



ORGANIZATION OF AMERICAN STATES ADDRESSES RIGHTS OF INDIGENOUS PEOPLES



by Clem Chartier

With the 500th anniversary of the so-called discovery of the Americas by Christopher Columbus, the countries which make up the Organization of American States (OAS) have decided to address the issue of the Indigenous (Aboriginal) peoples of the Americas.

Probably due to the potential controversy that could arise between countries wanting to celebrate 500 years of experience in the Americas and the original peoples, the OAS General Assembly adopted a resolution which provides for the development of a juridical (legal) instrument on the rights of Indigenous peoples for adoption in 1992. It further provided that the prepara-

tion of this document be entrusted to the Inter-American Commission on Human Rights (IAHRC).

Based on this resolution, the IAHRC organized a planning session in Mexico City. This meeting was held January 9 - 11, 1991. There were about 15 people invited to participate. This included three Indigenous persons from North America, two from Central America and two from South America. Unfortunately, the two delegates from South America were unable to attend the meeting. As past President of the World Council of Indigenous Peoples, I was one of the Indigenous persons invited from Canada.

The planning meeting was chaired by Patrick Robinson of Jamaica, Vice-Chairman of

the IAHRC. Mr. Robinson was the only member of the seven member Commission present; he was given the mandate by the Commission to carry out the work necessary to meet the OAS resolution.

After a lot of debate, it was generally agreed those participating that trying to come up with a meaningful legal instrument by 1992 was impossible. We felt that the best form of legal document would be a Convention, which legally binds those countries that adopt it. A mere Statement of Principles or a Declaration, while useful, would not be legally binding.

Because of this decision, we felt that an interim measure would have to be adopted. The group also felt that a

Statement of Principles on the Rights of Indigenous Peoples to be adopted in 1992 would signal the willingness of the countries in the Americas to move ahead with the adoption of a stronger document.

The intention is to convince the other members of the Commissions (IAHRC) to adopt this approach. Mr. Robinson will be reporting to the full Commission at its February, 1991 meeting.

It was also decided that because of the serious nature of the instrument to be adopted, the Commission must undertake a meaningful dialogue with Indigenous peoples, and that there must be full participation by Indigenous peoples in its development.

On this basis the following schedule of meetings was suggested. The first session is to be in Canada, for North American Indigenous representatives sometime in April, 1991. The second session will be in May in Costa Rica, Central America and the third session in July in Peru, South America. This of course is subject to approval by the Commission at its February meeting.

The results of these sessions will be taken to the Commission's next meeting in September or October 1991.

Following this, it is recommended that a fourth meeting should be held, where Indigenous representatives selected from each of the first three re-

gional sessions could get together to help finalize a draft set of principles.

It was also suggested that government representatives be invited to participate in the regional consultations, as it is governments which will finally have to adopt the Statement of Principles, and later the Convention on the Rights of the Indigenous Peoples of the Americas.

It was proposed that, after that final session, another planning meeting be held to finalize the document which will be taken to the Commission's February 1992 meeting. This meeting will be the session that will finalize the wording before it goes to the OAS General Assembly. That planning meeting will not be made up of the same Indigenous and non-Indigenous participants because we suggest that the representatives must be appointed by the leadership at the regional sessions, so that they have a mandate.

The OAS General Assembly will then consider the draft document at its session in June 1992. Assuming that it adopts the Statement of Principles put forward by the Inter-American Human Rights Commission, it is hoped that this will include a statement that work is to continue on the adoption of a Convention, based on the principles adopted and that the Convention will be adopted in 1994.

METIS RIGHTS: A DISCUSSION PAPER- January 22, 1991

I. The Metis

Through the Metis National Council, we have been asserting that the Metis are a distinct people, comprising descendants of the historic Metis who evolved in what is now Western Canada as a people with a common political will. We have also accepted as members of the Metis Nation, descendants of

those Aboriginal peoples who have been absorbed by the historic Metis.

As such, the Metis community comprises members of the above people who share a common cultural identity and political will. The geographic base of the Metis Nation includes Northwestern Ontario, the three prairie provinces, Northeastern B.C., part of the Northwest Territories and

part of the Northern United States.

Although there has not been an accurate census or enumeration of our people, it is estimated that our population falls between 300,000 to 400,000. The exact Metis population figures will not be known until such time that the federal government cooperates in an enumeration of our people, something they have

continued to refuse.

II. Current Conditions

The federal government has taken a different historical position with the Metis than that taken with Indian peoples. Rather than entering into treaties with the Metis and setting aside Metis lands

Discussion Paper...cont'd
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Gary LaPlante

Chairman's Message

Chairman's Message
This week the Hudson's Bay Company announced its decision to stop selling furs. After 321 years of involving Aboriginal trappers in the fur trade, the HBC (which some interpret to mean "Here Before Christ"), has pulled out. For more than three centuries the Company encouraged Indians and Metis to trap animals for furs. Lately the trapping industry has come under

attack by animal rights groups who seem quite effective in hurting the market for furs. Rather than attempt to save the fur market and promote the use of furs, HBC has decided to bail out, abandoning the trappers and others dependent on this industry.

Others have criticized the Bay this week for betraying its Canadian heritage. What about the Aboriginal trappers they coaxed into the business,

exploited, assisted only insofar as would assist their profits, and finally abandoned? The Bay is at least consistent in shirking of any social responsibility despite the tremendous wealth it drained from this country and its Aboriginal people. It is indeed a Sad Day.

Sincerely,
Gary LaPlante

Discussion Paper...cont'd

that would be protected, the federal government devised a scheme whereby Metis rights to land would be lost.

Through the scrip system (land and money scrip), the federal government has maintained that the Metis no longer have any Aboriginal title to land. By this system, the government also claims that the Metis lost our Aboriginal rights to hunt, trap and fish. Basically, the federal government has maintained that the Metis do not possess any Aboriginal rights, on the basis that such rights were extinguished by the scrip system.

The scrip system was basically a process whereby the Metis were issued a "set" amount of land in outright ownership. This was generally 160 or 240 acres. Needless to state, this land was immediately lost to speculators. As a result, the Metis were left a landless people, with no place of our own.

The exception to this was the setting aside of lands in Alberta in the 1930's, where eight Metis settlements continue to exist. In Saskatchewan, the only similar setting aside of land was at Green Lake where 12 townships of land were set aside for the Metis. The Metis of that community are in the process of trying to secure that landbase. Smaller parcels of land had also been set aside in other locations, such as Lebrét, Crooked Lake, Crescent Lake and Mortlach. These were basically set aside as training farms for the Metis and some were run by the Catholic Church. So far, the Metis have only been successful in getting the Lebrét Farm.

In terms of hunting and fishing if our people are caught, they are convicted.

The Federal government also takes the position that the Metis do not fall under federal jurisdiction, under section 91 (24) of the Constitutional Act, 1867. That section reads, "Indians and lands reserved

for the Indians". A 1939 Supreme Court of Canada decision ruled that Eskimos (Inuit) were Indians for the purpose of s. 91 (24) and therefore fell under federal jurisdiction. The Court stated that the term "Indian" as used in that section was meant to cover all the "Aborigines" included in confederation, and those subsequently included. The Indian Act, was later amended to specifically exclude Inuit, although they receive federal services through other federal departments.

During the constitutional talks, between 1982 and 1987, the federal Ministers of Justice, consistently stated that the federal government has jurisdiction for all Indians (Status and non-Status) and Inuit, but not for the Metis. Therefore, it is only the Metis who are excluded from federal jurisdiction.

This is ironic, as the Constitutional Act, 1982, by section 35 (2) identifies the Aboriginal peoples of Canada as including the "Indian, Inuit and Metis peoples of Canada". So while we are recognized as Aboriginal peoples, we remain excluded from federal jurisdiction, while the other two Aboriginal peoples are not.

This exclusion has a negative impact on potential federal services. We are totally excluded from some programs, such as the National Native Alcohol and Drug Abuse Program of the Department of National Health and Welfare, while suffering a disadvantage in other programs, such as the Canadian Aboriginal Economic Development Strategy (CAEDS).

Until we can resolve this issue, it will be more difficult for us to improve our social and economic conditions.

III. What are we seeking?

Our ultimate goal as an organization, is to secure the right of our people to a land-

base and self-government. Land has always been important to our people and continues to be.

During the late 1970's and early 1980's, we were able to carry out some research into our land rights through funding from the federal government. However, this funding was discontinued in 1981 and the government responded that we didn't have any Aboriginal rights to land, that it had been extinguished through federal legislation (based on the principle of the supremacy of Parliament).

Nevertheless, s. 35 (1) of the Constitution Act, 1982 recognizes and affirms the "existing Aboriginal and treaty rights of the Aboriginal peoples of Canada". This of course only strengthens our resolve to secure our rights.

In the meantime, we know that it is important to continue working for improvements in our social and economic conditions. To do this, we need greater access to federal services. This of course would necessitate the resolving of the s. 91 (24) issue.

As well, current statistics portray the adverse conditions of our people. We are no strangers to poor housing, unemployment, lack of training and education, poor health care, suicides and other forms of debilitating circumstances.

More work has to be done on both the constitutional and economic fronts.

IV. Support of Church required.

If the Metis are to be able to move forward with respect to our rights (social, economic, political, legal and cultural), we are going to need the support of the Canadian public.

It is especially critical that we have the active and visible support of the Catholic Church. In this respect, the Canadian Catholic Bishops as a whole and the Bishops in Saskatchewan are encouraged to give their support to our people.

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GUEST EDITORIAL

by *Clem Chartier*

October 12, 1992 marks the 500th anniversary of the landing of Christopher Columbus on the shores of the Americas. Throughout the history books, and in grade school, everyone has been taught that his arrival marked the discovery of the Americas.

But were our ancestors lost? Certainly, they knew they were, who they were and where they were living. Ironically, it was Columbus who was actually lost. He thought he was sailing to the eastern part of the world, the Indies. Hence the term "Indian" for the people that found Columbus on their shore.

But even if history has it all wrong, it does not matter to the millions of descendants of the colonizing powers who have it in their minds to celebrate the so-called 500 years of discovery. Massive plans have been underway for the last few years for this celebration. The leading proponent of this celebration is Spain, which has colonized the majority of the land area now known as the Americas.

But Indigenous peoples are not taking this lightly. Many individuals, communities, organizations and nations are saying that it is not a time for celebration, but rather, a time for commemoration. Plans are underway by many to hold special meetings, events and gatherings to expose the hypocrisy of those who will be celebrating.

While the descendants of the colonizers celebrate, Indigenous peoples will be exposing the racism, the displacement from traditional lands, the denial of basic human rights, the severe unemployment, along with many other adverse social, economic and political conditions that Indigenous peoples and nations have been subjected to.

But at the same time, Indigenous peoples and nations will also be able to feel pride because after 500 years of oppression and efforts of assimilation, the culture and spirit of Indigenous peoples is still strong and very much alive.

Indigenous religions, medicines, clothing, languages, traditions and aspirations are still in evidence. The determi-

nation to grow once again, as flourishing nations of people, is stronger than ever. The struggle and determination to acquire the return of land, and

the exercise of self government is still very much a priority.

So, as the white people celebrate their 500th anniversary

in the Americas, our peoples and nations can feel secure in our understanding of who we are and where we are going.

Corrections on January Issue Photos



James Kennedy



Guy Bouvier

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Letters

OPEN LETTER TO PRIME MINISTER MULRONEY:

I am pleased to hear of External Affairs Minister Joe Clark's efforts to assist with achieving a peaceful solution to the crisis in the Persian Gulf. I am alarmed, however, to hear that Canada just sent more CF 18 fighter planes for a total of twenty-four to date as well as more troops. I cannot accept additional military force as a sign of peaceful intentions.

I also cannot accept the claim of the U.S. government that their reason for sending troops to the Gulf is to protect the citizens of Kuwait from the "ruthless" Saddam Hussein of Iraq. If the U.S. is so concerned about human lives why were they supporting Iraq in the war against Iran? Why does the U.S. continue to give millions of aid and weapons to Israel who is continually attacking Lebanon, Iraq, and other Arab countries and driving Palestinian from their homelands so the Israeli state can expand? Why did the U.S. support Indonesia in its brutal

attack against East Timor? Why did the U.S. support Manuel Noriega until he became too powerful to control? Why does the U.S. continue to give millions of military aid to the dictatorships of El Salvador and Guatemala that are still torturing and killing thousands of their citizens? Why does the U.S. continue its embargo and coerce other countries to put an embargo against Cuba which has no human rights violations or acts of aggression against any country?

The main concern of the U.S. in the Persian Gulf is oil, not human lives. Kuwait and Iraq both have huge oil deposits; control of Kuwait gives Hussein control of 20% of the world's crude oil reserves. The U.S. fears both an increase in oil prices and the uniting of the common Arab people to Hussein's call for an Arab nationalist move against the United States and its Middle East rich ruling class allies

who benefit most from the oil industry.

I am not condoning Hussein's invasion, but when have United States and Canada been proclaimed the police of the world? The resolutions of the United Nations Security Council (the legitimate organization of the world to enforce peace and justice in all countries) in August condemned Hussein's invasion of Kuwait and called for negotiations and economic sanctions, NOT an intervention by the U.S.

It took the U.S. two days to persuade Saudi Arabia to invite the U.S. to their country to protect them against an invasion by Iraq. President Bush has also offered to cancel Egypt's \$7 billion debt in return for sending troops to Saudi Arabia to support the U.S.

It is obvious by these few examples that the U.S. is instrumental in all the conflicts and wars in the Middle East.

So why should Canada sud-

denly become so concerned with this particular conflict? It is because we want to save the people of Kuwait or is it because our own oil companies may lose some profits? Are we acting as our own nation or are we bowing to the pressure from the U.S. government? Is our government so concerned about the safety and quality of human lives, why do they not take strong actions against aggressor Israel, apartheid South Africa, the dictatorships of Salvador and Guatemala, and even England who is still invading Northern Ireland?

Would it not be more beneficial to citizens of Canada and all the world to use our \$12 billion military budget to first provide jobs, housing, food, and clothing to the thousands of Canadians sleeping in our cold streets and trying to feed

children with below poverty line welfare payments? The could we not use the remainder to buy the rotting grain from our farmers and send it to countries with feed shortages? Can we not follow the example of Jesus and send bread instead of bullets? The only way to end war is to lay down our weapons and offer peace, friendship, sharing and co-operation. Let's make PEACE, not war.

Mr. Mulroney, please don't send more planes and young Canadians to kill people who are not our enemies. Send negotiators, not fighters.

Diana Leis

I urge all Canadians to send letters, telegrams, etc. to Mulroney asking him not to send troops or military equipment to the Persian Gulf.

LETTER TO THE EDITOR

Bonjour, Tansi!

I hope you can help me out with some advise? My name is Ellen Kelly, I was born in Detroit, Michigan. My mother who died when I was an infant also was born here, but her mother, my grandmother, Esther Aileen Downey born February 7, 1909 in Fort William, Ontario, Canada was a mixed Cree-Ojibway-Scots-Irish, both her parents were mixed Native (John and Mary), but my Grandmother had no birth certificate, all there was for proof of her birth is her baptism record from St. Patricks of Thunder Bay. My grandma spoke English, French and Cree. I inherited moccasins that my grandmothers grandfather made. She was a devout Catholic and every summer went to the Shrine at Indian River (Michigan) for our Blessed Kateri. Her house always smelled of sweetgrass and she taught me how to dance and took me to my first Pow Wow. I am proud of my heritage, all of it, but when Bush signed a bill stating that all Native Craftspeople at Pow Wows, or selling their work must prove it with their "card". This eliminates me and my daughter who is part Miskito from Nicaragua, and my fear is that next you'll have to show your "Indian Card" to dance at Pow Wows!

Why is it that we must prove what we are, when in every other country in the world

doesn't "card" their Native people - it's like what the Nazi's did to the Jewish people - I.D. them so you know who they are. I know what is in my blood and heart, but I feel like I'm defending myself among friends at South Eastern Michigan Indians of Warren, Michigan, who are carded, of course they know who and what I am, but I cannot prove it, of course I cannot prove my Irish heritage either (since the church burned down in Ireland).

I have started a petition of sorts, I do not know if this will do anything, but all my friends at the Centre, carded and non-status have supported my effort, even if it is fruitless in the end, they have signed it, as has my relatives.

Can you make any suggestions? Please if there is anyone up there who remembers my grandmother or her family, please contact me. Her family surnames were Downey (also Downie), Flanagan, and Gravelle, they lived mostly in Alberta - Edmonton, Lac la Biche, and Prince Rupert, B.C. her father was a trapper. Please let me know how much the New Breed is? Hope to hear from you soon.

Sincerely,

Mary Ellen Kelly
24759 Laura
Center Line
Michigan, USA
48015

CLEAN AIR ACT TO BE REVIEWED

Environment and Public Safety Minister Grant Hodgins said today he has instructed his department to review sections of the provincial Clean Air Act as a result of recent legal action involving the NewGrade Upgrader in Regina.

Public prosecution lawyers in Saskatchewan Justice this week withdrew the charge against the upgrader relating to an explosion and fire in

August.

"One of the reasons the charge had to be withdrawn relates to technical operating permits and the legislation under which the premises are given," Hodgins said. "Certain provisions of the Clean Air Act may be deficient in some specific cases relating to enforcement during the permit renewal period."

The minister said he has instructed his officials to undertake a review of the problem

section of the Clean Air Act as part of a comprehensive review of environmental legislation.

"My job is to protect the environment. I want to be sure we have the strongest possible legislation. I want any legal deficiencies to be discovered and corrected so I can bring amendments before the legislature to update the act accordingly," Hodgins said.

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PROTOCOL AGREEMENT

PROTOCOL AGREEMENT

This Protocol Agreement made this 27th day of November, A.D. 1990

BETWEEN:

The Federation of Saskatchewan Indian Nations

- and -

The Metis Society of Saskatchewan

WHEREAS The Federation of Saskatchewan Indian Nations and the Metis Society of Saskatchewan are desirous of entering into a protocol agreement which will, among other things, define their respective relationship with one another, and deal with issues of common concern;

AND WHEREAS the said protocol agreement is not intended to create a political alliance or union;

AND WHEREAS the Parties wish to acknowledge the legitimate role of each Party recognizing that, at some times, the goals of each of the Parties hereto may be similar or identical;

NOW, THEREFORE, THIS PROTOCOL AGREEMENT WITNESSETH AS FOLLOWS:

1. The Parties hereto do hereby acknowledge that the programs provided by each may, at times, serve the constituents of the other Party. This recognition ought not to be construed in such a fashion as to negate the intent of either Party to eventually serve only its own respective constituents.

2. Each of the Parties does hereby reserve the right to define its own membership. This right shall extend to the provision of all

programs and services delivered by either Party and its constituents. The Parties agree that no third Party shall provide programming for the constituents of either or both Parties without having first obtained the consent of either or both of the Parties as the case may be.

3. The Parties do hereby further acknowledge and agree that any existing organizations which purport to provide programs or services to the constituents of both of the Parties hereto be dissolved if they are unable or unwilling to fall within the jurisdiction of either of the Parties hereto. In such an event, the assets of the dissolved organization(s) shall be divided between the Parties hereto in a fashion which is mutually agreeable to them.

4. The Parties do hereby acknowledge that they will, from time to time, consult with one another with a view to defining and/or redefining mutually agreed upon goals and objectives.

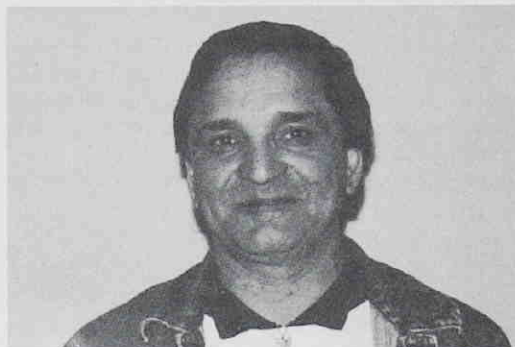
5. The Parties hereto do hereby reaffirm the right of each of them to self-determination.

6. Each of the Parties hereto does hereby recognize the other as the legitimate government of the people which it represents and, during the term hereof, agrees not to recognize any other group or organization in that capacity.

IN WITNESS WHEREOF the Parties hereto have hereunto affixed their seals attested to by their proper representatives in that behalf.



Roland Crowe



Jim Durocher

TAXPAYERS PRESIDENT CALLS IT A MISERABLE DAY

Commenting on the passage of the federal government's GST, Art Fox, president of the 5,000 member Association of Saskatchewan Taxpayers says that December 14th will go down in history as a miserable day for Canadians.

Fox says the process used by the federal government to implement the GST has fueled public criticism and reinforced disrespect for not only politicians, but also for the nation's political institutions.

"Unfortunately, the government has chosen to disregard a broad range of legitimate concerns expressed about their tax" he said, "which we believe is most unwise".

"A very significant portion of those who oppose either the

tax, or the process, had very sound reasons for their positions," Fox said, "and now there are even leaked government documents surfacing which confirm this."

"The manufacturers sales tax which is being replaced by the GST really is flawed and does need reform. But," he said, "if we've had a flawed tax in place for 60 years the government should not be in such a big rush to replace it with one that's equally flawed, if not worse".

Fox also said that the federal government should have done a lot more to restrain

spending before they started asking middle class Canadians to pay more.

The Association of Saskatchewan Taxpayers is a provincially incorporated non-profit organizations with over 5,000 supporters in the province. Its mandate is to promote the responsible and efficient use of tax dollars, and to provide the public with information about government spending.



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GST

GOODS AND SERVICES TAX - INFORMATION FOR CANADA'S INDIAN PEOPLE

On January 1, 1991, the federal sales tax was replaced by the GST - a 7 per cent tax on the sale of most goods and services in Canada.

REPLACING A HIDDEN TAX

The former federal sales tax (generally 13.5 per cent) was hidden in the price of most goods and services you bought - for example, cars, appliances, television sets and home furnishings. You even paid tax in the price of goods exempt from federal sales tax because those businesses would pass on the tax they paid for supplies used in running their business.

HOW DOES GST AFFECT INDIANS?

Indian sales and purchases under the GST are fully consistent with the Indian Act, which exempts from tax the personal property of an Indian or band on a reserve, as well as their interests in reserve or designated lands. This exemption includes some 510,000 status Indians in 600 bands on reserves across Canada. The measures described in this pamphlet do not apply to Metis, Inuit and non-status Indians.

GST does not apply to on-reserve purchases of goods by Indians and bands, or to off-reserve purchases of goods (like refrigerators and stoves)

delivered there by retailers or their agents. When buying goods and services on which they are allowed to claim their GST exemption, status Indians simply show their Federal Identification Cards to qualify for exemption from GST.

WHAT ABOUT SERVICES?

There is no GST on services bought and used on a reserve by status Indians, such as haircuts and small appliance repairs.

Off-reserve services like legal or accounting services are also tax-free, when bought by a band for band management or in connection with real property located on reserves.

INDIANS AND THE GST CREDIT

The GST Credit ensures that families earning less than \$30,000 have more after-tax income under the GST than before.

The GST Credit is paid by cheque four times a year to eligible families and adults over the age of 18.

The amount of the GST Credit depends on your family's size and income. The basic adult credit is \$190 a year, or \$380 for a married couple. Families are eligible for an additional GST Credit of \$100 per child. Single adults, including single

parents, are eligible for an additional credit of up to \$100. Furthermore, single parents are entitled to a full adult credit of \$190 for one dependent child.

The following table shows some examples of the annual GST Credit that families at various income levels will receive in 1991:

NET INCOME	SINGLE NO CHILDREN	SINGLE ONE CHILD	COUPLE TWO CHILDREN
	CREDIT	CREDIT	CREDIT
\$6,000	\$190	\$380	\$580
10,000	267	457	580
14,000	290	480	580
18,000	290	480	580
22,000	290	480	580
26,000	228	418	518
30,000	28	218	318

Even if you don't pay income tax, you should fill out a one-page application form to make sure you get the credit. Application forms for the GST Credit can be picked up at any Revenue Canada District Taxation Office.

BAND ORGANIZATIONS

Schools, hospitals and social service organizations located on reserves and operated by bands, can buy goods and services on the same tax-free basis as bands.

For other Indian non-profit organizations, band funding

will be considered in determining eligibility for the 50 per cent GST rebate available to government-funded non-profit organizations.

INCORPORATED INDIAN BUSINESSES AND GST

Incorporated businesses owned by Indians are treated

exceeds GST collected on sales, businesses are entitled to a refund. The government will send your refund within 21 days of receiving your return or pay you interest.

UNINCORPORATED INDIAN BUSINESSES AND GST

Unincorporated Indian businesses may purchase on the same tax-free basis as Indian individuals, because they qualify for exemption under section 87 of the Indian Act. And similar to other businesses, they may also claim input tax credits for purchases on which they pay GST - for example, off-reserve purchases.

VERY SMALL BUSINESSES CAN OPT OUT

If your annual business revenues are under \$30,000, you can opt out of the GST system and not charge GST on goods or services sold to your customers. However, opting out means you can't claim input tax credits to get back GST paid on your business purchases.

For more information...further material on the GST - including a guide for small business - is available from any local Revenue Canada Excise Office or by calling Regina toll-free 1-800-667-8886.

the same as other registered businesses - GST is charged on goods and services sold and refunds claimed for GST paid on business purchases. But GST is not charged on sales to status Indians and bands on reserves.

Only the difference between total tax charged and total tax paid is sent to the government when your return is filed with Revenue Canada. This means you get back all the GST you pay to run your business.

CLAIMING A REFUND

When GST paid on purchases

**IS GST
ADDED?**

**IS GST
INCLUDED?**

With GST in your marketplace, it is important to compare prices.

Some prices include GST. But often, it is added later.

Before you buy, look for signs... or ask. Where GST applies, know whether it will be added at the cash register or if GST is built into the price tag.

GST added, or GST included. It's important for you to know the difference.

If you have other questions about the GST and prices, the answer is to call us toll-free Monday to Friday 9am-9pm.

The GST Consumer Information Office.
1-800-668-2122



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Provincial

FROM BEHIND THE SCENES: BUILDING A FUTURE - THE NEXT 25 YEARS

PREMISE OF DISCUSSIONS: The Metis Society of Saskatchewan and the government of Saskatchewan wish to initiate steps to improve the circumstances for Metis people living in Saskatchewan. Both parties acknowledge that Constitutional and Aboriginal rights issues are not included as a part of the scope of these measures. The rights and constitutional responsibilities of all parties shall not be altered by these discussions or by any subsequent agreements contemplated by these discussions.

GENERAL DESCRIPTION OF CONCEPT: It is proposed that the Metis Society of Saskatchewan established a trust to be called the Metis Trust and that the trust members shall be appointed by the Metis Society of Saskatchewan through a process yet to be determined. The trust would be established for a set number of year, perhaps 25, and

contain provisions for extension, renewal and amendment. The trust would have three basic functions: education and training, economic development and community development.

The trust would receive assets from the province of Saskatchewan. The assets would consist of several forms: lands and real estate, shares in crown corporations, certain existing program funds and targeted revenue sharing from certain types of resource activities. The trust, once established, would seek to obtain similar federal participation.

The Metis Society of Saskatchewan recognizes that the trust would need to be directed by people who had both the confidence and support of Metis people and the vision and abilities to wisely manage and direct the affairs of what would become a large asset based trust with considerable annual cash flow. Such a group of Trustees is likely to be drawn

from Metis elders, Metis business people and perhaps recognized professionals who are non-Metis but who would be appointed by the Metis Society.

A METIS TRUST

To act as an overall vehicle to hold and allocate assets provided to it by the government for the benefit and development of Metis people in Saskatchewan. Incorporated as a trust under provincial legislation, the Trust would make allocations of both income and assets to specific beneficiaries according to predetermined trust conditions.

EDUCATION COMPONENT - Provincial in scope.

The parties acknowledge that the best long run prospect for future individual, family and community development is good education and the creation of employable skills. The Gabriel Dumont Institute is an organization designed to

address this opportunity within a Metis controlled and guided framework. It is proposed that certain of the assets and cash flow from the Metis trust would be channeled to Dumont to permit increased training and education to take place. The land and assets would form an endowment, with specific rules developed to determine the rate of capital depletion etc. The beneficiaries of these funds would be Metis individuals.

ECONOMIC COMPONENT - Provincial in scope.

This is a proposal to develop a comprehensive framework to identify opportunities, support projects and facilitate funding for economic activities ranging from family business to partnerships to participation in larger joint venture resource development projects. It is proposed that a program be developed in co-operation with provincial government where some of the current economic and employment initiatives of


the province be transferred to the Trust. The objective would be to support a combination of individually owned businesses, individual shareholder owners and joint-venture partnership arrangements as well as employment initiatives.

COMMUNITY LAND COMPONENT - Primarily northern in scope, this component would transfer northern lands which the trust receives from the provincial government to the control of northern local Trusts composed of Metis Locals and northern local governments for distribution to northerner private ownership. The revenues such land sales might obtain would represent an important source of development capital to communities. The trust would act as an agent for such developments, allocating land to local communities against certain established criteria, including the provision for maintaining local ownership for a specific period of time.

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Provincial

SASKATCHEWAN COALITION FOR SOCIAL JUSTICE

by Jacqui Barclay

Saskatoon will be the site of the Saskatchewan Coalition For Social Justice's 3rd Annual People's Congress on March 16th (Sat.) and 17th (Sunday) at the University of Saskatchewan Campus.

The Sask Coalition For Social Justice is a provincial coalition which brings together organizations speaking on behalf of people living in

poverty; workers; farmers; students; women; youth; Aboriginal people; the disabled; and various churches. These organizations have joined together to help coordinate actions on social justice issues if common concern. They support each other's struggles against government policies which are causing the economic crisis to be borne by those who can least afford it.

The theme of this year's People's Congress is "Saskatchewan is in Our Hands: Alternatives to the Corporate Agenda" and is intended to be both a vision building and a skills development congress. The congress will create a forum for people to join together in building our own alternative vision to the corporate agenda and to strengthen our skills to challenge their agenda.

The People's Congress will devote the first day to further developing our analysis of what forces we are struggling against and creating our own alternative vision of what kind of Saskatchewan we want to build. The second day will be devoted to developing skills and strategies to help us go back into our communities to organize and actively challenge the corporate agenda and government policies actions

designed to advance this agenda.

Your involvement in the People's Congress as a representative from your organization or as an interested social activist will contribute to the building of an alternative vision which is more responsive to our human needs and respects peoples' social and economic dignity. Please watch for further details as they are finalized.

NATIVE AFFAIRS

by Janice Acoose

Although there has been considerable pressure on the governments within Canada to implement a Native Justice Inquiry little has been done. However, this neglect prompted Charlene Martell and Lori Ann Laroque, two students from the Saskatchewan Indian Federated College, to do a research project. Although they felt that "there probably were many research studies already completed...by non-Native researchers," they wanted their research to reflect a Native perspective.

The two students, who ob-

served court proceedings in adult court four times and youth court once, also spoke with "a few defendants and people" in court to understand their feelings about the judicial process. Both women felt that as Natives "upon entering the court room, there were definite negative feelings...We felt it was a very formal, cold, intimidating and humiliating to defendants." They said "It felt as if the people were already tried and convicted before they got up before the judge."

In terms of their observations, they found that 70% of non-Native males between 21 - 30

committed crimes in comparison to 60% of Native males. They argue therefore that "non-Native population are committing more crimes than Native males. However, more Native males are ending up in correction centres."

In relation to Native females, they found that "Native females are over-represented by a ratio of 11-2...They are entering the system at a rate of 50% or five times more than the non-Native female." The students stated that "Native females crime rates could be attributed to low education, lack of job skills, lack of training opportunities, low income or the police simply may be charging Native females more."

They also argue that "when police go out on patrol they have a tendency to look for crimes amongst the Native people. For example, patrolling heavily in the downtown and westside areas which is highly populated by Native people. The non-Native population seems therefore to be partially ignored...especially the women."

Charlene and Lori Ann also observed that in relation to legal counsel "not once did the Native defendants have a private lawyer...Our statistics show a large percentage of Natives appeared in court without a lawyer (70%), whereas only 20% had legal aid representation." From this, they inferred that most Natives "have low incomes making it impossible to attain

either a private or legal aid lawyer...Native defendants have little knowledge of the court system and did not know where to seek legal council."

In terms of legal aid, the two students had some real concerns. Based on their observations they queried "are legal aid lawyers doing their job?" Their statistics show that "20% of Native defendants attain legal aid in comparison to 24% of non-Natives." But, they also stated that too many legal aid lawyers are often overworked and may not be as effective as private lawyers." Thus, they asked "where is legal aid?"

The types of crimes committed by Native peoples reflect that "Native defendants committed 26% of severe type crimes as compared to non-Native males who committed 32% ...Yet interestingly Natives end up over-represented in jails...Also more non-Natives committed moderate type crimes than Natives; 52% of non-Natives compared to 33% for Natives." Thus, Charlene and Lori Ann concluded that "non-Natives are somehow finding a way out of the justice system before ending up in correctional centres...Native males on the other hand, commit more minor to moderate type crimes and are over-represented in correctional centres...60-70%.

The two students also found that 38% of the Native crimes were alcohol related compared to the 26% by non-Natives. They insist that while most non-Natives would interpret

this by suggesting that "most Natives have a drinking (problem), they believe that "these statistics infer that Native people are facing more socio-economic problems than merely alcoholism."

They also noted the way the professionals conducted themselves in court, "we saw how the judge and prosecutor work together and influence each other in sentencing...the prosecutor has much more influence over the judge than the legal aid lawyer." Charlene and Lori Ann stated that in one particular case "the judge and prosecutor made sarcastic comments about the defendant...we could almost guess that he would get a lengthy sentence."

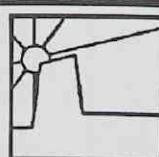
Also, they stated that "the court system jargon is also very intimidating...we can understand why people who cannot afford lawyers plead guilty outright...There are also statements made by the judge at times that were so ambiguous we weren't sure they were biased, racist, or what?"

Based on their findings they concluded that the judicial system is "monocultural and middle classed that is based on the language, culture, and class of the whites. Consequently, this leaves a majority of the minority societies out and the justice system becomes an unjust system." Thus, they recommended that "Native organizations need to start looking more critically at the justice system" and that there is a "crucial need for a Native courtworker" program. They also strongly emphasized that there is a need for "more detailed and comprehensive research on the justice system...Someone, somewhere, sometime needs to open their eyes to these injustices and lobby for change in the criminal justice system to meet the needs of Native people."

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NATIVE AFFAIRS

by Janice Acoose

Like many others, I am deeply and gravely concerned with the war in the Gulf. Moreover as a member of a nation of people empowered by the Great Spirit to protect the earth, I feel particularly compelled to speak out against all acts of war.

We have been told the outbreak of war was unavoidable because economic sanctions and diplomatic measures have been exhausted. Thus, all peoples of the world have been propagandized into shifting into a war frame of mind.

The sudden change in supposedly civilized humans is shocking and horrifying. Overhearing things like "we should just go in there and clean the whole mess up at whatever cost" or "lets just nuke them," I cannot help feeling that we have lost all sense of perspective. I, personally, am overwhelmed with worry and concern for all loss of life and destruction of the earth.

Ironically, as the Americas

prepare to celebrate the "500th Year of Discovery" in 1992, I couldn't help noting the similarities between the preparations for war in the Gulf and the historical, but now outdated, justification for European imperialism.

For example, Saddam Hussein invaded Kuwait and established himself as supreme ruler. But, so did the representatives of the French, English, and Spanish monarchies who set themselves up as the supreme rulers over the Indigenous peoples of the Americas.

Another similar point is that the American President condemned all the Iraqi people when he waged war on Hussein. The Europeans did the same thing to the Indigenous peoples, choosing to condemn them all as hostile and barbarian. In fact, both refer to or imply that uncivilized and barbaric peoples must be civilized and enlightened by Western ideals of democracy and christianity.

Also, as the aggressors prepared themselves for confrontation with the "enemy", they

constructed a culture that was evil, bad, inhuman - all the worst vices found within their own cultures. In this way, it justified their actions - no matter how bloody or inhumane.

The present day war mongers, like the Europeans, further justified their actions by bleaching and sanitizing the dirty deeds. Thus, words like killing, maiming, torturing, and destroying the earth were deliberately replaced with words from aggressive dictators, civilizing and defense.

Unfortunately, the reality of war or any acts of aggression victimizes only the poor and powerless. Yet, so many people buy into the propaganda and nationalistic rhetoric. And, sadly, too many innocent lives are sacrificed in the name of "freedom."

It is not the innocent men, women and children of Iraq, Israel, or Saudi Arabia who have threatened the security of the world. But, it is their lives that are being continually uprooted as the conflict continues. And, it is these

people who have become targets of venomous hate and ignorant racism.

The same thing happened with the Indigenous peoples of the Americas. Did the Indigenous peoples confront the Europeans with an army? In North America the Indigenous peoples welcomed the newcomers by showing them how to survive in these lands. But, they were subsequently met with hostility and fear. Thus, we became targets for proposed annihilation, military and government oppression, christian missionaries, and later white liberal reformists.

My concern is that war or imperialist aggression dehumanizes us to the point of insanity. We forget that we are all human beings who experience birth, love, joy, pain, and death, the specific things that should make us understand our equality. In terms of the so called conquest of the Americas, the Europeans became obsessed and blinded by their desires for territorial acquisitions that they mentally constructed a race of people who were animalistic, and in need of civili-

zation and European enlightenment.

This kind of thinking permitted them to kill, torture, rape and oppress countless numbers of innocent peoples. Some of the early settlers or primitive frontier laws encouraged men to kill Indians for money. In fact, the Beothuk peoples, who were the primary targets of these inhumane acts, were killed off to the point of extinction.

Ironically, while we condemn (and rightly so) one dictator's aggressive actions, the Americas and other supporting countries are preparing massive celebrations to mark the 500th Year of European imperialism.

I sincerely hope that all our present world leaders learn something from the tragic history between Indigenous peoples and their colonizers.

We cannot allow our rights as human beings, no matter where we may live, or what political or religious beliefs we choose to embrace, to be compromised. We must make peace, not war, amongst all nations of the world.

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- stable lifestyle
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Aboriginal applicants encouraged

Opinion

OPINION - REINSTATE NATIVE COMMUNICATIONS IN NEXT BUDGET, NDP URGES

Ottawa - "The Mulroney government should reinstate the Native Communications Program and restore full funding to the Northern Native Broadcast Access Program in the forthcoming budget," New Democrat Aboriginal Affairs Spokesperson Robert Skelly, M.P. (Comox-Alberni) said

today, after meeting with representatives of the Canadian PEN writers' union and the U of T Law Faculty International Human Rights Programme.

Skelly applauded Canadian PEN's report "Silencing Native Tongues: International Law and the 1990/91 Federal Budget's Restriction of Ab-

original Cultural Development" released in Ottawa yesterday.

Endorsed by 19 acknowledged Canadian legal experts in International Law and Native Law, the report argues that last year's federal budget cuts to Native print and broadcasting programs represent a breach of Canada's international ob-

ligations under the U.N. Charter, Bill of Rights, and resolutions of the Organization of American States, to protect and promote the survival of Indigenous cultures and languages.

"In fact, cutting Aboriginal communications is only one in a long series of government attempts to quash Aboriginal cultures in Canada," Skelly said. "From outlawing the potlatch or sweetgrass ceremonies in the Indian Act, and banning public meetings for the purpose of discussing land claims, to the residential school

system and forcible apprehensions of Indian kids for adoption to foreign families, the Canadian government has followed a policy which amounts to cultural genocide."

"Far from regretting these cuts, the Secretary of State has also refused to provide any funding for the Assembly of First Nations' conference on Literacy and Language taking place in Ottawa today," Skelly noted.

SUMA CONFERENCE REPORT

The largest SUMA convention ever held kicked off in Saskatoon on Sunday with over 1500 registered delegates. Many northern delegates were in attendance.

The convention began with a breakfast and talk on nuclear power and uranium mining by Mr. Frank Finley. Mr. Finley entertained and informed the delegates with easy to understand explanations of the mysteries of radiation and nuclear technology.

"God is a Nuke" quoted Finley as he made reference to solar power really being nuclear power.

Comment cards were passed out at the breakfast and over 400 delegates gave their views of the presentation. The results which were circulating around the conference and made available to the press showed of the 406 written responses, 403 were in support of the presentation and 3 objected to either the subject

or the manner of the presentation.

New Breed has not had time to canvass all northern members for their views but it appears Mr. Finley made quite an impression on the SUMA crowd.

SUMA elections for area directors were also taking place but the nominations had not closed before New Breed's press deadline. We will keep you informed of the outcomes but early indications suggest popular Cumberland House Mayor Leonard Morin will be uncontested with the New West Side seat likely to go to either Mayor Buckley Belanger or His Worship, May Denis Shatilla from Buffalo Narrows. More Next Month.

SUMA Conference

A NATIVE ENERGY CONFERENCE?

Max Morin, Chairperson of Gabriel Dumont Institute has proposed two energy conferences to be held in the next month or two. "We all know that there is a lot of talk and planning going on about power" comment Max, "the problem is our people are not fully aware of the implications of these issues or of the opportunities." Morin has proposed that GDI and the Indian Institute of Technology jointly sponsor such a one day "energy forum" to enable people to learn about and discuss these issues.

"I think its a great idea and goes hand in hand with our task force on development" commeted Metis Society President, Jim Durocher. "Chief

Roleand Crowe of the FSIN is on the Energy Panel and would make an excellent speaker. Russel Pratt and Ann coxworth would also be good panel members."

The idea behind the conference would be to tie together community opportunities, generation forms including coal, wood, peat, hydro, nuclear, wind etc as well as conservation. Experts on power both from within the Indian and Metis communities would participate with other experts to bring our people a better overall understanding. Saskpower would also be a participant.

If you have any ideas or comments to make, please send them to the New Breed.

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Sunday, March 10,
Thursday, March 14,
Saturday, March 23,
Sunday, March 24,
Saturday, March 30
Sunday, April 7,
Saturday, April 13,
Monday, April 15
Thursday, April 25,
Sunday, April 22,

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MIDNIGHT 12:01 am
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TASK FORCE

SHAPE YOUR FUTURE

The Northern Economic Development Task Force has been asked by the Government of Saskatchewan to seek the views and ideas of Northerners on the actions required to promote economic development and growth in Northern Saskatchewan.

The Task Force will recommend an Economic Action Plan to Government for consideration and action. All Northerners are invited to participate in the public meetings to help shape the future of economic development in Northern Saskatchewan.

Topics likely to be discussed at the meetings will include such issues as Northern involvement in programming decisions, land use, land ownership, infrastructure and economic development funding.

NORTHERN ECONOMIC DEVELOPMENT TASK FORCE PUBLIC MEETINGS

LA LOCHE	822-2032	Monday, February 18, 1991
ILE LA CROSSE	833-2122	Tuesday, February 19, 1991
MEADOW LAKE	236-3856	Wednesday, February 20, 1991
PINEHOUSE	884-2030	Thursday, February 21, 1991
LA RONGE	425-2066	Friday, February 22, 1991
STONEY RAPIDS	439-2173	Saturday, February 23, 1991
CUMBERLAND HOUSE	888-2066	Monday, February 25, 1991
CREIGHTON	668-8253	
SANDY BAY	754-2165	Tuesday, February 26, 1991

Details of meeting time and place will be provided at a later date through the phone numbers listed above.

For those interested in making a presentation to the Task Force, we ask that you call the following toll free number 1-800-667-6673, or Fax 787-6336, and provide the following information:

- the name of individuals or groups attending
- the subject(s) to be covered by your presentation

If you are unable to attend any of the Public Meetings, the Task Force would welcome your written or taped submission. Submissions should be addressed to:

Joan Duncan, Chairperson
Northern Economic Development Task Force
c/o Indian and Metis Affairs Secretariat
3rd Floor, 1870 Albert Street
Regina, Saskatchewan S4P 3V7
Joan Duncan, Chairperson

Louis Bear, Task Force Member
Jim Durocher, Task Force Member

Mel Hegland, Task Force Member
Lawrence Yew, Task Force Member

NORTH

Gulf War

The Persian Gulf War: New Breed Interviews Fsin Chief Roland Crowe and MSS President Jim Durocher

The nations of the world watched anxiously after Iraq president Saddam Hussein ordered his troops to invade and occupy Kuwait in the summer of 1990. Hussein alleged Kuwait rightfully belonged to and historically was a part of Iraq and that Britain had colonized it for their own purposes. In Canada, and the United States Saddam drew the most criticism. Nothing short of accusing Saddam of raping democracy. An evil greedy tyrant that must be stopped and thus liberate Kuwait. Eco-

conomic sanctions were imposed on Iraq but USA and its allies believed they were ineffective. As a result, after serious lobbying efforts by the U.S. the United Nations passed a resolution stating that if Iraq had not withdrawn their troops by January 15, 1991 military action could be taken against Iraq. All kinds of scenarios raced through the minds of people throughout the world. What if the Soviets backed Hussein and a large scale nuclear war broke out? What if Iraq had enough weapons of

her own to blow up the world? What transpired was that the Americans and their allies, including Canada, struck Iraq hard and it was thought that they had wiped out most of Iraq's defences. They had hit nuclear, chemical, and conventional weapons plants. However, the next day, Iraq revealed that they had not been destroyed. They bombed Israel in hopes that Israel would retaliate and inspire the wrath of anti-Jewish nations. This meant more tense moments as Israel decided what to do. Most of the world prayed that Israel would not retaliate and let the Americans handle it, as the potential for a world war was there. We still wait and pray for it to end before any more bloodshed occurs. The following interviews reflect the opinions of Chief Roland Crowe of the Federation of Saskatchewan Indian Nations and Metis Society of Saskatchewan President, Jim Durocher.

N.B.- "Chief Crowe, what are your general feelings on the Persian Gulf War?"
 Crowe- "Looking in from the outside, I have a lot of concerns. I don't believe in violence and death to prove a point, but people like Saddam Hussein have to be dealt with. It is very unfortunate, but it had to be dealt with quickly, before it got any worse. Iraq had nuclear and chemical weapons. We don't know what they might have done with them. Lots of Indians from Saskatchewan participated in earlier wars. Not to kill or do harm, but to keep Canada just and fair. Canadians would like to be pacifists, but we have a duty to democracy and humanitarianism. People like Hussein, who are running dictatorships must be stopped. We have to be strong to keep the world democratic and free of dictatorial powers."
 N.B.- "Chief Crowe, Do you feel that we face danger from terrorism here in Canada in connection with the war?"
 Crowe- "Yes. There is a very

real threat, especially for embassies and air travel. I truly hope that no tragedy occurs in Canada and I feel deeply for the innocent who are suffering in the Gulf over this unfortunate situation."

INTERVIEW WITH JIM DUROCHER

N.B.- "Mr. Durocher, what are your general feelings on the Persian Gulf War?"

Jim D - "I am against war under any circumstances. I believe that issues can be resolved around a table. I feel that the economic sanctions were not given enough time and that as a consequence, grassroots people are suffering. The Americans cannot go around being the international police. They should have let the United Nations handle it at the bargaining table. America is a relatively new nation. Other nations have existed for thousands of years. They have to realize that people resort to terrorism when treated unfairly. It is time the world stopped taking up arms and killing."

N.B. - "Mr. Durocher, do you feel that there is a threat of terrorism in Canada in connection with the war?"

Jim D - "Yes. People are forced to do these things. Look at the Oka situation this past summer. If people were treated fairly, these kind of things would not happen. It will not last very long, because the odds are overwhelmingly with the Americans."

INTERVIEW WITH CHIEF CROWE

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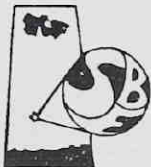


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SASKATOON PUBLIC SCHOOLS

KINDERGARTEN REGISTRATION

Parents of Kindergarten-age children are invited to register their children for the 1991-92 school year as soon as possible.

CHOICES OF KINDERGARTEN PROGRAMS:

ENGLISH KINDERGARTEN PROGRAM is available in most elementary schools.

Children from the Silverspring Neighborhood register at Roland Michener School (phone: 374-6571).

Children from Briarwood Neighborhood register at Brevoort Park School (phone: 374-1177).

Children from Dutch Growers Neighborhood register at Sutherland School (phone: 373-0622).

Children from the McNab Park Neighborhood register at North Park School (phone: 242-9660).

FRENCH IMMERSION KINDERGARTEN PROGRAM is available at the following schools:

Brownell	Phone 933-4446	Henry Kelsey	Phone 382-6242
College Park	Phone 373-3511	Lakeview	Phone 373-4499
Fairhaven	Phone 384-3991	River Heights	Phone 652-0377
Grosvenor Park	Phone 374-1717	Sutherland	Phone 373-0622
		Victoria	Phone 653-2161

TRANSPORTATION

Two-way transportation is provided by the Saskatoon Board of Education without cost for students who leave their home school neighborhood to enrol in the French Immersion Kindergarten program.

ADDITIONAL INFORMATION

Please contact your neighborhood school principal for more information and registration forms.

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Gulf War

INDIGENOUS PEOPLE VULNERABLE IN ANY WAR

reprinted from the Star Phoenix - Prism Saturday, December 15, 1990

VANCOUVER- Wars are generally reported from the standpoint of the combatants, generals or politicians. But the real casualties of any war go unreported - they are the land and all of the life it supports including humans.

The most venerable people in a battle are often the Indigenous people in a combat zone. Yet they possess knowledge about the plants and animals of the area that is vital for reconstructing the ecosystem after the war ends. Scientists will never duplicate this kind of information.

As we become increasingly concerned about global environmental degradation and search for ways to live sustainably into the future, this kind of Native wisdom becomes all the more precious. That is why many environmentalists have become involved in helping Aboriginal people in Canada and elsewhere to protect their culture and their land.

While External Affairs Minister Joe Clark flexes his rhetorical muscles in indignation over the Iraqi occupation of Kuwait (where was he when Iraq killed 10,000 Kurds with chemical weapons?), he ignores the terrible plight of tribal people in East Timor in Indonesia, the Penan in Malaysia and the Miskito in Nicaragua. They are disempowered like many Aboriginal people in Canada and therefore invisible in the political arena.

The largest tropical rain for-

est in Central America is in Nicaragua and like comparable ecosystems around the world, it supports a profusion of life forms about which we know little. While the prolonged civil war between the Sandinistas and Contras was extensively reported, there has been far less publicity on the plight of 180,000 Miskito Indians who live on the Atlantic Coast of Nicaragua (there are also 15,000 Sumu and 1,000 Rama people in the area).

The Miskitos were contacted by Europeans soon after Columbus came to the Americas but have been able to live traditionally because of their isolation from the populated areas.

The territory of the Miskito people extends across the land that was divided into Nicaragua and Honduras. Until 10 years ago, they were entirely self-sufficient, living by hunting, fishing and agriculture. When the civil war began in Nicaragua, they found themselves caught between the two contending forces.

In an effort to secure a land base, the Sandinistas destroyed 25 Miskito villages on the Honduras-Nicaragua border, burning the houses and fruit orchards and killing the livestock. People from over 50 other villages were forcibly relocated in refugee camps. Some 40,000 refugees fled to live with their Miskito relatives in Honduras while over 2,000 were killed.

The Miskitos were also attacked by Contras who were trying to establish a foothold on the east coast.

In 1984, the Sandinistas re-

alized the Miskitos were not aligned in the civil war but were only interested in protecting their land. So discussions were initiated that led to formal recognition of the autonomy of the Atlantic region.

When the Sandinistas were thrown out of office, the newly elected government was still bound by the agreement and created the Nicaraguan Institute of Development of the Autonomous Region to administer it. But Nicaragua has immense economic problems and has no money to fund this new department adequately.

With the end of the civil war, ten or thousands of Miskitos have returned to their villages only to find that they have to start from scratch. The ravages of war, a devastating hurricane in 1989 and two killer floods this year have pushed them to the edge of survival.

Samuel Marcado, a Miskito Indian living in Canada recently visited Nicaragua and reports that up to 14,000 returning refugees "are at the mercy of the elements. Many have nothing - no tools, no shelter, and worst of all, no food." He predicts that unless aid comes within a few weeks "we may see hundreds, maybe thousands of Miskito people die of malnutrition and related diseases."

They need food and medicine right away. In the longer run, the Miskitos have the

knowledge to recover their traditional ways and protect the forests. But they need the tools - portable mills, hammers, saws, nails, fishing rods and lines, machetes, shovels, hoes and seeds.

Canadians have much to offer. You can get involved by urging Joe Clark to give immediate aid to the Miskitos. You can donate money or materials through the charitable group "Plenty Canada, R.R. 3, Lanark, Ontario, K0G 1K0." They have assured me

that money will be sent straight to Nicaragua. The Nicaraguan governmental organization, Panah Panah in Puerto Cabezas works with the Miskitos and has a representative with Plenty Canada.

Suzuki, a world renowned geneticist, is a spokesman on social and environmental issues. Correspondence may be directed to him or care of the University of British Columbia, Dept. of Zoology, 6270 University Blvd., Vancouver, B.C., V6T 2A9.

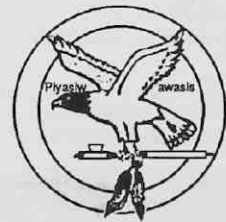
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GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES AND APPLIED RESEARCH

invites applications for the position of

SUNTEP CO-ORDINATOR (PRINCE ALBERT)

The Saskatchewan Urban Native Teacher Education Program (SUNTEP) is a Bachelor of Education Program offered in Regina, Saskatoon and Prince Albert by the Gabriel Dumont Institute in co-operation with the Universities of Regina and Saskatchewan and funded by the Department of Education.

Duties and Responsibilities: Reporting to the SUNTEP Director, the Co-ordinator in Prince Albert is responsible for the day to day running of the program. Duties include recruitment, supervision, and evaluation of faculty and students, arrangement for the delivery of instruction by staff and university personnel, providing for appropriate student counselling and student teaching placements and liaison with university, government, and school officials. Teaching within the program may also be expected.

Qualifications: The ideal candidate will have 5 years of related and successful teaching and supervisory experience, some graduate level work, a good knowledge of issues in Aboriginal cross-cultural education and well developed oral and written communications skills. Applicants of Aboriginal ancestry are encouraged to apply.

Salary Range: between \$35,150 - \$42,360 dependent of years of education and experience plus a competitive benefits package.

Starting Date: by mutual agreement but ideally by April 1, 1991.

Closing Date of Competition: February 22, 1991

Submit resumes and direct all enquiries to: James McNinch, Director
Saskatchewan Urban Native Teacher Education Program
505 - 23rd Street East

The Gabriel Dumont Institute is an affirmative action employer.

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History

ATHABASCAN STORIES

by John

We were cruising the north shore of Lake Athabasca, James and I, my son Mike and J.J. The big lake was being unusually kind to us. Mirror smooth, the July sun doubled it's brightness reflecting off the water. The big fish boat, a twenty foot Gimly yawl with a one seventy Volvo engine, slicing along making a wake that spread and was absorbed

in the big lake's uncharacteristic calm.

The two boys were practicing tying knots, something we had thought up to keep them occupied on the long trip, square knots, bow lines, hitches and the all important fisherman's knot, that is used to tie the buoy and anchor to the net's bridle.

I'd learned a lot that trip. From Fort McMurray to Uranium City, down the big wind-

ing Athabasca river by the oil sands, past Fort McKay, through the delta, the willows and onto lake Athabasca. We were taking two boats up to go commercial fishing. My brother was following in the larger one with his family and their dog. James our guide taught me to read sand bars, channels and channel markers. Every bend it seems had a story behind it. When I close my eyes, I remember the stories. Knowing James they couldn't all be true, but the next time I'm doing that trip, and I hope it's soon, I'll be able to remember my way, as all of my land marks will have stories to them, giving them personal significance.

James "To the south of us is Bear Tooth Island, straight ahead is Morris Point North there is a cabin that is never locked, if you are ever stranded on the lake you can use it. The owner put up a sign saying, "wash the dishes and close the door before you leave" something like that. Not too far from there, there used to live this old Russian strange old fella..."

"Another story" moaned J.J. "Never mind kid, come up here and drive the boat."

"I will!!" Mike

"You can next, pass me that thermos-head for that point straight ahead J.J. Now James what were you saying"

"Oh ya, that old Russian fella, lived by himself. Had a chip woman lived about a hundred yards away, asked him one time why they didn't live together. The old fella says, "cause she cooks her way and I cook mine". Well this old Russian, he never stayed in town, when he went to Cam-sell portage, he'd tie his dogs and make a little camp out at the point then walk into town, buy his salt and flour or what ever, maybe get drunk, then walk back to his camp for the night, never stay in town that one, quite the loner."

"Ya, lots of trappers get that way, bit of the hermit I guess."

"Well, this old fella was like that, they live alone so long they don't fit in when they come to town, They get mixed up with what they are thinking when they are out there I

suppose. Lots of time to think, people in town never think, too busy talking all the time. You're sure to get good stories out of these people when you stop in to visit."

"And they are usually glad to have you visit."

You know it. Well, one time I stopped to visit him and he told me that Jesus came to talk to him on the trapline he says to me, "yep, one night the wolves were howling around out thar, real close. My dogs, they were whining, I was scared them wolves were going to eat my dogs. So I goes outside and thar he was, the son. Oh, he was young and strong, and handsome, and me, I'm an old man, I didn't feel right talking to him oh, he had a stong build you know, you could tell by looking at him he was strong, he wasn't alone thar were three of them. The father and the son and one other. They were standing off to the side though, it was the son I was talking to. The father and the son and - uh. The father and the son and the ---. The premier I said "That's the one!!!" he said "The father and the son and the premier" I tell you I had a hard

time not to laugh." "I would have lost it, and started roaring."

"Well if you laugh at those old trappers they won't tell you any more stories. They get insulted."

"Ya, I suppose, eh."

"Well that old Russian he goes on, and tells me that he told Jesus he was worried about them wolves eating his dogs. He says "The son says to me, "I'll go tie up aur wolves" well I like that, he said, "aur" wolves, not my wolves, aur wolves."

"Aur wolves eh. I like it, the father and the son and the premier ha! Hey J.J. where you going? I said that point - I better drive the boat for a while. Good story James. Good story, "Aur" wolves - the father and the son and the premier, eh. I like it."

UNIVERSITY OF SASKATCHEWAN Student Counselling Services

COUNSELLOR

Student Counselling Services invites applications for one Counselling Position at the University of Saskatchewan.

Duties: The Counselling Service is an expanding department and offers an excellent opportunity for applied psychologists to work with a challenging and rewarding university population. The department provides a full range of psychological services to university students and their families. The position requires a broad development to professional skills including psychotherapy with individuals and couples, assessment, clinical training and supervision, academic remediation and program development. The successful applicant will work with a group of psychologists providing service and consultation to other departments of the university. Opportunity exists for interdepartmental professional involvement with the Departments of Psychology, Psychiatry, Educational Psychology and Student Health Services.

Qualifications: Doctoral degree in clinical psychology, counselling or educational psychology. Applicants with doctoral degrees in the final stages of completion may be considered. Applicants with degrees in psychology must qualify with the Saskatchewan Psychological association.

Salary: \$36,552 to \$53,093 per annum (Administrative Pay Grade 8)

Closing Date: When appropriate candidate is found.

Applicants with complete resume and three letters of reference should be sent to:

Dr. James Pond, Director
Student Counselling Services
University of Saskatchewan
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Vice President, Native Services Division

As Vice President, Native Services Division, reporting to the President, you will work within the policies and guidelines of the SIAST Native Management Council. You also will act as Secretary to the Native Management Council, administer several native service agreements with other institutes and develop partnerships with other aboriginal agencies in Saskatchewan. As an integral member of the SIAST senior management team, you will participate fully in organizational policy and program development.

The Native Management Council manages the SIAST Native Services Division which reports jointly to SIAST and the Gabriel Dumont Institute. The Native Services Division mandate is to ensure that aboriginal-ancestry students are equitably represented in SIAST programs, and that they have opportunities to achieve fully certified graduation from applied science, technology and adult education programs. The Division works to strengthen and enhance aboriginal culture, identity and community awareness.

Success in this position will require an extensive knowledge of Saskatchewan's aboriginal community and current aboriginal issues and culture. Considerable managerial experience, including several years in post-secondary education and the demonstrated ability to work with governmental and community agencies, is essential. A related graduate degree is expected.

A competitive compensation plan, including relocation assistance and a full range of benefits is in place.

Competition No.: C0129

Closing Date: October 15, 1990.

Send Resumes To: Human Resources Office
SIAST Corporate Office
108 - 115 Innovation Boulevard
Saskatoon, Saskatchewan
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Federal

OUTFITTERS ASSOCIATION TO RECEIVE FEDERAL/PROVINCIAL FUNDING

National Defence Minister Bill McKnight, Kindersly-Lloydminster MP, and Saskatchewan Economic Diversification and Trade Association Minister John Gerich, today announced the Saskatchewan Outfitters Association will receive \$100,594 from the governments of Canada and Saskatchewan. McKnight made the announcement on behalf of Western Economic Diversification Minister Charles Mayer.

The funding is to be applied to a feasibility study to com-

plete an international marketing strategy for the Saskatchewan outfitting industry. Western Economic Diversification and Saskatchewan Economic Diversification and trade will equally share the total amount, with each providing \$50,297. "Saskatchewan outfitters are known worldwide for delivering high-quality outdoor experiences," McKnight said. "The result of this study will help the association attract more international visitors to Saskatchewan."

"We have many outdoor

experiences to offer and natural advantages over other locations," said Gerich. "By stepping up the pace of marketing outside the province, we will be able to attract more tourism dollars, create new jobs and build our tourism industry."

The Saskatchewan Outfitters Association wants people who come to the province to make a point of coming back.

"Most Saskatchewan lodges offer fishing as their main attraction," said association executive director Hal

Stupnikoff. "We feel that an industry-wide approach to marketing would help profile other outdoor activities such as hunting, canoeing, hiking, white water rafting, backpacking and more. Service would be broadened and improved. That's one of the areas we will be looking at."

Federal funding is provided by the Western Diversification Fund, based on reimbursement for eligible expenses once all conditions of the agreement have been met. The fund was established to diversify the

western Canadian economy by encouraging new products, new markets, new technology, improved industry-wide productivity and import replacements.

Provincial funding is provided by the Destination Saskatchewan Program.

For further information contact: Patricia Wagner - Western Economic Diversification 975-5942; Hal Stupnikoff - Sask. Outfitters Assoc. 763-5434 or Brad Wall - Saskatchewan Economic Diversification and trade 787-9125.

NORTHERN NIGHT SKIES

by Don Friesen, Vice-President - Royal Astronomical Society Of Canada, Saskatoon Centre

The bold line bending across the star chart is called the "Ecliptic". If a bright star is seen in the vicinity of the line labelled "ecliptic", it is almost certainly a planet. This is the pathway of the sun, moon, and planets. Stars in the north slowly twirl around the sky's pivot point, the north celestial pole, not far from the North Star Polaris, which hardly moves at all. Stars always twinkle. Planets usually don't and they shine steadily.

Exploring the night sky is, in many ways, like a site-seeing vacation to exotic foreign lands. But like any journey, the value

of that vacation is enhanced when the traveller has prepared for it. Once you are experienced and under the right weather conditions, the cosmic panorama will tempt again and again. It's like communing with nature on a grand scale.

Just as road maps have distances between cities, our star guide maps point out distances between key stars and star groups - not distances from earth to the stars but the visible distance from one star to another. This measurement is in degrees which is relatively simple and easy. It requires a standard measuring device marked off in multiples of degrees - the human hand. Held at arms length, the width of the end of the little finger is

almost one degree, wide enough to cover the sun or the moon which are about half a degree across.

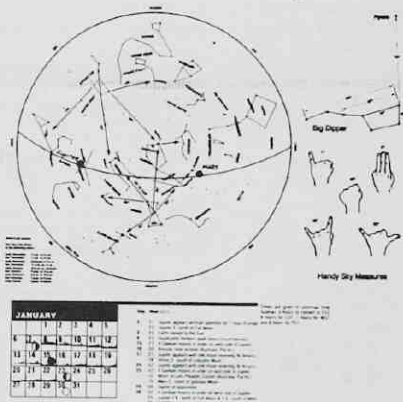
The two pointer stars in the bowl of the Big Dipper or Great Bear, the ones used to find the North Star Polaris, are five degrees apart, the width of three fingers held buy scout fashion at arms length.

For larger sky measurements, one fist width is 10 degrees, while 15 degrees is the span between the first and little finger spread out. An entire hand span from thumb to little finger is about 25 degrees which is approximately the length of the Big Dipper or Great Bear. Larger measurements still can be used in multiples of these. Generally, the distance from the horizon

ASTROLOGY

to overhead is 90 degrees. Remember that these hand measurements only work at arms length. The system is reasonably correct for men, women and children, since people with small hands tend to have shorter arms.

Anyone can become good at gauging the distances in degrees from one star or star group to another in a matter of minutes. Depending on the season, the Big Dipper or Great Bear can be used to locate several bright stars.



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Tender

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Contractors are advised that tenders are invited for the provision of woodchip hauling services from supplying millsites located at Hudson Bay, Carrot River, Big River, Glaslyn, Green lake and Meadow Lake, Saskatchewan to the Weyerhaeuser Canada Ltd. pulp mill at Prince Albert, Saskatchewan.

Woodchip hauling services shall cover the three year period from April 1, 1990 to March 31, 1994.

Contractors must be prepared to demonstrate qualifications to perform the hauling services.

Sealed tenders will be accepted until 11:00 a.m. C.S.T. February 15, 1991.

Weyerhaeuser Canada Ltd. reserves the right to reject any or all tenders and the lowest tender will not necessarily be accepted.

Details and specifications of hauling services, contract documents and tender forms may be obtained from:

Jack Jackson
Weyerhaeuser Canada Ltd.
Saskatchewan Division, Timberlands
P.O. Box 1720
Prince Albert, Sask. S6V 5T3
Phone: (306) 953-1780

Education

MANAGEMENT PROGRAM SHOULD BE ONGOING SAYS DIRECTOR

Regina - The Director of the Native Management Studies Program, Lloyd Hardy said that continuity of class offerings by Gabriel Dumont Institute could be solidified by maintaining an ongoing Management Program for Metis students.

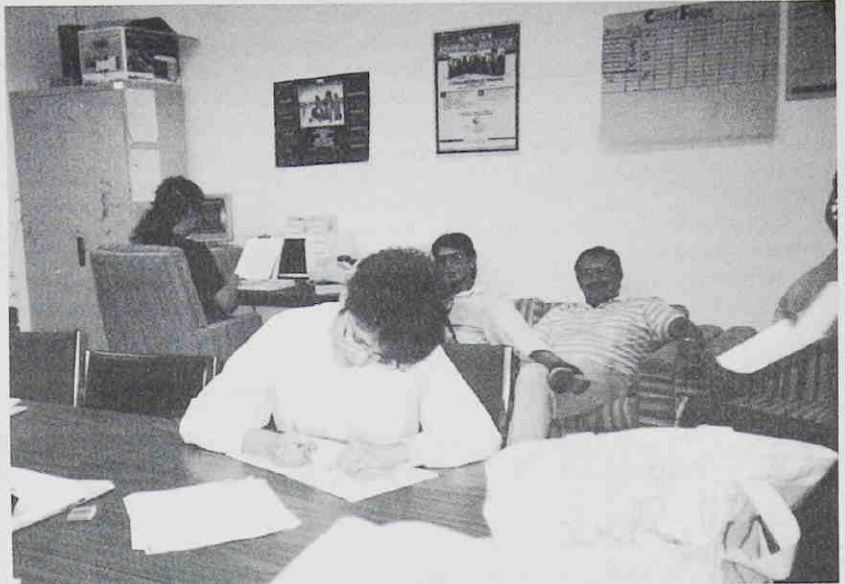
"The program was funded with the idea that Gabriel Dumont Institute would create a permanent management program as part of the institute's class offerings. The contract called for the delivery and development of the diploma program and also the development of a number of courses in Indian Studies and Metis Management", said Hardy.

Currently there are 17 full time students and 4 part time students in the Native Management Studies Program. The

not we the Institute have the resources to make it available I don't know."

Hardy, however suggests that there is a way to keep the program available. "The Aboriginal labor force development strategy, I believe its called just came down with a great deal of money that is available for Aboriginal education and its expected that this program will be subsequently funded in that direction if its funded at all."

The need for a program of this type has been proven over and over again, said Hardy. The Aboriginal students involved in the program all agree that although many of them have different goals and objectives in taking the course the program will help in the overall development of management skills within the Metis



ual businesses there still exists the perception that there is not enough emphasis put on post-secondary education

third phase is for the student to receive a Diploma of Associate in Administration.

"The Program," said Hardy is designed, "so that all students can achieve some level of success. When the program started we set a goal of 15 students to get the first certificate, 12 students to get the second certificate, 10 students to get the diploma and 8 students to be accepted into the faculty of administration at the University of Regina."

So far, said Hardy, 17 students have received a Certificate in Administration with two or three more who will probably receive their certificates. Eight students have already reached the second level and will be receiving a Certificate in Continuing Education Administrative and he expects that in the end there will be 13 or 14 students who will reach the second level.

"For the diploma there is a 60% average requirement," said Hardy. "I would suspect that all eight students who have received their second level certificates will also receive their diploma's." The final number receiving diplomas is anywhere from 10 to 12 students.

For some of the students the key to continuing on is to be accepted as full time student in the faculty of business administration. The original projection was to have at least eight of the NMSP students be accepted in the faculty of business administration. "Right now we have four, maybe five. We also have at least two other students who are studying here who were

asked to apply and didn't. "There is a 70% average requirement in the degree program. "It is very difficult when you consider university calculus, economics, english, computer science are all part of those core classes you must get in order to be accepted into business administration", said Hardy.

One of the keys in retaining students within the program is encouragement, says Hardy. "It is important that their families understand the tremendous workload that these students have to deal with," said Hardy. "They need support from their families, instructors and to some degree from the community." Encouragement can also come in the form of public recognition for their accomplishments, and to this end graduation exercises are not only necessary but important.

Approximately 90 people were present at the first graduation on October 24, 1990 at the Romanian Club in which 12 of the students received Certificates in Administration. The students receiving their certificates were, Danita Benjoe, Lynette Chalifoux, Lisette Fudge, Robert LaFontaine, Tom MacCullum, Len McAllister, Francis Montgrand, Jocelyne Morin, Debbie Pelletier, Yvette Petit, Rhonda Pratt and Carol Walter.

There were four awards given out at the banquet. The award for Highest Academic went to Debbie Pelletier. Yvette Pratt

Management Program Should Be Ongoing...

Cont'd next pg



Gabriel Dumont Institute is leasing space from the Regina Friendship Centre at 1440 Scarth Street in Regina and the majority of the students studies are being conducted out of these classrooms.

The program began in May of 1989 with a four month preparatory course and university classes started in the fall semester of that year. The contract for the two year program will be completed in September of 1991 with further funding still up in the air.

The Native Economic Development Program, the original funding agency, said Hardy "gave us a significant amount of money to develop the program and create new courses. It was given with the understanding that it would be an ongoing program. Whether or

community and in the long run it should benefit the wide variety of Aboriginal organizations.

"The program itself will help a lot of people who are less educated and who are finding it difficult to get into a university program," said Ken Busidor a student in the Native Management Studies Program. "The program (if its ongoing) could be used to help a lot of people. For myself I plan on first getting my diploma and then applying for a government business loan and maybe get some kind of business going."

Despite the introduction of the Management Program and GDI's commitment to the development of studies related to the economic development of communities and individ-

within the Metis community.

For the students in NMSP education is the key to future employment and community development. "You need a business background," said Lisette Fudge, President of NMSP Student Association, "You have to understand how businesses work." The courses we take in this program, she says are "basic business skills, accounting, computers, financial management, marketing and just getting a taste of everything."

The program is designed in three phases. In the first phase success is achieved by the student obtaining a Certificate in Administration. The second phase calls for the student to receive a Certificate in Continuing Education Administrative Development and the

Education

Management Program Should Be Ongoing... Cont'd

won the award for Most Outstanding student. Lisette Fudge and Robert LaFontaine each received an award for the Most Dedicated students. As students accomplish each phase of the diploma program they will receive the appropriate certificate or diploma.

The majority of students who have entered the program have a focus of what they want out of it. "I took part in a program in business administration and I didn't get a chance to finish so I wanted to take something similar and finish off," said NMSP student Rhonda Pratt. Pratt has already applied for

and been accepted by the RCMP. "Hopefully it will help me to get a better job within the force."

For those students who are making career choices the instructors will provide advice and counsellor Lee Rejc will try to help with any problems the students are having at a personal level. When students are having difficulties with a class the instructors often stay late, night after night particularly if there is an upcoming exam.

While the courses, exams, instructors have to be approved

by the University of Regina there are advantages to begin studies with the program. "It's a smaller group," says Pratt. "The teachers are more accessible and you can talk to them easier. There are people around to help all the time and you can ask anybody for help."

With the mixed group of Indian, Metis and Non-Status students attending the program it has been helpful in that the students are able to learn the difficult viewpoints in regards to issues affecting Aboriginal peoples and in particular issues that are affecting the Metis.

The small group also provided for an informal recreation program. The students and teachers of NMSP have in the past year had a coed slow-pitch team entered into a league in Regina as well as a university intramural volleyball team. They have also hosted a flea market, barbecues and a Christmas party.

At present the students are holding a raffle in which the first prize is a CD Recorder, second prize is a Mr. Coffee coffeepot and third prize is a matching set of men and women watches. The money raised will be used for school jackets with the excess going towards the student fund which

will eventually be used to help defray the cost of the graduation.

While the individual students have chosen different career paths with some of the students overall objective of working towards a diploma and others going on to work towards a degree there is a unified sense that the management program should be maintained.

"I was unemployed and collecting UIC," says Ken Busidor, "the program provided me with an opportunity to go back to school. It has also provided me with an opportunity to plan for the future. The program is good and should be continued."



Attention Suppliers of Goods and Services and Treaty Indians of Saskatchewan

In the Report of the Treaty Commissioners to Parliament in 1899 relating to Treaty No. 8, the Commissioners wrote:

"We assured them that the treaty would not lead to any forced interference with their mode of life, that it did not open the way to the imposition of any tax, and that there was no fear of enforced military service."

In order to dispel some of the confusion among the Indian and non-Indian publics of Saskatchewan and, as well, the business community, relating to issues of taxation, the Federation of Saskatchewan Indian Nations wishes to provide the following information:

Education and Health Tax:

On January 1st, 1991, there was no change to the Provincial Education and Health (E&H) tax. Treaty Indian people in the Province of Saskatchewan will continue to be immune from the E & H tax by showing their Treaty or Status cards, just as they have done in the past.

The Federation asks retailers to continue to respect the E & H tax immunity of Saskatchewan Treaty Indians as they have done in the past.

Goods and Services (GST) Tax:

According to the Department of Finance proposed guidelines:

Treaty Indian Individuals:

- Saskatchewan Treaty Indians are not required to pay GST for on-reserve purchases of goods, and for on-reserve purchases of services where the benefit of the service is obtained substantially on the reserve.
- Saskatchewan Treaty Indians are not required to pay GST for off-reserve purchases of goods if the Vendor or his agent delivers the goods to a reserve. The reserve need not be the home reserve of the Treaty Indian purchaser.

Unincorporated and Incorporated Treaty Indian Businesses:

- Saskatchewan Treaty Indians who operate unincorporated businesses on or off reserve will receive the same GST treatment as Treaty Indian individuals in respect of their purchases.
- Incorporated businesses owned by Treaty Indian individuals will be treated the same as other incorporated businesses on and off the reserve.

Bands:

- Saskatchewan Indian Bands will be exempt from the payment of GST for on-reserve purchases of goods and services.
- Saskatchewan Indian Bands will be exempt from the payment of GST for off-reserve purchases of goods if the goods are delivered to the reserve by the vendor or his agent.
- Saskatchewan Indian Bands will be exempt from the payment of GST for off-reserve purchases of services if the services are in relation to Band management or reserve status lands.

Band Directed Organizations:

- Band controlled Schools, Hospitals, Medical Care Centres and Social Service Agencies, whether incorporated or not, will receive the same GST exemptions as Bands.
- Tribal Councils and the Federation of Saskatchewan Indian Nations, according to Finance policy, will also receive the same GST treatment as Bands.

Northern and Remote Suppliers:

Suppliers whose businesses is off-reserve and more than 350 km. from the nearest community with a population of 5,000 or more, or suppliers who do not have all weather year round access to and from their communities, will be allowed to sell GST free to Treaty Indians even though these purchases arrange for their own delivery of the goods, as long as at least 50% of their sales are to Treaty Indians.

Suppliers whose businesses are located within 10 km. of a reserve and whose sales are at least 90% to Treaty Indians will, likewise, not be required to deliver to the reserve in order for their Treaty Indian customers to benefit from the GST Exemption.

The Federation of Saskatchewan Indian Nations' position with respect to these taxes is as follows:

- The Federation is opposed to the imposition of any form of taxation on Treaty Indian individuals, businesses, Bands, Tribal Councils and the Federation, itself, on or off the reserve.
- Immunity from the imposition of tax by Canada or any of the Provinces is an inherent and Treaty right which is protected by the Canadian Constitution and, as such, cannot be imposed without our consent. We have not consented to any form of taxation by Canada or a Province. Recent Supreme Court of Canada decisions in cases such as R. v. Sparrow and R. v. Sioui support our position.
- Immunity from taxation is a right for which we have prepaid by agreeing to share our lands with Canada and her citizens.
- Immunity from taxation does not constitute a "free ride".
- If anything, Canada has received a free ride by neglecting to live up to her Treaty obligations for the past 114 years. In so doing Canada has tarnished the honour of the Crown.
- No other creditor would have been as patient as Indian people have been. These accounts have remained "receivable" for well over a century.

The Federation Action Plan:

- The Federation has made it clear to the Federal and Provincial Ministers of Finance that a breach of the Indian immunity from taxation will not be tolerated.
- The Federation has received the mandate of its Chiefs to continue to negotiate the right to a total immunity from taxation with the Federal and Provincial Governments.
- The Federation is in the process of convening meetings with Federal Cabinet Ministers with a view to having the issue of taxation included in the FSIN - CANADA bilateral agreement. The issue would then be referred to the Office of the Treaty Commissioner.
- If it appears that a negotiated settlement cannot be achieved, the Federation has received the mandate of the Chiefs of Saskatchewan to proceed with a Court challenge to protect Indian taxation rights. A Statement of Claim has been prepared, and will be reviewed at the next Chiefs' General Assembly in February, 1991.
- The GST rebates which have been offered by the Federal Government to ease the burden of the GST on low income Canadians have the effect of forcing Indian people to file income tax returns and, thereby, register under the GST legislation. THIS IS WRONG.
- Payment or receipt of the GST credit does not constitute acceptance of the tax in the view of the Indian people of Saskatchewan.

For more information please contact:

Federation of Saskatchewan Indian Nations
109 Hodsman Road
Regina, Saskatchewan
S4N 5W5

Taxation Referral Unit 1-721-2822 (Ask for Sheila).

If you wish to support the Federation's position, please write to:

The Hon. Michael Wilson
House of Commons
Parliament Hill
Ottawa, Canada

(No postage necessary).

(Please send a copy of your letter to the Federation to the attention of Chief Roland Crowe or Vice-Chief Roy Bird at the address to the left).

Health

THE TRAUMA OF CANCER

by Karen Dmytryshyn

It all started on a spring day seven years ago. My throat was swollen and I could barely talk, so I decided to go see the doctor. He prescribed penicillin, and I was told to return in one week. One week later I returned and he told me the same thing, "You have an infected throat." He then prescribed something else. This went on for six to eight weeks. Each time I returned I was prescribed something different. It was now the end of May and I was still seeing the same doctor. Every time I went in, his nurse and receptionist would say to me, "why don't you find another doctor, Karen?"

I thought, "boy, they are sure not very loyal to their employer." I had come to know Diane and Linda very well, but I still would not take their advice.

Finally, one day when I went to see the doctor, he told me that he wanted me in the hospital for tests. I spent a week in the hospital, but they still had no idea what was going on in my throat. By this time, my nose was blocked solid; I was almost one hundred per cent deaf. My enlarged tonsils were almost to the point where I would choke trying to breathe

through my mouth, my only means of breathing due to my plugged nose.

My doctor still would not admit that he did not know what was wrong; it was sort of becoming a game because I would not give up either. I had seen two other doctors over this period of time; both of them told me I needed my tonsils out. I thought not again, it would be like starting all over, so I just kept on seeing my original doctor. I had started seeing him once every two weeks, but by spring it became three times a week.

Sometime in December, which was one year from my first visit to the doctor, concerning my nose and throat problem, I walked into his office. He sat me down and said, "Karen, I want to talk to you." My heart was beating rapidly, not just because of relief, but because of the fear of hearing what I had waited one long year to hear. He told me, "I don't know what is wrong, so I am going to send you to a doctor and friend, Dr. Will." Three days later I was sitting in a chair which looked like a dentist chair, in a little tiny room waiting for the so called Dr. Will.

The door opened and a handsome dark haired man walked in. He reminded me of an actor I had once seen on televi-

sion. He wore glasses, and when he first looked at me, he smiled from ear to ear. He introduced himself. At this time I noticed I even liked his voice. He was one of the type that was always paying compliments. Right off he said, "Boy, are you ever a pretty girl!" That made me feel good, because I am neither pretty or little and at the age of nineteen, I had not had a compliment as nice as that one.

After all the small talk. Dr. Will told me that he would like to help me find out what was wrong. He took a funny little instrument and looked into my nose. Then all he said was, "can you come back in one week?"

I said, "Yes."

One week later he held the same instrument as the first time and looked into my nose again. He exclaimed, "It has grown!" I don't know if he had meant for me to hear that because he said no more about it. He asked if I could return and be prepared to stay.

I went home to my mom and dad's house where I lived with my husband, Billie and my two year old daughter. I told my mother, "I'm sure I have cancer because I heard him say it was growing." I knew little about cancer at the time.

A few days later I was laying in Saskatoon City Hospital ...Dr. Will has arranged a number of tests for me. One was a biopsy; they took a piece of tissue or tumour, in my case, and removed it so they could examine it. That really was not very bad; I slept through the whole thing. Another test was a C.T. Scan which I had to have at the University Hospital. I had to wait a week because it took that long to get an appointment for the test.

The other major test was an angiogram. This was the weird-

est of all and one I will never forget. I was placed on a table on my back, a needle was inserted in my vein on my inner thigh. A red substance, which looked like iodine, was put into my vein to make my veins and blood show up better, while they took something like an x-ray. The nurse said, "For a moment, it is going to feel like someone has punched you in the face, try to be calm, this feeling only lasts a few seconds." It was weirder than that! I may have felt like someone had punched me in the face, but I never noticed, because during this time I felt there was pressure behind my eye, which was going to make it pop out. I closed my eye and the test was over. It was only a few seconds anyway, but it sure felt like a long time.

After my week was up I was allowed to go home. A few days later, I returned to Dr. Will's office. From there, I was sent over to the cancer clinic at the University Hospital. Dr. Will had made an appointment for me with Dr. Mohammed. Dr. Will never once told me that I had cancer. I sometimes would tell myself, well maybe I don't, maybe I have a non-cancerous tumour, which can be cured, with the equipment at the cancer clinic. It would have been easier to ask, but I really felt safer wondering than knowing the real truth.

The first step I had to take was to have dental work done, which they did right at the University Hospital. I had my teeth removed, since they might have interfered with my treatments. They did this work little by little over a period of two weeks. Then, we started with the fitting of my mask, which I had to wear during treatments. This procedure took a long time. The doctors had to mark my face over and over every day to make sure that they had the exact spot which was to be

treated. Making my mask was like having my face covered with cold clay. I was afraid I would smother; but, it wasn't nearly that bad. In about ten minutes it had dried and was lifted off my face. During all these weeks of preparation I was getting more worried. I thought they should be putting more of a rush on it; but, I guess they were doing the best they could. After six to eight weeks of preparation I finally started my treatments.

There was a place across from the hospital I was told I could stay. The lady in charge of this was Carol Deer. She saw to it that the patients were informed of every detail about the side effects due to the treatment and how to cope. She also made sure no one had to sit in the waiting room for more than five minutes. This option was not for me. For four months Billie drove me to Saskatoon. I knew I could never stay there, I would have died, not from cancer, but from loneliness.

Once I started my treatments, I would book them for eleven o'clock in the morning. I would get up at nine and my husband would drive me the 225 kilometers to the cancer clinic in Saskatoon. I would walk in and the nurse would take me to the treatment room where I would lay on a table with my big mask on. They would give me a treatment which was just like an x-ray. Ten to fifteen minutes from the time I walked in I would be walking out again and on my way home. I had thirty-eight treatments all together and the maximum a body can have is forty. Therefore, you must know my fears of ever having cancer again. I don't fear for other people so much because I have seen a lot of things that the doctors and medicine can cure more easily today.

One day at the end of October, after my treatments were finished, we were sitting around and my sister Marie made a comment, "Karen, Billie looks worse than you do. A person would think that he had the treatments and not you." I looked over at him and I realized how tired and worn out he did look and not just him, but mom, dad and the rest of my family also.

When I was all through I had lost sixty pounds, which was alright with me. I still have a slight hearing disability and my voice has been affected. I am lucky, not only because of medical technology, but because of the love and support of my family.

NORTHERN LIGHTS SCHOOL DIVISION #113

Teaching Opportunities in Northern Saskatchewan - September 1991.

The Northern Lights School Division employs 284 teachers who work in 24 communities throughout Saskatchewan's North. There are a number of openings each year in all grades and teaching disciplines within the system's 29 schools.

General Information

All applicants must hold or be eligible for a Saskatchewan Teaching Certificate.

Teacher benefits include subsidized furnished housing and utilities, northern and relocation allowances. Salaries and other benefits are according to the Saskatchewan Teacher's Provincial Collective Agreement.

Schools are in session 197 days and follow the Saskatchewan program of studies with a component of locally determined courses.

Northern Lights School Division #113 offers a full range of innovative educational programs in modern facilities. A strong component of support services is available to assist school staffs.

The division encourages creativity, initiative, and a community based orientation to education. Prospective teachers must be prepared to educate students in a system which encompasses both aboriginal and mainstream cultural perspectives.

Send resumes complete with transcripts, teaching reports and names plus current addresses of three professional references to:

Ralph Pilz
Deputy Director
Northern Lights School Division #113
P.O. Bag Services 6500
La Ronge, Sk. S0J 1L0

Prospective applicants may direct requests for brochures and further information to: Theresa Dery, Administrative Assistant
Phone (306) 425-3302
Fax (306) 425-3377

The Northern Lights School Division is an affirmative Action Employer and encourages applications from Aboriginal people.

KAPACHEE TRAINING CENTRE

Lebret Farm Land
Foundation



Kapachee Training Center
Box 1188
Fort Qu'Appelle, Sask.
S0G 1S0

1-332-4958

Health

SUICIDE AFFECTS EVERYBODY

by Mike Durocher

Hello to all my friends, relatives and all of New Breed's readership. I hope the new year brings you joy and that all is well in your family. I for one am really happy that 1990 has come and gone because it has been one of the hardest years I have had to cope with. I got into one bad accident while trucking to Eastern Canada which took the life of an individual who did not see my rig coming and there was no way I could stop my truck in time. I was prosecuted by the Ontario government with the possibility of facing years of prison life. Fortunately I had faith that our Creator would look after me and with the use of a good lawyer I was able to walk away with a not-guilty verdict.

This brings me to something that I wrote about some several issues ago in New Breed. That the suicide problems facing our families and friends. What in the world is going wrong if we have to resort to killing ourselves? Just before Christmas I lost a cousin, a young nineteen year old who had enough of his problems and took his own life. Floyd Durocher was a young energetic man who had a brush with the law on a few occasions as a youth and somehow, somewhere along the line he decided things were not good enough and it was time to go to the happy hunting ground. I went to his funeral and I could not understand why

he would put his parents through such pain. Christmas is supposed to be a time of giving and loving, yet my uncle and his family were placed on this podium with everybody wondering what went wrong.

I wished Floyd would have experienced what I had to go through or for that matter what a lot of other people go through just trying to survive in this time of government cut-backs and the recession the country is going through. There is a real drastic need for some kind of phone-in line that people who are considering suicide, people who are having problems in understanding what is happening to them, to call some number whether it is at a northern location, or whether it is a toll-free number, as long as there is a number that they can reach so that they can talk to someone who can try to talk them into looking at the brighter side of life and if the caller seems a little desperate, maybe have some sort of preventative action implemented so as to avert another tragic loss. I feel the provincial and federal governments should also be able to find the necessary resources to make this a reality. A toll-free number with a multi-lingual staff to man the phone lines. That is, English, French, Cree and Dene. This does not mean they have to be all at one place at one time. These counsellors could be reached through an answering service that could patch a caller to someone they could talk to in their own language.

There are also other organizations who are involved like the Native Women's Organizations, Friendship Centres through their family services staff who are out there but are again limited in what they can do because of funding.

To all you readers out there who have lost someone, a friend, a relative to suicide, or know of someone and you want to do something, call your local MLA or Member of Parliament and ask them to try to do something so we can all try to prevent this awful sickness called suicide.

Suicide is not something we can continue to ignore and hope it does not come to your family. Suicide can no longer be ignored as being someone else's problem. If you know of someone who has attempted suicide or for that matter has even discussed it, then it is your responsibility to do something about it. Whether you tell immediate relatives or talk to your local priest, minister, elders of the community even a medicine man or woman and last but not least your local doctors.

Sometimes people do not talk about their problems, yet close friends can usually tell if something is wrong. If you know of someone who fits into this category, approach him or her and try to talk some sense about life and the problems you face each and every day and how you try to overcome the obstacles that are in your way. Let them know they are not the only ones with

problems. We all have problems and we all have to overcome them one way or another and the answer is not

suicide because you're just dropping your problem onto someone else...that someone else is usually the parents.

REGISTERED NURSE AND REGISTERED PSYCHIATRIC NURSE OPPORTUNITIES

Full-time positions required at Heritage Manor, an 80 bed special care home located in Kindersley, Saskatchewan. Salary and benefits as per the Saskatchewan Union of Nurses. 12-hour shifts available with a scheduled week off every 8 weeks. Must be eligible to register with the Saskatchewan Psychiatric Nurses Association.

Kindersley is a progressive community of 5,000 in south-central Saskatchewan with a diversified economy, good schools and recreational facilities. Assistance to obtain suitable living accommodations and relocation expense is available.

Please forward your resume or telephone (306) 463-6401 to: Lynne Minty, Director of Care, Heritage Manor, 901 1st Street West, Kindersley, Saskatchewan. S0L 1S2

SECRETARY-TREASURER

The Board of Education of the Moose Jaw School Division No. 1 is pleased to invite applications for the position of Secretary-Treasurer with duties to commence on November 1, 1991 or a mutually acceptable date.

The Successful candidate shall administer the financial and business affairs of the Division with duties being consistent with The Education Act, 1978.

Candidates must hold or be prepared to qualify for certification as per the Regulations under the Education Act, 1978. A Bachelor of Commerce or Business Administration degree may be considered an asset. Applicants should have a strong computer background.

The Moose Jaw Public School Division No. 1 serves the educational needs of 4,882 pupils in 14 schools and has an operating budget of over \$20,000,000.

Applications should be submitted to the undersigned by March 1, 1991 and should include a complete resume of experience, qualifications, and references. Salary is negotiable.

Larry T. Booth
Director of Education
Moose Jaw School Division No. 1
1075 9th Avenue North west
MOOSE JAW, Saskatchewan. S6H 4J6

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For more information, contact:
Health Promotion Branch
Saskatchewan Health
T C Douglas Building
3475 Albert Street
Regina, Saskatchewan S4S 6X6
1-800-667-7766 (Outside Regina)
787-3084 (Regina and Area)

Once
you begin
EVERYONE
Wins



Saskatchewan
Health

Hon. George McLeod
Minister

Provincial

SASKATCHEWAN EMPLOYMENT CENTRES ESTABLISHED

Social Services Minister Bill Neudorf today announced the establishment of Saskatchewan Employment Centres in 13 locations throughout the province. The purpose of these centres will be to help social assistance recipients regain their independence through employment.

The Saskatchewan Employment Centres will act as a central point for recipients in

accessing a number of existing training and employment-related programs currently administered by Saskatchewan Social Services. In addition, two new programs will be introduced, and administered through the employment centres. Job resource offices will provide a direct job referral service for recipients, and independence planning workshops will counsel clients on

options in their pursuit of employment and greater independence.

"The employment centres will enhance our current services to recipients," Neudorf said. "This is another positive step in our government's efforts to reform the welfare system and to help those on social assistance to find jobs and become more independent."

The employment centres will

be developed at no extra cost to the department and will be staffed through redeployment of existing personnel.

"By having all of our employment-related programs consolidated under this new structure, we will be able to work more effectively with recipients, employers, and other organizations and agencies to create new opportunities," Neudorf said.

The first employment centres will open in Saskatoon and Regina, with others to follow in Moose Jaw, Swift Current, Yorkton, Weyburn, North Battleford, Meadow Lake, Ile a la Crosse, Prince Albert, Melfort and Buffalo Narrows.

For further information contact: Marilyn Rice - Minister's Office Regina 787-0653 or David Buscis - Saskatchewan Employment Centres 787-3622.

A FRESH START

By Jon Belhumeur

As I look back on my youth and the school system I attended, I recall that I had some real difficult times. I can remember it as if it were today, especially one particular incident. In grade seven I had written a short story for a contest. It was so good that my teacher accused my of copying it from a book. She refused to submit my story for the contest. This just devastated me and destroyed my whole outlook on school. The teachers in that school made me feel unintelligent, unwanted and incapable of doing my school work.

When I was in grade nine, the principal called me into his office halfway through the year. He looked at me and said, "Jon, in my opinion, you are just not structured for the school system." That was just a nice way of telling me that I was dumb. Then he said, "I tell you what I am going to do for you. I will give you your grade nine if you quit school now." Of course I believed him because of his position. So I quit school and because of that experience I never went back to school again.

As the years went by and I worked hard at back breaking jobs I thought of school many times. But the fear of failing and the first experience I had with school stopped me. Then I heard about a school for adults. Some friends of mine said it was really different. I had been in the work force for seventeen years and if there was one thing I learned in this world it is that today you need a higher education if you want to go somewhere with your life.

So I decided to look into it further. What I found out was that up until 1960, Adult Ba-

sic Education in Canada was primarily a part time volunteer group delivered by a variety of agencies such as co-operatives, churches school boards and agricultural groups. Then there was a period of high unemployment. The Technical and Vocational Act of 1960 was put into effect to increase and coordinate technical education in Canada. Assistance was directed at the retraining and upgrading of adults who did not have the necessary qualifications to enter the trades, technologies, or employment.

On January 1, 1988, the Institute Act was passed which amalgamated the regional community colleges and institutes. The Saskatchewan Institute of Science and Technologies (SIAS) was created, changing the delivery agency for these programs. This was all very interesting to me, but I wondered what the people would be like there. I recalled that a lot of people were racist in school and called me an Indian. If this was the case at SIAS I would not be attending! How would they treat a Metis person?

I had to talk to somebody about it further. The first person I met at SIAS was Phyllis Trotchie. She is a super person and the reassurance she gave me about school and the Natives attending answered my questions. I wanted to go back to school for the first time in my life. Phyllis has a wide range of positions at SIAS. She is the ABE pre-registration counsellor, also, she is the Non Status Indian and Metis (NSIM) coordinator who is responsible for keeping a list of NSIM candidates and enrolling them in programs. Also, Phyllis is the GED coordinator. She is responsible for scheduling and administration

of GED test prep courses and information to the public. I take my hat off to Phyllis. She is a real friend to many students.

So I filled out all the necessary forms in May 1990 and found out that my starting date was August 27, 1990. I was very excited and at the same time I was scared. My first day I was assigned a room with two teachers. Looking around the school I could see a balance of Native and non-Native people. This made me feel more relaxed.

One of my teachers there is Carol Wickenheiser who is among the most beautiful people I have ever met in my life. She always builds a person up and she gets you to look on the positive side of things you are doing in school. She is also a real friend to the students.

My other teacher Ron Golden, is a fantastic person who is always there when you need him. He and Carol are the best teachers I have ever had in my life. They are a dynamic team who makes you feel wanted and as if you are a somebody. They really care about students.

There is discipline and order at the school. I think that it is the best program for adults in the country. The students that have been there for a long time are incentive if you are having problems. They are there to help new students.

At SIAS you are tested to determine your grade equivalency and then it is calculated how long it will take you to reach your educational goal (grade 10, 11, or 12). They give you a starting and a finishing date.

The goal of SIAS is to help students achieve their goals. Their counselling is top notch. In September I had a real crisis. My wife had left me and

my three small children. I did not know where to turn. But at SIAS they have a quality counsellor for every room. Our room counsellor is Darlene Whitecalf. Whenever I needed someone to give me advice, Darlene was there with good solid suggestions. She really knew what she was doing. She is wonderful friend and counsellor. Because of her and some of my fellow students I did not quit school during my crisis.

One other person at SIAS who played an important role in my life was Dan Bitner. He is the career counsellor. He and I sat down and discussed my career goals and he explained about the work experience program offered. What happens is that about 20 students enter the program at any one time. For the first two weeks of the program students are expected to investigate at least two careers of their choice. Dan told me that it was important to aim for career goals early and to choose ones that I was capable of reaching. During the research period the student is responsible for identifying and interviewing potential employers for the two week work experience placement. These placements must be in your chosen career area.

This allows the student to discover first hand if they are suited for the career they have chosen. A student also has the opportunity to find out what academic requirements the job has. Students work unpaid for two weeks beside a skilled person. I chose to approach the New Breed Journal. Dan accompanied me to the meeting with the editor to work out the details. My placement at New Breed turned out to be the best job I ever had. It was only for two weeks but I wish it was longer. I learned much about journalism and my writing skills improved. The staff was very helpful and I now know what kinds of effort I would need to make to become a journalist or any other type of writer. I also learned some things about Metis culture and history. I wish to thank the warm and friendly staff at New Breed for their help. In closing, I wish to congratulate Elenor Charman, coordinator of ABE programs and Brian Kraus, Dean of Academic services on a well run organization. If you are in a nowhere job or just doing nothing with your life, I would recommend that you look at the ABE program at SIAS. It is the place to be.

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Opinion

OPINION - CAUGHT IN THE ACT

by Maurice Nahanee

CBC TRAINS ITS CAMERAS ON THE INDIAN ACT

A recent five-part series on CBC's *The Journal* focussed on the bitter history and the current problems facing Indian peoples in Canada today.

One of the episodes concentrated on the Indian Act and how it affects our lives from the cradle to the grave.

The program illustrated the many indignities the Native communities have suffered under the Indian Act.

The *Journal* story showed Westbank Indian Band Chief Robert Louis chafing under the bureaucratic boondoggle imposed by the Act as they tried to get town approval to connect to the Kelowna town sewer line.

It also showed a woman in Sucker Lake with a brand new washing machine but with no running water to connect it to! And on and on. A FIRST NATION'S PERSPECTIVE

There is now considerable debate going on in Indian country about the Act. Let's have a quick look, from a First Nation's perspective, at some of the views being offered on our behalf. First, the abolitionist's view: "the Act is a throwback to a long gone colonist regime. It's regressive and keeps us chained to the Department of Indian Affairs and gives every petty bureaucrat an excuse to meddle in our business." They say, First Nations will never achieve self-government with the Act. "Get rid of it now."

Secondly, a supporting view: "the Act although not perfect, is a safeguard of Indian rights. It is our legislative lifeboat against waves of encroachment, because it is law and it dictates a trust relationship between the federal government and Indian people. The Act must stay", say some communities.

There is plenty of

room for opinion between these opposing views.

GOVERNMENT UNDER PRESSURE

On the government side the Feds are under a great deal of pressure, at least if they monitor the opinion polls and check the editorials, to do something about the "Indian problem". A recent poll indicated that much of the public feels that Indian Affairs is not capable of doing a good job. And money! Let's not even talk about money! Billions of dollars are siphoned through the Department for Indian programs and what does the taxpayer get, who in all likelihood has never heard of the Indian Act? Blockades. What do First Nations get, who contend with the Act everyday? Promises.

OUT OF STEP WITH THE TIMES

Given the current mood of the general public among Native communities, you could argue convincingly that the Department and Act are drastically out of step with times. Even Departmental officials readily acknowledge this situation.

Moot point however, since the reality is that we have the Act, the Department that goes with it, a process to talk about changing the Indian Act and a widening range of opinions from First Nation's leaders on a course of action. All parties agree that the Act must be changed. It's just those niggling details of how and how much, what, when, where and why that are holding things up.

There are of course many profound and complicating factors in looking at alternatives to the Indian Act. But

there is a practical side to all this and if you're in a Native community sitting at your kitchen table reading this article, just take a look out the window. That road that leads to your kid's school or to the job with the band, that helps you pay off the loan for home improvements...well all these things are in some way affected by the Act.

GET INVOLVED IN THE DISCUSSIONS

There is something at stake here, so the Act should not be left only in the hands of the bureaucrats, lawyers and politicians. But how do you get the people who are affected by the Act on a daily basis to participate in the process? Meaningful community dialogue must form the essence of change. Everybody, First Nations, the government and the Canadian public want

change. But how will this work and what will be different? You're entitled to a say in this. Your opinion counts. Stand up and let your views be known. Talk to your family, chief and council, local Indian Affairs representative or write to the Minister of Indian Affairs. Do not limit yourself to this list but do make it a point to inform others of your opinion on the Indian Act.

It's up to you!
MAURICE NAHANE

The writer is Maurice Nahanee who is a journalist and editor. He is past Managing Editor of Kahtou newspaper, a provincial publication on B.C. Native Affairs.

Currently he is publisher of the Rez magazine and owner of All Write Productions Ltd. a communications consulting and video production company.

Maurice is a member of the Squamish Indian Band.

S A S K A T C H E W A N P E N S I O N P L A N



Secure Your Future

The Saskatchewan Pension Plan helps you secure your future by building a stronger retirement fund. As the first of its kind in North America, the Plan allows any Saskatchewan resident to contribute up to \$600 a year, and depending on income, receive up to \$300 in matching government funds.

There's also the Guaranteed Minimum Pension - an attractive bonus feature for those approaching retirement who qualify for government contributions.

The Saskatchewan Pension Plan appeals to everyone, including part-time workers and employers alike because:

For individuals:

- The flexible payment schedule suits your needs - pay what you can afford when you can afford to pay it, with no minimum contribution.
- By starting now, your contributions and matching funds have a longer time to grow into a solid retirement fund. This is especially beneficial to young people and part-time workers.
- And if you're a member of the Plan and move from Saskatchewan, you can still continue contributing (but with no matching government funds).
- You will remain a member of the Plan even if you change jobs, are out of the work force for any period of time, or just want to miss a year of contributions.

For employers:

- The Saskatchewan Pension Plan absorbs the administrative costs, making it easier for employers to contribute to the Plan as a benefit for their employees.
- Employers and employees can contribute up to a maximum combined total of \$600.
- There is a flexible payment schedule for employers which allows annual or monthly contributions.

March 1, 1991 is the deadline for contributions to the 1990 plan year. Contributions can be made at your local financial institution or directly to the Plan.

Saskatchewan Pension Plan - investing in your future.

For more information on how we can help secure your future, call toll free 1-800-667-7153.



Saskatchewan Pension Plan

Hon. Lorne H. Hepworth
Minister Responsible

DOG LAKE RECLAIMS CROWN AT TOURNEY

reprinted from the P.A. Daily Herald

The Dog Lake Raiders had a year to think about what went wrong and apparently discovered the problem.

Dog Lake reclaimed the Prince Albert Indian and Metis Friendship Centre Aboriginal hockey tournament championship Sunday with a convincing 11-5 triumph over the Hobbema Oilers at the Communityplex.

The triumph was the Raiders' fourth in five years, with

the Prince George Lumber Kings interrupting the streak last year.

Ben Houle and Rene Worm scored three goals each for the Raiders in the final contest. Brent Rabbitt added a pair of singles came from Maurice McCallum, Bob Houle and Brian Halfe.

Tim Longjohn, with three goals, Garth Esperance and Kelly Esperance replied for Hobbema, which was playing its third consecutive game and fourth of the day in the final. Dog Lake's Worm and Hob-

bema's Longjohn were named the game's top players.

Dog Lake had an easy path to the final, defeating Prince George 5-4, The Pas Cree Nation 7-4, Hobbema 6-4 and Willow Cree Chiefs 6-2 in preliminary games in the double-elimination tournament.

Hobbema, meanwhile, opened the 14-team competition with a 7-0 triumph over Canoe Lake Young Guns and edged the Sturgeon Lake Selects 2-1 before falling to the B-event, Hobbema eliminated

Prince George with a 4-3 victory and beat Gordon's Gold Hawks 5-2 and Willow Cree 9-2 to reach the championship game.

Dog Lake received \$3,500 and embroidered jackets for winning the title. Hobbema picked up \$2,500, while Willow Cree and Gordon's Gold Hawks received \$1,500 each for advancing to the event semifinals.

Dog Lake goaltender Bingo Morin was named the tournament most valuable player and all-star netminder.

Moe McCallum of Dog Lake was tabbed the most outstand-

ing forward, while Kelly Esperance of Hobbema was named the top defenceman.

The second annual Wayne Kemp Memorial Award for the player best combining sportsmanship, leadership and ability went to Joey Potts of Hobbema.

Joining Morin on the all-star team were defencemen Dino Wolfe of Hobbema and Penny Norton of Dog Lake, Andy Dubrey of Willow Cree and Longjohn.

CITY DANCER AMONG AWARD WINNERS

Toronto

A young Saskatoon dancer is among 27 winners of award by the Canadian Native Arts Foundation, announced Sunday.

Tiffany LaPlante, 8, was granted \$405 to continue Ballet lessons. She was the youngest of the 27 recipients

The \$52,675 issued in assistance was raised in gala events and concerts, and from private and corporate contributions.

The non-profit organization was established in 1985 by John Kim Bell, the 1st North American Indian to become a symphony conductor.



Regina Aboriginal Sports and Cultural Days

March 14 - 17, 1991

Saskatchewan Indian Federated College
SIFC - Regina Campus - 127 College West
University of Regina, Regina, Saskatchewan,
Canada - S4S 0A2
(306) 584-8333/8334

SIFC Cup '91

Aboriginal Hockey Tournament

• Regina Agridome •

March 15 - 17

Phone: (306) 584-8333

CO-ED Volleyball Tournament

March 16 - 17

Phone: (306) 525-2148

Arts & Crafts Fair

March 15-17

Phone: 352-1694

Sports and Cultural Demos

Phone: 352-1694

Socials/Dances

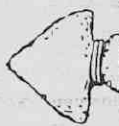
Adult Wet

Adult Dry

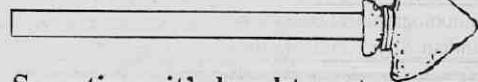
Teen Dance

Watch for detailed posters in your community

Sponsored by: Regina Aboriginal Recreation and Sports Committee



I want to go that way



Sometimes it's hard to get pointed in the right direction.

We counsellors at the Native Services Division of the Saskatchewan Institute of Applied Science and Technology (SIAST) are here to help you make your decision.

We can start by sending you some information about SIAST programs, by setting a time to meet, or by talking a while over the phone.

You'll find one of us at the SIAST campus nearest you waiting your call.

in Moose Jaw
SIAST Palliser Campus
Saskatchewan Street and
6th Avenue N.W.
P.O. Box 1420
Moose Jaw, Sask.
S6H 4R4
Telephone: 694-3266

in Regina
SIAST Wascana Campus
221 Winnipic Street N.
P.O. Box 556
Regina, Sask.
S4P 3A3
Telephone: 787-7819

in Prince Albert
SIAST Woodland Campus
1257 1st Avenue E.
P.O. Box 3003
Prince Albert, Sask.
S6V 6G1
Telephone: 953-7095

in Saskatoon
SIAST Kelsey Campus
Idylwyld Drive and
33rd Street
P.O. Box 1520
Saskatoon, Sask.
S7K 3R5
Telephone: 933-7595

 **SIAST**

Kids' Corner

FAITH ALIVE CHURCH WELCOMES NATIVES

By Lorna LaPlante

Reverend Allan O'Soup is a Saulteaux Indian from Key Reserve in Southeastern Saskatchewan who graduated from Faith Alive Bible College April 15, 1986. He is an ordained minister. His wife Carol is a licensed minister. "Each year, 23% of the students at Faith

Alive Bible College are Native," says O'Soup.

Faith Alive is a word faith church which began in Saskatoon May 1980. This ministry reaches out to people who are hurting, regardless of race or color. People from many different nationalities attend, and a high percentage are Native Canadians. Today there

are over 700 adherents. The high percentage of Native people embracing the faith may stem from the fact that the church believes in applying Jesus every day to all aspects of life. This is consistent with Indian beliefs which center around the creator. This theme forms the church and college.

Some of the Native people who are part of the fellowship called the Association of Faith Churches and Ministeries of Canada are:

Ernie Keshane, Leonard Keshane, Elton Keshane, Walter

Stevenson, Ernie Kakakaway, Bernice Kakakaway, Oliver Britton, Randy Lubek, and the O'Soups. Many of them will



Carol O'Soup



Allan O'Soup

be in attendance at a huge Native rally in Saskatoon March 1, 2, and 3, 1991.



Greetings! My name is Carman Willett. I am a member of the Little Pine Band. I am currently representing the City of Saskatoon as an exchange student in Umea, Sweden. I have been studying the Swedish language for the Autumn term. This year, I will be studying International Relations.

I would like to give my encouragement and best wishes to all post-secondary students from North Battleford District. Best of luck for 1991!

SOJOURNER'S TRUTH

By Lee Maracle

Urban settings, inter-racial issues, and traditional Native cultural values are the focus of these stories told with a freshness, humour and urgency that transforms Native oratory into written word.

Lee Maracle is the author of *I Am Women*, the autobiographical *Bobbi-Lee: Indian Rebel*, and co-editor

of *Telling It: Women and Language Across Cultures*.

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PRESS GANG PUBLISHERS/ Contact: Val Speidel (604) 253-2537
603 Powell Street, Vancouver, BC Canada V6A 1H2

Faith Alive Bible College

A CHARISMATIC WORD OF FAITH TRAINING CENTRE



A Practical Theology Training Program to Equip the Believer for Service
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Year 2 - Leadership Training

Students are taught by experienced teachers to develop a lifestyle of prayer & faith through hands on experience in the departments and outreach ministries of Faith Alive Ministries World Outreach Centre.

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ASSOCIATION OF CANADIAN BIBLE COLLEGES



ASSOCIATION OF FAITH CHURCHES & MINISTERIES OF CANADA IN AFFILIATION WITH JIM KASEMAN MINISTERIES

For Information Contact:
Rev. David Pierce
Faith Alive Bible College
637 University Drive
Saskatoon, SK S7N 0H8

Phone (306) 652-2230
(306) 244-4357



Assistance for Saskatchewan Artists

(Film, Literary, Performing, Visual)

Deadline: March 1, 1991

Creative Individual Assistance Grant Program

'A' Grants (up to \$20,000): For artists with nationally recognized achievements in the arts.

'B' Grants (up to \$12,000): For practising artists recognized as professionals and pursuing creative activities for a designated period of time.

'C' Grants (up to \$2,000): For emerging professional artists.

Study and Research Individual Assistance Grant Program

'A' Grants (up to \$15,000): For artists and individuals in the arts with nationally recognized achievements in the arts.

'B' Grants (up to \$7,500): For practising artists and individuals in the arts who are recognized as professionals and pursuing any form of study or research in the arts.

'C' Grants (up to \$2,000): For emerging artists and individuals in the arts.

Film Makers Assistance Grants

Up to \$15,000: For film artists to assist with pre-production, production or post-production costs for films of artistic merit.

Eligibility

Canadian citizens or landed immigrants with 2 years Canadian residency who are ordinarily resident in Saskatchewan.

For Information and Application Forms:



Saskatchewan Arts Board
2550 Broad Street
Regina, SK S4P 3V7
Phone: 787-4056 or 1-800-667-7526
Fax: 1-306-787-4199

TEACHERS

Northland School Division No.61, located in Northern Alberta, is looking for teachers and administrators who are self-motivated, innovative, tolerant and understanding, able to work in partnership with local communities of the awakening new North, people oriented, and seeking new challenges. The school division offers an excellent salary and benefit package, low teacher-pupil ratio and housing at reasonable rates. Twenty-six (26) schools in northern Alberta communities offer instruction in grades K-12 to over 2,500 students.

Teaching positions are anticipated in all subject areas for qualified teachers, teacher-librarians, industrial arts, home economics, counsellors, and administrators.

Please send applications with complete resumes, transcripts, latest reports, and names of three(3) references to:

Stephen M. Hall
Supervisor of Human Resources and School Programs
Northland School Division No.61
Bag 1400
Peace River, Alberta T8S 1V2
Phone: (403) 624-2060
Fax: (403) 624-5914

All candidates must also fill in application forms to complete their file, available from the Human Resources Department, at the above address. All candidates must be eligible for Alberta Teaching Certification.

Application Deadline: February 28, 1991.

MEADOW LAKE METIS SOCIETY LOCAL #31

HOCKEY TOURNAMENT

February 23 & 24, 1991
MEADOW LAKE & DISTRICT ARENA

First 12 teams with certified cheque or money order will be accepted (non-refundable)

A SIDE
1st - \$3,000.00 plus trophy
2Nd - \$1,500.00 plus trophy

B SIDE
1ST - \$1,000.00 plus trophy
2Nd - \$500.00 plus trophy

- PRIZE MONEY SUBJECT TO FULL ENTRY •
- ENTRY DEADLINE: FEBRUARY 15, 1991 •
- ALL TEAMS MUST BE REGISTERED WITH S.A.H.A. - PHONE 789-5101

Individual Trophies

- Mvp • Top Scorer • Best Goalie • Best Defenceman

All players and Coaches pay daily admission.

Adults - \$5.00, Seniors & students - \$3.00, children - \$2.00.

For more information call: James at 236-4869(day) or Richard at 236-3650(eve)

Cabaret

Top 40 Country Rock & Fiddle

Saturday
February 23, 1991

Music By:
Steppin Out Band

at
Meadow Lake
Mezzanine

Tickets
\$8.00 per person

Dance Sponsored by:
Metis Society #31

Advance tickets available at Metis Society
Office or Local #31 Board members.
Committee not responsible for injuries or theft during
Tournament or Dances

1ST ANNUAL NATIVE OPEN BONSPIEL

February 23 & 24, 1991

MAKWA CURLING CLUB (New Artificial Ice)

MAKWA SASKATCHEWAN (15 Miles west of Meadow Lake)

- 1st 32 Teams Accepted • Entry Fee: \$250.00

Entry Fee Deadline: February 17, 1991 - Must accompany registration

Prizes (Subject to full entry)

Eight teams will qualify for Play-Offs (Co-Ed Accepted)

A-Side - 2 rinks B-Side - 2 rinks C-Side - 4 rinks

- | | |
|------------------|----------------|
| 1st - \$2,000.00 | 5th - \$250.00 |
| 2nd - \$1,000.00 | 6th - \$250.00 |
| 3rd - \$600.00 | 7th - \$250.00 |
| 4th - \$400.00 | 8th - \$250.00 |

Send Entries to: Metis Society Local #31, Box 2646, Meadow lake, Sk. S0M 1V0
Call James Kennedy 236-4869 or Martin Aubichon at 832-2188 or 832-2150



Game Day '91

SASKATCHEWAN ROUGHRIDERS

Save with Early Discount Deadline!

PURCHASE ROUGHRIDER SEASON TICKETS BEFORE MARCH 1 AND SAVE UP TO \$25.00 A TICKET!

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- ✓ Great family prices

Call the Rider Ticket Office - Taylor Field, Regina!
1-800-667-8179 or 525-2181

'THE STORE' - complete line of Roughrider souvenirs and sportswear. Five locations to serve you:

- Taylor Field, Regina - 522-8989
- Lakewood Plaza, Saskatoon - 477-3434
- Gateway Mall, Prince Albert
- Town 'N Country Mall, Moose Jaw
- The Galleria Mall, Regina

1991 HOME SCHEDULE

Wednesday, June 26	Cal. at Sask.
Friday, July 12	Ed. at Sask.
Friday, July 26	Ham. at Sask.
Friday, August 9	Tor. at Sask.
Wednesday, August 21	B.C. at Sask.
Sunday, September 1	Wpg. at Sask.
Sunday, September 15	Ed. at Sask.
Sunday, September 29	Cal. at Sask.
Sunday, October 20	Ott. at Sask.
Sunday, October 27	B.C. at Sask.

JAMES SMITH CREE NATION

HOME OF
INDIAN GOVERNMENT

Diamond Exploration
James Smith Indian Reserve
Saskatchewan

Extensive diamond exploration has centered around the James Smith Indian reserve over the past two years. There are strong suggestions of kimberlite pipes and or other metallic minerals from aerial magnetic maps available, also diamonds have been found in the Fort A La Corne area near where the Reserve is located. Magnetic map reading show on the north, east, and south boundaries of the Reserve. There are excellent indications that kimberlite pipes occur on the Reserve also. Companies wishing to invest or undertake diamond exploration on the Reserve may indicate their interest by April 30th, 1991. Further information may be obtained by writing.

James Smith Tribe
P.O. Box 1059
MELFORT, Saskatchewan S0E 1A0
Attention: Chief and Headmen (306) 864-3636