

NEW BREED

IS A PUBLICATION OF THE METIS SOCIETY OF SASKATCHEWAN

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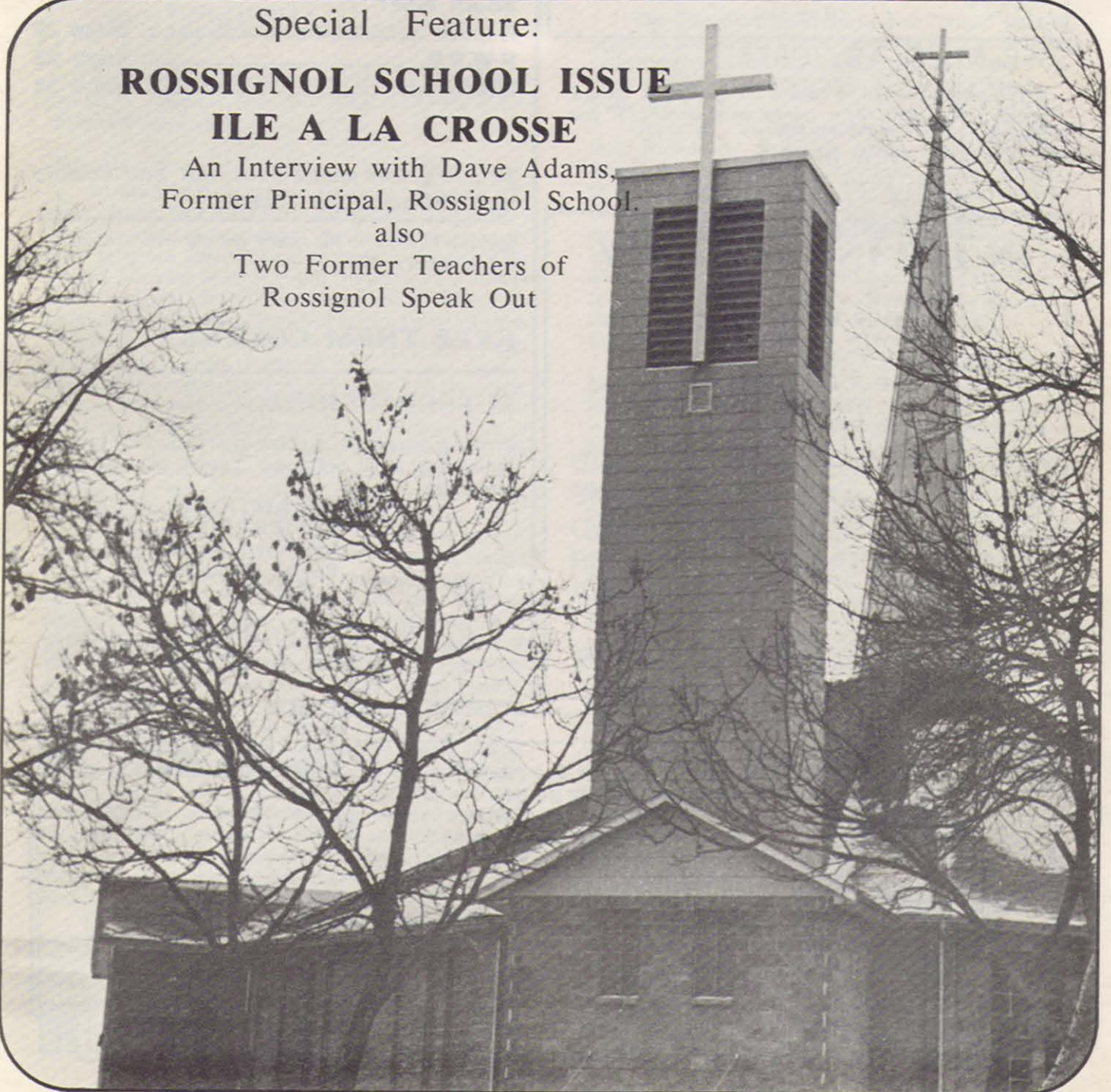
ROSSIGNOL SCHOOL ISSUE

ILE A LA CROSSE

An Interview with Dave Adams,
Former Principal, Rossignol School.

also

Two Former Teachers of
Rossignol Speak Out



NEW BREED

METIS SOCIETY OF SASKATCHEWAN
4, 1846 Scarth Street, Regina

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Lay Out

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Lay Out

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IN LOVING MEMORY

OF
OUR BROTHER
EDWIN DUROCHER
OF
ILE A LA CROSSE
WHO DIED
SUNDAY, FEBRUARY 2, 1975

OUR PRAYERS, OUR HEARTS AND
OUR MINDS ARE WITH HIM. HE
GIVES US STRENGTH AND
COURAGE IN OUR STRUGGLE FOR
EQUALITY AND JUSTICE IN OUR
LAND.
MAY MANITO BLESS HIM FOREVER.

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*Ile a la Crosse photos from Next Year Country
and Saskatoon Star Phoenix*

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KEEP THEM COMING!!

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Bruce Flamont
Executive Director, M.S.S.

presented in Edmonton by Bruce Flamont, on behalf of the M.S.S. Northern Municipal Council and the Native Women's Movement.

The System:

At the outset, I believe we must all agree that your system in Canada has developed into a very complex set of Governments, Agencies, political parties, religious institutions, corporations, etc. This system, because of its strength (in terms of numbers and economic control) has flourished to what it is today. What also has flourished is its own set of rules governing this nation, its own culture, its own set of values and its own standards.

Native people, traditionally, have had their own culture, their own set of rules governing its nation at that time, their own value system and their own set of standards; prior to the coming of the white-man. The contrasts in these two systems are many and the similarities are few. The major differences in these systems is that in the non-native society it has, and is yet, the characteristics of a very competitive economic system which, in turn promotes the class system which results in the social and economic inequalities that is apparent today. Because of the different characteristics in these systems, it has not been possible, historically, for our people to participate at any level in the development of Canada. Therefore (not by choice), we have been alienated from society. It is our opinion then that this system as it exists today is totally responsible for the creation of native people of today. This development of native people took this form; that a native child is being told and taught by the media, Education systems and the system in general that "you were discovered and had no credibility", "you were, and still are, the nonsense race during the development of Canada", "you have no heroes, just bumbling idiots, savages and stupid leaders with no cause or justification."

This attitude (to the advantage of the non-native) is presently being promoted, consciously or otherwise, by Governments who are the administrators of Canada. White governments failed to recognize that native people had viable economic communities before the coming of the whiteman; and have the capabilities of developing viable economic

communities with their own cultural values, alongside of white culture. Governments, instead, take the paternalistic attitude that we must adopt white cultural values or be treated as wards of the state.

Examples of this is the whole Education system which promotes and teaches, in great detail, the components of the class systems which is, in turn, promoted by racism. Another example is the paternalistic Welfare system which governments will promote rather than real economic development. A hundred years of this welfare system has created the dependency that did not exist prior to the creation of the welfare system itself. The result of this has been the total degradation and humiliation and loss of dignity of a whole race of people — US.

Judicial System

The Canadian government had created laws to maintain the system which oppresses us. The Judicial system serves to legitimize those laws and make it appear that it is our fault that we are oppressed.

Policing:

Generally, society accepts policemen as being their friend and protector. Native people, by and large, view the police as being an enemy. Historically, the RCMP was sent out West as an army to conquer that Indian and Metis people, and have remained as an occupying force to uphold whiteman's law. The promotion of stereotyped Cowboy and Indian cultural values make this occupation appear natural and necessary yet today. Those values also form the basis of racism in local police forces.

Courts:

It is generally accepted and conceded that we have a double standard in courts. "One set of laws for the rich, one for the poor." All this really means is that if you're rich you can stay out of jail and not be classed as a criminal; whereas, if you are poor you will go to jail and be considered a criminal. This situation exists for all segments of society. Native people, however, are exposed to further inequality in that they deal with the above mentioned, and have yet to contend with the vast cultural differences not forgetting language, interpretation and lack of understanding.

Penal System:

Statistics bare out the fact the Penal Institutions are primarily the places to incarcerate native people. History has proven, however, that this incarceration has in no way changed the economic or social situation of native people. In fact, it has only served to punish those people who cannot fully adopt white cultural values. This would suggest then that all native people in Canadian jails are political prisoners.

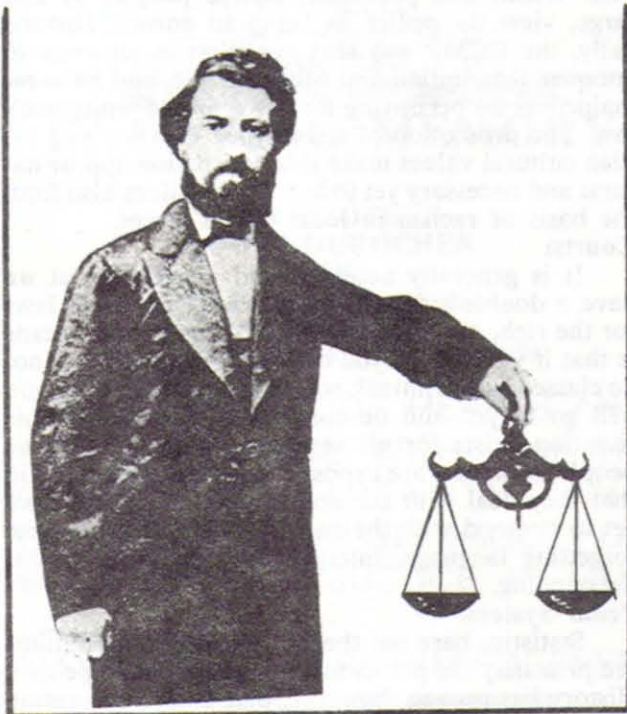
Remarks and Recommendations:

We would like to begin this portion of our paper by voicing some concerns of this conference itself. It has taken the governments of Canada approximately 100 years to develop their Judicial System to the level that it's at today. It is, therefore, unreal to even imagine, or suggest, that native people from across Canada can get together for two days and make the necessary corrections, jointly for the real benefit of our people to which at least a majority can agree on.

The recommendations that are required are too many to voice in the time allotted. The research required is not immediately available. Recommendations and positions cannot be ratified and agreed on in two days.

In lieu of the above mentioned, our organization at this time makes the following recommendations:

- (1) that all governments represented at this conference agree that much more time is required;
- (2) that a group of native people, representative of the total native population in Canada, be created (1 or 2 from each province or territory);
- (3) that this group of people do a complete follow-up of this conference;
- (4) that the Federal government assume financial responsibility for these people for at least 1 year;
- (5) that these people would act under the supervision of the native people of Canada;
- (6) that a follow-up conference be organized at the discretion of the native people of Canada, at which time we hope to be better able to present a unified position.



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Fred Schoenthal

NATIVE ALCOHOL COUNCIL

A new concept has been put into effect whereas a field worker has been attached to each house. There are two field men working at large. This concept has proven to be one of great advantage. Each house has become the core of all Native Alcohol programming. By using this method Native people and communities have a resource centre that they can contact, this gets the Rehab Centres more involved over a larger area.

Some of the problems encountered with this change-over, are field staff having to use the house and Senior Counsellor as an operation centre and receiving direction from same. As in any change some field staff feel this makes their activities too restrictive, but we have proven this to be false. We have not really defined what type of reporting is required due to money hunting and bill collecting from sponsoring agencies. Our Senior Counsellors are devoting 50 percent or better of their time in this area. As a result the programming and house management has suffered. I will go into more detail regarding this later in this report.

We are attempting to broaden our scope of programming at the community level. We are constantly required to hold work shops at various reserves and communities. We are hard pressed to meet some of these requests. This is due to a combination of many things mainly lack of manpower.

In the following I will list all employees and a brief description of their jobs. The reason for doing this at this time is due to many people, including yourselves, not really knowing or understanding our program.

NAC GENERAL — ADMINISTRATION STAFF

Executive Director — Jim Sinclair

The executive director's main function is to be the voice for the total structure. It is his job to maintain a good working relationship with all agencies who have an interest in the NAC program. He must also prepare budgets, make reports and maintain budget control.

Program Director — Fred Schoenthal

The program director must co-ordinate the total program. His main concern lies with the Senior Counsellors and field workers. He must maintain the level of programming in order to meet the needs of the people. He must also be responsible for staff in all areas. This is to ensure that the concept of NAC is maintained. He also spends 70 percent of his time trying to collect overdue accounts. As a result of this the program concept suffers.

Bookkeeper — Joyce Racette

This position is far more complex than the job title outlines. The secretary is responsible for all patient intake data for the four houses. She must also keep an up to date record on all accounts receivable and send out reminders on overdue accounts. She must also compile all activity reports and keep a running file on all expenses for each employee who is on T & S.

Bookkeeper Trainee — Faron McArthur

This is a T.O.J. position. His job is to help with accounting, and give a hand with office overload.

Field Workers

Clarence Campeau	Rover — Central
James Favel	Rover — Central
Joseph Bishop	Attached PA House
Isabel Keewatin	Attached Regina House
Andrew King	Attached North Battleford House
Thomas Paul	Attached Saskatoon House

(1) Field Worker — Rover:

The job of these two people is to help any house to put forth workshops and make case finds in communities and make referrals to each House. They are responsible for making out complete reports on all activities regarding Native alcoholism in their areas. They must also make sure each referral has approval from sponsoring agencies before they take them to a Centre for treatment.

(2) Field workers attached to Houses:

These field workers are directly responsible to each of the Houses and Senior Counsellor. The House acts as a resource centre for all communities in their areas. The Senior Counsellor is then responsible to give direction to the field worker. The field worker is required to set up workshops, from these workshops he gets his case finds. He then makes a decision on what can be done for the alcoholic. He will either refer the person to an A.A. group or make a referral to the House of the person's choice. He is then responsible for the consent and approval of the person from the sponsoring agency. He then must do follow up work on all clients he has placed. His reporting is done to the Senior Counsellor.

'House Personnel'

Senior Counsellors:

Regina House	Greg Brass
North Battleford	Pat Bugler
Saskatoon	Clarence Trotchie
Prince Albert	Lyle Bear

The Senior Counsellor is the House Manager. It is his duty to set up a case load for the counsellors. Make sure that all staff in the house maintain the concept of the NAC program. They must also be available or on call at all times should a crisis arise. He must maintain a good working relationship with all agencies that have input into the NAC program. He is responsible to head office regarding policy, programming, reporting and any staff changes. He must maintain strict budget control at all times. The credibility of the NAC program is his total responsibility. He must be able to make decisions regarding patient dismissal and client refusal based on sponsoring agencies recommendations. This is often a hard and sad task, under the present system, he must also devote a good portion of his time to money collecting from sponsoring agencies. He must also give direction to his field workers based on priorities from various communities.

Counsellors:

Regina - Edward Desjarlais
Paulette Leheihn
Vincent Obey (T.O.J.)
North Battleford - Tom Opwam Bernice Fox

Saskatoon - Vernon Schoonover

 Alfred Durocher

Prince Albert - Victoria LaValley

 Max Lucier

The counsellors carry a caseload of approximately 5 patients, it is their responsibility to counsel these patients on a one to one basis for the treatment period. They must also take part in the lectures as outlined on the daily schedule. They must also be responsible for doctor's appointments and weekend passes for their patients. The counsellors eligibility for employment is at least 2 years sobriety and must be a recovered alcoholic.

Secretary: Regina - Delora Moran

Saskatoon - Marilyn Klinck

Prince Albert - Darlene Connolly

North Battleford - Leona Pooyak

Maintain records of intake and discharge, sends billings to sponsoring agencies. Make doctors appointments at the request of the counsellors. Maintains a record of patient days for each patient.

Cooks: Regina - Loretta Lafreniere

Saskatoon - Bertha Oullette

North Battleford - Christine Weenie

Prince Albert - Hazel Parenteau

The cooks are required to stay within their food budgets. They must put forth a balanced diet for the patients.

Night Watchman: Regina - Ernie Acoose

 Leslie Desjarlais

 Barbara Sinclair

Saskatoon - Irvin Trotchie

 Gloria Walker

 Wally Bunnie

N. Battleford - Archie Fineday

 Eugene Weenie

 Matthew Goosenose

Prince Albert - Mary Fulton

 Brian Nippi

 Mary Klughart

The night staff are responsible for the house during the night and on weekends. These people are key personnel in our operation. They must maintain a close watch on all activities during the off hours.

TREATMENT PROGRAM

Basicly our Treatment Program consists and is based on alcoholism as an illness. We are reflecting our program mainly on the education of alcoholism as an illness. The Centre Program consists of:

- Four lectures daily; from Monday to Friday
- Group therapy
- Individual counselling
- Community speakers: Doctors, A.A. members, court workers, etc. All resource people we can use.
- Films on alcoholism
- An introduction to A.A. meetings
- Individual 'Hot Seat' portion
- A means of self-discipline program
- Work habits
- Cleanliness
- Above all respect; to self and others.

I hope what has been put forth in this report will help you better understand our program. As you are aware the NAC program is in a crisis position at this time. Indian Affairs claim they are completely out of rehab funds. If something cannot be done regarding this situation I'm afraid that the total concept of NAC is going to be lost. We were led to believe by Indian Affairs that there would be no

problem regarding funds this year. We are now facing a situation where Treaty Indians cannot take advantage of our program. This in itself defeats our aims and objectives. As stated by the sponsoring agencies and yourselves the Commission, that our credibility is suffering. How can a program such as ours gain credibility when such a large percentage of our time is spent trying to prove ourselves and yet survive one crisis after another.

We in NAC feel that our responsibility is with the suffering alcoholic regardless of who they may be.

We are asking DNS to let the Native people in the North be more involved in what type of program they want. By first doing research with communities that have a high percentage of alcoholism we can better understand their problem. Then the government can put forth a program that is going to meet the need of that community. We feel the more involved local people are in a program the better the success of the program.

In closing I would like to see some sort of guidelines set down regarding reporting. We seem to be always at a loss as to what is required from one month to the next. I believe that each crisis we go through has a direct bearing on what is required in a report. If more information is required, please contact us.

Fred Schoenthal
Program Director

EDUCATION (N.R.I.M.)



Roger Butterfield
Director of Education

The new contract with Human Resources Development Agency to provide field services and a support programme to the N.R.I.M. Programme was renewed by the organization on April 1, 1974.

The contract provided for a grant of \$120,000.00 for the organization to employ one director and six field staff along with support staff. Payment of this grant was changed this year to an initial advance and audited claims presented for re-imburement.

Personnel on the project has remained stable over the past one and one half years. Of the field personnel two persons resigned, one in the Regina area and one in the South-East and West Region.

The Training on the Job Disadvantaged Programme has been utilized to train support staff and counsellors.

A total of three counsellors have entered training under the programme. One person due to severe psychological problems was discontinued and the other two are still in training. One secretary is presently in training and progressing very well and one accounting clerk completed training and is employed on a full-time permanent basis.

A staff training seminar was held for one week at the end of August in Prince Albert utilizing the facilities of Community Colleges.

The training seminar was geared to improve the method of gathering statistics, internal policies and utilization of existing resources through Canada Manpower, Dept. of Continuing Education, Community Colleges, Special ARDA, Welfare, etc.

It is hoped that future training will be on an individualized basis to meet the counsellors specific needs such as individual and group counselling.

COMMUNITY INVOLVEMENT

Information on training programmes available through Community Colleges, Training Institutions, University Training as disseminated to Metis people at the local level in various ways such as area meetings, seminars. This year an Education booth was set up at "Back to Batoche" celebration to inform people of the availability of programmes.

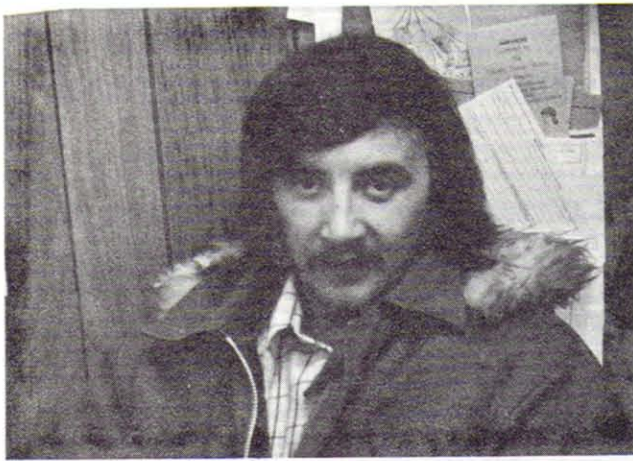
The field staff meet with the local Education Committees on a regular basis to determine the training needs of the community and provide a follow-up and liaison between the Dept. of Continuing Education, Community Colleges and the organization. The field staff and the Education Committees are involved in the design of training programmes recommending instructors and selection of candidates for courses. As a result a variety of 61 community based has been requested and presented to the Dept. of Continuing Education for approval.

Once the courses are approved the field staff will work with the Community Colleges or training institutions to insure that the training starts on the date planned and the students are registered. As a result of the locals being actively involved in training the locals themselves have contributed approximately \$15,000.00 towards supplies and materials for the courses. This money is raised through Bingo's, Raffles, etc.

Many community requests have not been dealt with as quickly as in previous years. This is mainly due to the change in our personnel within the Dept. of Continuing Education. Our contact person at the Department resigned at the end of June and a new person was not appointed until August 1974. His appointment was made by transfer and he could not devote full time to the job until September 1, 1974. Part of the show-down was caused by a new system of Budget control within the Department of Continuing Education. The system was introduced without proper support staff. Therefore a number of courses had to be delayed because of lack of information as to the amount of money that has been committed; however, this problem is being worked on jointly by the Department of Continuing Education and our organization.



Earl Pelletier, NRIM Fieldworker
South East and South Central Areas



**Murray Hamilton, N.R.I.M. Fieldworker
South West Area**

It is quite difficult to meet every community's demand with our present staff. The areas are large and a great deal of time is spent on travel. Many of the field staff spend their weekends in the field attending meetings and assisting communities to determine their needs. The dedication of the field staff is to be commended.

Considerable time has been spent by our field staff in meeting with Community College developers to assist with the establishment of the programme.

Our efforts to provide counselling to students in training has shown a decrease in the drop-out rate at all institutions. The pre-screening of applicants has been held to a minimum, however an emphasis is placed on dealing with personal problems, adjustment to a new environment and introduction of programmes by personal visits to the institutions. Our counsellors deal with the individual, his family and his community. Our counsellors have over the past year and a half gained a great deal of expertise in this area.

The counsellors have experienced difficulty in referring individuals to institutions because of the lack of standardized application forms. One institution will require a great deal of background information whereas others require very little.

The following is a breakdown of persons presently being dealt with to October 31, 1974.

(a) Number Registered	1099
(b) Number Recommended for training	309
(c) Number in training	691
(d) Referrals to other agencies	193
(e) Referrals to Canada Manpower Centres	198
(f) Placed in permanent jobs	83

Unfortunately the N.R.I.M. Programme is looked upon by community agencies as a last resort. Canada Manpower refers many of the clients that it cannot service to our counsellors. Our counsellors have difficulty in having our clients accepted for Canada Manpower Programme. Discussions have been held with top officials of the Department, however we have not met with the response at the field level that we would like.

SPECIAL PROJECTS

As a result of community demand the Community Awareness and Leadership Programme was conducted on an experimental basis in Regina and Prince Albert. Although the programme had a minimum of guidelines it proved successful in both areas.

The evaluation has been completed and the programme will be introduced in other areas this year.

The field staff have recognized the need for economic development and permanent jobs following the completion of training. Our field staff have been actively engaged in promoting special projects in communities using the resources of the Department of Regional and Economic Ex-

pansion, Special ARDA, Department of Industry and Commerce, Human Resources Development Agency and Canada Manpower. A total of 15 special projects are being investigated and implemented.

Our organization has also become involved in job creation and placement. This area is still being developed.

The N.R.I.M. Programme has been a great encouragement to the Metis People. It has opened the doors to a great deal of people who normally wouldn't have had the chance to take meaningful training.

BANFF CONFERENCE

The last week of January 1975 saw fifty-four native organizations across Canada represented at a conference in Banff, Alberta. The purpose of the conference was a business management and fund raising training session. The week session was sponsored by the Canadian Association in Support of Native People (CASNP).

Various instructors were secured from different business operations. Very few new funding agencies were revealed contrary to expectations of participants. Government funding agencies were represented by personnel incapable of providing any concrete commitments or providing any new information in regard to funding native organizations.

We were assured however that we, as native people, shouldn't feel ashamed of applying for grants because many business projects are funded by governments.

Danny Goodleaf from Canada Manpower hit the nail on the head by saying we are professional proposal writers, what we needed is more information on new funding resources.

Linda Finlayson

I WANT

I want to live with myself and so
 I want to be fit for myself to know,
 Always to look myself straight in the eye.
 I don't want to stand, with the setting sun,
 And hate myself for the things I've done,
 I want to go out with my head erect;
 I want to deserve all men's respect;
 But here in the struggle for fame and self
 I want to be able to like myself.
 I don't want to look at myself and know
 That I'm bluster and bluff and empty show.
 I can never fool myself, and so
 Whatever happens I want to be
 Self-respecting and conscience free.

—anonymous

"NATIVE INVOLVEMENT" PROVINCIAL ELECTIONS

Over the past ten years or more, we native people have been becoming more positively involved in our own affairs and destiny. We have formed our own organization for a positive political means for unity to further our cause of justice and equality in our land.

In past and present governments, both provincially and federally, we have had and do have native representatives elected from their respective constituencies. The majority, if not all, of our native representatives have been elected on the whiteman's old-line party tickets.

Here in Saskatchewan we have had two native people run as independent candidates. One such candidate was Carrol Lavallee who in the mid 1960's ran as an independent native candidate in the Meadow Lake provincial constituency during the provincial elections. Another such person was Ray Jones from Uranium City who ran as an independent candidate in the provincial by-election of Athabasca in October 1973. He first threw in his hat as a candidate for the New Democratic Party of Saskatchewan. He was refused to be able to run on some unproven grounds. It is a well known fact that Ray Jones had approximately 289 votes out of approximately 420 total votes.

Both these past candidates lost although they took some communities' support very easily.

This year, possibly in the very near future, there will be a provincial election.

It is rumoured that there are several native people who will contest the nominations in several constituencies throughout the province. These native people, it is rumoured, will run as independent candidates. It is further rumoured that by doing so they will not be supporting just one political party but that when these candidates are elected to the Provincial Legislature they will represent all people from their respective constituencies.

Several names have been mentioned as the writer has travelled throughout the province.

Whatever your political beliefs go out to the meetings and participate.

If you are a truly concerned and committed native person desiring justice and equality for our people then get out and get involved in the next provincial elections and all other elections hereafter.

It is the writer's opinion that only by supporting and getting elected independent candidates will we have a truer means of attaining equality and justice for our people.

SASKATCHEWAN NATIVE WOMEN'S MOVEMENT



The S.N.W.M. is an autonomous and independently incorporated society. Membership to the organization is open to women of native ancestry in the province. The province has been divided into four regions: south, central, north, and far northern. Each region is represented by an elected vice-president and three elected board members.

The organization is designed to encour-

age the social, political and economic development of women and children of native ancestry at the community level, so that they can participate and develop their own programs as they identify their priorities in accordance with community needs.

In this year, proclaimed International Women's Year, the S.N.W.M. will be emphasizing to all levels of government, including the D.N.S., the need to recognize the S.N.W.M. as an autonomous and independent organization.

— taken from a Press Release of Jan. 28, 1975

For more information contact: Vicki Wilson, Board Chairman, S.N.W.M., 318-1524 Rayner Ave., Saskatoon, S7N 1Y1

COMMUNICATIONS

Since approximately 1969 our *New Breed* publication has been rolling off the press.

Communications, to be effective, must be a two-way process; one transmits and another receives; then the receiver must transmit and the transmitter receive. We now have a two-way communication.

Very often, in the past, the *New Breed* has been transmitting and wondering if anyone receives. Very seldom have we had messages back from the people.

You can get your subscription any time at \$6.00 for 1 year or \$3.00 for half a year. What do you want? A whole breed or half a breed? Get your subscription now!

The staff of the *New Breed* as well as other concerned members of the Metis Society have, for some time, been trying to expand our communications program from our present *New Breed* publication to include radio programs throughout the province. We are working to attain our own television program throughout the province. We hope to build up a sound and productive video-tape program but this is impossible without the support of the organization and people.

But then all of this costs money. Some two years ago a sound program proposal for approximately \$300,000.00 per year was presented to the federal government, Department of Secretary of State. Apparently we're still negotiating for this (refer to Proposed Communication Program, September 5, 1973).

Recently the Native Council of Canada received monies and a conference was held.

It is hoped to present to the federal government, Prime Minister Trudeau and Cabinet a worthwhile program proposal that will help to enrich our lives as native people.

Perhaps an evaluation of our past Proposed Communications Program is in order. If we can present it again then perhaps this time there will be a sound and continuous follow-up.

At the present time the Native Council of Canada, on behalf of the native organizations it represents, has received \$110,000.00 from Secretary of State. With this it is hoped that four full-time workers will be employed for one year. The specific job of these four people will be as follows: (1) find all funding sources and relationships of all governmental departments in relation to native people; (2) compile pertinent information, analyze it, interpret it and present recommendations in regard to it — supposedly for the betterment of native people; (3) this information etc. will be sent to provincial associations who, in turn, will try and get all people at the local level through our own *New Breed* and meetings, etc.

Also there will be an additional 12 native people from across the country selected to undergo a 3-month intensive training course on communications in Ottawa under the Direction of the Executive of the Native Council of Canada.

For the past two and a half years the Metis Society has been receiving funds from the Human Resources Development Agency for a communications program.

This past fiscal year the grant from the provincial government was \$220,000. or \$15,000 per month.

Out of this the *New Breed* receives approximately \$3,000 per month. With this amount we attempt to pay staff wages, travel and sustenance, office expenditures, printing and distribution costs.

At present we are in the process of negotiating with Secretary of State for \$25,000, which is our share of total federal funding for communications for native organizations in the province as a result of federal policy on native communications.

We have proposed to provincial government an increased budget of approximately 30 percent over last year.

In closing we hope all people within the organization as well as all supporters of the movement will remember that for a good two-way communication program:

We need your subscriptions.

We need your articles.

We need your total participation.

We need your total support.

The New Breed staff.

DEFENCE MINISTER A BIGOT

PRESS RELEASE

The national Native organizations of Canada, representing more than 800,000 Native people, view the derogatory remarks on Indian and Inuit people attributed to Defence Minister, James A. Richardson, which appear in the March issue of Maclean's Magazine, as an insult of the highest order.

"...Discussing the fate of the Indians and Eskimos, he will suddenly puzzle, 'I mean, what did they ever do for Canada? Did they discover gas? Did they discover oil? They didn't even invent the wheel. Why, when we came here, they were still dragging things around on two sticks.'"

In response to the above remarks made by the Minister of National Defence, we, the undersigned, are alarmed that a Minister of the Crown, someone who should be well-informed, could make such statements. Is this an indication of the feelings of his colleagues in the Cabinet? If such is the case, then how can we continue in our attempts to create positive image of Canada's Native peoples.

Joined by the Canadian Association in Support of the Native Peoples, we the National Indian Brotherhood, the Native Council of Canada, and the Inuit Tapirisat of Canada, are now launching a national campaign to forward to the Honourable James A. Richardson any and all pieces of informational literature on Native peoples, including documented research on our unique contributions to Canadian society.

Not only do we wish to hasten the Defence Minister's personal enlightenment on the subject of Canada's Native population, we also seek to demonstrate to Mr. Richardson and to the uninformed segments of Canadian society the vast reservoir of accurate information which exists and is available to the public.

We are calling on all our regional, provincial and territorial members, Native newspapers, individuals, Indian bands and Native groups of every kind to join us in this concerted effort.

RCMP FEDERAL INQUIRY COMMISSION

APPOINTED BY HON. MINISTER
WARREN ALLMAN, SOLICITOR GENERAL
OF CANADA



The federal cabinet of the Liberal government of Canada recently commissioned a federal inquiry to review through public and private meetings and through written presentations the state and management of that part of the business of the Ministry of the Solicitor General pertaining to:

- (a) The current methods of handling complaints by members of the public against members of the Royal Canadian Mounted Police;
- (b) The question whether existing laws, policies, regulations, directives and procedures, relating to discipline and the grievance procedure within the Royal Canadian Mounted Police, are susceptible to improvement and, if so, by what means such improvement should be effected; and
- (c) Any matters incidental or relating to any of the matters referred to in paragraphs (a) and (b).

The members of the Inquiry Commission have been meeting at various centres across Canada. In their press briefings the Commission stated "We are anxious to stress at the outset that the relative merits of a complaint, past or present is beyond the jurisdiction and mandate of this Commission." In effect the Commission may direct certain evidence to be presented under oath or solemn affirmation. The Commission hopes to have completed their inquiry by September of this year. At this time they will present their total findings of their inquiry and included will be their interpretations and their recommendations of the total inquiry. These recommendations will be pre-

sent to the federal government. The federal government will supposedly then take these recommendations and use these as guidelines to change, alter or delete legislation pertaining to the existing laws of our country in regards to the points before stated.

Following is a Interim Position Paper which was to have been presented to the Commission of Inquiry held in Regina at Centre of the Arts on February 21, 1975:

At the outset we must state that we, the Metis and non-status Indian nation of Saskatchewan, have been under suppression in its various forms for over 100 years by the R.C.M.P.

The original purpose of that force was that particular objective.

We must further state that we had no part in the formation of said force, but that we were the sole reason why this white force came to be. This force was commissioned by a white eastern government to protect white eastern exploiters in OUR LAND.

We can now state that we had no part in the formation of this particular Commission of Inquiry as we did not have any meaningful part to play in the recent National Conference on Law held in Edmonton on February 3, 4, & 5, 1975.

We would like to state that we helped our friends, Lorne and Caroline Brown, who have published an unauthorized edition of the History of the R.C.M.P.

We would, at this time, request this commission to read and use this text as part of our presentation.

We realize that this Commission is almost identical to the R.C.M.P. investigating the R.C.M.P. Nonetheless, you can be rest assured that we will present an official submission to the Commission and your Minister, as well as other people who may be truly concerned and committed in seeing that justice is going to come about in OUR LAND.

We can state here, that we realize that you know how we native people feel about the R.C.M.P. Force.

We still feel the same as our people did 90 years ago. The Force is still our oppressor, who will try and kill us if so felt at any time.

Instead of the above our president, Jim Sinclair, Mr. Peter Bishop and Mr. Rodrick Bishop attended the Commission in person.

Following is a review of their presentation:

The Metis Society of Saskatchewan, Regina Civil Liberties Association and the Saskatchewan Association on Human Rights told the Marin Commission that they are aware of cases where native people were unfairly treated, harassed or subjected to unjustified use of violence by the RCMP.

Jim Sinclair, Metis Society President, said the problem of prejudice by the Force toward natives has a historical cause and has left many natives with an attitude of mistrust toward the "White Man's Law" and his law enforcement agencies.

"The RCMP was not originally formed to protect native people, but to overcome them from the Riel Rebellion on", Mr. Sinclair said.

"We are victims of laws and injustices designed to protect the establishment not people.

"... Many of us today, including myself, still look on policemen as almost an army, as an occupation force."

During the submission from the Civil Liberties Association Diane Ralph, a psychology instructor at the University of Regina, said RCMP members attending her classes have led her to observe that "these men were almost all very hostile to Native People and viewed themselves as having to protect themselves and society from Native People."

Ms. Ralph said the RCMP members "sounded more like soldiers attacking enemy aliens rather than peace officers protecting the public."

ROSSIGNOL SCHOOL ILE A LA CROSSE SITUATION



Father Fiori, Mission Priest
Ile a la Crosse, Sask.

ILE A LA CROSSE

Late in 1972, after a fire destroyed part of Rossignol school in Ile a la Crosse, residents began working to develop their own school which would be more relevant to their own people.

In January 1973 a public meeting elected a temporary committee. This committee informed D.N.S. Minister, Ted Bowerman of their intentions. The letter was highly critical of the existing education system. "The main reason why the public meeting rejected the present system of control of the school is because it has **PERSISTANTLY FAILED THE LOCAL NATIVE PEOPLE**. Nearly 50 percent of the native students have been edged out of the school as failures at the grade eight level. And less than one percent actually graduate from high school. Also white teachers in native communities do not contribute to positive development in the communities."

Later that month a community-vote confirmed a strong support for an attempt at locally-run education. 64 percent voted in favour of residents being able to control, plan, design and construct a new school. 59 percent voted for the statement, "The local community will set up their own committees to have control of all education." Other business such as building of a high school, and of more vocational and adult training taught in the schools got more than 80 percent vote. A total of 74 percent of the population had participated in this meeting.

After this meeting there began an opposition to local control with the Roman Catholic Mission out in front. The most predominant existing power interests in

Ile a la Crosse (the Roman Catholic Mission, the Bay management and the R.C.M.P.) felt that their hold on the community was being threatened and started reacting. Native people have been thought not able and have been taught that they are not fit to govern themselves and over the last 200 years have been exploited and paternalized by business, government bureaucracies and the church. Local control would shift the power within the community. Existing power forces did not wish to have their power and authority taken from them. They preferred to keep up the facade that native people needed their guidance and started on a strong campaign to reinforce the idea of native people not being able to do anything on their own.

Despite the opposition, plans for the new school and a permanent board progressed.

In the spring of 1973, the board then took the issue of local control to the teachers at Rossignol School. There was an unwillingness of several teachers to work with local native people and they were transferred.

The Board then began a search for teachers who would assist in the development of a locally-run school.

Dave Adams, who was hired as the Principal, and the new staff began teaching in the Fall of 1973. Instead of the usual drop-out rate that is prevalent in northern schools, **STUDENTS BEGAN DROPPING IN!**

In the Spring of 1974, the Board (now with four people opposed to local control) voted to transfer Mr. & Mrs. Adams, and seven other teachers at the end of that school year. Supporters of Dave Adams and staff boycotted classes, then sat-in at the school. A mediator chosen by the Provincial Government recommended administration of the school be turned back over to the Northern School Board.

November 1974, supporters of local control won 4 out of 7 seats in the election. Three weeks later there was a protest (led by Father Fiori, a Mission Priest) and 120 students were withdrawn in an attempt to rid the community of Dave Adams. At a public meeting Father Fiori accused teachers of teaching communist philosophy. He went on to say, the Metis of Ile a la Crosse **COULDN'T BE TRUSTED TO RUN THEIR OWN AFFAIRS, AND THAT MOST OF THE PEOPLE HAD NOT PROGRESSED AS FAR AS CIVILIZED WHITE RESIDENTS OF SOUTHERN SASKATCHEWAN AND STILL REQUIRED THE ENLIGHTENED GUIDANCE OF THE CHURCH.**

After the Christmas vacation, the Mission opened a temporary school that would remain until Dave Adams was fired.

Following are excerpts taken from an interview between the New Breed reporter and Dave Adams during the last few weeks of January, 1975.

NB During your first year here you had many meetings with the Committee, going over the curriculum etc., proposed ideas, new plans of the school, etc.

DA That first temporary committee, the group who were quite committed to local control and also prepared to look at changes because they

ILE A LA CROSSE CONT.

recognized themselves the school system hadn't done them fairly in the past and some changes were required. We met frequently with them. I'm sure on an average of a formal meeting of some kind once every week. I was constantly on the telephone with the chairman getting advice from him and asking him to get the feelings of the other people and so on and so forth. There was a great spirit of co-operation and mutual help.

NB Dave, I wonder if we could go over the two different factions.

DA I think there is first of all some parents who have gone through a pretty old-fashioned system, pretty strict, pretty rigid, pretty formalized type of education, and I think that those people just have genuine concerns that our style of teaching isn't good because it isn't the same as they are used to. I've always had a great deal of respect for that feeling because that happens everywhere. It isn't just a question of in the North. It's a question the teachers always have to deal with and I think the teachers are responsible for trying to explain to the parents, trying to get them to understand why you are teaching in such and such a way, and why we're teaching that; why you run the school this way; why you don't have a strap. If you can't do it, then you've failed and we were always prepared to deal with that part of it.

The other group is the Mission and it's a question in my mind of power and control over the community and any groups, in this case, the Local School Board or as they see it as the teachers or whatever who challenge any part of that authority that they have had are considered to be a real threat.

NB You think there is a political thing in here in terms of different political parties?

DA Not exactly in terms of different political parties. There is certainly a political thing in that a majority of people on staff and the kind of people in the community who have supported us are the people who have taken a look at the situation in the North and find it greatly lacking and see all kinds of things that need to be done. When we first came here we discussed with the Board what our roles would be and we felt that any technical help and any assistance that we could give to people in their struggles to improve conditions in the North and give people a fair shake in the North, we were prepared to do.

NB And that's in terms of helping them in any way . . . in terms of economic development?

DA Any at all. A small thing for example that caused a lot of trouble was a sit-in at Buffalo last year. People were getting a raw deal with their welfare. Some people got organized; they had a sit-in and they were having difficulty raising money

just to buy food to keep things going on. We got in touch with them and said good luck and if there's anything we can do, let us know. We raised a couple hundred bucks around the staff room, and sent it up to them. Now that's where you get into the third level. We talked about some of the people with genuine concerns that I have respect for. The third level is the politicians and they've met on the west side here by Freddy Thompson, who's now the NDP candidate. An extremely conservative man who was very much opposed to the sit-in and who sees any white people in the North who are prepared to identify with the Native causes and prepared to do something about it as dangerous radicals that have to be gotten rid of.

NB What were some of the reasons why you were dismissed?

DA It's hard to sum it up easily . . . but I think it boils down to very much of a political thing. I think that people felt that I was a threat to the powers that be. The whole thing started well over a year ago. They had a meeting with the Hudson Bay Manager, the Manager of the Farm, the Mission, the people and a few others, and they discussed some of the things that we were doing.

A letter (supposedly written by a staff member who's no longer here) had fallen into the hands of some of these people. It talked about various thinkings of various members on the staff and I believe that I and my wife were described in the letters as Wafflers. The Local Board, that's a slip of the tongue, but it's not so far off when I say the Local Board, the Bay Manager and the Farm Manager and the Priests and Bill McLean and some of the people who were on the Board at the time, discussed this thing, apparently at some length at the Priest's house and decided the course of action would be to take it to the RCMP and that is apparently what was done. They asked the RCMP to do an investigation on us.

NB Do you know whether there was an investigation made on you?

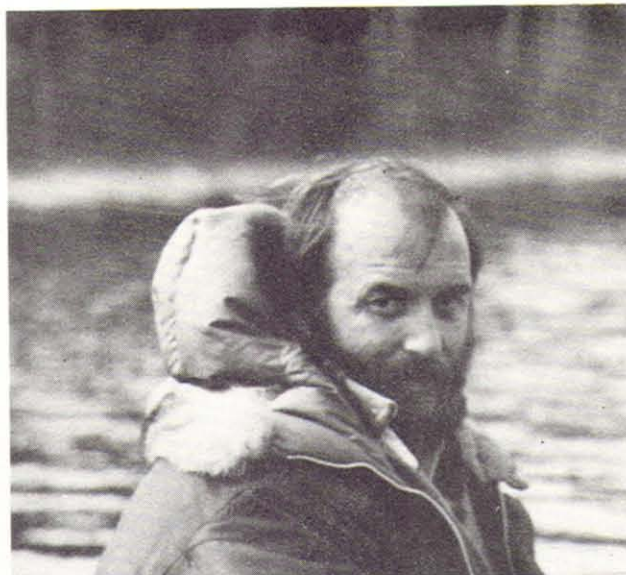
DA I have many reasons to believe that there was, but you can never prove it because they work very secretly.

NB There were comments made about some displeasure by certain parents within the community about the contents of the curriculum. Could you elaborate on that?

DA There were certain changes made at the primary level in particular. We felt, and of course all consultants and authorities on education of Native people in the North agreed with us, that there has to be some changes made. The textbooks that were written in New York, or Minneapolis or wherever, about Dick and Jane riding on the bus or going up the escalator, mean very little to kids

who are raised in the North. A lot of work has been done by educators in the North to try and remedy that situation, and everyone feels and agrees that it isn't right. So we have tried to get away from, especially at the very young levels, using the standard textbooks for kids to learn to read. It's been a very successful program! It's something that certainly didn't originate here. It's been tried in many places and operated successfully.

There were complaints about us using out-of-date textbooks which is one thing that we plead guilty to. There were books that we thought should be junked. But you can only do so much at one time. The problem is if you throw out a textbook and try and draw up your own course which is more interesting and relevant then you're in trouble with the curriculum for not following it. So we've always been quite conscious of that curriculum business and been very careful not to make any major changes that we didn't get approval or radification for.



**Dave Adams, Former Principal
Rossignol School, Ile a la Crosse**

NB What was the Northern Board's position regarding the decision to have you, your wife and the Vice-Principal transferred?

DA The Northern Board took the position that as far as they were concerned they were washing their hands of this whole thing; they were taking a neutral position; they recognized Local Control. Any decision that Local Control made they would go along with. We went and met with them. We had fought for a year and a half to get Local Control and we certainly weren't going to back out now. We explained to them that if the Local Board went ahead with their decision, we were willing to compromise. That compromise would be that I would personally resign, but that they would reinstate Rob and Jacquie back on the staff and if they were not willing to accept that, the whole staff would resign. We thought we should notify the Local Board because our contract was with them. It was really just a courtesy move on our part to let them know what we were doing.

NB The Northern Board?

DA Right.

NB At that time had you taken a leave of absence?

DA It was at that meeting with the Local Board, still my employer, that I thought it would help the school to get back into operation if I could be excused from attending for two weeks. I didn't want to quit because we still had conditions on my resignation, and so I wanted to make sure my position was quite above board.

NB What's the situation now?

DA Well, the situation now, is that the three of us are out of school. We have been fired for refusing to accept a transfer and we are discussing with the Saskatchewan Teachers Federation what our next move should be and seriously considering appealing the firing. The Northern School Board was going to hold back on the other teachers resignations for a month in hope that they might change their minds for themselves. The other teachers insisted that they deal with their resignations right then, and Northern Board did that.

NB And they accepted them. So they are finished as of February 24, 1975. They have resigned.

DA Right. I should add that there was one teacher who reconsidered and is not going to resign.



ILE A LA CROSSE...CONT.

NB I heard today that there's a possibility that Mr. Bowerman, Minister of D.N.S. and Mr. McMurchy, Minister of Education are to sign some papers under the Education Act to give complete authority to the Local School Board.

DA This was promised to be done on January 1, 1975. It hasn't been done and it has certainly been the cause of the difficulties that we've had because both the Local Board and ourselves have to keep going back to see the Northern School Board because legally they are still in charge.

NB What could be the remedy to the situation then?

DA I just feel that in many ways the opportunity for an easy solution is long past. I think that ourselves getting out of the school as soon as possible, the Mission going ahead with their attempts to hire teachers, and I think the sooner that can happen the better, at least in terms of getting the school operating again. But as far as long term solutions to this, there are too many people who are too strongly committed to running their own affairs without interference from the Mission or the Hudson Bay or the RCMP. It's just a matter of time before the conflict resumes and they won't have the teachers to blame it on. They'll realize that it really is a genuine feeling of the people,

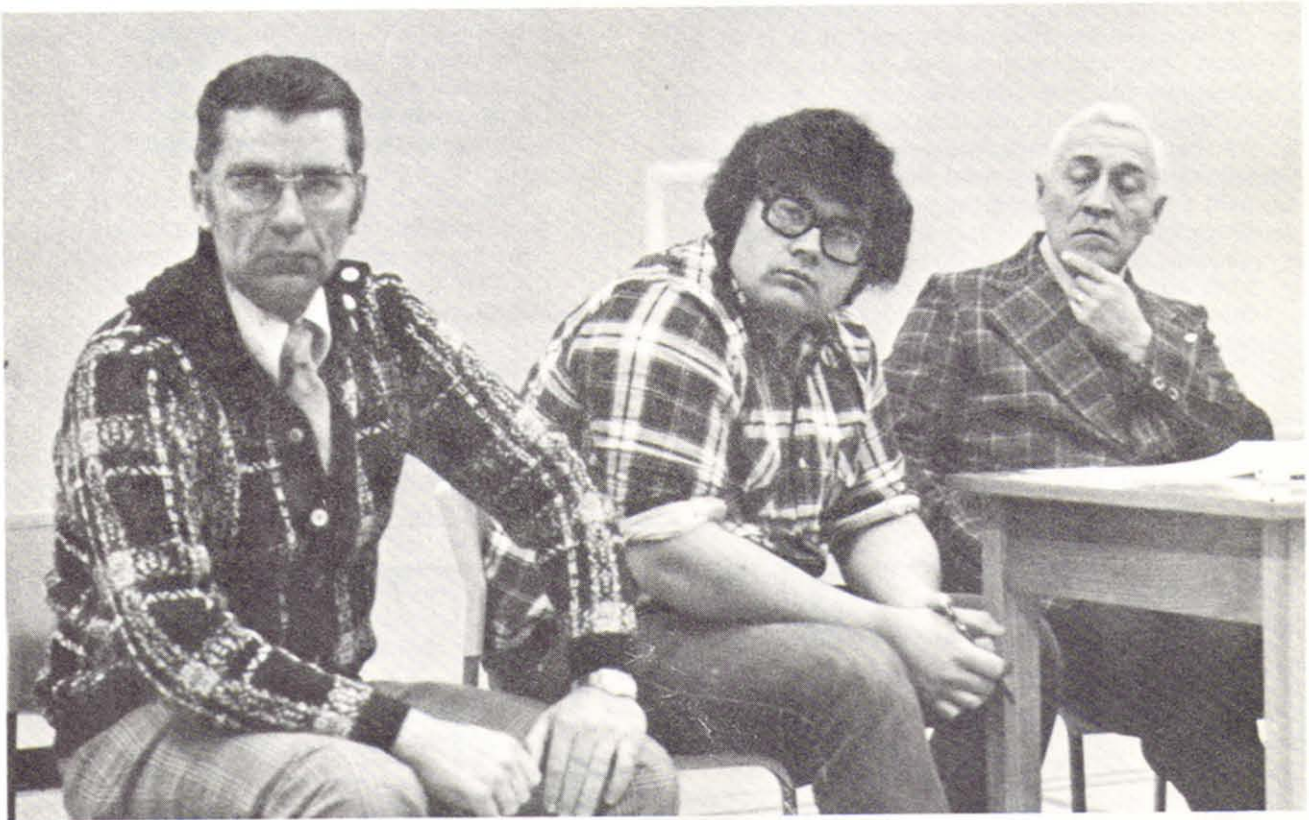
The next two articles were written by two former teachers of Rossignol School. Rich Ast, former Grade Three teacher and Terry Posnyak, former Grade Four teacher.

THE ROSSIGNOL COMMUNITY SCHOOL

In September 1974 there were 24 teachers in Ile a La Crosse committed to working with an autonomous, locally elected school board. We felt that local people should be involved in making decisions about their children's education. We saw local control of the community's school as the right of people to put their knowledge and experience to work in determining their own affairs.

To make the school function as a community school and to solve certain problems that plague northern education, we initiated some changes that we thought were necessary. This was going to be a school in which there would be a drop-in rate to calculate. The problems of age-grade variance, illiteracy, truancy, irrelevancy and racism common to most northern schools, were going to be eliminated.

For seeking and working towards these things we have been slandered, abused, deserted, and betrayed. Contrary to popular belief, even amongst northern area teachers, we were not wild-eyed radicals out to smash the system. We are not a bunch of sex perverts or drug addicts possessed with the desire to subvert the morals and minds of young



Northern School Board
Glen Lindgren, Bernie Girardin, Norman McAuley, Philip Gauthier.

people. These descriptions and numerous others about Ile a La Crosse teachers have been, and probably still are, circulating around northern Saskatchewan. It is actually quite tragic that many of the stories and rumours are being accepted without much question. It appears we have no one left to defend us but ourselves. This letter, article or whatever is a defense, a justification, and the truth about Rossignol School.

To begin with, as a staff we tried and succeeded in a policy of staff democracy. Weekly staff meetings were held and were run so that each of us were able to participate in decisions made concerning the operation of the school. The principal was not a domineering authority figure around which the school turned, but rather, a very honest and very competent teacher who administered the affairs of the school according to policies set down by the local school board and the collective decisions of the teaching staff. We were able to visit each other's classrooms to observe, learn, and participate. Our sharing of ideas, experience, and our ability to accept criticism allowed us to do better work, to create, and to be more closely united. Our solidarity as a staff, which was a great source of strength, was a result of our staff democracy and the deep concern we felt for the lives of the children we cared for.

We related to kids, in school and out, on a first-name basis. To them, we were not simply "Teacher", but "Dave", "Judy", "Rob", and "Barb". We did not confine ourselves and them to the traditional roles of "Teacher" and "Pupil". We were real to them, adults within a community who related to them as human beings. Yet, Rossignol School was not a "free school" where kids did as they pleased without discipline. Discipline in school was based upon mutual respect and responsibility. The strap, fear, and intimidation were done away with because we believed them to be detrimental and destructive to the learning process.

In the primary grades the traditional curriculum underwent considerable change as the teachers worked hard to develop approaches in reading and mathematics that the children could relate to and understand. This involved a lot of inquiring into the needs and experiences of the children to come up with workable and successful programs. This was done through teachers cooperating with one another and through the help of the Northern Board's consultant staff.

After the school board elections in early november, where our supporters within the community achieved a majority on the Board, we felt compelled to carry on with existing school activities and to initiate further programs which would create a true community school — meaningful to the children as well as the adults who lived in Ile a La Crosse.

Thanks to the efforts of many people the school was able to get a L.I.P. grant through which five teacher aides from the community could be employed. The thinking behind this was to choose local people for the positions who would first of all be competent in the jobs they were to fill and secondly, who would perhaps decide to become a qualified teacher if they enjoyed the work. Northern education needs more native teachers and teacher aides if it is ever to succeed in its aims.

We had meetings in the evenings to get ideas for programs or projects which would involve people from the community in the school, as well as create more interesting learning experiences for the kids. The school had already received funding for an introductory aviation course and an outdoor education program, but there was more to be done. We embarked upon plans to have students beautify the school, both inside and outside, with their art work. The gym was open in the evenings for various groups to use. Rooms in the school were available for meetings and other functions. Older students were invited, in their spare time, to help out teachers responsible for the younger children with classroom tasks. We had numerous projects underway for the school's weekly activity day, i.e. jewelry workshops, outdoor ed., photograph workshops, V.T.R. workshops, and so on.

These activities, in addition to others too numerous to mention, were either planned or in progress when those forces opposed to us began to disrupt and sabotage the operation of the school. Through the efforts of the Catholic Mission, the local R.C.M.P., and Bay's managerial class, all dominated by whites, the school and its teachers were destroyed. And destroyed for reasons which were selfish and ridden with fear. The growing self-confidence and awareness among native people, based on a common concern for their children's education, was such a threat to these interests that they sought to eliminate what they believed to be the source of this new consciousness. It will be some time before the results of their actions can be accurately assessed.

Teri Posyniak, former Grade 4 teacher
Rick Ast, former Grade 3 teacher

School.

There were some people who tried to fire Dave Adams.

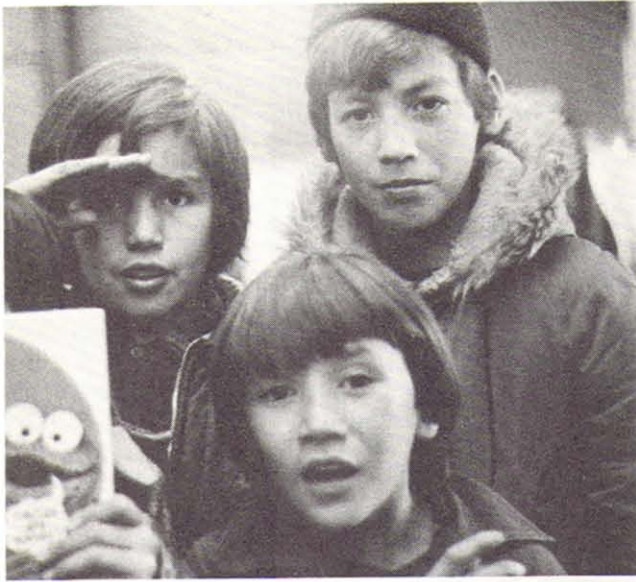
We students are trying to stay in the school too.

There are a lot of us that like Dave. Some people hate Dave and the rest of the teachers in the school.

The mission and Sister Meehan are after Dave.

Dave likes it here.

ILE A LA CROSSE...CONT.



LOCAL COMMUNITY CONTROL: EDUCATION & ILE A LA CROSSE

The concept of local control is basically about a people's right to self-determination. It intends to change the existing power relations of northern communities which have been under colonial domination. Native people have not been thought fit to govern themselves and throughout the last two hundred years have undergone the paternalism of the church, the exploitation of business interests, and the demagoguery of government bureaucracies.

Local control of education involves not only the right of northern people to make decisions about their children's education but also the decentralization of authority and power in the north.

In Ile a La Crosse, community leaders and people who expressed interest in community development were to develop their own organization to look after their expressed needs. In this particular instance, local control was to bring about a fundamental shift in power within the community because the historical power base was not to be utilized in the setting up of the school board.

This course of action, which was initiated by DNS fieldworkers in accordance with stated government aims on northern development would prevent the existing local power structure from replicating itself in yet another community organization. Those persons involved in the creation of the school board realized that if the newly organized board came under the control of the established power base, it would be utilized by this force to maintain and reinforce its privileged position within the community. The point was not simply to allow native people to participate in the decision-making process dominated by the white power structure. Rather, it was to have native people fulfill leadership positions, to initiate action, to articulate their needs, thereby involving them in the power politics necessary to bring about change.

It is primarily because of this choice of action and the social change it entails that the present con-

flict has been generated and carried on over the last several years in Ile a la Crosse. The prevailing power interests in Ile a la Crosse, the Roman Catholic Mission, the Bay management, and the R.C.M.P. being the most prominent of this group, feel that their grasp on the community is being threatened and have been reacting to it.

ated power structures that control northern development has led to the impoverishment and wretchedness of native peoples in the north. The institutions and the power they wield over peoples' lives must be broken down in order that people might be free to decide their own destinies. The fight for local community control will continue to go on as part of this struggle for self-determination.

Through the struggle in Ile a La Crosse people are undergoing a political education from which they are learning many lessons. They are learning that the two "sides" which have become manifest in the confrontation over the school have not just suddenly materialized but, that they have historical roots within the life of the community. More and more they are realizing the role of the church in their history as its officials speak out from the pulpit to manipulate their thoughts and actions. The plots of opportunist politicians are being revealed to them as they begin to analyze the politics of the wheeling and dealing that goes on behind their backs. The exploitation of their lands and their labour by white business interests becomes more clearly visible each day as native people experience continued underdevelopment. They are again reminded of the racist brand of justice they receive from the RCMP and its blatant political role in maintaining law and order.

The children, who have not really been free to decide about their involvement in the conflict, are learning a few things themselves about the kind of school and teachers they would rather go to for an education. But they are acquiring this knowledge at the cost of losing out in the system of their formal education.

Rick Ast
Former Grade 3 teacher
in Ile a La Crosse

I was sad and I felt sorry about Dave Adams
when they fired him.
I will be sad if they fire the teachers.
If the teachers left no others will
teach us or principal will teach us.
my parents didnt let me go to the
mission school. They wanted me
to stay in this school. The End

EDUCATION CONFERENCE

MONTREAL FEB. 75

At the outset we must state that we, the Metis Society of Saskatchewan, recognize our Education Committee under the Native Council of Canada as being a co-ordinating body with recommending powers only. As you know, the reason being for this is that "Education" per se is a "Provincial Happening".

There is no reason to believe that all policies adopted by our National Co-ordinating Body will not be ratified by our respective organizations, which we represent.

POLICY

Following are the immediate items of policy that our organization (The Metis Society of Saskatchewan) do hereby present for consideration and approval by our National Co-ordinating Committee at this conference:

THAT — a National Metis and Non-Status Indian Cultural College be established at Batoche, Saskatchewan. This will be part and parcel of a complete Cultural Complex. The Educational Cultural College would be established to fulfill the following objectives:

- (i) to preserve the respective cultures and languages of our Metis and Non-Status Indian peoples.
- (ii) to provide permanent facilities for meetings and gatherings of our peoples.
- (iii) to provide permanent facilities for adult education, post-secondary education for our people.
- (iv) to provide permanent facilities for developmental processes in regard to our Total Educational System and our required programs, i.e. pre-school through to post-secondary, etc.

- (v) to provide permanent facilities for workshops, seminars, etc.

THAT — each provincial organization undertake the task of seeing that there comes into existence Provincial Elected Boards of Education of Metis and Non-Status Indian people. The purpose is three-fold:

- (i) To co-ordinate the development and operations of the Educational System and its programs that our people are now forced to undergo.
- (ii) to develop co-ordination in development and implementation of our own Education programs to offset our present system and its programs.
- (iii) In Saskatchewan, this would be a vehicle to help the day-to-day operations of our Educational Cultural College at Batoche, along with other respective organizations.

THAT — each respective organization commit ourselves to helping our people in as many of our communities as is possible to establish Local School Boards and-or Local School Committees so that our people can have, where possible, local control or a very definite input into the education of our children.

In closing, we, the Metis Society, do hereby request that this Conference give approval in principle to our three recommendations for our Nation Policy in regard to Metis and Non-Status Indian Education across Canada. We realize that all proceedings here must be ratified in part or in whole by our respective organizations.

NDP ASKED FOR COMMITMENT ON

ABORIGINAL RIGHTS AND LEGAL CLAIMS

The Canadian governments, federal and provincial, do recognize that we, the Metis and Non-Status Indian and Inuit people, have aboriginal rights and legal claims which pertain to these rights.

During the 1971 campaign, prior to the provincial June elections here in Saskatchewan, the NDP party made many promises. One such promise that was made to native people and I quote "Provide grants and technical help to Indian and Metis organizations to allow them to make a detailed study of treaty rights, aboriginal rights and other rights to which Indians and Metis are entitled." This is taken from *Red and White New Deal for People* pamphlet, New Democratic Party Indian-Metis Program, 1971, authorized by Saskatchewan N.D.P., printed by Service Printing Co., Regina.

The Metis Society presented to the provincial

New Democratic Party Cabinet an Aboriginal Rights and Legal Claims Proposal on Friday, February 21, 1975. This proposal was a proposed five year program broken down into respective years as follows:

1975 - 76	\$153,700.00
1976 - 77	\$158,000.00
1977 - 78	\$162,000.00
1978 - 79	\$167,000.00
1979 - 80	\$172,000.00

Each year there would be ten people employed full time to carry out this program. We are asking commitment of 1975-76 program at this time. We anticipate that the remaining four years will definitely be considered by provincial government.

We await their reply.

CHILDREN ARE WAITING



There are children for whom we have a shortage of homes. At the present time, there is a shortage of homes for children with emotional problems, learning problems and physical handicaps.

There is a shortage of homes for family groups (brothers and sisters who want to be placed together).

And there is a shortage of homes for children of native origin. There is a special need for native families who want to adopt a child.

In order to meet the special needs of these children we've created a program called REACH (Resources for Adoption of Children).

REACH will have people in every office of the Department of Social Services in Saskatchewan and in the Department of Northern Saskatchewan.

Their first responsibility will be to talk to people who are interested in adopting a waiting child.

We want to let you know about waiting children because we think they have waited long enough.

If you'd be interested in considering the adoption of a child who waits, please get in touch.

You can write us at 2240 Albert Street, Regina. Or call 523-6681. If you live outside Regina you can call us toll free. Our toll free number in Saskatchewan is 1 or 112-800-667-3678. Or you can contact your nearest regional office, Department of Social Services and ask for a REACH worker.

IT COULD MAKE ALL THE DIFFERENCE IN THE WORLD.

REACH
RESOURCES FOR ADOPTION OF CHILDREN

DEPARTMENT OF SOCIAL SERVICES, 2240 ALBERT STREET, REGINA

How Many Riels Exist?

How many other Riels exist in Canada, beyond the fringe of accepted conduct, driven to believe that this country offers no answer to their needs and no solution to their problems? How many of us understand the loneliness, the sense of futility of such a man? How many of us are willing to concede, that future historians, in chronicling the events of our lives, may choose to emphasize and applaud the activities, not of the privileged majority but of some little-known leader of an unpopular minority?

For me this is the lesson of Louis Riel. For me this is the reason why we are here.

A democratic society and system of government, while among the grandest of human concepts, are among the most difficult to implement. In a Democracy it is all too easy for the majority to forget the rights of the minority, and for a remote and powerful Government to ignore its protests.

It is all too easy, should disturbances erupt, to crush them in the name of law and order. We must never forget that, in the long run, a Democracy is judged by the way the majority treats the minority. Louis Riel's battle is not yet won.

PIERRE ELLIOTT TRUDEAU in Regina, October '68

Page 18, New Breed

SASKATCHEWAN METIS LOTTERY

★ February '75 Winner ★
FEBRUARY '75 WINNER

WINNER - \$200.00

DANUSSIA MORDASIEWICZ OF
PARKVILLE, BRITISH COLUMBIA

SELLER - \$ 50.00

BRIAN RANDS OF
2061 GARNET ST., REGINA

DO YOU FEEL LIKE A WINNER! BUY A TICKET AND GET IN ON THE \$24,000 IN PRIZE MONEY BEING OFFERED THROUGH THE SASK. METIS LOTTERY.

February 1975 position paper presented to Premier Allan Blakeney and respective cabinet ministers concerning Economic Development Enterprise Projects regarding (A) Ile a la Crosse; (B) Patuanak; (C) Buffalo Narrows; and (A) Thode Construction; (B) DNS Construction in regard to T.O.J. concept projects. Submitted by Jim Durocher, Treasurer, Metis Society of Saskatchewan, in support of Native people in above mentioned communities.



Jim Durocher Treasurer, M.S.S.
(It is up to the Government)

During this past fiscal year (1974-75) there were some major Social-Economic Development project programs carried out in Ile a la Crosse and area.

These were namely: (a) Airport Construction; (b) Flood Control

Project in Ile a la Crosse; (c) Highway Improvement from Junction to Ile a la Crosse (approx. 14 miles).

The total monies spent amounted to:

(a) Airport	\$150,000.00
(b) Flood Control	25,000.00
(c) Highway	80,000.00
.....	
TOTAL	255,000.00

During this period, May 15 to December 15, 1974, 21 men were involved in employment with Thode Construction Company that undertook the contracts.

At the beginning, the men worked a 12 hour day at 5 days a week. When projects were finished, the men were working 11 and a half hours a day at 7 days a week; that is under actual contractual working conditions. The men averaged 700 to 900 dollars per month take-home pay.

This was not an ordinary Training on the Job project. The success was very high. This proves that native employees, given a fair chance, can uphold any contractual agreement presented to them under conditions set down by their respective employers.

At present there are three (3) Economic Projects to be undertaken in Ile a la Crosse, Buffalo Narrows area, namely:

- (a) Airport—Ile a la Crosse—\$75,000.00
- (2) Buffalo Narrows Lagoon

max. 6 weeks
(3) IlealaCrosse Rip-Rap Water Break 4 wks.

In total there is approximately 40 to 50 T.O.J. employment opportunities.

We are of the knowledge that there are between 50 and 60 native men who have contacted Thode Construction (Mr. B. Armstrong) in Ile a la Crosse for such employment.

We are also of the knowledge that the past working personnel will have to go, if not already, on welfare if projects are not approved.

We understand that Mr. Sam Green (Dept. of Northern Saskatchewan) has been negotiating with Mr. Bill Armstrong of Thode Construction and the Department of Northern Saskatchewan for such project contracts to employ native personnel to have these necessary Economic Development Projects get underway.

If the Minister of DNS is concerned about employment of native people in the north, these projects should be agreed upon as soon as possible.

If not, then the welfare roll will increase and unemployment list will increase.

We request that Mr. Blakeney and Mr. Bowerman look into this important situation immediately for the betterment of native people.

NORTHERN HOUSING

The following points have been brought out about D.N.S. housing:

1. People haven't been informed about the price of the house prior to moving in.
2. Houses are being built on frozen ground, over semi-muskeg causing extreme condensation inside the houses which Bowerman concludes comes from Natives boiling everything they eat.
3. Inspection of the houses are not being carried out satisfactorily. The inspector for D.N.S. built houses in Wolloston and didn't even go inside the houses.
4. Native people are paid \$3.75/hour to help build their houses, however, they are given no instruction in order that they might do the job right.
5. The materials used are of inferior quality and do

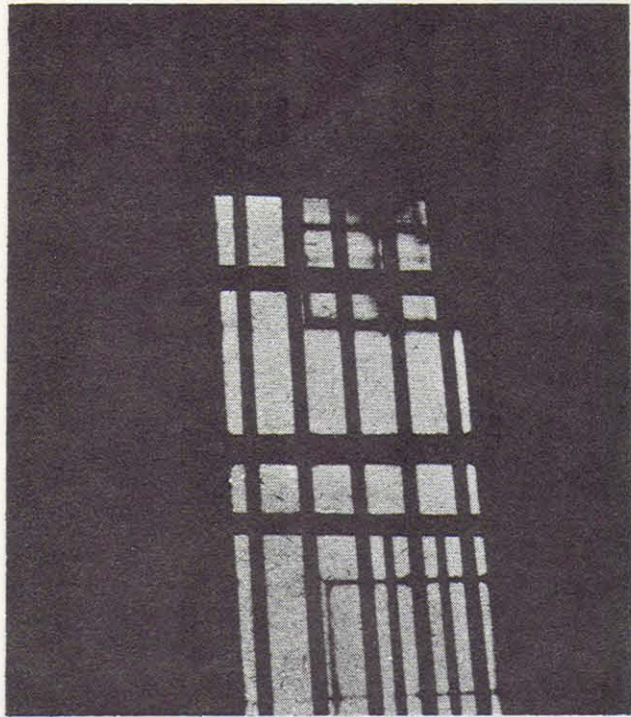
not last for any length of time.

6. The housing program for native people is very slow. In 1 1/2 years 170 houses were built for D.N.S. civil servants. It took 2 years to build 31 houses in Weyakwyn.

Mr. Blakeney stated in La Ronge last spring that every 3 days a family would be moved into a new house.

This hour has 7 days?

NOTE FOUND UNDER A WINDSHIELD WIPER:
"I have just smashed into your car. The people who saw the accident are watching me. They think I am writing down my name and address for you. They are wrong."



NATIVE REHABILITATION THE REALITY OF NATIVE REHABILITATION

As the newly elected Native Representative for the Indian and Metis majority of the Prince Albert Correctional Centre, I am not out to create any militant attitudes toward the present establishments, nor am I out to advocate the theme of "Red Power". I am only out to make the public aware how disadvantaged the person of Native origin is when he is exposed to the bright lights of the present prison reform. I also want to make the public aware that the person of Native origin is also capable of the intelligent drive to initiate and carry out any of his own cultural concepts on reform.

In performing my duties, it is my first duty to point out the fact that Native people are absently involved in the correction of the Native offender. To correct this depressing situation, I have already taken steps to work in close co-operation with the Native Women of the Prince Albert area. It has been made a known fact to me by both some of the staff and the inmates that the Native Women have tried their best in the past year (1974) to initiate some Native orientated programs into the Correctional Centre. In their endeavours to initiate these programs the Native Women only meet words of discouragement. This mere fact of discouragement only reflects the fact that the Prince Albert Correctional Centre is indeed in need of outside Native representation that can introduce Native orientated rehabilitation programs into its system of operation. Native programs that would emphasize the social, economic and cultural aspect of the Native culture.

If rehabilitation for the Native offender is to ever become a reality, the Indian and Metis culture must be realistically introduced to the present reform system. The present reform system is based on a cultural concept that is quite alien to the Native offender. If any rehabilitation programs are to ever favor the Native offender, they must be made relevant to the philosophy and needs of the Native offender. Programs that would give the troubled Native a good

strong sense of identity with its cultural concepts for operation. Programs that would give the Native offender solid confidence in this personal worth and ability as a Canadian citizen. A Canadian citizen practicing freely the concept of his Native culture.

At the present time, the rehabilitation programs do not favor the Native. The programs are all geared to discourage the Native in his preparation for responsible living, among his own people. The Native has no free choice of where he wants to live and work when he is granted parole and work training. The same principle nearly applies in the way of the day pass. At the most, the present rehabilitation programs deny the Native offender the right of participation in his own social, economic and cultural surroundings. To give a few examples of what I am referring to when I write that the Native offender is being denied the right to participate freely in his own social, economic and cultural way of life... Our education department here at the Correctional Centre: the public library is only stocked with about ten books on the Indian and Metis Culture. The library here is quite big and well stocked with other books that emphasize the concept of another culture. The books on the Native culture do not even amount to one percent of the whole library's books. The Native population sometimes reaches the seventy-five percent mark at the Correctional Centre. The guidance counselling is something completely different. I give the counselling department full credit for encouraging us Native people to listen in and participate in their programs. But personal gain for all the material riches we can place our hands on is not part of our Native culture. As Native people we tend to live in harmony with nature and take on the theme of sharing all our material gains equally among ourselves. If there is any question as to my credibility, well, if you are that curious, you will gradually get to know me. You know that we all live and learn. In the future you will have my past account-

ed for and my tomorrows up for your suggestion. So I am really under your discretion of understanding. But here there is also one difference. I am trying to do something constructively good for myself and the people I am representing. While in your case, if you are an aggressive person that does not find any good in the Native Culture, you are out to destroy or conceal what has been a reality since Columbus landed on the North American Continent. That reality is the Native Culture.

Many of the Indian and Metis inmates at the Correctional Centre feel that the Native Women could do a lot if they were given the opportunity of taking on the responsibility of being their outside Native representatives. The Native Women's help at this location would certainly be appreciated. As our outside representatives they could influence the status of our rehabilitation. With their domestic insight on the Native Culture they can do a lot in terms of compiling recommendations for paroles, day passes and work training locations. Their help can be used in various other departments such as visitation, educational sponsoring and etc. A further look and consultation will have to be taken as to what the Native Women can do in terms of helping the Native offender in other departments.

As Native people walking blind in a world alien to us, we must also do our part. We must open our eyes and welcome our own Native people anytime they want to help us. We must forget the bitter results of our past failures and focus our thoughts on the better things in life. Our Native organizations are standing by as comprehensive factors that we can build our future hopes on. Whether you know it or not, but as Native people our traditions are built on our people and their ideas. Our interpretation of success is not defined in terms of how much material gains we can take for ourselves, but rather on our needs. Even if you do not want to admit it, Native people are a united group that have all their consideration directed in one another's good

welfare. With our attitude we cannot meet much failure. But of course there is the hidden factor that can intervene and destroy our new perspective. We must be prepared to meet that factor and deal with it realistically.

Indian & Metis Representative,
Ben Cote.

two trains of thought

Hi Sisters, Brothers, Friends:

My pleasure to share a few views of thought with each and every one of you.

Now it's been about six or seven months since I have accepted membership in A.A. and I finally have come to understand the First Step just this afternoon, although I have heard it daily and have repeated it many times to myself.

The A.A. way and my way had been poles apart all my life. I did manage to maintain a period of being dry, until I came to think that because of my period of being dry I was cured of my drunken drinking and could again enter the world of social drinkers.

Little did I know what was ahead of me once I renewed my friendship with alcohol. It was straight down hill. Maybe it didn't seem like that on the first day or the first drink but in a few short months I lost the respect of my friends, the family, the car, all the things it had taken me five years to build up. True to A.A. saying, I didn't pick up a drink as a person does who hasn't got this disease — I picked up a drunk.

If it had ended there it would have been bad enough. But it didn't. I had to go through the drunken charge bit; assaults bit, the jail bit; the totalling the car bit and you name it. All the experiences of a previous drinking were rolled into a few short months. Is alcoholism a progressive illness? You won't get any argument from me on that score.

Now back to the First Step and my acceptance of it as I understand it today. For the past seven months I have been accepting it at face value, on blind faith, simply because I needed a weapon in my private war on alcohol.

"We admitted we were powerless over alcohol and that our lives had become unmanageable", right? Wrong. If that is the First Step then there is no need for the rest of the Steps; for the program itself. Today, with the use of Antabuse and a desire to stop drinking, anybody can stay dry.

The First Step does not go as I have been reading it. Unwittingly, I have been inserting the conjunction "and". It reads: "We admitted we were powerless over alcohol ... that our lives had become unmanageable." Notice the space between the words "alcohol" and "that". A printing error? Hardly. To me it denotes two trains of thought: one — the obvious — that I am powerless over alcohol; the other, that my life had become unmanageable.

If I continue to accept my first interpretation of the Step, I no longer need the program in its entirety. I can use the A.A. advice of staying away from one drink one day at a time and start taking Antabuse as my insurance.

If I accept my second interpretation, I must

recognize that I have a twofold problem, and the second train of thought then becomes an automatic introduction to the Second Step if I so choose.

Anyone interested in joining me in tackling that Second Step? It looks like a real mind-blower.

Thank you my Native Friends for reading my article.

A Friend,
Lawson Cardinal,
Box 160,
Prince Albert, Sask.

PRODUCER WANTED

The FOCUS Program, Department of Colleges and Universities Affairs, Government of Manitoba, requires a **Producer** for the Native Studies Program.

Duties: Produce tapes for a post-secondary closed circuit education program, for Native People living in Northern Manitoba.

Qualifications: — working knowledge in the field of video tape recording; producing and/or directing experience; must speak a Native language; understanding of problems facing Native people today; free to travel; ability to work as part of a team.

Salary: \$13,200. per annum — Contract Position.

To apply, send resume and sample of work to:
Director
FOCUS Program
The Trailer
Red River Community College
Winnipeg, Manitoba

Application Deadline: APRIL 15, 1975

ADVERTISE!

IF YOU WOULD LIKE TO OBTAIN ADVERTISING SPACE IN OUR PUBLICATION OR RECEIVE FURTHER INFORMATION REGARDING ADVERTISING SEND INQUIRIES AND/OR MATERIAL TO:

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Regina, Sask. S4P 2G3

Our rates as of January '75 are as follows:
\$3.50 - column inch
\$30.00 - quarter page
\$60.00 - half page
\$120.00 - full page

Southwest Report



Linda Finlayson
Board of Director

The South West Area consists of eight locals which cover about fifteen towns in southwestern Saskatchewan. These locals are Regina Beach, Regina, Moose Jaw, Swift Current, Maple Creek, Assiniboia, Willow Bunch and Big River.

There are a number of issues prevalent in this area, some of which can be found in other areas of the province, some of which are unique to this part of the country.

One of the main concerns in this area involves the Department of Social Services, the Department of Manpower and the various local businesses within the cities and towns in which our people live. The situation is that the native people are registering for employment through the Department of Manpower who in turn is referring them to the substandard jobs equally substandard in pay. These jobs existing in local white business are the dishwashing, waitress and cleaning jobs that cannot be filled by non-native people. They are therefore left to be filled by native people. The working conditions in these places can be considered intolerable. When the native people find it impossible to cope any longer with the low pay and unsatisfactory working conditions, they sooner or later end up at the welfare office. They are often told that they are not eligible for assistance because they have quit their job. We thus have a setting where the Department of Social Services are backing or supporting the idea of sub-standard employment for native people, further endorsed by the Department of Manpower who referred these people there

in the first place. This is a serious situation any very common in southern Saskatchewan. It is time that the Saskatchewan Federation of Labour step in and investigate the question as to whose benefit these two government departments are serving, their clients or the white business regime found in every community. We have found that it certainly has not benefitted our people.

We have also found in the South, that government departments do not attempt in any way to refer native people to the native organizations for counselling or information about programs and employment available through the native organizations. Governments in the South are ignorant of the opportunities available through the Metis Society and do not make any attempt to find out information that would benefit their clients. Governments expect us to act as a referral agency to their government departments, expect us to print their 'factual information' in our magazine, the *New Breed*, but they themselves seem to work quite hard at keeping themselves ignorant and also keeping their native clients ignorant about the opportunities available to them through native organizations and often through other government agencies other than their own. I recently had occasion to speak to a civil servant about this very matter and he accused me of "getting on a soap box", however, if that is what we must do to get satisfactory action out of government departments whose purpose is supposed to be to serve the people, than that is what we will do. It certainly is sad that civil servants take this type of attitude toward people who do need their "counselling and 'expert' advice."

Another problem in the south, concerns agriculture and attempts by native people to become involved in farming. On many hotline shows that we have been on, many non-native people phone in and ask why our people do not become involved in farming and gardening. The answer is not only that most of our people are not farming inclined but also, that those who do have a deep interest in farming find it impossible to break down the barriers that separate them from their goals. The Department of Agriculture has proven that they have no interest whatsoever to assist native people in getting a start in farming. The PFRA deliberately and systematically keep native people from benefitting from community

pastures on which they could graze their stock. These pastures are utilized by the large, wealthy, white farmers who monopolize local committees who select the people who will use these pastured for their stock. Under a new related program under the provincial government, native farmers were to have a priority in reaping the benefits from an agriculture program. Not one native person benefitted from this program, and it wasn't that they didn't apply. When a native farmer attempts to enlarge his operation by the purchase of land, the Land Bank steps in and 'steals' the land, leaving the native farmer out once again.

Housing, as in other areas of the province, is a serious problem. The problem differs in respect to municipal housing which are commonly known as low rental housing. The housing programs are run by local housing authorities who often do not allow native people to rent these homes as they say that if they rent them to native people, they wreck them and do not look after them. For a native person to rent one of these low rental houses, they have to have a job and cannot be on welfare. However, these same houses are rented to white people on welfare. Even Social Workers have admitted that they have seen these houses seriously abused by white people, yet they are not banned from renting them. so far, there have been no houses built in the South West area by the Metis Housing Group, however houses should be going up in Maple Creek, Swift Current, Moose Jaw and Regina this spring, provided the city halls do not prevent it. We have reason to believe there will be some problems in this regard in some of the communities. There is one thing that is going fairly well in this area and that is the Non Registered Indian and Metis (N.R.I.M.) Education program administered by the Metis Society. Classes are underway in Maple Creek, Swift Current, and Regina. Students are enrolled under this program at the Saskatchewan Technical Institute in Moose Jaw.

The South West area has been neglected for along time now, not only through government agencies but, also through our own organization. It will take a lot of support from the Metis Society and a great deal of hard work by the South West area fieldworkers, of which there are only two, in order to continue the beginning of correcting the negligence and inopportunity that has existed in the south west area.

PEOPLES WOOD PRODUCERS BOARD

Larry Sanders

The Peoples Wood Producers Board (PWPB) is a non-profit federation of native wood production co-operatives in northern Saskatchewan. Founded at a forestry conference in December of 1973, the Board still exists, despite the best efforts of the provincial government.

The PWPB has a two-fold purpose. As a federation of co-operatives, it assists existing co-operatives to negotiate prices, cutting plans, and contracts to cut and haul wood products. However, since the forest is divided up between the forest giants (Prince Albert Pulp Mill and Meadow Lake Sawmill, both owned by Karl Landigger of New York, and MacMillan Bloedel and Simpson Timber), its primary task is to assist new ventures from communities in the north that

want to get a piece of the forest and start an industry. Membership in the Board comes from Leoville, Patuanak, Sled Lake, Reserve, Molonosa (now called Weyakwin), MacDowall, Asquith, and Montreal Lake. Fraternal working relationships are carried on with the White Spruce Lumbermen's Association, Jans Bay, and the Missinipe Committee, itself a federation of communities on the northeast side of the province. The PWPB is presently assisting the Missinipe Committee by evaluating the Forestry Sector of the Churchill River Study, and preparing alternative plans for the development of the effected communities, in consultation with those effected communities.

The provincial government, ever since the formation of the PWPB has done everything possible to undermine the PWPB's efforts. This opposition has included the cutting off of start-up funds for the PWPB, after only four months of work. It is test of the need for the PWPB that shows

that the PWPB is alive and well, although constantly short of funds. The province cut off funds to the PWPB after the first round of negotiations showed that the PWPB is critical of government forest policy, and that the province intends to short-change native communities who want to start community-based co-operatives by expanding Saskatchewan Forest Products, in capital-intensive operations which have already demonstrated that they do not create jobs for native people, except in the underpaid bushwork areas. An example of such a development is the new post and pole treating plant, now under construction in Prince Albert. It will have the capacity to produce about 3 1/2 million posts a year, or three-quarters of Saskatchewan's total fence post production. Such a monster, costing 3 to 4 million dollars, will eliminate the possibility of any smaller scale post treating plants in northern communities, who already have post operations, such as Beauval Mutual Wood Products, which produces 1 million posts a year for B&B Wood Products in Glaslyn. Economic development, in the form of extra jobs from processing operations, as well as profits from processing, will revert to SFP, and the provincial government, rather than the people of the north, for whom the forest should be developed. Without decent jobs from new industry, the only return for most people in the north will be welfare payments, subsidized in part by the profits of the SFP.

The PWPB believes that northern people do not want welfare, but jobs. Because of the opposition of the NDP, and the gross forest giveaways of the Liberals, we support independent and socialist initiatives such as those of John Richards, and the independent native candidates of the north. Northern Economic Development does not mean more civil servants working for SFP, or the corporations. It means jobs in community based industries which local communities plan, develop, and control.

For further information about the PWPB, or if you wish to help with our work, write to 37-13th Street East, Prince Albert Saskatchewan (306) 763-8436.

CONSUMER'S PROBLEM OF THE MONTH

"I purchased an automatic washer in January of last year and it recently stopped working. The guarantee says the machine is guaranteed for two years. However, following repairs, a local dealer mailed me a bill for \$28.00. Should I pay the bill?"

ANSWER:

Yes. Here's what the guarantee really says:

"FROM THE DATE OF PURCHASE, FOR A PERIOD OF TWO YEARS, THE MANUFACTURER WILL REPAIR OR SUPPLY AT OUR FACTORY A REPLACEMENT FOR ANY PART OR PARTS WHEN EXAMINED BY THE MANUFACTURER ARE PROVED DEFECTIVE IN WORKMANSHIP OR MATERIAL PROVIDING THE APPLIANCE IS USED FOR SINGLE FAMILY USE."

A WISE CONSUMER WILL ALWAYS CHECK

for a guarantee and carefully examine what it *really* says.

If you are unable to resolve a consumer problem, contact:

THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS

Phone: 525-8791, Regina. Phone: 373-3433, Saskatoon.

WRITE BOX 3000, REGINA.





MISSINIPPI COMMITTEE

BY FRANK TOMKINS

On the 25th and 26th of February I attended a meeting of the Missinippe Committee, held in the D.N.S. Conference Room at La Ronge with delegates coming from Co-op Point, South end Reindeer, Stanley Mission, Sandy Bay, Pelican Narrows & Cumberland House. Approximately 30 people were in attendance with guests from the Manitoba Flood Committee, P.L.U.R.A. and Peoples Wood Producers Board.

Mr. Doug McArthur, Deputy Minister of D.N.S., Hugo Matipaard, chairman of the Churchill River Study Board, along with Grant Mitchell and Albert Belgard who are Board of Directors of the C.R.S. (Churchill River Study) attended the afternoon of the last day.

Mr. Ed Theason from the Manitoba Flood Committee advised the Missinippe Committee on what they are doing in Manitoba, but since they had not had a press release as yet, having had a meeting with Premier Schreyer on the 24th of February, I am sorry but I cannot include his remarks at this time.

He did say however, that there is a silent majority that are opposed to the dams, (and I'm sure this goes for most of the people of Saskatchewan, certainly for the people of the Churchill River basin) that and I quote "People are beginning to realize that it's not only the Indians that are getting shafted." For those that may have seen the film of the Columbia River that was shown on C.B.C. T.V., I'm sure many will add to that majority, but I certainly hope they do not remain silent.

One of the topics of discussion was a request from the C.R.S. to the Missinippe Committee for a submission which would be included in the final C.R.S. report. This submission as Mr. Kupsch stated in his letter would have the standard disclaimer that the opinion expressed by the Missinippe Committee Report would not necessarily reflect the views of the

C.R.S. It is the feeling of the Missinippe Committee of course that the final report of the C.R.S. should also have the standard disclaimer, that the opinions expressed in the C.R.S. report does not necessarily reflect the views of the Missinippe Committee.

We asked Mr. Malipaard about funding for the submissions to the study board. His answer (as was expected) would have to be brought up with the study board.

Since the Missinippe Committee has had problems with funding right from the start, we have looked at other means of raising money.

One is selling support membership cards for the Missinippe Committee. These sell for \$2.00. The objections of the Missinippe Committee are:

1. Protect the wilderness and natural environment of the Churchill River.
2. Create development in the Churchill River Basin that will benefit residents, without destroying the environment.
3. Ensure the protection of the rights and culture of northern native people.

Miss Ann Dorion is in charge of membership cards and can be contacted at Cumberland House, Saskatchewan. Any organization or person wishing to help in the fund raising can contact Ann for as many membership cards they feel they can sell. YOUR SUPPORT IN THIS MEMBERSHIP DRIVE CAN MAKE THE SILENT MAJORITY HEARD LOUD AND CLEAR!

The meeting in La Ronge was adjourned early Wednesday afternoon in order to attend the public hearing of the C.R.S. at Prince Albert. The Missinippe Committee attended not as part of the study, but as active participants in the audience.

I must say that we were very grateful for the response from the public. It was very obvious from that meeting at least that the only ones in favor of the dam were members of the C.R.S. and Ssk. Power Corp.

*We should legalize
CRIME, so the Crooks
wouldn't go into Politics.*



— Everett Soop / Kainai News

RED AND WHITE GUARANTEE FOR ECONOMIC DEVELOPMENT

Last year the Metis Society of Saskatchewan presented to provincial government re: Human Resources Development Agency, An Economic Development Program Proposal for \$250,000. This program was to have employed approximately 12 people throughout the province. This program was approved in principle by cabinet.

Since that time Human Resources Development Agency was transferred from Mr. Bowerman's Department to Mr. McMurchy's department. The Economic Development part of Human Resources Development Agency was transferred to Mr. Kim Thorson's Department of Industry and Commerce.

During the shuffle one of the cards in the deck (our economic development program proposal for 1250,000) got lost.

We are now looking for it. The dealers say they don't know about it. It seems that Premier Allan Blakeney is getting a snow job from Bowerman, McMurchy and Thorson and it's us who hurt, because at the recent cabinet meeting with the Metis Society, Premier Blakeney did not know that our proposal was approved in principle by cabinet.

We are now back at point zero.

Bruce Flamont was approached by Minister Thorson's Department of Industry and Commerce in January of this year. It was stated at this time that there was no money for development, that is, the Metis Society of Saskatchewan was to receive no monies for participation in economic development enterprises for our people in this province.

At the same time Mr. Thorson stated in cabinet meeting of February 21, 1975 with M.S.S. that his similar program which he is now "putting into operation" must be "tailored" in such a way that it will be of most benefit to as many disadvantaged people as possible.

Jim Sinclair stated that in order for our people to benefit we must be involved. We must have our own Economic Development workers. We must have our own program to work with and for our people to ensure that we attain the most benefits in economic development enterprises.

It can be stated that if we are not involved, Mr. Thorson's program will NOT be of benefit to our Metis and Non-Status Indian people.

Mr. Thorson's economic development program for disadvantaged persons will surely be "TAYLORED". We will all be on Minister Taylor's list of unemployed as social service recipients.

Again we must refer to 1971 campaign pamphlet Red and White New Deal for People, New Democratic Party Indian-Metis Program, No. 3 and I quote "Guarantee that Indian and Metis organizations are involved in planning and carrying out programs which directly affect them..."

We await the provincial government's reconsideration and reply.

NORTHERN MINE

To Benefit Southern White Workers?
March 10, 1975

Gulf Minerals has made application to the Federal Government for a twelve hour - seven day work week at the Rabbit Lake Mine.

On February 17, 1975, I wrote to Honorable Kim Thorson, Minister of Industry and Commerce, the following statement:

Due to the time limit allotted for our Meeting and the many items on the agenda, the subject of Gulf Minerals was not brought up.

To date we have not received a reply. A copy of the letter has been sent to the Honorable John Munroe, Minister of Labour, Ottawa, Ontario.

The Executives and Board of Directors of the Metis Society of Saskatchewan, would like to express some of our concerns at our scheduled meeting with the Cabinet on February 21, 1975, regarding the Application of Gulf Minerals for a commuter service for its employees at the Rabbit Lake mine.

According to the research that was done by the Company, together with recommendation with independent consulting firms, the research addressed itself to several factors which influenced their decisions.

I have listed number one.

1. The life of the ore body is estimated at ten to twelve years in view of the relatively short life span of the ore body the Saskatchewan Government encouraged our Company to try the commuter system, thereby eliminating immediate government responsibilities, costs and future problems associated with closing down a town after the ore runs out.

If this is the Government's stand, then are we to expect that all future development in the North will be for the benefit of Southern workers commuting back and forth? Not only this, but the Company investigating in this and similar projects are rip-offs. Unions have fought long and hard for a forty hour week. Is the N.D.P. Government now making a stand against labour by siding with the big companies?

In concluding, the Metis Society as a Provincial body, was not consulted in the initial steps and ongoing developments to date.

Why should Southern whites be employed where Native people are not employed?

Why shouldn't Native people from the North be trained and employed over the period of operation?

Again, the forty hour week for the working class has been fought for so many years. Why at this time should all of this go down the drain to the United States someplace or Europe?

Therefore, be it resolved that an immediate inquiry meeting with all people involved and concerned be held to decide the foregoing of the total operations at Rabbit lake.

Frank Tomkins,
Secretary.

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This is one of the first attempts of the Metis Society of Sask. to try and raise funds that will benefit the Society most by means of partially becoming self-sufficient. In this manner the Society's Board of Directors can use the money as best as they see fit without having to follow contract guidelines of government grants.

Some ideas that have been submitted for the use of the money are as follows:

Education, Research, Bursaries, Individual Scholaristic Funding, Housing, possible investment of Real Estate, Research of Land Claims and Co-operative short and long term investments, Economic Development.

Booklets of tickets can be obtained by phoning or writing Lloyd Pelletier, 3-1846 Scarth Street, Regina Saskatchewan. Phone - 525-6193.