the resort business, as well as the Board of Directors.
- 4) To improve management skills.
- 5) To co-ordinate advertising for the member resorts.
- 6) To co-ordinate pricing policy and service packaging

for the leases at various resorts.

7) To assist the resorts in capital financing for land development.

The Association was formed in response to a need for a co-ordinating body in the industry. Many of the problems faced by the individual resorts are recurring across Saskatchewan. Time and effort, it was felt, could be more efficiently utilized if a central body existed to relay information among the Bands in the resort business.

Further, a central marketing strategy was required as well as a good public information program to promote the resorts.

It was with the above in mind that the founding members gathered in Wynyard to draft the first constitution, and elect an Executive Committee administration.

The founding members of ASIR were: Chamakese Resort, owned by the Chitek Lake Band; Kinookimaw Beach Association, owned by seven bands (Gordons, Daystar, Piapot, Muscowpetung, Muskowekan, Pasqua, Poorman); Last Oak Park, owned by four bands (Cowessess, Kahkewistahaw, Ochapawace, and Sakimay); Makwa Lake Resort, owned by Makwa Lake Band; Sakimay Beach, owned by Sakimay Band; and White Bear Lake Resort, owned by White Bear Band.

Membership has expanded during the last year to include: Zander Lake Outfitters, owned by the Turnor Lake Band; Mista Nosayew, owned by the Peter Ballantyne Band; and the Standing Buffalo Band, which has a resort development plan.

Each resort member has two representatives on the Board of Directors, which meets every two months, and elects an Executive every second year.

The Association presently has two staff members working out of the office in the Saskatchewan Indian Cultural College: Margaret Lange and Pat Goodwill. Two consultants are working for ASIR in the area of data collection and planning.

Some of the activities carried on by ASIR during the first year of its existence include: production of brochures on the resorts; development of a visual display and exhibition of that display at the Sportsman Shows; advertisements have been run; a videotape on the resorts

was prepared in conjunction with the Saskatchewan Indian Cultural College, aired on television, and distributed through the Department of Tourism's information centres;

three training seminars have been held for the Directors and managers of the resorts, covering roles and responsibilities of managers and directors, marketing, and finance.

First Annual American Indian/Eskimo Exposition

The First Annual American Indian/Eskimo Exposition saw a good representation from Saskatchewan in the form of the Association of Saskatchewan Indian Resorts.

The gathering of resort owners/operators held in San Diego on April 25, drew people from as far as Oklahoma, Oregon, North Dakota, and Alaska. Canadian representation came from Saskatchewan, Manitoba, and Alberta.

Sponsored by the American Indian Travel Commission, the Indian/Eskimo Exposition was an opportunity for the resorts to set up a display, and sell their resorts to the travel industry, as well as to the public.

The public's response was encouraging as the Mayor of San Diego opened the Exposition. He expressed great satisfaction in the growing economic wealth of the American Indian Tribes, and

welcomed the Canadian participants.

At the Exposition the ASIR was represented by Ken Thomas, president; Chief Melvin Isnana, vice-president; Ken Sparvier, past-president; Steve Pooyak, second vice-president; Margaret Lange, co-ordinator; and Pat Goodwill, assistant co-ordinator.

Travel industry people who attended the exposition expressed interest in organizing tours to Indian resorts. This interest was particularly high among European tour operators and travel agents.

The three-day long exposition was characterized by Indian and Eskimo cultural dancing which drew large crowds of spectators, as well as the media.

The American Indian/Eskimo resorts have developed a good marketing program through the American Indian Travel Commis-



RESORT ASSOCIATION IN CALIFORNIA

Members of the Association of Saskatchewan Indian Resorts (ASIR) (from left) Ken Thomas, president; Margaret Lange, co-ordinator; Chief Melvin Isnana, vice-president; and Pat Goodwill, assistant co-ordinator recently attended the first Annual American Indian/Eskimo Exposition in San Diego.

sion (AITC) and through private management companies. Occupancy rates are growing every year at their hotels and part of this is due to a "resort package".

American tribes have developed "theme centres" such as the Hopi Cultural Centre where the public can gain an appreciation of the Hopi Indian lifestyle and values. Even a small museum at the resort has encouraged tourists to stay another half day, thus increasing

revenues (so the resort operators reported).

The highly developed American Indian resorts have more activities to offer the tourist. These include: trail-riding, swimming pools, and golf courses — together in one destination location. A "destination location" is where the vacationer can come, stay a few days, and enjoy complete facilities.

The Exposition was followed by a meeting of the AITC Board of Directors which ASIR was invited to

attend. It was a revealing experience to hear how a national organization, like AITC, operates, on a very small budget, by networking with other agencies to achieve its goals. This exchange was a very profitable learning experience for those who attended. It provided new ideas and examples of different types of resorts and facilities. Saskatchewan participants were able to hear some of the problems American Indian resorts encountered and how they were overcome.

Association of Saskatchewan Indian Resorts Holds Seminar in Regina

The Association of Saskatchewan Indian Resorts held a two-day seminar in Regina May 7th - 8th, on "Financial Aspects of Resort Management". Thirty directors and managers attended the sessions at the Westward Inn.

The principal resource people were from Minnesota and had considerable expertise in the area of Indian economic development. They included: Bill Hatton, a Tourism Development Specialist; and, Mike Rivard, a former banker with experience in community development programs. In addition, some Canadians were present to relate what is going on here: Bob Donnelly of the Department of Industry and Commerce for Saskatchewan outlined their interest and involvement with Indian resorts; Reg Buss, Federal Business Development Bank, explained their criteria in lending funds for development projects; Steve Brant, Manager, Indian and Inuit Services, Bank of Nova Scotia, spoke about the program and services offered by the private sector; and, Danny Bellegarde, Economic Action/Resource Management, the new FSI program, addressed the group concerning their involvement in economic development and business ventures.

Participants discussed areas of concern with regard to their own resorts, and possible solutions.

Direction for the 1980's was a major concern discussed with major topics including: environmental

conditions, increased population in Saskatchewan, increased demand for better quality recreation facilities, more winter sports, the effect of energy prices, and pollution controls.

Financial conditions received particular attention with high interest rates being the leading concern. Access to capital, government support, and resort viability in the face of competition from the provincially

subsidized provincial parks, were other topics dealt with.

A further discussion will be carried on when resort Board of Directors and Managers gather again in November for another seminar, at the end of the summer season. Other bands which are contemplating entering the resort business are welcome to attend these seminars and may contact the ASIR office for further information.



Chamakese Resort.

The Top Indian Resorts in Saskatchewan

In order to support Indian-run business in Saskatchewan, the following resorts (members of the ASIR) would be glad to accommodate the travelling public. A list of their facilities and rates are supplied as well.

CHAMAKESE RESORT

Located 240 km. of north of Saskatoon and 56 km. north of Spiritwood on a paved highway, Chamakese is situated on the shores of Chitek Lake, surrounded by miles of forest.

Chitek Lake boasts some of the best angling in northern Saskatchewan in its 100 square kilometers of water for pickerel, northern pike and big perch.

White sand beaches make Chamakese Resort an excellent location for swimming and sunning. A bath-change house is provided for convenience. Picnic sites complement the location. A dock and boat launch facilitate water-skiing.

The campground offers fully-equipped campsites ensconced among the trees, near the lakeshore. Safe drinking water and firewood are supplied.

A trailer park is being developed with hookups for electricity, sewer, and water.

The Indian Arts and Craft shop stocks unique northern-style leather goods and souvenirs, for a lasting remembrance of Chamakese Resort. A motel exists adjacent to Chamakese with full food service as well as a store, boat rental and gas sales. The town of Chitek Lake contains additional accommodation, and a nine-hole golf course.

KINOOKIMAW BEACH

Location: 54 Km. northwest of Regina on Highway 54. It is adjacent to Regina Beach, spread over hills leading down to Last Mountain Lake.

Kinookimaw, the Indian name for Last Mountain Lake, translated to English means "Long Lake"; an apt description of the approximately

80 Km. long lake. Kinookimaw Beach Association was formed in the fall of 1970, with a Board of Directors comprised of representatives from each of the seven Bands which own Kinookimaw.

All the attractions for the vacationer, yet not a long drive. There is opportunity for fishing, boating, swimming, sunning on the beaches, and cross-country skiing in winter, at Kinookimaw Beach.

Kinookimaw Beach boasts one of the finest nine-hole golf courses in southern Saskatchewan with a hillside clubhouse commanding an excellent view of the golf course. Monday to Friday, \$4 gives one a full day of golfing, while Saturday and Sunday, cost \$5 per day. Fully licensed, the clubhouse seats 36 people in the cocktail lounge and has a seating capacity of 80 people in the dining area.

There are 80 serviced campsites available for \$3 per night, 35 of them electrified. Indian-style teepees are for rent for \$6 per night. Each of the 24 tee-pees has a capacity of six people, an ideal arrangement for group camping or families.

The day visitor will have a choice

of 40 picnic sites, if he comes early enough to choose. Entry fee to Kinookimaw Beach is \$1 for a day and \$3 for a season pass.

LAST OAK

Located 23 Km. from Broadview on Highway 1, only 174 Km. from Regina, Last Oak offers first rate golfing in summer and top-notch skiing in winter.

The 18-hole, 6,146 yard (5,673 meter) golf course nestled among the Qu'Appelle hills lies sheltered from wind and disturbance in an aboriginal retreat. A full day golfing costs only \$6. The licenced clubhouse lounge caters to the palate, and the pro-shop offers a wide variety of golfing supplies: clubs, bags, balls, caps, and even umbrellas. In addition, rental supplies are available, including golf carts for \$4/day.

During the winter the wooded ski-slopes provide some of the best skiing in southern Saskatchewan with nine runs ranging from beginners to the very challenging, longest run in



Last Oak Resort.

Saskatchewan. T-bar tows carry ski enthusiasts to the lofty heights of the Qu'Appelle hills for the downward plunge. Cost: \$7.50 per day.

At the pro-shop, expert advice will assist the skier in the selection of ski equipment for sale or rent (only \$8 per day, complete).

On the slopes, qualified Indian ski instructors are available to assist the inexperienced at reasonable rates.

The ski chalet fireplace offers a perfect gathering place for refreshments.

The tourist may wish to combine a visit to Last Oak with one of the cultural events: Sakimay Indian Pow-Wow, June 27, 28, 29; Kahkewistahaw Indian Pow-Wow, Easter weekend every year; Kahkewistahaw Rodeo, September 27, 28.

Last Oak's close proximity to Round Lake, and Crooked Lake creates opportunities to boat, fish, and swim.

Accommodation is available at Bird's Point Hotel, and Broadview.

MAKWA LAKE RESORT

In June, 1933 the Loon Lake Band surrendered the resort area for leasing. The area was developed as a private resort and remained as such until 1970 when the Makwa Lake Band took over operation of the resort.

The location of Makwa Lake Resort has many natural advantages: scenic beauty, white sand beaches, and a beautiful supply of fish (walleye, perch, pike). A canoe route through the interconnecting lakes will give the vacationer an opportunity to observe the plentiful wildlife. Larger game is also available: moose, deer, elk, and bear. Another attraction is Steele Narrows Historic Park, site of the last armed battle of the Riel Rebellion.

Makwa Lake is located 30 miles west of Meadow Lake. A visit to Makwa Lake Resort should be combined with the Meadow Lake Stampede, June 27, 28, 29.

Facilities available at Makwa Lake Resort are: 17 rental cottages serviced with electricity; boat rentals (20 hp motor or 9.9 hp motor); gasoline sales (outboard mechanic

available at all times); store carrying full line of groceries, fishing tackle, and hardware; government picnic sites are available on the lakefront; and for the guest who wishes to stay longer, there are cabin lots available for leasing.

Rates: Cottage rates — \$22 - \$24 per night; Boat rentals — Boat and 20 hp motor - \$7/hour or \$40/day, Boat and 9.9 hp motor - \$5/hour or \$40/day.

MISTA NOSAYEW OUTFITTERS

Location: on Highway 135 near Pelican Narrows. Open year round, Mista Nosayew can be reached by either Highway or Fly-in.

Mista Nosayew Resort offers the enthusiast: fishing (with filleting, packaging, and freezing services); camp store (gas, groceries, ice, etc.); boating, boat docking facilities; boat and motor rentals; semi-modern cabin rentals; campsites (with electrical and water hookups); use of central showers and modern facilities; linen and maid service; guide service; and remains open all year.

The log cabin lodge accommodates up to 10 people (with housekeeping facilities) and includes a kitchen, lounge, bedrooms, and two full baths — ideal for a family or group.

Rates: Boat and 20 hp motor - \$38/day; Cabin rentals (LHK) \$25/day for the first 2 persons, and \$7/person thereafter; "Big" Lodge \$120/day; Campsites \$7.50 per day (serviced), and \$5/day (unserviced); Boat launch fees - \$3/day; and Guide service \$40/day.

SAKIMAY COTTAGE SUBDIVISION

(Includes Indian Point, Shesheep, Sakimay, and Grenfell Beaches).

On the south and north shore of Crooked Lake, this well-established development was in place before Last Oak began. The area has some very nice beaches and most of the leased lots are lakefront property. Services provided by the band: road maintenance, street lighting, electrical hookups, and garbage pickup.

The band-owned store and gasoline outlet is presently leased out.

Proposals for Sakimay as outlined by Band Members: a driving range to complement the Last Oak Development; a 100-site campground with electrified sites to accommodate trailers; a dock and an expanded beach area; upgraded roads; auxiliary services such as food outlets, canoe rentals, etc.



White Bear Resort.

STANDING BUFFALO

Presently, recreational development on Standing Buffalo is negligible. However, its close proximity to Fort Qu'Appelle and Regina give its lakefront property prime resort potential.

The development potential is further enhanced by the fact that the Band is unhindered by any previous establishments. A development plan has been drawn up for Standing Buffalo, the main features being: a cottage subdivision, a golf course, campground, and commercial establishments such as a store, gas station, laundromat, and food services.

WHITE BEAR RESORT

Cottage development began at White Bear Lake, formerly known as Carlyle Lake, as early as 1905.

In 1972 the White Bear Lake Development Company, formed by Band members in 1970, took over the park operations, which had previously been carried out jointly by the Band, the Department of Indian Affairs and Northern Develop-

ment, and the village of Carlyle Lake.

A recreation development plan was completed for the White Bear Resort by EPEC Consulting Ltd., in 1971, which recommended improvements to the resort.

These included: further cottage subdivisions, campgrounds, and a games area (which have been implanted). Recommendations which have not been acted upon: the addition of a golf course, rental cabins, a marina, and winter opportunities for tobogganing and skating.

Facilities include: cottage subdivisions (approximately 900 lots); five beaches; campgrounds with central shower facilities (some electrified sites); store; laundromat; service station; picnic areas; Drop Inn Cafe (full service restaurant); commercial enterprises that lease from the resort (Kentucky Fried Chicken, James Bay Inn - take-out food service and go-carts); Elk Hill Riding Stables; Hotel/motel (9 Km.); and an 18-hole golf course (9 Km.).

White Bear Lake offers walleye, pike, and perch for the angler, and sunny beaches for the vacationer. Another feature is the replica of the

original mission structure, the White Bear Catholic Church, now a museum of Indian cultural heritage. An original Indian teepee on the site is available for viewing.

Nearby, is the White Bear Arts and Crafts Shop offering original Indian leathercraft and beadwork. Cannington Manor Historic Park (11 Km.) gives insight into the British lifestyle of the 1880's.

The White Bear Pow-Wow in August may be a good occasion to come camping at White Bear Resort. Rates are as follows: campsites are \$3/night, and \$4/with electricity. A gate fee of \$2/day or \$5/season is charged.

ZANDER LAKE RESORT

(not operational in 1980).

The main camp is 60 air miles northeast of Buffalo Narrows.

Facilities are: four pole log cabins, a central lodge, boats and motors, a store, and an outpost camp. Future plans include: the main camp to be relocated nearer to Turnor Lake, and Zander Lake used as an outpost camp.



Crafts, Folk Art and Ethnic Culture

Interest in crafts, folk art, and ethnic culture is on the increase, not only among the Indian people seeking their "roots", but among the other ethnic groups of Saskatchewan.

A number of artists are crossing cultural barriers to evolve a new art form, while others stick to traditional practices.

With the rediscovery of the "lost arts", a number of fine craftspeople have developed in the province. Their stories, along with photographs appear in a recent Saskatchewan Government publication entitled **SASKATCHEWAN CRAFTSPEOPLE**.

Featured in the book are potters, woodcarvers, and even a wheelwright.

Three of the craftspeople also featured are Saskatchewan Indians working with traditional materials to produce functional, creative and ceremonial artifacts.

Featured in this edition of the Saskatchewan Indian are their stories, and some of the many photos which appear in **SASKATCHEWAN CRAFTSPEOPLE**.

Free copies of **SASKATCHEWAN CRAFTSPEOPLE** are available by writing: Visual Arts and Crafts Co-ordinator, Cultural Activities Branch, Saskatchewan Culture and Youth, 11th Floor, Avord Towers, 2002 Victoria Street, Regina, Saskatchewan, S4P 3V7.

Jim Ryder

Jim Ryder, of Fort Qu'Appelle, is the Resident Elder for Regina's Saskatchewan Indian Federated College. He interprets legends, teaches dancing, and gives ceremonial and native cultural instruction, as well as making traditional dancing regalia for pow-wow ceremonies.

Jim considers himself a teacher of Indian ways and not merely a crafts instructor. "I want to educate the Indian in his own culture so that the younger people will learn the traditional ways. People will better understand the Indian culture that



Jim Ryder in traditional Indian dress.

way. Communication is getting better all the time as people begin to understand the roots of our tradition," he says.

Raised by grandparents, Jim assimilated Assiniboine legends, medicines and an understanding of herbs from a grandmother who escaped the Cypress Hills massacre. His maternal grandparents, descendents of survivors of Custer's

last stand at the Little Big Horn gave him a solid background in Sioux culture as well. On long winter days the elders visited his grandparents, telling and retelling the old legends.

Where possible, Jim uses natural materials for his headdresses, breastplates, hats and bustles. Deer and buffalo hair, porcupine quills, eagle feathers, shells, and the pelts



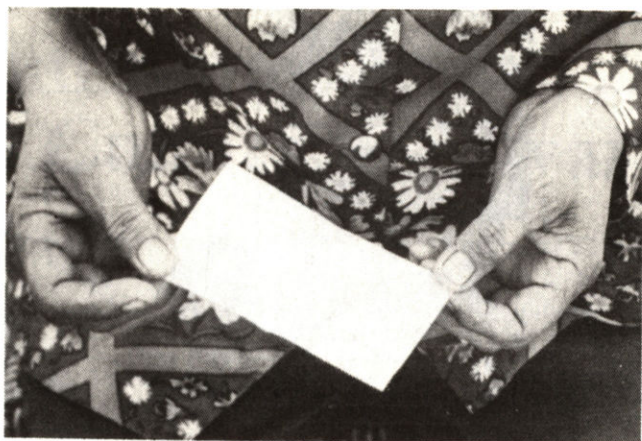
Jim considers himself a teacher of Indian ways and not merely a crafts instructor.

of weasel and mink adorn his work. Now the only creator of eagle feather headdresses in Canada, his work is known across the country. Most of the beadwork is done by his wife, Sarah.

"Everything I make has been taught to me by my elders. All designs mean something and all colours mean something. At one time you could identify an Indian by his beadwork," he says. "Now an Indian has no identity. Our new generation is mixing it all up. The Indian has lost his way of dressing."



Deer and buffalo hair, porcupine quills, eagle feathers, shells and the pelts of weasel and mink adorn Jim's work.



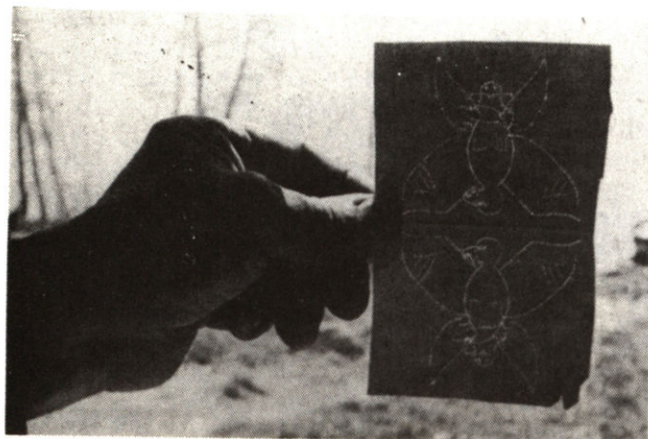
Angelique Merasty

Angelique Merasty, a woodlands Cree, practices the almost forgotten Indian craft of biting designs onto folded sections of birch bark. She has been creating birch bark pictures since 1935 when, as a girl of eight, she learned from watching her grandmother.

Traditionally a symbolic art form, Angelique can recall bitings being done in tribal contest to see who could make the best designs. Her mother, Susan Ballantyne, was a champion in her day, winning herself a place in a local history text. Now 86, Susan is no longer able to do bitings. She has lost the tools of her trade — her eye teeth.

The most time-consuming aspect of birch bark biting is locating suitable bark. Angelique lives on an island near Denare Beach and days are set aside when she and her husband Bill comb the nearby islands in search of good trees whose bark is like paper — free from knots and colour imperfections. Birch bark is layered and a good piece may yield five or six useable sheets, but the tree must be young and supple if the bark is to be soft enough to take the design. The bark is carefully folded and the design gently bitten into it. To keep it from drying out, the finished piece is preserved in plastic.

Angelique's designs have expanded from simple geometrics and flower patterns to more complex birds, animals, insects and figure images drawn from her own environment.



Now that she is the only person in Saskatchewan or Manitoba practicing the craft, Angelique is worried that birch bark biting skills will die out. Her bitings sell to people in the area, to tourists who come to the north to fish, and to galleries and libraries in some larger centres. Museums have also preserved her bitings as part of native ethnology collections.

Angelique enjoys craftwork. She also makes birch bark baskets with porcupine quill designs and has recently begun painting landscapes. And she's even been known to kill her own moose and tan the hide for moccasins and jackets.



Florine Hotomoni

In the early summer, as the willows are ripening in the Qu'Appelle Valley, Florine Hotomoni of the Saulteaux tribe goes gathering twigs for her woven willow baskets. She still lives on the Kahkewistahaw Reserve near Broadview where her grandmother taught her the craft when she was a young girl of thirteen. "She used to keep a big tub filled right to the top with twigs," recalls Florine. Plains Indians traditionally wove willow baskets for functional purposes — as cradles or as baskets for gathering and storing food.

Florine can tell by the feel and colour of the twigs when they're ready to use. If they aren't just right they'll crack. "I just bring a bunch of sticks in and sit on the rug and sort them out," she says. "It makes a big mess." She uses the long ones for laundry baskets and the shorter ones for wall baskets or cradles. Some of the red twigs are peeled, exposing the white flesh which can be woven in to create a pattern. Once the young willow branches have developed a uniform colouring and are ready to use, Florine can continue to gather them until freeze up.



The basket frame and ribs (made from red willow because it's stronger than the brown) are secured with leather thongs. Then the young twigs are woven onto them. Once the materials are assembled, it takes an hour and a half to three hours to complete a piece, and Florine says she can't make them fast enough to keep her local market supplied.

"I like basket weaving and it gives me a bit of extra money," says the mother of five. Her two daughters "haven't picked it up yet," but the eldest son, 13-year-old Kevin, is interested in learning the craft. "I've started to teach him. He knows a little bit, but he's curious and wants to know everything," she says.



1980 Northern Saskatchewan Summer Games and Cultural Festival

The first-ever 1980 Northern Saskatchewan Summer Games and Cultural Festival involving northerners of all ages is set for August 4 - 8 in La Ronge.

Over 600 athletes, coaches, managers, craftspeople and talent participants from communities throughout the entire north will take part.

The main objective of the northern festival is to provide Northern Saskatchewan residents with the opportunity to get to know and better understand each other through sport and cultural activities.

The symbol of the festival is the Mikihkwan, a traditional tool of the north. The Mikihkwan is made from the shinbone of the moose and is the tool used to scrap the flesh from animal hides.

To encourage the objective of the festival, the theme Knowing Each Other — Skeemtotag [Cree] — Nous Nous Connaissons [French] — Ecorolnyan [Chipewyan], has been chosen.

To make the festival a northern event for all, communities have been grouped into five distinct regions. Each region is to choose its top 125 sport, craft and talent people through regional playoffs and selections.

The sports of the games-festival are: soccer, canoeing, cross country running, softball, volleyball, northern queen and voyageur. These sports are open to male and female athletes of various age and weight categories.

For the handicraft and native art events, each region is to select its best 25 craft items and five craftspeople as demonstrators. A variety of crafts including children's work, beadwork, leatherwork, pottery, painting, canoe making, drawing, snowshoe making, photography, bark biting, etc., are to be included in the 25 items.

During June, five talent acts from each region will be selected at regional talent contents. These talent acts can include singing, dancing, instrumental, acting and reciting.



*The Mikihkwan,
symbol of the Games.*

In La Ronge, a north-wide talent show will be held during the festival and the five best overall talent acts from the entire north will be chosen.

These five acts will go on to compete in a province-wide talent event.

All athletes, craftspeople and talent participants receive transportation from their communities to La Ronge and home again. Also, all participants receive free meals and accommodations while in La Ronge.

Points will be awarded to each team or athlete for their standing in the sport events, and gold, silver or bronze medals go to first, second, and third place winners. As well, points will be awarded to each region for their craft entries and medals go to first, second, and third place regional craft participants.

The region with the most combined points from sport and craft events wins the Northern Saskatchewan Summer Games and Cultural Festival trophy.

Many fun events for everyone such as dances, cook-outs, bingos, and sing songs are being planned during the festival.

St. Philip's To Hold Open House and Sports Day

by Noel Crawford
Principal, St. Philip's School

On Tuesday and Wednesday, June 24 and 25, the staff and students of St. Philip's School will be holding an Open House and Sports Day.

The two events are open to all members of Keeseekoose, Key and Cote Reserves as well as to all residents of the Kamsack area.

We are proud of our facilities and want to let our community see what is offered to the students of St. Philip's. Numerous displays and staff will be on hand to explain our interesting and highly motivating programs.

In September there will be a complete Indian Studies program for students from Nursery through Grade 9. The staff is presently com-

puting information and resources to make the studies relevant to our local interests and background. Most of this course will be integrated into the Social Studies program.

Other areas to be included with large displays are Science, Art, Music and Physical Education. Our seven large cultural murals in the gymnasium (8'x16') painted by native Lloyd Cote and Dennis Morrison and Katimavik artists Judy Whitehead, Gail Mowatt, Ruth Speed, Linda Peterson and Carole Bergeron illustrate the meaning of Art and Cultural correlation in our school.

Current programs offered in the school are:

1) 20th Century Typing and Family Income Budgeting is offered to Junior High students.

2) Alcohol and Drug Awareness program is offered to students through Grade 9.

3) Saulteaux classes are taught from Kindergarten through Grade 6, with Grades 7, 8, 9 classes to be included for 1980-81 school year.

4) Remedial Education classes are offered for Grades 1 through 9 in the fields of Mathematics and Language Arts. This takes the form of Individual Assistance, Team teaching and special programs.

5) Law, in the field of Social Studies, is studied by Grades 8 and 9 classes. The Course of Studies, [All About the Law], is a study of criminal and civil law.

6) Outdoor Education is a regular year-round program correlated with all subjects for Grades 1-9. Activities take the classes to parks and towns of the area. Ar-

chery is presently in the planning stages for Outdoor Education this coming Fall.

7) Physical Education continues to be a well planned and effective part of our program for all students. In the planning stage is a landscaped track and field facility which we hope to enjoy, at least in part, in the 1980-81 school year.

8) This spring we were fortunate to be able to greatly expand our library both with books and filmstrips as well as other equipment. The students receive regular instruction on the many uses of a library. Included are formal classes in the Dewey Decimal System and Library Science that will enable our children to use city, university and technical school libraries.

9) Our modern Science laboratory, which we feel is "second to none", hosts the needs of Nursery through Junior High.

10) In the preliminary planning

stages are Household Economics and Industrial Arts programs for Divisions 2 and 3.

11) Numerous updated programs of studies are offered in all grade levels. Mathematics, Language Arts and Science programs have been updated to surpass the curricular requirements for 1980-81.

12) Plans are also being worked out for Exterior Painting and renovation of the entire school.

To accommodate our progressive programs we are enjoying newly renovated facilities. All classrooms and hallways have been fully repainted in cheerful colours. Our thanks to the department of Indian Affairs and Katimavik participants for their assistance.

To further accommodate our progressive programs and needs of our native students, we boast a staff of native and non-native members.



SASKATCHEWAN INDIAN WOMEN ATTEND LEADERSHIP WORKSHOP

Members of the Saskatchewan Indian Women's Association (SIWA) recently travelled to the BYU American Indian Services' conference on agriculture and leadership, held in Provo, Utah. The conference discussed a number of topics dealing with leadership development, developing self image, how to start a business on reserves, along with planting gardens, using left over resources, and putting every possible resource available on reserves to good use.

During the conference Sadie Cote, president of SIWA won a leadership award for arranging the trip to the conference for the Saskatchewan delegation.

The SIWA had no funds to finance the trip to Utah until Sadie arranged to rent a van and drive 1,200 miles, non-stop, to the conference. Working on a variety of wooden toys are: (from left), Emma Sand, Saskatoon district rep.; Bella Wapass, North Battleford district rep.; Sadie Cote; Georgina Thunderchild, SIWA second vice-president; and, Senator Philomine Gamble of Duck Lake.

Official Opening Sakimay Band Office and Sakimay Recreation Centre

by Dan Keshane

The official opening of the Sakimay Band Office and Recreation Centre was held May 9.

A flag raising ceremony began the festivities as Harry Penny raised the Canadian flag, Adam Peepeetch, the Saskatchewan emblem, and Thomas Kaye, the Union Jack.

The Crooked Lake Singers sang songs of praise and thanks to the Great Spirit for a wonderful opening.

Reveille was played by the R.C.M.P. trumpeter from Regina.

An opening prayer and words of Welcome to all guests was made by Chief Joe Williams.

In his opening remarks Chief Williams pointed out the need for a fine building such as the one being officially opened. He said it was to provide the necessary needs of the Sakimay people and the need for better Indian business control now and for the future.

"The progress of our own business can only be realized if we ourselves control it, and we now have a building second to none in which to establish it," the Chief pointed out.

"We can only move forward only if we consider our own destiny and do what we think, and know what is good for us. We must plan our economy to fit our needs and those around us. We must share and plan our capital. We must keep planning and moving forward and our minds open. We must develop skills so as we can provide for our destiny," said the Chief.

The blessing of the new office was done by a well known priest, Father Ruest, a one time missionary for the bands in the area. Wilfred Greyeyes sang after hymns in Cree accompanied by Ray Lavallee from Piapot.

The ribbon cutting for the Band Office was done by Jim Bunnie, an elder from the Sakimay Band.

The Ribbon Cutting for the Recreation Centre was done by Riel Acoose. Riel was a Chief for the Sakimay band for a number of years.

Dignitaries participating at the official ceremonies included: Ken Sparvier, representing the Federation of Saskatchewan Indians; Sterling Brass, representing the Yorkton District Chiefs; Mel Smith, D.I.A.N.D. Saskatchewan Region, Regina; Gordon Taylor, Progressive Conservative M.L.A.; and Cliff Moran, Inspector R.C.M.P. Department, Regina.

The mayor of Grenfell gave best wishes and hoped that the friendship between Grenfell and the Sakimay Band could be tied more securely by the progress achieved by the erection of the building.

Gwen Acoose read messages from the Prime Minister of Canada, Pierre Trudeau; Opposition leader,

Joe Clark; and Alvin Hamilton, M.P. sent congratulations and best wishes to the Sakimay Band.

Hugo Watt presented pictures to Joe Williams for the office. A picture of Prince Phillip and Queen Elizabeth. A presentation of gifts by the Sakimay Band to all the VIP's followed.

The Marvieval Cultural group displayed Indian Dances, accompanied by the Crooked Lake Singers.

Closing ceremonies performed by the Crooked Lake singers were held for 400 people.

The Last Post was played by the R.C.M.P. trumpeter.

A banquet and dance followed.

Madame Sauve Extends Apology

House of Commons Speaker, Jeanne Sauve, has offered profuse apologies to Indians who were denied access to the speaker's special gallery in the House during the First Nations Constitutional Conference.

Mme. Sauve made the apology after a similar incident was reported to the Commons by Doug Anguish, MP for The Battlefords - Meadow Lake.

Anguish reported that a group of Saskatchewan Indians had been invited to sit in the members' gallery as his guests, but were turned away for not wearing ties.

Ties are required for men invited to sit in the special galleries immediately above the Commons, while informal dress is allowed at the front and rear galleries.

Mme. Sauve told the Commons people "other nationalities" are not obliged to follow the usual Commons rule regarding ties, and said if she had known that the Indians were



Mme. Jeanne Sauve.

denied access, she would have allowed them into her gallery.

Anguish said he didn't think the tie rule should ever apply to Indian people, "because in no way is it their traditional dress".

Employment Orientation Program Graduation

by Joanne Nixon

The Employment Orientation Program offered by the Saskatchewan Indian Federated College, held a graduation ceremony on April 30, at the Westward Inn in Regina. Ten students successfully completed the program, with eight of the students able to attend the ceremony.

An impressive array of head table guests was organized and a number of friends, relatives, staff, and employers attended the function. Throughout the graduation, we attempted to create an atmosphere of harmony between Indian and non-Indian values as evidenced by the use of traditional deerhide scrolls and formal university certificates, and entertainment provided by traditional Indian dancers as well as a non-Indian modern dance band. This juxtaposition of the two cultures is the basis of the Bilingual/Bicultural focus of the College.

Students were involved in all aspects of the program and their participation in the ceremony provided the apex of personal accomplishment.

The graduates' plans for the future include community service employment, continued academic studying, and employment training. Jerry Bear plans to move to Saskatoon and to work with Saskatchewan Power. Nathan Beaudry plans to continue his art education at the College. James Bryant is interested in further training in life skills, with plans of becoming an instructor. Edward Kenowesequape plans to continue training in life skills with an emphasis on instruction in an alcohol rehabilitation centre. MacNeil McArthur plans to return to his reserve and work with either Band Administration or Education.

Louis McGillivary is now employed by the Saskatchewan Indian Federated College as the Life Skills instructor with the Employment Orientation Program. Brenda Peepeekoot, as a result of successful job placements with the Native Women's Centre, has a summer job



Employment Orientation Program Graduates

Photo by Patrick LaChance

Standing (l-r): Nathan Beaudry, Louis McGillivary, Jerry Bear, Ed Kenowesequape. Sitting (l-r): Alvin Worme, Alma Quewezance, Brenda Peepeekoot, James Bryant. Missing: Beverly Toto, MacNeil McArthur.

with the Centre. Brenda plans to enter the Indian Social Work Education Program in the fall. Alma Quewezance plans to return to her reserve for a summer job, then continue her education at the Col-

lege in the fall term. Beverly Toto plans to enter the Indian Social Work Education Program in the fall. Alvin Worme plans to enter the Federal Public Service as a Native Staffing Officer.

Employment Orientation Program

by Joanne Nixon

The Employment Orientation Program as offered through the Saskatchewan Indian Federated College, is a four-month program beginning June 2, 1980, funded by the Canada Employment Commission. A training salary of \$680 per month is provided. Enrollment is restricted to 15 students.

The program includes three components:

- 1) Psychological/Life Skills
- 2) Cultural
- 3) Job/Study Skills

The Psychological section will

operate as a group format and through discussions and exercises attempt to deal with feelings and conflicts. The aim of this portion of the Employment Orientation Program is to create a positive self-concept within the students and provide students with alternate options of dealing with human relationships. This session is the core of the program for if the student is to achieve success beyond the group, he must come to terms with his attitudes, feelings and behaviors.

The focus of the Cultural aspect

of the program is to give students an awareness of their Indian heritage and contemporary Indian concerns. Elders participate in the class and provide a spiritual and traditional link with Indian values. In addition, an Indian Studies 100 class is offered to the students. It is hoped that this portion of the program will provide students with knowledge and pride in their Indian traditions and enable them to develop a

positive attitude toward themselves as Indian persons.

The third component of the program is Job/Study Skills in which academic upgrading is provided in conjunction with the content and assignments of the Indian Studies class. This tutorial approach can be beneficial to students who have been out of the academic setting for some time and are unfamiliar with the

university environment. In preparation for two job placements, students are provided with "technical" employment information and experiences such as resume writing, discussion of employer expectations, interview techniques and various individual concerns. Resource people from the community are utilized in the class as a source of information and as role models.

First Treaty Indian Graduates from Central Pentecostal College



Roger Ratt

On April 20th, Mr. Roger Ratt of the La Ronge Reserve became the first Saskatchewan Treaty Indian to graduate from the minister's training program of Central Pentecostal College in Saskatoon.

Central Pentecostal College is the theological college of the Pentecostal Assemblies of Canada serving the denomination's churches of Saskatchewan, Manitoba and Northwestern Ontario.

Dr. Ken Birch, president of the College, spoke of Mr. Ratt's graduation as a landmark occasion for the school and for the church's Indian work.

He explained that up to this point there have been specialized training programs for Indian pastors suited to their educational backgrounds and the Saskatoon College has been primarily training white pastors.

Roger Ratt first began to preach among Indian congregations of the

Pentecostal Assemblies of Canada in 1972 after a profound experience of conversion to Christianity.

Church leaders recognized in him the ability to handle indepth biblical and theological studies and encouraged him to enrol at Central. The denomination also assisted him financially during his three years of study.

Roger is married and has two children. His wife, Louisa, also took several courses which will enable her to give greater support to Roger in his ministry of pastoring and teaching on several reserves in

the north-central part of the province.

Commenting on his experience and future goals, Roger says, "I believe God has allowed me and enabled me to take this course of studies so that I can teach our Indian people the deeper truths of the Bible. I believe Indian people are tired of running after every preacher and strange teaching that comes our way. God's word is the only sure and stable foundation for our personal lives and our churches."

The Ratts will be living in Canwood and travelling on a regular basis to teach on several reserves in the area.



Roger and Louisa Ratt, Beverly and Adrian

4-H Reports . . .

INDIAN 4-H CAMP

This year the Indian 4-H Camp will be held August 12 - 17 at Camp Rayner (near Outlook) on Lake Diefenbaker.

WHAT WILL HAPPEN?

Sports, swimming, canoeing, archery, crafts, outdoor cooking, firearm safety, and social get-togethers with young people from reserves across the province.

COST: \$10.00 registration fee.

TRANSPORTATION: will be arranged from each district to bring 4-H campers to Camp Rayner.

APPLICATION FORM:

Name: _____
Address: _____
Reserve: _____
Nearest Telephone: _____
Age: _____
Hospitalization No.: _____
Signature of Camper: _____

Signature of Parent/Guardian: _____

CAMP STAFF:

Do you enjoy working with Indian Youth? Do you thrive on action-packed days? If you do . . . we are looking for qualified staff to work at the Indian 4-H Camp August 12-17. Staff orientation takes place August 10-12. The camp counsellors will be responsible for a program group of 10 teenage boys and girls. There are two types of counsellor roles:

a) *Senior Counsellor* -Adults who have had experience working with youth. The job is not an easy one — there are long hours which require considerable energy.

b) *Junior Counsellor* -Senior teens who have had 4-H or similar camp experience. Their role is to assist a senior counsellor.

CAMP STAFF FORM:

I would like more information on becoming a:

_____ Senior Counsellor

_____ Junior Counsellor

Name: _____

Address: _____

Reserve: _____

Age: _____

Nearest Telephone: _____

If you are interested in either position, please complete the following form and mail to:

*Indian 4-H Program,
Division of Extension and
Community Relations
University of Saskatchewan,
Saskatoon, Saskatchewan
S7N 0W0*

4-H EQUESTRIAN CAMPS

WHAT? Six five-day equestrian camps will be held across the province.

Topics will include grooming, showmanship, judging, nutrition, health problems, equitation (both English and Western), gymkana, and trailriding.

Emphasis will be on training the participants in methods of instruction and dealing with problems, while at the same time improving their horsemanship skills.

WHY? These camps will provide training for senior members, leaders, and others who will then take their new knowledge and training back to their local clubs and pass it on to others.

Each person will be responsible for their own camping accommodation and meals.

July 6-8 Carnduff
July 9-11 Montmartre
July 14-18 Yorkton
July 21-25 Swift Current
July 28-Aug. 1 Rosetown
Aug. 4-8 Spiritwood
Aug. 11-15 Melfort

For more information contact the *Indian 4-H Office.*

ANNOUNCING!!!

You will be seeing some new faces in the Ag. Rep. offices and on reserves soon. They may be able to help with some of your 4-H questions.

JOANNE KARASIUK has just been hired as the Home Economist in the Saskatoon District. She will be working with the ladies and young people in the homemaking area.

GARRY KRAUSE is the Assistant Ag. Rep. in the Saskatoon District. His first two days of work were spent with the District 4-H Agriculture Tour.

PHYLLIS KONDRATOFF started work May 1 as the Horticulturalist in the Yorkton area. She will be working with people in the Yorkton District who have gardens.

CLUB REPORTS

LITTLE PINE 4-H Club wound up their 4-H year May 7. The girls in the Little Pine will be selling the macrame plant holders to raise

money for the Indian 4-H camp this summer.

CHAGONESS 4-H leader. Albert Scott reports that the 4-H babysitting project was completed in April. A record hop raised \$60 for the club. There is the possibility of some other projects being started soon.

PELICAN LAKE - Special Constable Ralph Gardipie has been helpful in getting this club started. He reports that the General 4-H leader, Denise Thomas, is doing a good job. Thanks Ralph and Denise!

MONTREAL LAKE - Leader Marlene Bird reports that their Achievement Day will be held in early June.

DILLON - Their Achievement Day is slated for June 4, 1980.

RED EARTH - A 4-H Games Day is planned for late May.

PATUANAK - What does Patuanak have in common with the Middle East and a spring pond? The 4-H members there have shown some connection. At their May 16th 4-H Achievement Day, the members displayed handmade wall hangings fit for a sheik. Another group had made macrame frogs that almost said 'ribit' just by looking at them.

In the woodwork department, an assortment of snowmobile sleds, spice racks, and deer silhouettes in-



Patuanak 4-H Club Macrame Project. (left to right): Adrienne Maurice, Linda Maurice, Darlene George, Linda Aubichon, Dora Lariviere, Tina Aubichon.

dicated the practical nature of this project.

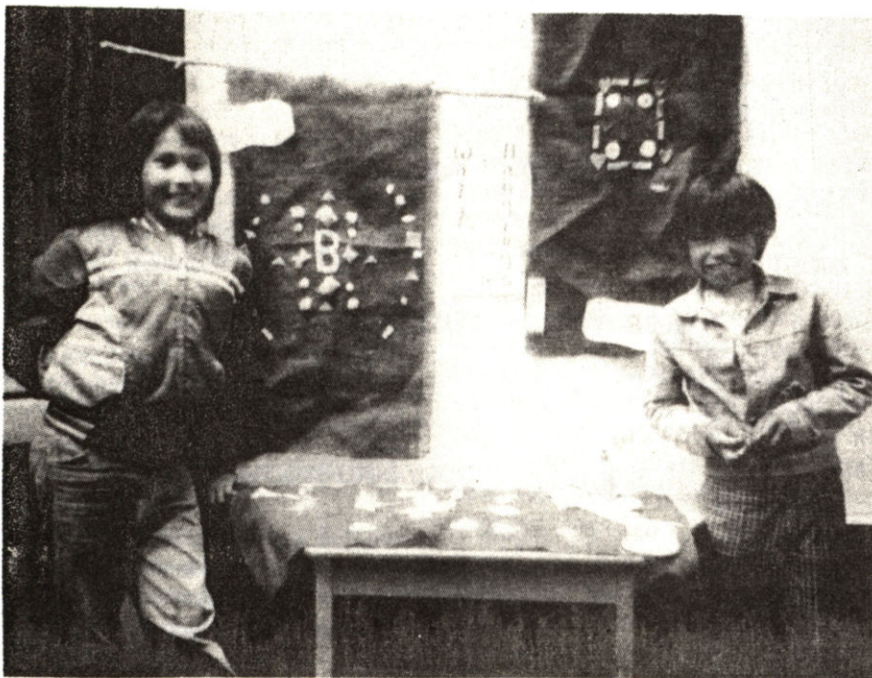
Many of the 74 registered 4-H'ers received their Project Completion Certificates from their leaders.

Volunteers receiving 4-H Leader Recognition Certificates were: Norbert George, Andy Blackburn, Bernadette George, Robin Hayslip,

Peggy Adamack, Marcelline Dawazare, Margaret Aubichon Rheda McIntyre, Mary Jane Campbell, Gladys McPherson, Ron Skage, and Bill Green.

The Patuanak 4-H Club members are good fund-raisers too. A 4-H Bazaar was held the night before their Achievement Day. Games of fun and chance were eagerly received by 4-H members and adults present. A bingo closed out the 6-11 p.m. evening. Total gain from the event: \$150, plus lots of laughs and good times.

TIMBER BAY - The Timber Bay 4-H Achievement Day took place Friday, May 9th. 4-H members displayed their projects for everyone to see. Moccasin beading, oil painting, drawing, junior and senior cooking, macrame, and motor tobogganing were the projects this year. Delicious pies, corn chowder soup, bannock, and other baking were sold to raise money for the 4-H club. A wind-up picnic for the club is planned in June.



Patuanak 4-H Club Wall Hanging Project. (left to right): Brian Gardiner and Tommy Wolverine.

4-H FAMILY AGRICULTURE TOUR

APRIL 30 and MAY 1: Have you ever wondered how wieners are made? At Intercontinental Packers,



Patuanak 4-H Club Woodwork Project. (front): Elie Matchee. (back — left to right): Louise Maurice, Mary George, Glen Black, Norbert Wolverine.

we saw the meat-packing process from the kill floor to loading the semi-trailers.

At the College of Veterinary Medicine, we watched animal surgery in the operating rooms, and saw a horse receiving X-rays. We also visited a rabbitry, a dairy farm, a grain elevator, and the Animal Science Department at the University. Swimming, picnicking at the Forestry Farm, and rollerskating were highlights of the tour.

Thirty-four people from Beardy's, One Arrow, Chagoness, and Saskatoon took part in the two-day tour.

The 4-H NEWS is looking for just that . . . NEWS! Please send news of upcoming club plans or special events. (If you would prefer, give us a phone call.)

HINT - Some 4-H clubs have elected a 'reporter' just for that job.

FINAL P.S. - With a smile, we will probably even advertise your future youth-related activities so that the whole world will know!!

Upcoming event . . .

The Saskatchewan
Indian Federated College
offers its

1980 Spring/Summer Off-Campus Credit Classes

1980 FALL

Requests for 1980 Fall
Off-Campus Credit Classes
should be submitted no later
than June 20, 1980 to:

Extension Administrator,
Saskatchewan Indian
Federated College,
C-4, Classroom Building,
University of Regina,
REGINA, Saskatchewan
S4S 0A2
Telephone: (306) 584-8333

SESSION B JUNE 2-JUNE 24

EDLNG B290N Pelican Narrows
EDLNG B290R La Ronge
EDRDG B218R La Ronge
EDRDG B352H Sturgeon Lake

SESSION D JULY 2-JULY 24

INDST D230R La Ronge
INDST D231N Pelican Narrows
INDST D240L Montreal Lake

SESSION E JULY 29-AUGUST 21

EDLIB E216L Montreal Lake
EDSST E218N Pelican Narrows
INDA E100H Sturgeon Lake

SESSION F JULY 2-AUGUST 15

ENG F100P Prince Albert
ENG F100E Peepeekisis Band
INDST F100D Meadow Lake
EDGEN F126D Meadow Lake
ENG F100D Meadow Lake
EDGEN F126 Lebret

Pen Pals . . .

Hello! My name is Cheryl Maureen. I am 15 years of age and come from the Wahpeton Reserve. My hobbies are: sports, reading, writing, and writing music. Write: Cheryl Standing, Box 22, Prince Albert, Sask.

Hi! My name is Thelma. I'm 11 years old and from the Cote Reserve. I would like pen pals aged 10 to 12, girls or boys. My hobbies are: watching TV, and swimming. I will answer all letters. Please write: Thelma Cote, Box 1253, Kamsack, Sask, S0A 1S0.

Hi! My name is Evelyn. I'm 12 years old and from the Cote Reserve. I would like pen pals 11 to 13 years old, girls or boys. My hobbies are almost everything. I will answer all letters. Write: Evelyn Cote, Box 1253, Kamsack, Sask., S0A 1S0.

My name is Laverne. I'm 15 years old, and would like a pen pal of any age. My hobbies are: reading, writing letters, and listening to music. My address is: Laverne Longjohn, Box 6, Sturgeon Valley, Sask., S0J 2E0.

Hi! My name is Lisa. I live on the James Smith Reserve and I would like a pen pal of any age. I'm 12 years old. My hobbies are: horseback riding, meeting new friends, and lots more! Write: Lisa Sanderson, Box 39, Kinistino, Sask. S0J 1H0.

Hi there! My name is Bonnie Lee Hippie. I am 15 years old. My hobbies are: baseball, dancing, swimming, boxing. I would like Pen Pals "Boys". Write to: Box 335, Sturgis, Sask. S0A 4A0.

Hi! My name is Earla Brass, from Key Reserve. I am eight years old. My hobbies are baseball, camping. I would like to hear from boys and girls from all over. Write: Earla Brass, Box 335, Sturgis, Sask. S0A 4A0.

Hi there! My name is Lisa. I'm from Kahkewistahaw Reserve. I would like to hear from guys between the ages of 15 and 16. I am interested in skiing, volleyball, baseball, and other kinds of sports. Please write: Lisa Taypotat, Box 83, Broadview, Sask. S0G 0K0.

Hi! My name is Dean. I'm from Kahkewistahaw Reserve. I would like to hear from boys and girls between the ages of 12 and 13. I'm interested in hockey, skiing, etc., and other sports. So please write to: Dean Taypotat, Box 83, Broadview, Sask. S0G 0K0.

Howdy! My name is Sharon Marie. I would like to have pen pals between the ages of 14 and 16. Girls or boys. My hobbies are: swimming, skating, dancing, visiting. Please write: Sharon Marie Lipiskowkeesic, General Delivery, Peregoregal, Saskatchewan. S0A 3A0.

Hi! My name is Heather. I am 12 years and I would like to hear from boys and girls around my age. My hobbies are: going to pow wows, meeting new friends, and dancing. Please write: Heather Yuzicapi, P.O. Box 754, Fort Qu'Appelle, Sask. S0G 1S0.

Hi! My name is Marlene Machiskinic. I am 15 years old and I would like a pen pal between the ages of 14 and 15. My hobbies are swimming, dancing, meeting new people, music. Write: Marlene Machiskinic, Box 70, Punnichy, Gordon's Student Residence, Sask. S0A 3C0.

Hi, my name is Dallas Albert. I am 12 and am also from Sweetgrass Reserve. Some of my hobbies are: horseback riding, skiing, skating, swimming, and all the rest of the sports involved. I would like to correspond with boys and girls aged from 12 to 14. I will try to answer all letters. Write: Dallas Albert, Box 997, Battleford, Sask. S0M 0E0.

Hi, my name is Almer Primeau. I am 14 years old. My sports are: baseball and football; and for music, rock 'n roll, and some country. We live on a farm about 15 miles from Spiritwood. Send me a picture. Write: Almer Primeau, Box 337, Spiritwood, Sask. S0J 2M0.

Hello, my name is Margaret. I would like a pen-pal between the ages of 12 and 14. My hobbies are volleyball, baseball, soccer, and writing letters. I am 12 years of age. Please write: Margaret Fiddler, Waterhen Lake, Sask. S0M 3B0.


Hello! My name is Doris

Crookedneck. I am from Ministikwan Lake. I would like to correspond with boys and girls between the ages of 13 and 15. My interests are: sports, school, meeting new people, and dancing. Please write: Doris Corrkedneck, Loon Lake, Sask. Box 237. S0M 1I0.

Hi, my name is Cheryl Watson. I would like pen pals between the ages of 14 and 15. My hobbies are: disco dancing, going to pow-wows, meeting new people, and baseball. Write to: Cheryl Watson, 92 Carleton Drive, Saskatoon, Sask. S7H 3N6.

Hi! My name is Lucille Benjoe. My hobbies are: listening to the radio, writing letters, and going to pow-wow's. Write: Lucille Benjoe, Box 33, Edenwold, Sask. S0G 1K0.

(Please TYPE or PRINT all letters. Due to limited space, we can only accept letters from writers aged 16 and under).



**Elders
Provincial
Conference**

June 13-14-15, 1980

— Elders Lecturers Daily —
— Daily Morning Pipe Ceremony —

**FIRST ANNUAL
SASKATCHEWAN
ELDERS CONFERENCE**
at KEESEKOOSE RESERVE

Sub-title: "Our Future Rests On
The Hands of Our Children"

For More Information Contact:
S.I.C.C. Culture Centre
Phone 244-1146, extension 38

Free Camping, Evening Dances Daily, Singing.
Elders are invited to Attend from Sask.
(please attend)

Employment Opportunities . . .

Development Officer

Department of Northern Saskatchewan, Economic Development, La Ronge, requires a Development Officer to promote, develop and educate individuals or groups in co-operative principles, philosophy, and the method of conducting business. The incumbent will provide consultation and advisory service to emerging and established co-operatives in such businesses as commercial fishing and trapping.

Applicants should have experience and/or training in the field of small business management, preferably with post-secondary education; or an equivalent combination of training and experience. Ability to effectively communicate with northern people is essential. Extensive travel by air and road is involved.

Salary:

\$18,756 - \$23,076

[Co-operative Management Advisor 1]

\$15,324 - \$16,608 [Trainee]

[salary under review]

Competition:

114041-0-521

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.

Calgary Board of Education

invites teacher applications for the



PLAINS INDIANS CULTURAL SURVIVAL SCHOOL

This school is an "Alternative School", under the Board jurisdiction, of some 90-150 students, grades 9-12.

Successful teaching experience, supported by related training, background, and experience with students of North American Indian ancestry, are essential.

Eligibility for Alberta Teaching certification is a pre-requisite to employment.

Information and related data may be obtained from:

The Division of Personnel Services
Calgary Board of Education
515 Macleod Trail S.E.
Calgary, Alberta
T2G 2L9

Saskatoon Catholic Board of Education

requires the services of various professional and support staff for the initiation of the following programs commencing with the 1980-81 academic term:

- (1) Native Survival School
- (2) Community Schools Program.

Preference will be given to applicants who have training and/or experience in the areas of native, special, or alternate education programs.

Apply to:

Associate Director of Education
Special Services Department
Saskatoon Catholic Board of Education
420-22nd St. E. S7K 1X3

Ombudsman Meeting

La Ronge, Saskatchewan
Wednesday, June 25, 1980

The Saskatchewan Ombudsman and two members of his staff will be available to meet La Ronge area residents who wish to discuss problems with the provincial government or wish to lodge complaints against Saskatchewan government departments and agencies. The location and time of the meeting to be announced later.

All interviews and complaints will be treated as private and confidential. If you wish to contact the Ombudsman prior to the meeting or are unable to attend, put your complaint in writing and mail it to:

David A. Tickell
2310 Scarth Street, REGINA, Saskatchewan
S4P 3V7

The Native Employment in Government Program

Saskatchewan

The Saskatchewan Public Service Commission requires staff for a new Native Employment in Government Program. The program's goal is to place people of Indian ancestry in permanent jobs in the Saskatchewan public service, through direct recruitment and placement of qualified native candidates, and through on-the-job training of individuals who upon successful completion of a training program will qualify to enter permanent positions.

Program Manager

Reporting to the Director of Staffing in Regina, this person will manage the Native Employment in Government Program. He or she will work with native organizations, other governmental departments, employee unions and the Human Rights Commission in developing and implementing program policies and procedures. The manager will also supervise a staff unit, evaluate and report on the progress of the program. The successful candidate will have extensive knowledge of native/Indian culture and experience at a senior policy or managerial level. Applicants should have experience in the field of job training, adult education, personnel administration or affirmative action programs. Demonstrated policy development and program management skills are required, along with the ability to establish and maintain credibility with a variety of native organizations and government departments.

Salary: \$25,248 - \$31,212 (Personnel Administrator 3) (plus interim adjustment)

Competition: 117023-0-140.
Closing: As soon as possible.

Native Training Co-ordinators (2 positions)

The Training Co-ordinators will be responsible for identifying positions suitable for training on the job; recruiting and assessing trainees; establishing and monitoring training contracts; and providing consultation and follow-up support to trainees and supervisors. One co-ordinator will be located in Prince Albert and will work as part of a Staffing team with the present Training-on-the-Job (Special Needs) Officer. The other position will be located in Regina.

The successful candidates will have extensive knowledge of native/Indian culture; have considerable experience working with native people in a helping role; or experience in employment counselling, placement or training.

Knowledge of a variety of different jobs and experience with job training programs, life skills or affirmative action programs would be valuable. The ability to relate to people at all levels of government, good judgement and assessment skills, and the ability to maintain effective working relationships with native people and organizations is required.

Salary: \$21,324 - \$26,316
(Personnel Administrator 2)
\$16,176 - \$19,092 — Trainee
(plus interim adjustment)

Competition: 117022-0-155 (Prince Albert)
117022-0-156 (Regina)
Closing: As soon as possible.

Native Staffing Officer

Located in Regina, the Staffing Officer will recruit qualified candidates to fill vacant positions in government departments. The officer will staff positions in various occupational groups and will be responsible for actively recruiting native and Indian applicants. Applicants should have considerable knowledge of native/Indian culture, and have experience in dealing with native organizations, demonstrated skill in interviewing or leading groups, good interpersonal skills, experience related to personnel recruitment or general administration; or an equivalent combination of training and experience. If qualified candidates are not available, applicants will be considered at a trainee level.

Salary: \$21,324 - \$26,316
(Personnel Administrator 2)
\$16,176 - \$19,092 — Trainee
(plus interim adjustment)

Competition: 117022-0-157
Closing: As soon as possible.

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



Saskatchewan
Public Service
Commission

3211 Albert Street
Regina, Canada
S4S 5W6
(306) 565-7575



Open to both
men and women

 Public Service
Canada
Fonction publique
Canada

DIRECTOR, NATIVE EMPLOYMENT DIVISION (330-058-006)

Salary: \$31,400 to \$38,800
Ref. No: 80SM-OC-EIC-JK-45

Canada Employment and Immigration Commission
Employment and Insurance Group
Hull, Québec

Duties

Directs and manages the Native Employment Division; advises and guides senior officers of the Commission on matters pertaining to the employment of indigenous people; formulates recommendations for policies and guidelines for the best utilization of the indigenous labour force, and for the provision of assistance to indigenous people in their career decision; represents the Commission and the Government of Canada at provincial, national and international meetings and conferences.

Qualifications

Successful completion of secondary school or equivalent. Experience in working with Indian, Métis, Non-Status Indian and Inuit groups and organizations in which a thorough understanding of the circumstances, culture, attitudes and life experiences/styles of indigenous peoples and groups has been demonstrated. Extensive experience in planning, organizing, directing, coordinating and administering the activities of a staff of specialists; in the application of policies, in the evaluation of recommended programs; in providing leadership in committees and in developing or managing special programs to increase employment of indigenous people.

Language Requirements

Knowledge of English and French is essential. Unilingual persons may apply must indicate their willingness to become bilingual. The Public Service Commission will assess the aptitude of candidates to become bilingual. Language training will be provided at public expense.

"Additional job information is available by writing to the address below;

Toute information relative à ce concours est disponible en français et peut être obtenue en écrivant à l'adresse suivante".

How to Apply

Send your application form and/or résumé to:

Jeff Katz, Staffing Officer
Public Service Commission of Canada
Senior Management Staffing Program
L'Esplanade Laurier, West Tower, 17th floor
Ottawa, Ontario. K1A 0M7
Closing Date: June 16, 1980

Please quote the applicable reference number at all times.



Open to both
men and women

 Public Service
Canada
Fonction publique
Canada

DIRECTOR OF EDUCATION (330-102-004)

Salary: \$34,400 to \$42,000 (under review)
Ref. No: 80SM-OC-IAN-YC-1082

Indian and Northern Development, Indian and Inuit
Affairs – Saskatchewan Region, Education
Regina, Sask.

Duties

Under the direction of the Director of Operations, plans, organizes, and directs the elementary and secondary school program in Federal Schools, and the post-secondary and continuing education program, curriculum development and student services. Directs the administration of capital and operating budgets in Education, amounting to approximately 40 million dollars. Establishes working relations with Indian Schools and Organizations, Provincial Schools, universities and Governmental officials. Participates in Regional administration as part of the Regional Management Team and plans and organizes the maximum utilization of person year resources totalling approximately 560.

Qualifications

University graduation with additional training or courses in education administration. Experience in teaching or in developing a teaching program, AND in counselling, in an environment of Native and/or Indian people. Experience in managing and planning a major program at the regional or national level.

Language Requirements

Knowledge of English is essential.

"Additional job information is available by writing to the address below;

Toute information relative à ce concours est disponible en français et peut être obtenue en écrivant à l'adresse suivante".

How to Apply

Send your application form and/or résumé to:

Yvon Chabot, Senior Management Staffing Program,
Public Service Commission of Canada,
17th Floor, L'Esplanade Laurier,
300 Laurier Avenue, West,
Ottawa, Ontario. K1A 0M7
Closing Date: June 9, 1980.

Please quote the applicable reference number at all times.

OMBUDSMAN INTAKE OFFICER



SASKATCHEWAN

The Saskatchewan Ombudsman requires a person to be responsible for all initial public contact with his Regina office whether by letter, telephone or personal interview. The work will require a good knowledge of provincial government departments and agencies, as well as the functions performed by federal and municipal governments and other non-governmental agencies. Essential skills will include the ability to communicate effectively and an understanding and concern for difficulties and problems encountered by individuals.

Experience in a paralegal position, a referral agency or crisis line service would be advantageous. The position will be a temporary one of at least eight months duration.

The initial salary will not be lower than \$1,081 per month. An application in writing and resume should be directed to *David A. Tickell, Saskatchewan Ombudsman, 2310 Scarth Street, Regina, Saskatchewan. S4P 3V7.*

The Whitefish Lake Band No. 128

requires three (3) experienced Band Constables or willing trainees.

Basic Requirements:

- Male.
- Must be a Canadian citizen.
- Must be 18 to 40 years old.
- Must be in good physical condition.
- Must have at least grade 10 or equivalent.
- Must have some experience with Police work.
- Must be familiar with Native language and customs.
- Must be free of criminal convictions.
- Must be able to work with R.C.M.P.
- Must have some knowledge of the law and the Indian Act.
- Will be required to enforce band by-laws.
- Must be willing to take training in the Province or elsewhere.
- Vehicle will be supplied.
- Accommodation may be supplied.
- Salary negotiable.

Application and resume to be sent to:

ALLAN HOULE
Whitefish Lake Band No. 128
Goodfish Lake, Alberta
TOA 1R0

Telephone: 636-3622

Events . . .



FOR SALE

CASSETTE TAPES of
TRADITIONAL ROUNDDANCE SONGS by
the Two Nation Singers
(Red Pheasant and Mosquito Jrs.)

To Order: Phone 937-3653 or write
Red Pheasant Band Office, Box 70,
Cando, Sask.

Cassette Tapes are \$10.00 each or 10 for \$90.00.

All proceeds go towards Red Pheasant
Treaty-six celebration — July 24-27, 1980.

Rounddancers are coming
(which were forgotten for over forty years).

A.M.N.S.I.S. Recreation Golf Tour

July 12 and 13
Prince Albert Cooke
Tee Time 10 a.m.

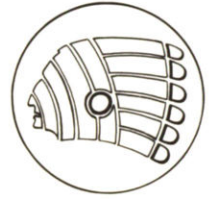
July 26 and 27
Saskatoon Holiday Park
Tee Time 10 a.m.

Provincial Championship
Regina Murray
August 16 and 17
Tee Time 12 noon

Entry Fee: \$30.00 (green fee included). Registration of entries on day of tournaments. Dance to follow events.

CANADIAN INDIAN MUSIC FESTIVAL

AUGUST 18 - 24, 1980

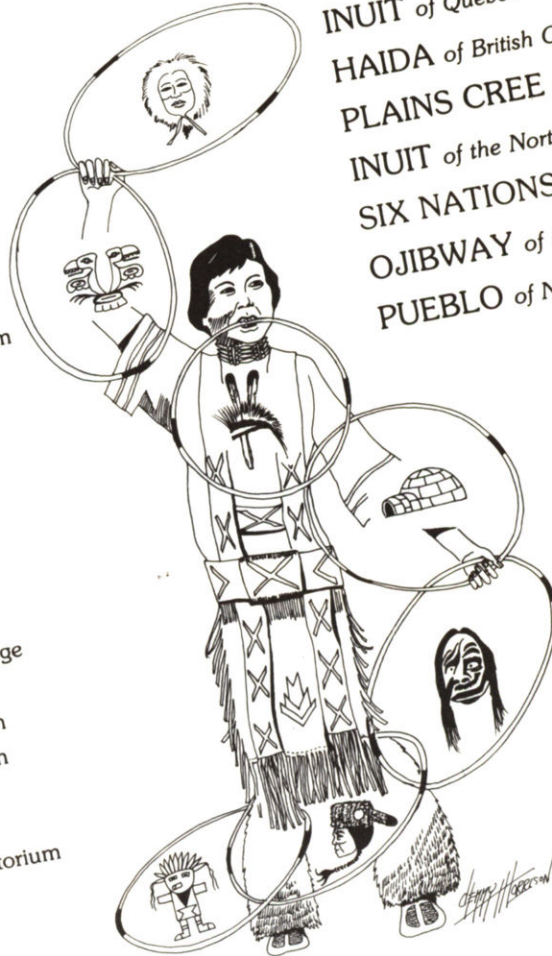


Dates & Locations:

- AUGUST 18:
2 p.m. Saskatoon Indian & Metis
 Friendship Centre
8 p.m. Saskatoon Centennial Auditorium
- AUGUST 19:
2 p.m. Red Pheasant Reserve
8 p.m. North Battleford
- AUGUST 20:
2 p.m. Sturgeon Lake Reserve
8 p.m. Prince Albert
- AUGUST 21:
2 p.m. La Ronge
6 p.m. Banquet & Dance, La Ronge
- AUGUST 22:
12 p.m. Stop Over in James Smith
8 p.m. Indian Agribition, Yorkton
- AUGUST 23:
2 p.m. Fort Qu'Appelle
8 p.m. Regina Education Auditorium

Presents . . .

- INUIT of Quebec
 HAIDA of British Columbia
 PLAINS CREE of Saskatchewan
 INUIT of the North West Territories
 SIX NATIONS of Ontario
 OJIBWAY of Ontario
 PUEBLO of New Mexico



“Indian Nations Celebrating in Unity”



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CJVR

MELFORT
Sunday's at 6:00 p.m.

CJNB

NORTH BATTLEFORD
Sunday's at 5:00 p.m.

CKBI

PRINCE ALBERT
Saturday's at 6:00 p.m.

CFAR

FLIN FLON, MANITOBA
Monday's at 8:30 p.m.

CJGX

YORKTON
Thursday's at 10:15 p.m.

CKRM

REGINA
Thursday's at 10:30 p.m.

CJNS

MEADOW LAKE
Thursday's at 10:00 p.m.

CJAR

THE PAS, MANITOBA
Monday's at 8:30 p.m.

