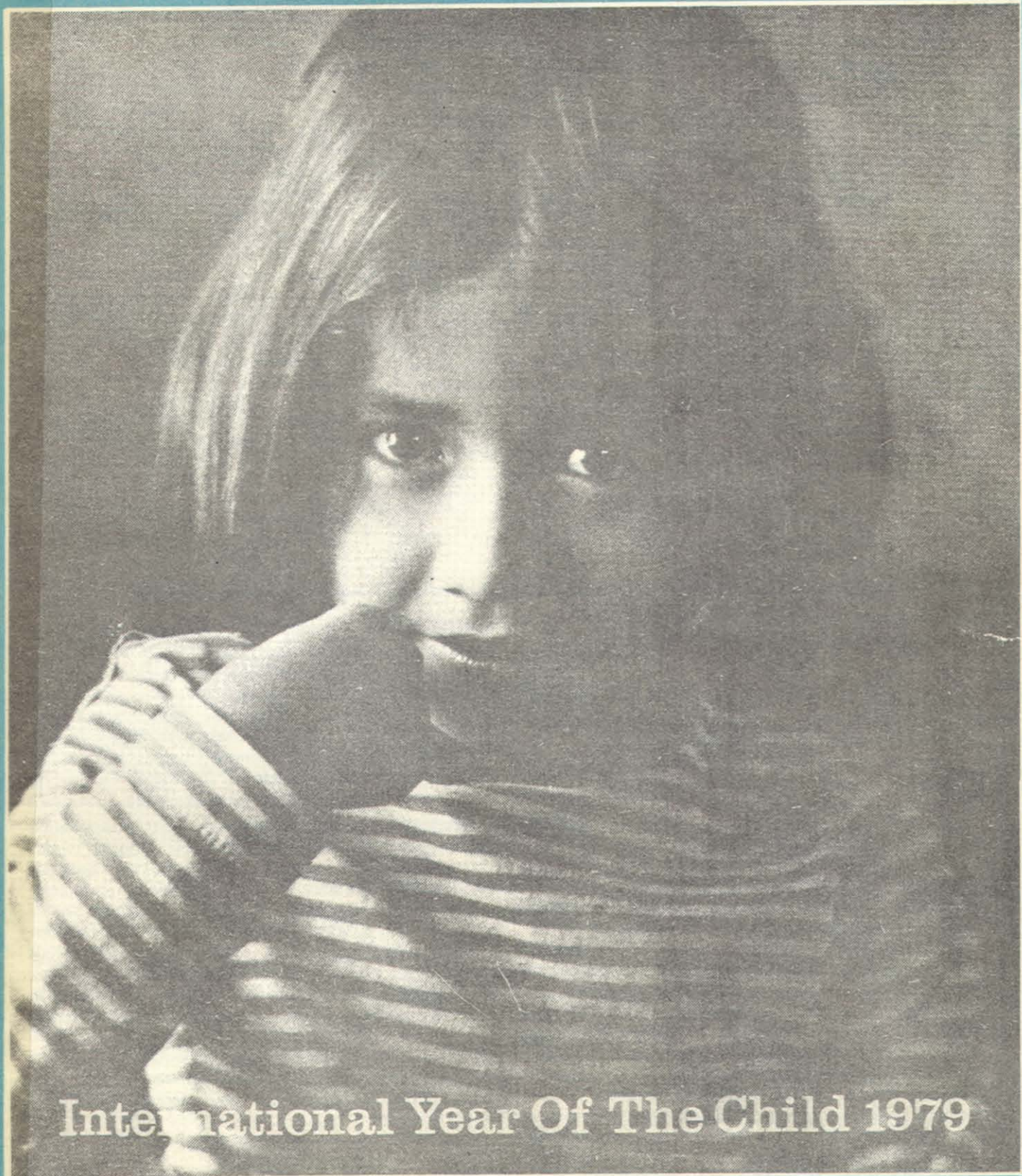


NEW BREED

JAN.-FEB. 1979

80 CENTS



International Year Of The Child 1979

OPINIONS

WHITE CANADIAN SYMPATHETIC TO PROBLEMS

P.A.C.C. READER ENJOYS NEW BREED

Dear Sirs;

I've been reading your magazine for quite some time now, NewBreed and I really enjoy reading about all the food qualities you have published in your magazine, concerning our people, the reason I say our people, is that I am another proud Indian that is quite impressed with what you are doing, so all I can do is hand it to you! for doing a good job, so keep up the good work, this is coming from a serving inmate from the Prince Albert Correctional Centre, I am presently doing a year and really looking forward to seeing your magazine again, so if I'm not asking too much please do send me your good magazine, so that I can keep up to date.

Yours truly,
Ken Armstrong

KEEP UP THE GOOD WORK

Dear New Breed,

I think that your magazine is a good book to read. It's entertaining and enjoyable. I've been reading it for 3 years now. I've become politically aware, so now when a political discussion arises I can take part in it. I can make comments on the situations we're talking about. That's something I couldn't do before. One thing I'd like to see is more pictures of meetings that go on.

This all I have to say, except keep up the good work.

Yours truly,
Velma Bigsky

Editor, The New Breed:

Enclosed please find my cheque for \$8.00 for one year subscription to your magazine. The copy I have in my possession is August 1977, so the rate may have gone up. If so, please advise me.

I am a white Canadian and I am sympathetic to many of your needs and problems (many caused by my race) Perhaps someday we can all work harmoniously as Canadians, regardless of our race or colour. I hope so.

I would appreciate one fast copy to read while waiting for my subscription to start, if possible.

Thany you in advance
Robert D. Merritt

NATIVE WOMEN FAMILY SERVICES CANADA WORKS PROJECT #1207GS9 PACKS IT IN

On February 4, 1979 our Parkland Native Womens Association held it's Annual Meeting and dealt with the problems of the above Canada Works Project.

In reviewing our Project's beginning and it's activities for the past four months we have decided that the Job Creation Branch have been successful in using this particular Project to make Native Women report activities and also report minor Project problems.

On the other hand we have seen staff of the Job Creation Branch encourage the formation of two Native Women's Groups, thus dividing our Organization in two. We have seen this Canada Works Project destroy healthy and good relationships among Native Women and their families in the Yorkton Area. Women who once worked very hard to establish themselves as a working Organization find themselves at the mercy of Manpower officials who suddenly forget which Group signed the original Canada Works contract. We received letters from Manpower Officials who threatened to take back the Canada Works money if Native Women continue to delay and be slow in organizing themselves into our Groups. It appears that these two Groups must "clash" at a so-called meeting in order to afford one Group the opportunity to totally destroy the other

Group. Then, and only then will Canada Manpower reward the Victorious Group of Women with the remains of the Canada Works Project which will then be considered successful. We as Native Women feel that in order to become successful we must respect each other and work together regardless if Manpower Officials or any other Government bodies want to use our Project to be successful in destroying our strong bonds that United Native Women in the first place

We can see this particular Project only causes Native Women more hardship because the majority of the Women must risk losing friendship and good relationships among relatives, etc., and still remain unemployed because Manpower Officials can only hire six instead of 30 or 40 who need jobs to support their families

We have all agreed that we 'do not want' to accept this Canada Works Project Grant for the above reasons. We also agreed that we leave this Project's future up to the 'descretion' of the Manpower Officials to decide what they want to do with it.

We sincerely hope that these particular Project funds will not encourage other Native Groups to fight each other and destroy themselves over 'money' which they have no control.

Remaining,
Unemployed Native Women.
Yorkton

**DENE NATION CALENDER
NOW AVAILABLE**

The Dene Nation has published a calendar, dedicated to the Aboriginal Children of the Americans.

The calender is organized from May 1979 to April 1980. This is to reflect the year according to the Dene, which begins with the Spring and ends with Winter.

The names of the Moons according to Sahtu Dene (Great Bear Lake People) along with English translations are featured along with the names of the months in English, Spanish, French and German.

There are eight full color pictures and six black and white ones. Historical data and quotes from Dene to Berger on the land, children and the future are printed according to the months.

Twelve themes covering Dene Nation: One People, One Organization, One Position; Youth; Dene Versions of Treaties and Negotiations; Dene National and International Treaties; and International Rights of the Dene, are printed, one on each month beginning with May and continuing respectively.

The calender will sell for \$3.00 and will be available from our office at the end of February at the following address:

**DENE NATIONAL OFFICE
BOX 2338
YELLOWKNIFE, NWT.**

ADVERTISE

MECHANICAL REQUIREMENTS:
Printed by offset
Width of column13 ems (pica)
Depth of column10" or 140 lines
Columns to page3
Printed page size7 in. x 10 in.

RATES:
Per agate line\$.72
Quarter page\$ 75.00
Half page\$150.00
Full page\$300.00

Deadline date for material is the 15th of each month for the following month's publication

NEW BREED

#2 - 1846 Scarth Street, Regina, Sask. S4P 2G3

STAFF:

Leona Arbour, Vic Beaudin Jr., Peter Deranger, Simon Paul and Ken Sinclair.

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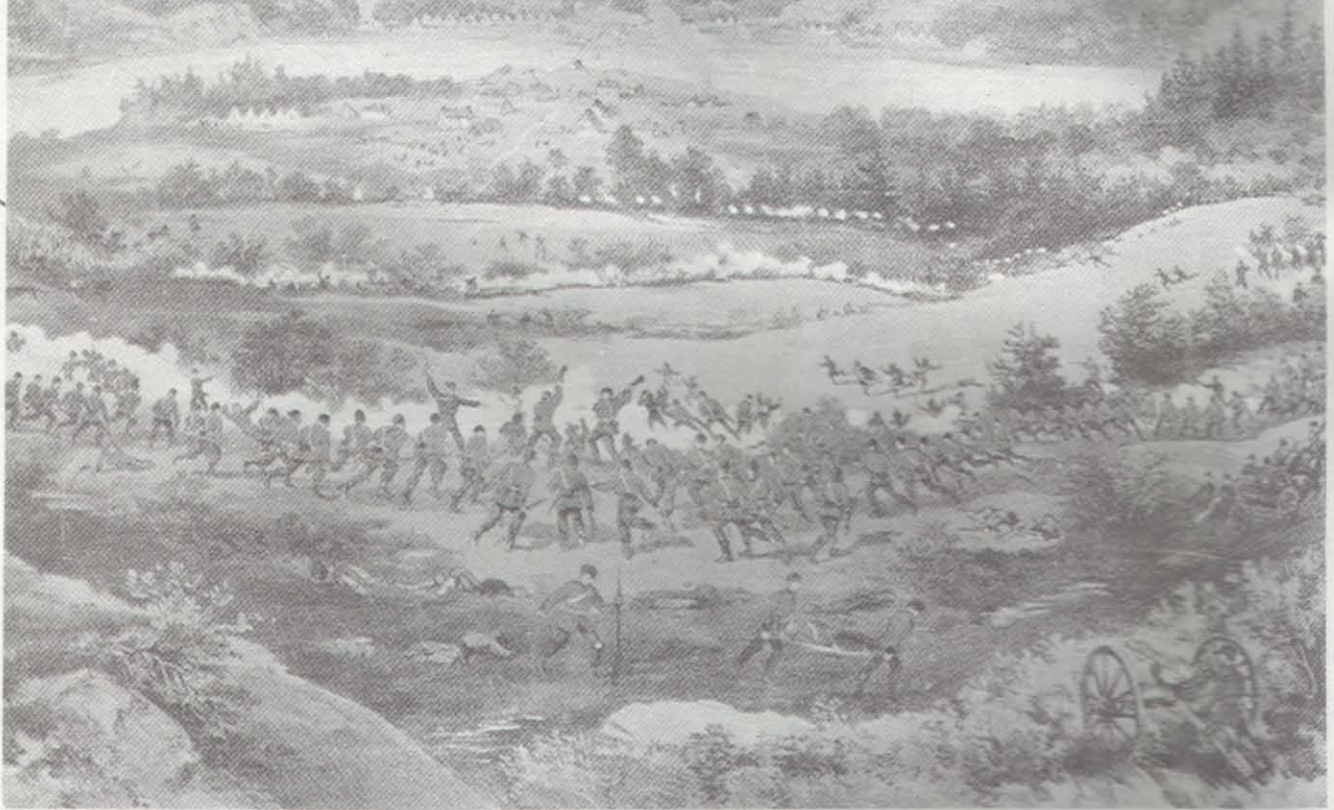
Bob Openshaw, Sandy Bay Rehabilitation Council, Bill Farley and George Agecoutay.

THE NEW BREED is published ten times yearly by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) at No. 4, 1846 Scarth Street, Regina, Saskatchewan. S4P 2G3. Phone: 525-6721. Views expressed are not necessarily those of the Metis Association however, free expression of opinion is invited.

ATTENTION WRITERS: Articles submitted to the **NEW BREED** and subsequently used for publication shall be paid for at the rate of \$2.00 per column inch (10 pt., 13 pica). We reserve the right to publish whole or parts of articles submitted.

The subject topic is unlimited - political editorials, community happenings, personal stories, poems, historical essays, or abstract writings are to name but a few of the possibilities. Present day problems and your personal solutions might prove helpful and interesting.

THE ABORIGINAL RIGHTS RESEARCH PROGRAM



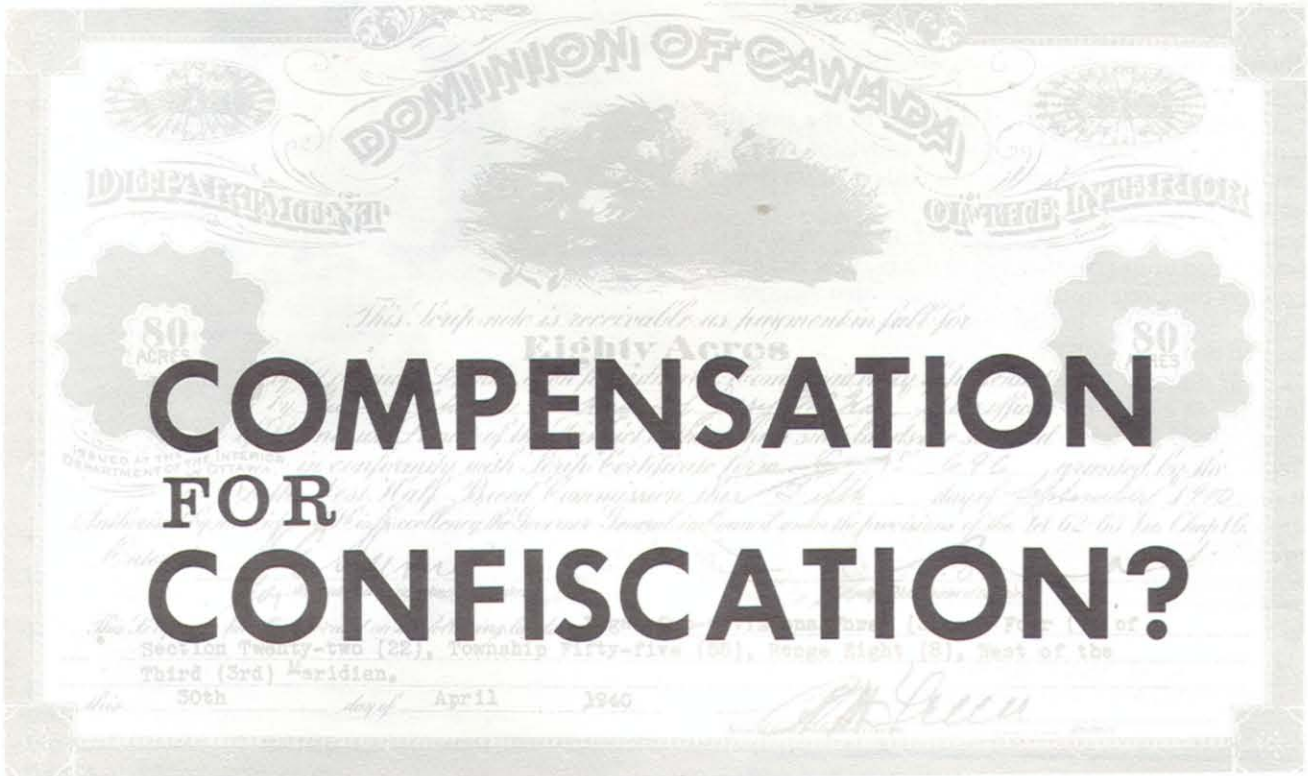
“BATTLE OF BATOCHÉ”

Since January of 1976, the Association has been involved in a historical and legal research program dealing with the aboriginal rights of the Metis people. In the first two and a half years, that research proceeded slowly because there were only limited provincial funds available for the research. Nevertheless, substantial progress had been made by the end of March 1978 and sufficient material had been researched to indicate that a legitimate basis for an aboriginal claim on behalf of the Metis people could be made.

However, much work remained to be done and in 1978 for the first time, the Association was successful in obtaining substantial funds from the federal government to carry on this work. This enabled us to proceed more quickly with the research in a number of areas. It has also enabled us to employ several bilingual researchers to carry on research with French papers and documents, as much of the business of the earlier days was carried on in that language. We are now developing our research plans for 1979-1980. We hope to have completed the research and most of the in-depth analysis of the research material by the end of the next fiscal year.

One of the questions the Association has been concerned with for the past several years is to share our research findings with the local membership of the organization. People must know the history and the issues which affect the question of aboriginal rights. Up to this year, we have not had the staff or financial resources to prepare material to undertake the community consultation program. Late this fall, the province agreed to provide funding to begin this process. We now have a Co-ordinator, John Dorion; three writers and four fieldworkers. The writers are preparing materials and the fieldworkers are arranging workshops, meetings, and discussion groups. By the end of March, we hope to have some indication as to how the program is going. Our plans for next year are to add additional fieldworkers, if possible, and to reach most if not all the locals. The workshops will consist of a series of meetings carried on over a period of several months with one group of people. We hope to reach all interested people if possible with this program.

L. HEINEMANN - RESEARCH CONSULTANT



Extinguishment of Aboriginal Title

Colonial nations as early as the fifteenth century had developed legal concepts of the rights of nations, national groups, and individuals, which they recognized among themselves.

These included the idea that one nation could not arbitrarily change or interfere with the rights, customs, etc. of another nation and its people, when acquiring new territory whether that acquisition was by consent, occupation or cessation.

National, cultural, or property rights could only be changed through legal processes and must provide for equivalent compensation if any of these rights or possessions were to be changed or acquired by the new governing authorities.

European colonial nations did not originally apply these concepts to aboriginal peoples in new land areas claimed by the Colonialists. This was because they considered these people inferior, heathen and uncivilized and therefore, proper objects for exploitation. They also considered them as having no recognizable form of government and therefore as possessing no sovereign or nation state rights.

Colonial nations recognized these concepts among themselves and therefore justified their actions which involved claiming sovereignty to newly discovered nations, establishing trading empires and, in some cases, colonial settlements; and arbitrarily taking land interfering with the customs, language, laws, government arrangements, and culture of indigenous peoples.

Colonial nations respected each others claims in newly discovered lands, giving each nation a monopoly to do as they pleased in their new colonies without any outside interference.

A Spanish Theologian, Franciscus de Vittoria, was the first person to challenge these practices in 1536. He said the aboriginal people had rights which were every bit as valid as those of Europeans, these included both sovereign national rights as well as individual rights.

About the mid 1500's, the Church made these ideas into official Church laws and urged so-called "Christian Nations" to observe them.

Spain, at an early date incorporated those Church laws into its legal system. France ignored the Church law and proceeded on the basis of "Might is Right." Britain adopted the ideas in practice and developed the concept of aboriginal title.

Britain, however, whose interests were trade and in some cases settlement, did this for purposes of expediency and developed the concept so as to considerably limit the rights of aborigines and facilitate Britain's trade and land acquisitions.

Britain recognized no sovereign or national rights, only land rights. Even in the case of land, they limited land rights to use of land (usufructuary rights) not ownership rights (legal title).

The practice, however developed, was to purchase land from native people. However, principles of fair and equitable compensation were not part of the concept or practice. Continued

In 1763, Britain formalized this policy in what was known as the Royal Proclamation. This is a legal and constitutional document which applies to Canada as well as Britain.

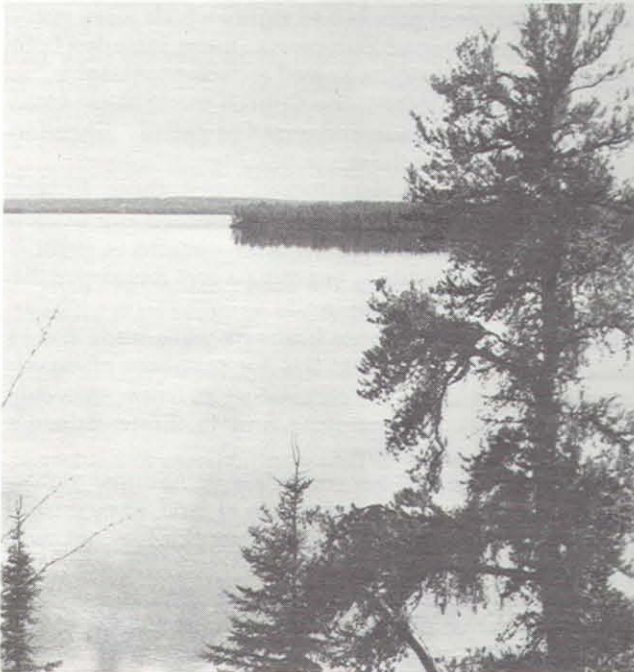
Although there is some question whether at the time the Proclamation applied to H.B.C. territory, there is little question that Canada in its address to the British Parliament in 1868 agreed to apply the provisions of the Proclamation (fair and equitable principles) in its dealings with native people in the Northwest.

These provisions are incorporated in an order-in-Council passed under Section 146 of the B.N.A. Act and form part of the Constitution. They were also incorporated into legislation (Indian Acts) and were always followed in dealings with the Indian people.

It is clear that the Canadian government's definition of "Indian" in early statutes, and in the B.N.A. Act, included mixed blood descendants of Indian people. The legislative definition was not changed until 1876 when those Metis receiving land grants under the Manitoba Act were excluded. This, however, did not change the constitutional definition of "Indian" which has not been altered to this day.

ONE SIDED BARGAINS FORCED ON NATIVES

The Canadian government used aboriginal or Indian title concepts in the same way as the British, as part of a policy of expediency. Their aim was to acquire title to the land and make it available for settlement. The bargain struck with the Indians and the Manitoba Metis were one-sided and forced on the native people. Their economy had been destroyed, they were starving and disorganized and had only limited ability to resist government pressure. In other words, they had to bargain from a position of weakness.



LOUIS RIEL: FUGITIVE MEMBER OF PARLIAMENT

The Metis people were not prepared to accept the government's limited definition of Indian rights. They saw themselves as a national group with a distinct culture, with the right to form their own government, control and protect their lands, and to maintain their own culture. Therefore, they refused to accept the unilateral decisions of the H.B.C., Great Britain, and The Canadian Government regarding the transfer of Rupertsland and the Northwest to Canada as they and their interests had been completely ignored in the negotiation and decision-making process.

The Association is of the view that the provisions of the Manitoba Act regarding the extinguishment of Indian title are in conflict with the B.N.A. Act and the Royal Proclamation. The question as to whether the Constitutional Act of 1871 made the Manitoba Act a valid constitutional document is a question for our sister organization in Manitoba to pursue since the terms of this Act do not cover Metis people outside the original boundaries of Manitoba.

If the Manitoba Act constituted an agreement between the Metis people of that province and the government, it therefore does not consist in agreement between the government and the Metis people in other parts of the Northwest.

The Association is of the view that there was never any agreement by the Metis to the extinguishment provisions incorporated into the Dominion Land Act of 1879. Therefore, these provisions are ultra vires of Section 146 of the B.N.A. Act and do not constitute a legally valid extinguishment of the Indian title of the Metis.

The Canadian government's purpose in legislating and implementing legislation regarding Indian title of the Metis was clearly an act of expediency. It consistently refused to recognize such rights until forced to do so. When it did act, the implementation was carried out in a way which did not benefit the Metis people. It did, however, accomplish the government purpose of gaining "perfect title" to the land and getting the native people out of the way so that they could not interfere with the government's plans to settle and exploit the resources of the Northwest.

The Metis people outside Manitoba made numerous petitions to the government for the guarantee of their national and land rights. The government consistently ignored these petitions and did not deal with any of the requests other than the question of land guarantees. The choice of script as a method of dealing with the land question was a government decision and did not, in fact, provide the guarantee of land for their use and the use of their children, requested by the Metis.

The Metis people did not ask for their aboriginal rights to be extinguished. They accepted script or land grants because they understood these to be compensation for their contributions as early settlers (old settlers and Selkirk settlers received similar grants).

The speculators included Members of Parliament, political supporters of the government, government officials, land agents, merchants, lawyers, etc. The biggest buyers of money scrip were the chartered banks and trust companies.

There is evidence of conflict of interest, collusion, harassment of Metis people, fraud in registering script, fraud in obtaining Quit-Claim Deeds, pressure from the Hudson's Company and other merchants to assign script to them in lieu of debts owed by Metis people, plus numerous other irregularities in the distribution and use of script which in our view invalidates the process of land allocations even if the provisions of the Dominion Land Act were not ultra vires. (Needs further research and documentation.)

Almost all of the script passed into the hands of speculators leaving the Metis people without any rights and without any land. There is much evidence that government policy regarding script distribution was designed with this in mind. The government used this to punish the Metis people for resisting the government and as a means of passing large quantities of black market land into the hands of speculators, which land they could not acquire through any other legal means.

The result of this government policy has been to deprive the Metis of their birthright and in particular their means of earning a livelihood. It did not benefit the people but rather left them in a state of poverty, ignored, neglected and isolated in rural and urban ghettos.

The use of script as a method of allocating promised land grants to the Metis people was simple for the government and convenient for land and script speculators. They were able to take advantage of the Metis people with the result that most of the land passed into the hands of speculators at a fraction of its worth. (This needs to be further researched and documented.)

The results for the Metis people have been disastrous to this day. They have inherited a legacy of poverty, discrimination and racism, and social and cultural disintegration. The symptoms are large scale family break down, child neglect, alcoholism, delinquency, crime, unemployment, and a general lack of opportunity for economic, social and cultural development.

The preceding was taken from the Third Progress Report of the Metis Aboriginal Rights Research Project
The following is a list of the dedicated workers of the project:

ABORIGINAL RIGHTS COMMITTEE

Wayne McKenzie
Nap Lafontaine

Frank Tomkins
Pierre Dorion

Richie Allen
Derek Ballantyne
Ronald Bourgeault
Lois Brown
John Burelle
Clem Chartier
Marion Desjarlais
John Dorion
Lyle Mueller
Vera St. Dennis
Pierrette St. Onge
Marcia Weinstein
Frances Underwood
Beatrice Flett
Phillip Gauthier
Lawrence Lacendre
Cathy Littlejohn
Lionel Poitras
Ron Reuaid

The Association at this time has taken only tentative positions on the following issues:

a) It agrees with our ancestors and with Franciscus de Vittoria that the right of the original occupants of North America and of their ancestors are fully as complete as those of Europeans. They include sovereignty over land and resources, the right to form their own government, nationhood rights such as language, life style, etc.

b) The Association is of the view that the Europeans historically and the Canadian government current-

ly had (has) no right to define what the rights of native people were to suit their own ends. Only the native people themselves can and must define these rights for themselves.

c) The Association is further of the view that our rights as original occupants have never been dealt with by the Canadian government. Justice demands the constitutional recognition of these rights and the fair and equitable compensation for those rights which have been arbitrarily taken from us by the government and can no longer be restored in a manner satisfactory to all indigenous descendants (such as land rights).



Sovereignty, Nationhood, Unity and Liberation

The University of Manitoba Students' Union, held their Festival of Life and Learning: Living in the New Age on February 22-24.

The Indian, Metis, Inuit Student Association (IMISA) held on-going activities during this time. The majority of the activities were made up of very interesting workshops. The theme of the IMISA sponsored program was "Unity, Sovereignty, Nationhood and Liberation."

the forum started off with an address by Alberta Cree Elder, Albert Lightning. Albert discussed the relevance and importance of Indian Spirituality and the revival of Traditional Indian Religion.

the topics discussed and the speakers involved were varied and well received by the audience.

George Manuel, President of the World Council of Indigenous People, reflected upon his years as an Indian activist. He now feels that the only way that

Native people can unite is around issues - that it can't be done on the basis of race. Therefore, liberation can only be achieved by basing our struggle on philosophy and ideology - concentrating on organizational work at the community level. He added that based on philosophy and ideology, our struggle could also include other races who face the same problems.

Adam Cuthand, Former President and Founder of the Manitoba Metis Federation, concentrated his address on the effects of the multi-national corporations exploitations of resources on the environment. As examples he cited the approximately 114 dead lakes in Ontario and the arsenic in the waters around Yellowknife, N.W.T., Adam referred to uranium development at Cluff Lake and the dangers to both the environment and workers. He stated that the employing of our people in the mines was "genocide".



Adam announced that the World Council of Churches is sponsoring a meeting in Boston during July, 1979 at which theologians and scientists will discuss these problems. He added that there will be an initial meeting of theologians, scientists and traditional and spiritual Indian leaders at Minneapolis on June 5-7, 1979.

Marion Meadmore, President of the Canadian Indian Lawyers Association, spoke about the Canadian Constitution and its relevance to Indian peoples. She also referred to the current debates between the Federal and Provincial governments and their desire to make changes to it. As it now stands, by Section 91(24), Indians are specifically guaranteed certain constitutional rights. Marion stated that if Indian people want to retain or expand their constitutional guarantees, we have to continue to be involved in any discussions that take place on the constitution.

A number of Chiefs from northern Manitoba have organized a Committee to study the effects of the proposed Polar Gas which will be transporting natural gas from the Arctic Islands to the United States and Eastern

**Indians are guaranteed certain
Constitutional rights.**

Canada. This pipeline will more than likely go straight through the province of Manitoba. This committee has so far been studying the impact of the pipeline on Native people, especially the social, economic and environmental effects. To date, they have been operating without any funding for studies. As many Native people live in fly-in communities, it is difficult to both consult and discuss the implications of the proposed pipeline.

**It is difficult to discuss
the proposed pipeline.**

Their current position to date is, no pipeline! In his closing remarks, Chief Elijah Harper stated that "after seeing the effects of the Churchill Nelson Project, the James Bay Project and dozens of similar projects on my people, we must make a stand and draw the line. We cannot and will not sacrifice another piece of our future, another Indian family, another Indian person and what we believe in, to assure southern Canada's future or benefit. To do so is suicide."

Richard Nerysoo, Vice-President, Dene Nation, gave a well delivered address on the current political stand of the Dene Nation including a historical overview of their existence as a nation. Of particular significance is the following statement extracted from his presentation. "We continue to insist that we the Dene, as a "nation" of people have the right under International Law, to self determination. Although we have freely and conscientiously opted for independence and self-determination within Canadian Confederation let there be no misunderstanding as to the full implication of this right. We are fully entitled, if such is our desire, to establish a separate country with a government entirely independent of the Canadian Federal Government."



"Since we base our entitlement on our existence as a nation, there can be no question of the extinction of aboriginal title as a pre-condition to any territorial settlement with the Federal Government. What we seek is no less than a new social and political contract which would involve a political arrangement unprecedented in the New World and would presuppose political self-determination based on real territorial devolution and legislative power that it implies. We see this right being inalienable and we have no intention of adopting another negotiating policy."

**One of the keys to our liberation is
the organization of our young people.**

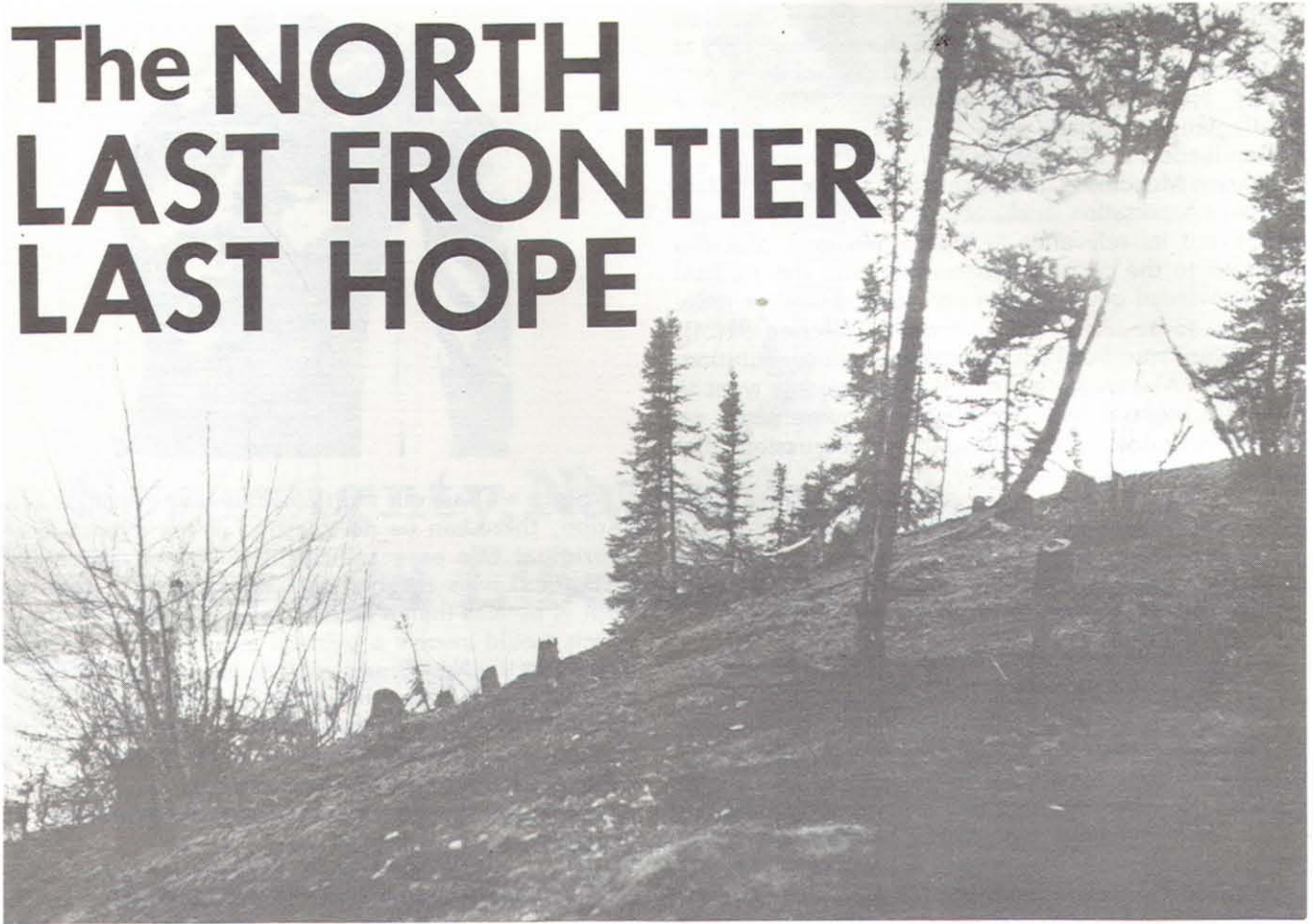
"We also possess definite views on the current constitutional debate. The rights of our people are the inherent rights of nations and hence we insist that such rights must be recognized and be entrenched in any new Canadian Constitution."

"We do not anticipate formulating our socio-political contract with Canada only in light of "special status" as aboriginal people which would be dealt with by federal legislation; instead we intend to do so in terms of "nation status" and the subsequent recognition of this fact in a Canadian Constitution."

these have been but few of the interesting comments made during this most informative ongoing forum. The Indian, Metis and Inuit students of the University of Manitoba have certainly contributed a great deal towards the winning of our struggle, by providing a great mechanism to reach a large number of people. One of keys to our liberation is the organizing of our young people in the educational institutions. IMISA certainly has demonstrated the necessity and importance of student action.



The NORTH LAST FRONTIER LAST HOPE



multi-national corporations reach their long arms further and further

The winters are cold, long and beautiful. The moose stay close by their traditional feeding grounds. Around this very area, rabbit tracks criss-cross one another, joined by the tracks of lynx, who are always found where rabbits are. On cold nights a lone howl of a wolf can be heard in the distance.

As the days pass, the sun rises earlier, rises higher and sets later. The snow gets softer and slowly begins to disappear. New sounds are beginning to be heard, that of rivers running faster, birds singing, ducks, geese, frogs and loons. Trees begin to grow green, flowers add color to a brand new season. Where a river empties into a clear blue lake, there will almost, always be a camping place for the people. Here we find men and women with their children, along with grandfather and grandmother. The very heart of a family and way of life. The men will provide the food, the women will take care of the children, always making sure also that a fresh pot of tea is brewing for their men when they return from a hunt or hard days work. During the evening after everyone is fed and the children are ready for bed, the old people tell stories of years gone by, of times to come, and in this way the wisdom of the people is passed on. This is and has been the way of life, people and the land since time began.

One day long ago, the people and the land discovered a new people, of a different race, with lighter skin, a lost, sick and almost starving people. The people, with the help of the land cared for the sick, fed the hungry and gave them lodging. Finally, the lost people were made well, and somehow, the whole cycle of life, of the people and of the land were never the same again.

All of this, however happened for the South, four hundred years ago, it was said. While in the North, winters still were long, and summers short, hot and beautiful. The people, animals and land still supported one another. The people in the North heard stories of white people taking Indian lands, stories of white people killing animals and killing the people of the land. There is talk and promises of something called Treaties or something called Land Scrip.

Life went on and people still hunted caribou, set snares and fished even under the ice. One day overhead, a loud thundering sound was heard, the people turned their faces up only to see "silver birds" go by.

Time also went by and the people of the land began to get sick, some died and still stories were coming from the South. New words were created: purchase, reservations, Indians, Metis and Halfbreeds. The people of the land had somehow become Indians, half-breeds and Metis.

It's harder now to find moose, as some of the white people killed to many and left too much of these moose to rot. As a result, diets change and people start to eat macaroni, quaker oats, flour, sugar, tea, etc..

Soon white people, telling Indians, Halfbreeds and Metis to trap more furs (though some of the people did not understand what these furs were needed for, it seemed these people were already covered with fur). In exchange for these furs, the people were given pieces of paper of different colors, these strange papers could be exchanged for flour, sugar, tea quaker oats and a new strange type of drink - Wine.

Now the Indians, Halfbreeds and Metis still hunt and fish but now they have to go further than usual. The father is now in town, drunk on too much wine, the mother is sick with some unknown and very foreign disease. Meanwhile more and more white people come North. Whery did they come from? What did they come for? They now claim what Indian and Metis people need are jobs and hand out shovels.

Today some of the people have jobs, some still hunt (though Halfbreeds and Metis no longer are allowed to hunt as much as they did before). Most of the people are receiving something that is called welfare. Grand-fathers are talking about promises which were made through Treaties which were signed or through Land Scrip's. In their talks, the one major question is 'Where are these promises?' Because of these Treaties and questions, things like Indian Affairs are created Indian Affairs then go on to tell the people to organize. They claim of organization, that the government will listen to the Indian people. As a result we have all kinds of different Indian organizations. Provincial Indian organizations, Metis organizations, non-Status organizations, and Federal and National organizations, including a controversial organization - American Indian Movement. Each organization feeling that it has the only answer to solve the problems.

Meanwhile, Native people still hunt, some on their old traditional grounds, but most of them are out hunting in the streets of the big cities, waiting for broken



promises, sleeping in the streets and drunk tanks and mostly surviving the best way they know how. Most of the people have become victims of a society that will not let them live as the people (now known as Indians, Halfbreeds or Metis - . All this, as the multi-national corporations reach their long arms further and further and grab more and more, leaving the people with less and less. All in the realm of what was and what is to be.



Housing situation bleak for Metis family

LLOYDMINISTER - A series of complaints have been lodged with the provincial Department of Social Services over a Metis family's stay in a tent during two months of severe winter weather.

Mr. Roland Dumont, forty-two of Lloydminster and his common-law wife Matilda, moved into the ten by twelve foot canvas tent on the outskirts of this small prairie city in December. Dumont had been unable to find accommodation nor work in the community. They were moved into a motel room in late February, two months after a complaint was lodged by Rod Durocher, Vice-President of the Association of Metis and Non-Status Indians Of Saskatchewan (AMNSIS).

Durocher stated that he contacted Rod Hunks, the District Supervisor for Social Services, prior to Christmas, asking that some action be taken on the matter. Durocher added that the District Supervisor had assured him that a worker would be sent in to look into the matter. "It came as a shock when a month later I was informed that the family had not been moved," the AMNSIS Vice-President remarked, "I immediately went to the area and at the same time informed the CBC. I might add, that before I got there, the family had been made to hastily move to a motel room!"

Durocher was adamant. "We are deeply disappointed in the way this case was handled," he stated in an open letter to the premier, "It points to the need for your government to undertake a provincial inquiry into the housing policies of the Department of Social Services when welfare recipients are relegated to living in a tent during one of the coldest winters on record."

In a letter to the AMNSIS Vice-President, Premier Blakeney replied that he was aware of the problem. The Premier added that the matter would be investigated through the office of Herman Rolfes, Deputy Minister of Social Services for the province. Rolfes was unavailable for comment at press time.

Rod Hunks, Battleford District Supervisor for the Department of Social Services said that the Dumont family did not want to move from their tent. The District Supervisor stated that Roland Dumont had been

living in the tent over a number of years, moving into a house during the winter. "Mr. Dumont was offered the option to move." Hunks said, "Our workers have been in contact with him quite regularly. But from what we understand he was satisfied to stay in his tent. Had there been children we could have acted. These people however, are adults." He stated, moreover, that Dumont was moved into a motel room four days prior to CBC contacting him.

Dumont, however, said that he had, indeed, been actively looking for a house to stay in. He had frequently contacted the housing councilor at the Lloydminster Local of AMNSIS. Dumont also placed ads for accommodation over CKSA radio and in the Lloydminster Booster, a community newspaper. He was, however, unable to find accommodation. This led to the family sleeping in a local laundromat or standing around the Co-op Store until closing time during periods of bitter cold weather.

When reached at her Regina office Joan Duncan, P.C. critic on social services remarked that she found the Dumont case to be "deplorable". It's outrageous that in Canada such a situation should exist", she stated, "...The whole scope of social services is one huge machine totally devoid of emotions." The outspoken P.C. critic added that the Dumont case may yet reach the legislature pending further reports.

Dumont, who suffers from both a paralyzed right hand and arthritis of the shoulder, subsisted on a two hundred and twenty dollar monthly disability pension. The family melted snow for water. Groceries were purchased in town, a short taxi ride away. In temperatures approaching minus forty below zero the family kept warm through a small wood stove and a number of heavy blankets. Their problems were compounded by repeated vandalism of their tent and bouts with the flu. "It was pretty rough there for awhile," Dumont remarked, "I was sick for two weeks with the flu. It was very hard to get up and chop wood in the morning when it was thirty-five below zero."

The couple were joined on occasion by other homeless Native people. Ernest Dumont, a relative of Roland Dumont, spent five days camped in a small canvas pup tent. Russel Red Iron spent three nights camping under a clear plastic sheet stretched over a tree limb. Unlike Roland Dumont neither had a wood stove.

When reached at his motel room, March fifth, Dumont's wife Matilda had just entered hospital with gall stone problems. Dumont, himself, was recuperating from a cold. "I really don't know what I'm going to do now", he remarked, "I guess I'll just keep looking for a place to stay."

The Lloydminster local of AMNSIS has been trying to start a housing program, but has met with little success. "It is very hard for Native people to find accommodations in Lloydminster," Mary Leroux, an AMNSIS area worker stated, "they just have to take what they can get."



The West and Typical RACIST ATTITUDES



Dear Editor,

I don't like the idea of a Metis newspaper. Metis people are kidding themselves and should be taken to task for trying to unite and form a culture. It is fate that puts them where they are. They don't belong to the Indian culture or white culture and don't deserve their own. When they talk of 66% unemployment, let them be lucky they are 44% employed and rest get welfare.

I say this because the Metis people had their chance to run the government of Manitoba and Big Lou blew it. He was defeated and as a result the Metis people lost their right to be part of society. To get anything out of economy you must be prepared to put something in and the Metis people have very little or nothing to offer.

They cry about their land claims; well, when they were over thrown as a government it is customary that a defeated people give up thier land. You can't expect to be defeated and still keep your land or rights.

The Metis people were defeated fair and square by the Europeans and should not expect government to be concerned with them. There are people in many of the European countries around the world that need our government's support as much as the Metis people do. I think it is a good idea that government is spending priorities on immigrating people and big business, because this is what will make our country rich. You can't be concerned in people's lifestyles in this constant changing business world and still go ahead.

If the Metis people want economic independence and a place in society they should do like the Europeans did to them. Go out and find a country and conquer it. The Indians came first and then came the whites; and just because the Metis people are the only race that is stamped Made In Canada; they have no more rights here. They should pack up their Indian friends and leave immediately or else the government should pass a law making it compulsory for Metis and Indian people to have operations to prevent them from having any more children.

J.C. Kosliuk,

P.S. I think the gov't. made a good move with the new gun laws you complained about in your paper. I feel if the Metis people feel they have rights they are mentally disturbed and as a result all their guns should be taken from them.

The attached letter was received by the Manitoba Metis Federation in response to an article in the Dauphin, Manitoba newspaper about some of the problems faced by Metis people in Manitoba.

I believe it represents a fairly significant cross-section of white, middle class Canadians in the West. Some of the typical stereotyping and generalities are shown in this letter which is probably prevalent through out the West. They are:

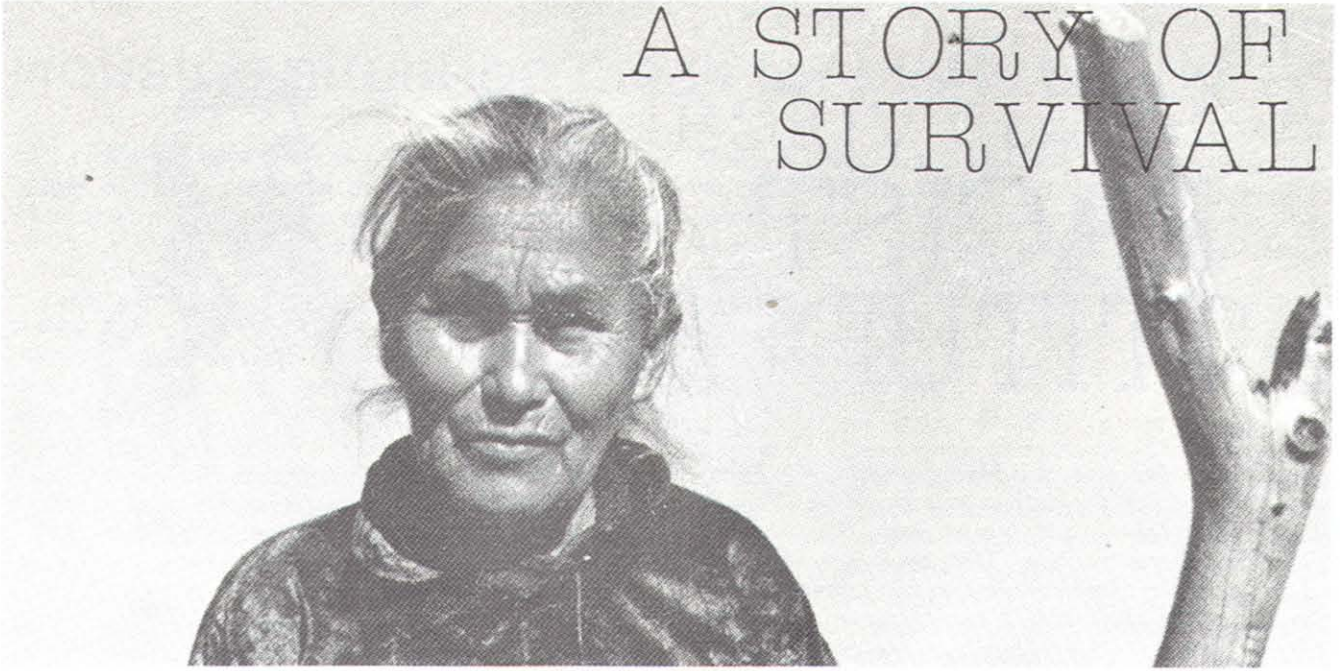
- (1) Metis people do not have a culture.
- (2) Metis people are all on welfare.
- (3) Metis people were defeated, therefore deserve no rights. "Might is right"
- (4) Metis people are a total liability to the rest of Canada and have no positive assets to offer in the Canadian mosaic.
- (5) Getting ahead in Canada means big and better. Richer and richer in material wealth. Concerning ourselves with people considered poor and disadvantaged is negative development.
- (6) Poor people are in that position because they cause their own problems.
- (7) Poor people breed like animals, causing increased welfare, so should be sterilized.
- (8) Poor people creating disturbances to visibly protest for change are radicals and obviously mentally deranged.

I ask that you print this letter and my observations in New Breed, so that your readers will know the kind of people the Metis Society is dealing with in their attempts to better themselves and take their rightful place in the development and on-going relationships in Canada.

Yours truly,
W.A. Farley

Have you got anything to say? NEW BREED would like to hear from you. NEW BREED #2 - 1846 Scarth St Regina, Sask. S4P 2G3

A STORY OF SURVIVAL



INTRODUCTION

This story took place in a deep coulee known as (Beaver Dam) in Pasqua Reserve - Qu'Appelle Valley, Saskatchewan (Kee-she-sas-kat-che-wan - Plains Cree meaning "Fast flowing water")
Kununda - Canada - not divided - whole land, Beautiful land (Plains Saulteux)
Kanatan - Canada - Land with no sin in it - almost perfect (Plains Cree)
People - A tribe of Nomads, now known as the Saulteux
Time - B.C. - Before Columbus

As I look back, roughly about forty years ago, often have I marveled at the courage, the utmost faith in the Great Spirit - The cool acceptance of inevitable death - the ultimate in determination. A story that was told to me by my late father. A story that was told to him by his grandfather. And on and on it passed throughout the distant past. I make bold to mention for the first time in centuries that this story is being written in the English language. Thus, this story had its origin way back when this land of ours was not divided - whole land - beautiful (Saulteux) - land with no sin in it - almost perfect (Plains Cree) before "who calls" became the legend of "Qu'Appelle".

It's said, it's told, it's whispered still around campfires. If, in the dead of the night, you will venture into this steep (deep) coulee - you may hear the eerie throb - the throb of a hand drum - you may hear the ghostly death chant of defiance echoing eerily out amongst the silent hills.

In reverence, I pause, I bow my head, and I silently, humbly pay tribute to this long gone distant relative. To this old, old lady of long ago. May your courage, your love, your compassion live on forever.

This autumn in mid-September, brilliant was my valley of many colors, everywhere could be seen bursts of crimson and yellow foliage, mauve and scarlet and golden were the leaves that dotted the shoreline, the hills and coulee's. Far to the west, a smokey haze greeted your shielded gaze, as the majestic sun began its descent, shedding its cloak of scarlet upon the rippling waters.

Over head the honking flight of the wild geese, chorused by the mournful call of the Loon, made man's heart flutter with unease.

"Soon we must travel! Soon we must journey and search for better hunting grounds!"

This valley with all its splendor, belied its beauty. An early frost and blight had destroyed the berries.

Slowly-ever so slowly, the once lush valley, began to fade and wither. The buffalo and deer began their migration to greener pastures. Day after day, week after week hunting parties returned to their campgrounds empty handed-disheartened. Food, 'life giving food' was meagre.

The chief of the tribe called a meeting - a feast was held. Campfires glowed. A purple haze settled that night of the full moon. All night long rituals were performed, songs to the Great Spirit were sung. War drums throbbed! Out of the murky darkness, an owl hooted! Far on a distant knoll, a band of coyotes-shrilled and howled, as if in mockery to man's pleas to man's weakness to man's plight.

The acrid smell of wood smoke and sweet grass filled the air. Foreboding lay heavily in the minds of men and women.

Daybreak came early that morning. The sun rose a flaming red, amidst a clouding sky casting long crimson fingers across the October sky. Adding to the foreboding of impending doom.

"Wunish-kock! (get up) ashawapun!" (already its day bright) yelled the Chief to his sleeping people, "We must prepare for travel in five rising suns, far to the west of the shining mountains!"

All week long preparations were made, berries were picked and dried and pounded with dried fat and meat (pemican) which was divided to each member. Teepees and robes and clothing and blankets were packed, for everyone who was strong and able, must carry their load, for this long journey of many moons and many perils

One teepee was not taken down, great care was taken as to its sturdiness and warmth. Most of the dried meat and pemican, which at most was a meagre supply, was hung inside along with a little bow-flint and touchwood. Plenty of dried wood was hauled and placed around it. For this was to be the home of my Heroine, this old lady of long ago, for she knew, without being told, that she was to remain, to face and battle the sub zero weather of the terrible (Kununda) winter.

Anyone who was sick, maimed or to old to travel, had to remain: this was not a sentence handed down for wrong doing from one mortal man to another, as we know it today, in our ultra-modern society, but rather an instinctive law of survival of the natives.

She accepted her fate with the utmost calm, she neither begged or pleaded, nor did she cry, for crying was only for babies. She was bid farewell by all and I dare say, many a heart broke for this dear old grandmother. But she urged them on, for they must hurry!

So began the survival of man (in the form of a feeble old woman) against the bitter cold of (Kununda) Canada winter. As was predicted by the elders of the tribe. The Nor'Wester began to blow cold chilly winds that chased snow flurries all across the valley. The once placid lake began to freeze, soon it became one big blue-green glossy surface on which the snow twirled and swirled and drifted, forming many drifts and dunes. The cold figid (Kununda) Canada winter had set in.

Then nightly, after the winds subsided she prayed for deliverance. Nightly, could be heard the feeble throb-throb of a hand drum, a song that changed to a song of defiance. A song that shrilled its defiance to the four winds, that lulled the night. How cold must have been her humble dwelling! How lonely must have been her solitary living! The urge to end it all must have been compelling. When the Great Spirit created life, he bestowed upon all his living creatures, first and foremost the will to live. Yes; this feeble old woman, intended to battle the elements, to fight the despair, the loneliness that threatened to consume her being-her cold cold world of desolation.

Each morning at daybreak, she gathered more dry wood and snared small game, for her meagre supply of pemican was slowly dwindling.

By the end of November, winter was at its fiercest. Her once cherry campfire began to spew and sputter and smolder, losing its warmth, like the dying flame of an exhausted love. No longer could she snare small game, for the snow in the coulee became to crusty and deep. With the bitter cold and no more food, the end seemed near for this feeble old woman. Again she prayed to the Great Spirit for deliverance, once more she sang her death song, a song that changed to defiance, a song that blended with the never ending sighing of the prairie winds, a song that echoed eerily out amongst the silent hills. She awoke that dreary morning to a commotion, "What is this?", she cried,

"What other perils mus I encounter?" There before her eyes, she witnessed a desperate struggle, a struggling herd of buffalo migrating to the west, had wandered to the beaver dam in search of water, one had ventured too far, and broke through the ice and became entrapped. She watched with pity as this mighty buffalo perished.

Thus, the doom of this mighty monarch of the plains, became her salvation! An answer to her prayers. Bit by bit throughout the cold winter days, she skinned and cut up the meat which cooked over her camp fire. Her strength returned, for now she had food a plenty. Now her songs to the Great Spirit became joyous, joyful songs that blended with the warm soothing winds of the Chinooks. "Neepin, Neepin!" spring is here, sang the birds. Once again, my valley of many colors became beautiful, purple crocuses and tiger lillies, wild flowers and blooms of many hues could be seen everywhere.

My Heroine was quite busy now. She fashioned and toiled by days, racks and racks of birch and cherry and maple sticks, on which she hung meat to dry in the hot sun. For soon her people would be returning to their beloved valley. Anxiously, she waited and prayed for the safe return of her loved ones and return they did.

"But look!", the chief exclaimed, "smoke arises from our campgrounds, prepare for battle, some other tribe has taken over our campgrounds!" A scout was sent ahead to investigate.

Now dear reader, could you imagine the shock? The disbelief? that greeted the gaze of this scout as he viewed the racks and racks of dried meat and to see my Heroine spritly going about her work? Rooted to the spot was he. I dare say, his mighty war whoop! could be heard throughout the entire valley, which certainly brought the rest of the tribe on the run. Armed with bow and arrow, knives, clubs, spears and hammers of stone in readiness for battle.

Now close your eyes and try to picture, try to visualize the mixed reactions, the disbelief, the emotions that gripped the entire band as they gazed into this steep, coulee to behold, this old, old lady waving and beckoning to her people, yes, she was very much alive. I mentioned before crying was for babies, I retract that statement now, children, women, stalwart braves, silently cried, silent tears.

There was much ado that noon of many eons ago, a feast of thanksgiving was held to honour this wonderful woman, a ritual was held in honour of her survival. Far into the night, war drums throbbed mighty songs of bravery were sung, for had she not defied death? Had she not battled the elements and survived? Yes! She won. She was given a name of honour of bravery....?, but alas: throughout the annals of time, this name has been lost, by yours truly.

So ends my true story of survival and she lives happily ever after. Lives Yes! Reincarnation? Yes. For how could a strong, courageous, loving spirit like hers die?

She lives today, in the hearts of women with courage, she lives today in the hearts of women with love, with compassion. She lives today in the minds of men with courage, with determination and finally, with honour. This then is my true story of Survival.

Yours forever
George J. Agecautay



International Year of the Child ?

by Ken Sinclair

On December 21, 1976 the General Assembly of the United Nations, proclaimed 1979 as the International Year Of The Child and has committed one million dollars for health and welfare, funding this event in Canada.

As well, the Canadian Commission, composed of representatives of the Federal and Provincial Government, voluntary organizations and citizens have contributed to the improved, well being of children and families and will be administering the funds shortly.

The international declaration of childrens rights, asserts that a child have a happy childhood and enjoy for his or her own good and for the good of the society. The rights and freedoms herein set forth and calls upon parents, upon men and women, upon voluntary organizations, local authorities and national governments to recognize these rights and strive for their observance by legislature.

Native organizations across Canada may consider the International Year of the Child as a big farce, a small token. The sum of one million dollars averages out to be about 14¢ per child in Canada, to fund our over 7 million children. In Saskatchewan we receive \$70,000 for funding our 350,000 children which averages out to be about 5¢ per child. In Canada there are roughly 750,000 Metis and non-Status Indians who about two thirds are minors and in 1976 there were 288,938 status Indians in Canada, 155,643 were 19 years or younger.

Will this tokenism get our children out of the poverty stricken slums, lower the crime rate, suicide rate and the over populated jails full of our Native children? Will this token guarantee our children a future to look forward to and a past to remember?

We as Native people have a high mortality rate, we have an average of 3 times more children than the national average. As a result of this many of our children are being taken away by welfare officials who probably have no understanding or sympathy with our Indian culture. They are then placed in welfare homes or juvenile delinquent institutes, away from their family and surroundings. And with the provincial adoption procedure, our Native children can be placed in white, rather than our own peoples homes.

The Inuit offer an exception according to their own custom. Parents who cannot or will not care for their children will be adopted by blood relatives or other Inuit in the same community. We cannot do like the Inuit because provincial adoption procedures make sure the child is not suppose to know their real parents. It would probably be best to sit down and meet with the Provincial or Federal government and come up with some plan for child welfare services, similar to those of the Inuit. Many of our children who are adopted by white parents are cut off from their cultural roots, for it is in the family they learn spiritual and moral values.

Traditionally our people are kinder to their children than the Europeans are to their's. Our children were more spiritually a part of us and punishment usually lead by an apology. Can you imagine what our children go through when adopted by a non-native or placed in welfare homes or juvenile delinquent institutes. In 1973-74, there were 4,422 status Indian children living in child care facilities across Canada. Which could mean our Metis and non-status Indian children are likely worse off because our communities are less organized than status Indian communities. Just for example in 1975-76, 406 status Indian children were legally adopted, 311 out of 406 were placed in white homes. One of the reasons for this is because our people don't meet the provincial adoption standards because of our poor living conditions and poorly heated sub-standard housing, 90% of our homes are less than half the size of new houses fo the white families and 70% of our people have no running water in their homes and roughly 25% of us have to drink contaminated water, 90% of us use outdoor toilets, so diseases have a lot of opportunities to breed and spread. Our living conditions are so depressing it is no wonder our people turn to alcohol and drugs which could lead to crime related problems and family disorder.

As Native people we suffer the highest rate of diseases, for example in 1974 tuberculosis effected our people almost 8.5 times higher than that of the general population. Diabetes among our people is roughly 5 times the national average.

Mental health problems in our province revealed that 273 out of every 10,000 of us suffer psychiatric disorders, while only 152 of 10,000 non Natives experience these problems. Our people with these mental disorders are 42% less likely to receive treatment compared with non Native people with the same mental disorders. Isn't it obvious all the frustrations our children face growing up with no culture, loss of identity, over crowded and poor homes, that our children will become involved with alcohol, drugs, glue sniffing and prostitution. Which leads to juvenile delinquency and jails and statistics prove that our children are the most incarcerated in jails, juvenile institutes such as boys schools and northern bush camps throughout Canada.

Our children suffer the largest suicide rate in Canada because of these problems. It is a wonder people don't recognize these problems we have, when big industrial companies take over our land and push aside our traditional way of life. It is no surprise mental health problems, alcoholism and family disorganization will add to the health of our children. Native people have the shortest life expectancy, which is 47 years of age. Also, from the age 20-39 death by violence, suicide and accidents is almost 4 times more often to happen to Native, than the general population, most of it because of alcohol.

Our children suffer the highest suicide rate in Canada.

It was proven that our own Indian healers, cured cases of hysterical paralysis, chronic-neurotic depression, acute depression and alcoholism when professional psychiatric care failed. It seems then that our people are likely to benefit more from involvement of Native therapeutic activities than the resources that the white man has to offer.

Many of our people are poorly educated and get left with the pick and shovel jobs or none at all. For instance in 1971 the average annual income of all Native people in Canada was 2,976.41 compared to the national average of 5,033.27, more than a third of us earned no income at all.

What sort of education did you get shoved into your heads at school and what sort of education is your child being taught now? Will they be ready for the kind of life society calls for? Canada has an education system that is one of the costliest and most advanced in the world and yet some graduates cannot read and of course cannot find jobs. Historically, the main reason Federal and Provincial governments provided education to our children was to better them by taking away our culture and giving us theirs.

In 1883 Hayter Reed, of Indian Affairs expressed his view in an annual report to the Federal Department of Indian Affairs. "Experience has proved that industrial and boarding schools are productive of the best results in Indian education. At the ordinary day school, the children are under the influence of their teacher for only a short time each day. But after school hours they merge again with the life of the reserve....But in boarding or industrial schools, the pupils are removed for a

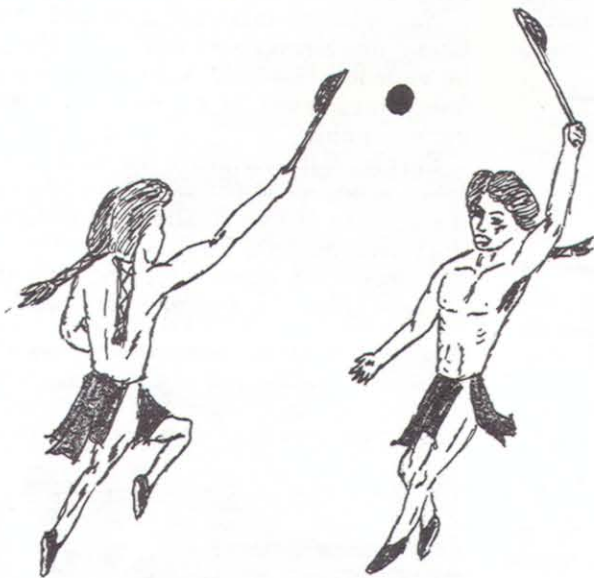
long period from the leading of this uncivilized life and receive constant care and attention. It is therefore in the interest of the Indians that these institutions should be kept in an efficient state as it is their success that the solution of the Indian problem lies." Many of you who may have attended these boarding and industrial schools know of the cruelty of learning an alien culture and not being able to speak your own language to one another without being punished. Religion was an every day part of life which, now the white man already screwed up, Jesus' teaching of love, to one of guilt complexes in a form of control, governments, big business and education.

The provincial inmate statistics, 1970-71 revealed our Native people made up the majority of sentencing into Provincial Correctional Centres on charges that can be identified as directly involving alcohol. Native offenders made up 861 or 76.6% of the 1,154 sentenced or charged under the Liquor Act, our Native people also made up 79 of 94 or 85% of charges under the Liquor License Act. Our Native women had the majority of the charges, 95% under the Liquor Act and 96.6% under the Liquor Licensing Act.

Native people make up 12.7% of Saskatchewan population, and among our people from the age 20-39 death by violence, homicide, suicide and accidents is almost four times going to happen to us than that of the general public.

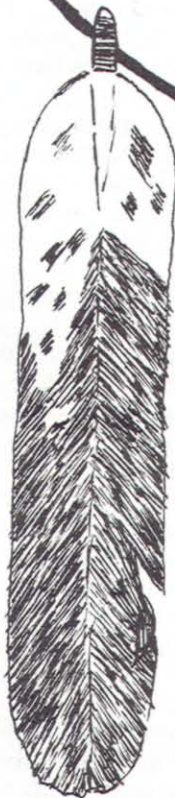
Surely, statistics prove we need more than a mere token of one million dollars to fund the unjust treatment done to our Native children. Hopefully, in the future the governments of Canada will recognize this need and do something about dropping the statistics across Canada before the problems get worse.





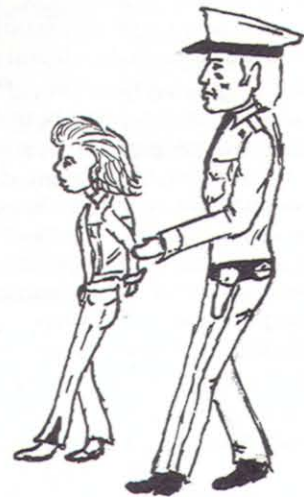
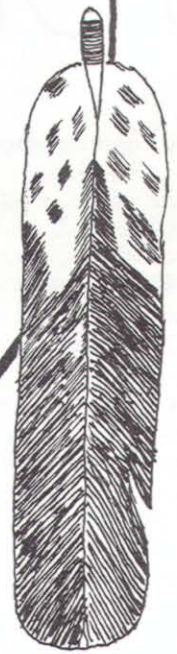
INTERNATIONAL

"Let us put
and see w
make for



YEAR OF THE CHILD

our minds together
that life we will
our children."



M Pitras
- 79 -

THE *local* NEWS

Sandy Bay: SURVIVORS

Submitted by the Sandy Bay Rehabilitation Council.

Sandy Bay is a remote Native settlement situated 300 miles north-east of Prince Albert, Sask. Sandy Bay is typical to other remote Native settlements, typical so that it suffers economical and social devastation left at the wake of forced Acculturation and Cultural genocide.

The word "genocide" originated from World War II as the result of Nazi Germany murdering six million Jews with their methodical violent plan to destroy a total human race. This type of visible violent destruction produced a positive opposite reaction; hence, at the first meeting of the newly formed "United Nations", organized after the war, passed a legislation making genocide an international crime. The debate centered around the murdering of people to destroy a race, but more perceptive men included other forms of genocide as a crime, one of them to be known as "Cultural genocide".

How many contemporary Canadians are aware that the Canadian Government stubbornly and adamantly opposed the inclusions of "Cultural genocide" into that place of legislation? And during the final vote, abstained from voting yes or no on Section 111 which was the clause on Cultural genocide.

Do you want to know why? Because every item in Section 111 related to what the Canadian government has been doing to its Indian people for the past 100 years and incidentally are still doing. Canada is still committing an international crime.

The schools are still teaching Canadian Indian children that they were a "Discovered Race", that they were a bunch of savages before the coming of the European colonists. The Indian Religion was pagan. Indians had no political or organized social or economical systems.

Continued



It is a subtle destruction of pride or race and self. The Indian in Canada is regarded as a drunken, useless person, dependent on welfare and the scorn of Canadian Indian has it made. He gets free housing, free education, medical services, welfare, financial grants and so forth, so how can they be oppressed?

In the words of Edward Charette, a Sandy Bay Indian leader and Social Engineer, describes the problem as "The Peculiar Tragedy" we face today is, we have not been able to pierce the veil of insensitivity that shields us from the rest of the world. The Canadian people are not aware that the government with intentions, has created prisoner of war camps or people factories. These factories produce more people each year and majority, according to the present standards, are a nuisance and are un-marketable.

Regardless of how ignorant they are, their decisions are never questioned on how they might reflect on Indian lives. If their methods reflect continuing high statistics of alcoholism, education drop-out, prison, suicide, drug abuse and every death. Indians who are operating programs on a shoe string are cited as the incompetent keepers of the people zoo. This presentation is visibly racist and fascist. Subtly designed to maintain and retain status and everyone plays the game as expected.

This design had degenerated Native communities into self images of inferiority and effectively act the part. The Indian and Metis people are pawns in a game. The people that control and engineer these games and Southern Non-Natives that, regardless of their background are placed in powerful positions and become instant experts on Indian issues

The Indian-Metis have a challenge in this country. We need to unite and strategize to attack the mythical attitudes toward Indian people, attitudes and acceptance is a problem that both Indian and Non-Indian people face. The Social-Economic gap shows that the Indian people must take the initiative and set records straight, regardless of the challenge facing them. Non-Indians can assist, especially



challenging of Non-Indians. We have been told we have no credibility, that we are incompetent, we have not had a chance to put our design into action. Why? Because we have always depended on a white expert to show us how. It's time for a change, other people in the rest of the world are doing it! we have our experts, their experience is not only academic, their education and qualifications include real life experiences. These are the real experts, these are our leaders, men like Noel Starblanket, Jim Sinclair, John Morriso, Jack Brightnose and others.

When they stand up to talk to us, let us stand with them. There is nothing worse than a silent people who lets their people stand up and get crucified. Edward Charlette's indignation comes from his experience in his efforts to help his people.

Presently, he's involved in trying to develop an Alcoholism Treatment Centre in Sandy Bay. The Centre is presently operating on a patient-contract basis with the Saskatchewan Social Services Branch. The Social Services determines the patient cost, the patient referral. Their revenue fluctuates and affects the service delivery. Mr. Charlette remarked, "While we are trying to help people survive without the use of alcohol and other mood altering chemicals; the administration has to

literally beg the Social Services for referrals to maintain their program.

Mr. Charlette is drafting a proposal that would secure a grant that would upgrade the services. This would mean training staff in the Rehabilitation process in the context of the Indian frame of reference. They are under constant criticism from government Social Services, while they have to provide services with high expectations. Good quality therapeutic services, cost money whether they are provided by Native or Non-Native professionals. The treatment centre has the potential of serving eleven other communities. Until the Natives themselves can be given the opportunity to demonstrate the capability of their own resources and develop an alcoholism recovery program that is compatible to the needs of the Indian suffering from Native communities. Such programs may well be the last efforts to maintain the last vestiges of a beautiful culture.

As Mr. Charlette remarked, "I don't believe we are alone, I have not lost hope of the humanity of other Canadians. I believe many other Canadians are unaware and ignorant of what is happening to us. I don't believe Canada has the sophistication to make a peaceful revolution possible, without this belief, I would have no hope for a future. For I am not a victim, I am a survivor."

ROLLER SKATE-A-THON

The Local #9 Roller Skate-A-Thon that took place at the Great Skate, Pasqua and 25th Avenue, on Saturday, January 27, 1979, was a big success. This Skate-a-Thon was held in order to raise money for the Local #9 boys and girls clubs, in which we have always had problems with transportation. We made well over \$1,200 in pledges in which Local #9 invested in a van for this purpose. Now the Native children of Regina may have more to look forward to.

Altogether we had forty skaters. The Skate-A-Thon started at 4:00 p.m. until 6:00 p.m. Everyone skated for the full two hours that was given for the time limit. There were skaters of all ages and everyone had a fantastic time skating. Some people never tried roller skating before but they had fun learning. By six o'clock they were skating like they were skating for years.

We had many generous donations from different people and organizations. On behalf of the staff and skaters, we would like to thank N.A.C., New Breed, A.M.N.S.I.S. Administration, Provincial Metis Housing and Secretary of State for their donations. We would also like to thank the parents for helping out and donating a lunch of sandwiches and pastries for the skaters. In the future we hope to have more successful events such as this one was.

Recreation Workers
Cleo Big Eagle
Tracy McKenzie



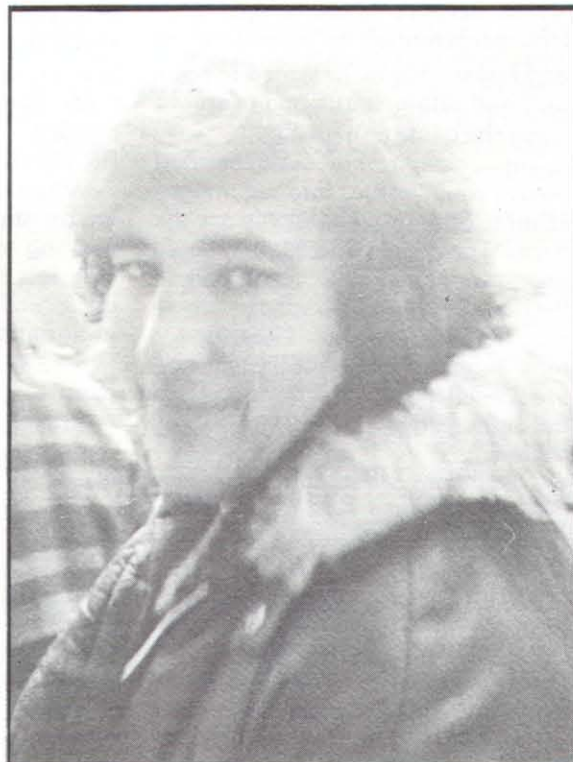
**AMNSIS VICTORIOUS OVER
FORT QU'APPELLE**

On January 7th, in Fort Qu'Appelle, the newly formed 19 and under hockey club sponsored by AMNSIS, skated to a 4-3 victory over Ft. Qu'Appelle in what I would say was a fairly rough game with 32 penalties. Speaking with head coach, Lyle Turcotte, he stated that AMNSIS would have liked to sponsor a younger hockey team, but the ice times that were available for practices were too late in the evenings for such a hockey club. So we called on older hockey players who could make it to the practices. The turnout of players and the participation of friends, parents and relatives was excellent.

Lyle Turcotte got his coaching training by a coaches clinic sponsored by AMNSIS and help in paper work, finding ice time etc. from Barry McKay and "Porky" Desjarlais, who are presently training-on-the-job for recreation here in Regina.

Lyle also stated that in order for his club to get their uniforms, they sold tickets for a raffle and got donations which also helped pay for their ice time and a few dozen hockey sticks.

We hope to be in our first hockey tournament up in Ile-a-la-Crosse for their annual winter carnival in February, by then the boys should be in fair shape, he said. He also stated that next year if we can book some ice at appropriate times we would like to start a younger hockey club. Our goal, really is to promote younger hockey teams.



Housing program's future rests with SHC contracts



Despite rapid first year growth the South West Native Development Corporation (SWNDC) must receive a minimum of forty new housing contracts to make ends meet in 1979.

Failure to receive the contracts may result in the corporation cutting back on its operation or folding entirely.

In a report to the SWNDC consultant Dick Fiege, cited a strike by employees of the Saskatchewan Housing Corporation (SHC) during the peak summer building season as a primary reason for the on again, off again development of the year old corporation. SHC, a crown corporation, which provides contract work to the SWNDC, awarded no new housing starts during this time. As well no housing contracts were received during January and February of 1979.

Fiege recommended that an assurance of forty housing contracts be obtained from the SHC for 1979. Should the assurance not be forthcoming he further recommended that the SWNDC initiate one of three possible actions. These are: Gear down the total operation to the scope to build what ever contracts are available.: A guarantee from SHC that they will pay the administration costs for forty units regardless of the actual number of contracts delivered.: Close down the operation until such time as forty units are delivered.

In spite of present difficulties, Fiege stated that SWNDC has never-the-less displayed a positive trend towards becoming a reliable operation. Two promising companys', Dumont Construction Ltd. and Regina Beach Lumber Ltd. have developed from the parent corporation.

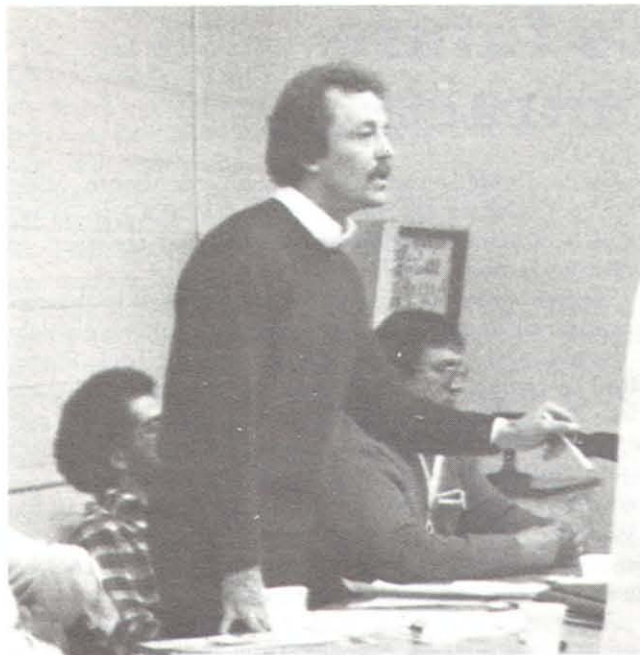
Dumont Construction Ltd. has been involved in sub-contracting, on remodeling projects and Emergency Repair Program (E.R.P.) work for the area. Unlike the SWNDC which is a non-profit making operation, Dumont Construction is a profit-making corporation. Both maintain common shareholders.

Regina Beach Lumber Ltd., whose major shareholders are the Regina and Regina Beach Locals, is in the process of starting up. The company will act as a supply outlet for both sister operations. In addition to employing Native people the lumber company will also provide materials to its shareholders at a reduced rate.

The SWNDC was officially formed at a July, 1977 Directors meeting in Regina. The company, however, did not begin actual construction until January 1978 when work began on five housing units at Waldeck.

During 1978, SWNDC employed 51 people with salaries totaling \$170,983. Although fifty-six units were committed to the corporation by SHC only sixteen contracts were forwarded. The corporation however, managed to break even in 1978.

SWNDC shareholders are local members of the South West Area of the Association of Metis and Non-Status Indians of Saskatchewan.



McKENZIE RE-ELECTED LOCAL #9 PRESIDENT
-Peter Deranger

REGINA - Wayne McKenzie, a young outspoken Metis leader, was re-elected President of the South-West area, at an election meeting held at the Regina Friendship Centre, February 14. Three other executive positions were filled as well. Don Ross was elected Vice-President. Joanne Kurtz was elected Treasurer, and Pat Desjarlais was re-elected as Secretary.

With nominations for chairpersons opened, and as Bruce Flamont declined his nomination, Dave McKay became the Chairman unanimously. The assembly were reminded that by the constitution, Treaty and associated members were not allowed to vote.

"We are asking for a conference in regards to housing, employment and Economic Development," Wayne stated to the assembly of about 200 members, in attendance at the elections. "We are hoping to come up with a strategy that will get the governments to spend money to get us out of trouble....not spend this money on penitentiaries. Over the next five years seventeen new penitentiaries will be built to house our people....We cannot let this happen."

Wayne stated that the local has approximately 1,000 members. He reminded the assembly that when he first became president three years ago there were a total of 12 members.

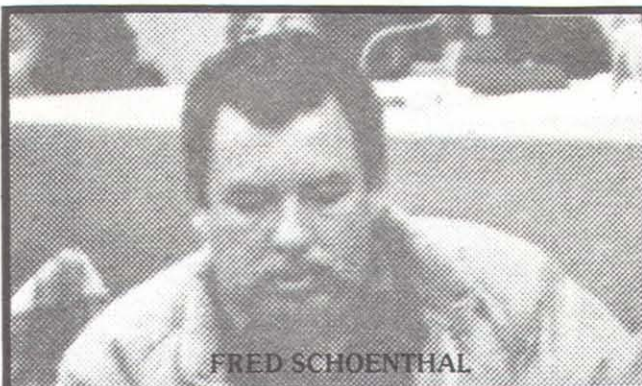
McKenzie stated some of Local #9's accomplishments over the years, "We have put together negotiations for a Sports Complex, we hope to receive this funding from the City, Provincial Government and the Federal Government....33 housing units were purchased for the Local. We were also successful in obtaining a subsidy which would guarantee the occupants of our units to 25% of their income.

Some of the ideas mentioned, for the coming year

were to find out where the two hundred million dollars spent on Native people each year is going, we want projects where we can do all the work that is involved, "Let's do our own Manufacturing."

"Wayne McKenzie runs the Local #9 Office, he runs it under dictatorship," said Joe Perreault, in his oppositions presidential platform speech. He stated that if he were elected he would try to unite all the Native organizations by having one representative from each organization on the Executive Board of Local #9. "If I am elected there will be a committee of five people who will do the hiring and firing, I will have a representative from NAC, the Friendship Centre and Riel Coseltus, on this committee. Also, I want to see everyone get together and work together as one people."

The nominees left the room, and voting was done by a show of hands. Voting was split, 47 for Joe Perreault and 79 for Wayne McKenzie. Wayne thanked his supporters and said he would try to do what was expected of him.



FRED SCHOENTHAL

**NATIVE ALCOHOL COMMISSION
FOUNDED**

Association of Metis and Non-Status Indians of Saskatchewan have set up a Native Alcohol Commission. The reason being, now the Native people have their own Alcoholism Commission to deal with Native Alcoholism, at the local level. This will mean they will not have to fight the bureaucracy of Federal and Provincial governments. The Native Alcoholism Commission will be a strong lobbying force for all areas and local alcoholism and social adjustment problems. The appointed Board consists of: Jim Sinclair, President of AMNSIS, two Area Directors: Alvin Campeau and Jim Favel. The Executive Director of NAC, Assistant Director of NAC, three senior counsellors and one fieldworker. The staff of NAC are very pleased at the new approach taken by the Board of Directors of AMNSIS. This shows a genuine concern of the Board towards alcoholism as it relates to Native people. As you are probably aware alcoholism and drug abuse is the number one killer of Native people in Saskatchewan. The support and input of the people at the local level will be a determining factor on comprehensive and workable alcoholism programs for the Native people of Saskatchewan. We again (NAC) wish to express our gratitude to the AMNSIS Board of Directors!

A.M.N.S.I.S. COMMUNITY LIAISON WORKERS MEET

REGINA - February 5&6 the newly formed Community Liaison Workers met for the first time at the Saskatchewan Hotel in Regina.

The meeting was formed to discuss Economic Development strategies, opinions on Economic Development and the duties expected of each individual.

The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) signed a contract with the provincial government to advise the Community Liaison Workers. One of the big concerns is to develop both on Northern and Southern economic strategy, leading to an overall provincial strategy.

This way different areas will not go different directions. The group also wants to go towards the Aboriginal Rights move, so they will not jeopardize in anyway, the direction they are going in.

One of the responsibilities of the group is to notify the nine different areas what the roles of the three new consultants are. The consultants are: John Postma, Tim Quigley and Rod MacKenzie, they're part of a team to assist AMNSIS in three major areas. These areas are: support role, to enable the 9 areas to better administrate economic development,: Educate ourselves in whats available and what exists,: Assist in evaluation of present government programs and to see what changes should be made. The 9 Community Liaison Workers also have the responsibility of attending staff meetings, aboriginal rights meetings, area meetings and AMNSIS board meetings. They are required to set up community profiles, demo-graphic surveys in their areas and also spend time on long term and short term proposals. They must familiarize themselves with area proposals, identify from local levels where the government weakness is in programs and finally, they have a responsibility of setting up both board workshops and economic development workshops. It is up to that area to decide how big a workshop is and how long. At these economic development workshops they will explain their objectives, existing policies on economic development and how this fits in on our Aboriginal Rights Program.

The 9 Community Liaison Workers are: Bill Farley, Western Region (3), Chris Lafontaine, Eastern Region (3), Rick Cummings Northern Region (2), Lillian Mercredi Northern Region (1), Olga Flesjer Eastern Region (2), Leda Durocher Northern Region (2), Roy Fosseneuve Eastern Region (1), Gus Louison Western Region (2), and Robbie Newton representing Western Region (1).

Some of the reports the representatives brought forward at the meeting is as follows. Representing the North West Central Area, Robbie Newton stated, "Through Canada Works, my area will have one week to study economic development in the third world, this project will probably employ summer students. We will try to find out what the causes of the problems are and the under development. Also, my area is working on getting a sewage system for Onion Lake, which the residents should receive hopefully with no problems. Mr. Newton stated that the housing program is taking up a lot of time in his area. Olga Flesjer, the represent-



LIAISON CO-ORDINATOR, BRUCE FLAMOY

ative for East Central #2 said that the people in her area don't want short term projects. For one thing they are not long enough to educate the people in the projects, Special Arda, Young Canada Works, Secretary of State, NRIM etc. are just not working for the people. Mrs. Flesjer stated that the people are in need of a base to work on. Her area would like to work on aboriginal rights full time. South East Area representative, Chris Lafontaine stated, that his area is heading the same way as Robbie Newton's area. "My area is a little more advanced," Lafontaine stated, "My area also wrote up a proposal for an alternative program to take over NAC's place. To see that our education programs are running smoothly, we set up a residence for 10 students and we are looking forward to setting up its' own library and resource centre. We have two committees, Aboriginal Rights and Economic Development, my areas housing program has already built 27 homes and hope to start a cottage industry and a small manufacturing industry to provide the needs of people in the homes. In the community we have community workers and somehow our area would like to get funding for administration, because we would like to tie one program into another."

The meeting went on with a final report by Roy Fosseneuve, representing the North East area, he said that his area needs a stonger administration for the purpose of decentralization. He also stated that his area formed an Area Board. The Presidents from each local in the area sits on the Board.

The meeting went on to discuss the five consultants invited down from the United States. The purpose for these consultants is to work as a team to try and convince the government of letting Native people run our own institutions. One of the strategies is showing the government how the money they are funding us with is being put to good use. The Dumont College which AMNSIS set up proves to be a good example. They will be trying to prove to government that by taking people off welfare, it will save money within ten years. These five consultants worked in this line of work in the United States and their strategies proved to be successful.





**REGINA NATIVE WOMEN'S
ANNUAL MEETING**

Some of the topics and issues to be discussed:

- Election of Board and Executives
- By-law Amendments
- Update on Projects, Issues, Etc.

PLACE: Regina Friendship Centre
1689 Toronto Street, Regina, Sask.

TIME: 7:30 P.M.

DATE: April 25, 1979

For More Information Contact:
Regina Native Women
522-2621 or
522-2022

SOUTHERN ALBERTA NATIVE BROTHERHOOD

I am interested in obtaining information regarding the programs that are available across Canada, that lend their support to the Native inmates who are incarcerated at the Federal, Provincial and Municipal levels.

I require the above information in order to restructure, improve and up-date the existing program here, who's aim and purpose are to understand and reduce the number of incarcerations of Natives, and further, to give the Native inmate an opportunity to adjust to society as well as equal consideration by the Canadian Corrections Service and the National Parole Service.

Respectfully,

Ronald Bitternose
President
Southern Alberta Native Brotherhood

NEW BREED, Page 24

COMING UP

**ELEVENTH ANNUAL ALL-NATIVE
BONSPIEL**

Prince Albert Curling Club
22nd St. East, Prince Albert, Sask.
April 13, 14, & 15, 1979

3 Events
Good Prizes
Grand Aggregate
First 48 Rinks Accepted
Entry Fee: \$50.00 Includes Cabaret Tickets.

CABARET AND DANCE - Saturday, April 14, 1979

Send Entries To: Claude Petit
#3 - 1846 Scarth St.
Regina, Sask. S4P 2G3
Telephone: 525-6721 - Ext. 28
Sponsored by Recreation Department, A.M.N.S.I.S.

**INDIGENOUS PEOPLES ARE THE GUARDIANS
OF THE WESTERN HEMISPHERE**

Our plans are.

A. To share with our people the following:

1. Our concern for our land and people as Aboriginal Nations.
2. Discussion on land claims, Treaty Rights, Aboriginal Nationhood and our belief in our legends and stories of the land, animals and the spiritual ways of our peoples.
3. Our concerns about northern development and what is happening to the land and to the people.

B. We propose to do the following:

1. Hold a series of informational workshops, making use of films and slides, supplemented by discussions.
2. Distribute readable material on uranium and nuclear development and its effect upon human beings, animals, fish, vegetation, water and its destructive potential.
3. Explore alternative methods of employment, concentrating on an indigenous based source.

For further information contact: Peter Deranger
Regina, Sask.
525-3057
or
Clem Chartier
Regina, Sask.
523-7178

YOUR POEMS

Here stand the people who were once
Now they live off Welfare
They do not understand
What has happened to their life.

They signed treaties they didn't understand
And they believed all the lies they were told
Now who will hold their hand?
Here stand the people who were once.

Once they were proud
Now their pride is gone
And they hide behind a bottle
Here stand the people who were once.

The babies die of disease
The mother is drunk
And the father ran away
The Baby dies alone
What has happened to the people who were once?

Genny McLeod

"Thoughts"

As I sit here in this cold cell
I tremble at the thought
of another night without you
Sometimes I wish it was only a dream.

But here I am...caged again
for how long? God only knows.
I've been here before and places like this
I thought I'd never come back.

With each passing day and night
I'm missin' you more
But with only time on my side
I can just watch it pass me by.

I won't ask you to wait for me
that's up to you
And you can do whatever you want
but just remember "I Love You"
I always will, no matter what.

Written by
Lizabette Anaskan



ANNA MAE AQUASH

Anna Mae Aquash,
On your death, my heart weeps.
Why does my heart beat so
When yours has been snuffed out?

Anna Mae Aquash,
I feel frustration as you die.
I am almost afraid to live.
Could I ever be as brave as you?

Anna May Aquash,
A victim of the unjust society.
Could the white society ever
Repay for what it has done?

Anna Mae Aquash,
Your soul will never rest.
Will the American Indian Movement
Ever forget their loss?

Anna Mae Aquash,
The Indian nation mourns,
Especially in Shubenacadie.
I mourn deep within myself.

Mary mudd
June 10, 1978





From OUTSIDE our PROVINCE

PLANS TO DIG UP WHITE CEMETERY

OTTAWA- An Indian group now wants to dig up an entire non-Indian cemetery, instead of just the remains of Sir John A. MacDonald, to protest the desecration of Indian burial grounds by archeologists. "We'll go to Kingston to symbolically dig up MacDonald," Alex Akiwenzie, leader of an organization called Nations of Warriors, said December 18.

"But while we're doing that, others will be quietly digging up a pioneer cemetery in Ontario."

The group will then pitch a large white tent and display the remains, he said.

The previous week the group threatened to dig up the remains of MacDonald, one of the fathers of Confederation, but realized that will be impossible because of increased surveillance and a cement crypt. They plan to make the dig this spring.

MacDonald, the country's first prime minister, died in 1891.

Akiwenzie said the group is trying to raise the level of consciousness of Indians and non-Indian alike.

"We want them to understand they are playing with our spirits when they dig up our burial grounds," he said. "We want them to leave us alone."

Akiwenzie and fellow member Douglas Pine recently completed a walk from Windsor, Ont., to Toronto to protest highway construction that would cut through part of a 1,000 year old burial site in Windsor.

They met Rene Brunelle, Ontario's resource minister and received no satisfaction, they say. Brunelle has since cancelled a proposed meeting for January, Akewenzie said.

The Nations of Warriors was formed last year after the two Indians left the militant American Indian Movement (AIM) over its involvement in international politics.

GUATEMALA'S NATIVE CHILDREN FIGHT FOR SURVIVAL

Tavelling across rural Canada, Dr. Julio Cuan, a professor from Guatemala City, Guatemala, was the main speaker for his country, on agriculture and life in general. His peoples agricultural practices, date back to 1800 B.C. where the three main staple crops are corn beans and squash. These crops were and sometimes

still are, planted on the same plots. This main agricultural method could provide for a five-person family with just 47 hours of work, Cuan said.

Cuan points out that the governments responded to a earthquake disaster in 1976, when 25,000 Guatemalan people died in 30 seconds. But he said, natural disasters are no more effective than the works of man, only faster.

Six million people live in this tiny country. Eighty-one percent of children under six years of age show symptoms of malnutrition, 35,000 more every year die from simple diseases.

The major problem, Cuan said, "is the land holdings" Although 67 percent of the people are involved in agriculture, two percent of the farms control 70 percent of the farmland. These large farms, which occupy the best land along the Guatemalan Atlantic and Pacific coasts, receive half their incomes from exports.

Although 80% of the farmers are Indians, they own only 4 percent of the land. For 50% of his country's population, Cuan said, the per capita income is 25 cents a day.

In the highlands, the best valley soil is used by two United States companies to grow tobacco. The rest is farmed without machinery, using age-old methods.

For 3,000 years, Cuan said, "Corn has been the staple grain of our diet. Now we have experts from North America coming to show us how to grow corn!"

MARCHES FOR INDIAN HEALTH CARE

In late January, demonstrations were taking place across Canada. These demonstrations were taking place because of recent cut backs of Medical Services to every Native person in the country.

Edmonton saw 2,500 Treaty Indians participate in a high spirited protest which went right through downtown Edmonton. Their cheers, applause, traditional drumming and chanting echoed through a cold January day. Although weather conditions were somehow ideal for the elderly and toddlers who joined the demonstrations.

Thompson, Manitoba saw approximately 100 people demonstrate in front of the Medical Services Branch Office.

St. Regis, Ontario saw a demonstration supported by the National Indian Brotherhood and received National television coverage that helped to further bring the issue to public and Federal governments attention.

In all of these demonstrations, Indian people were saying that the government is now eroding Treaty Rights, because they made a sacred commitment to provide full medical care under Treaties that remain in effect, "as long as the sun shines and the river flows".

Noel Starblanket, President of the National Indian Brotherhood, stated, "We intend to pursue the issue of Indian Health as a right, not a privilege as the Federal government claims."

Meanwhile Miss Monique Begin, Minister of Health and Welfare refuses to recognize free health care as a Treaty Right and claims that the Provincial government receives sufficient Federal monies to cover all Indian health care needs. The government also maintains that provision of universal free health care of Indians is neither a Treaty Right nor an Aboriginal Right.

To sum it up, in the words of Chief John Snow, at the demonstration in Edmonton, "a prophet of long ago said 'someday in the future your children will starve and die knocking on the white man's door' and I believe we are coming to that time now."

R.C.M.P. OFFICER CHARGED

EDMONTON - A 34 year old R.C.M.P. constable appeared in court Friday, February 23, charged with two counts of indecent assault, one of gross indecency, two of contributing to juvenile delinquency and one of extortion.

Charges were laid by R.C.M.P. after two months City Police investigation of reports that a group of juvenile girls were selling sex.

Mathew Joseph Radey of Spruce Grove, Alta., a 14 year veteran of the force, was remanded to March 2 for election and plea. He has been assigned to other duties at headquarters while awaiting the outcome of the case.

Two other men were accused of having sex with the same juveniles and contributing to juvenile delinquency

APACHES FACE COURT BATTLE FOR THEIR WATER

WHITERIVER, ARIZONA - In a move to protect their water rights the White Mountain Apache Tribal Council has enlisted the services of attorney William Veeder.

Water is seen by the tribe as one of the most important issues in Apache efforts to maintain tribal sovereignty. Unlike other areas of the parched American south west the tribe controls an abundant water supply on their reservation. It is a supply drier parts of the area have expressed an interest in.

"I believe this to be the greatest threat facing you

today," Veeder stated to the council, "They are developing huge populations in the south west. The white men have to go to the next supply of water. They have drained their river, now they are looking up hill to the White Mountain Apache Tribe!"

Efforts have been made to bring reservation water under state control. Contrary to a previous agreement the state has ordered the tribe to pay ten cents for every available acre on the reservation. The tribes fight is expected to be a tough one carried out in the courts of the state legislature.

LAND RIGHTS, NOT URANIUM IN AUSTRALIA

QUEENSLAND, AUSTRALIA - A large deposit of uranium had been discovered in the Northern Territory of Queensland, Australia. The deposit is next to sacred Aboriginal land. The Fox Commission was set up to examine land issues in the Northern Territory surrounding the proposed Ranger Uranium mine.

Silas Roberts of an Aboriginal tribe, and chairman of the Northern Land Council stated, "Our connection to all things natural is spiritual, we worship spiritual sites today. We have songs and dances for those sites. It is true that people who belong to a particular area are really part of that area, if that area is destroyed the people are also destroyed.

The preliminary report of the Fox Commission advised that Uranium development should go ahead but stated that there were risks. Some of the negotiations which Aboriginal Land Councils were engaged, were not on their own terms. The Aboriginal Affairs Authority Act was amended to give the minister the power to issue permits onto Aboriginal land without the permission of the Aboriginal people.

"They say in the Red Book they will give us plenty of wages and jobs. We Aborigines do not think money and jobs are so important as our culture," Silas Roberts stated to the Ranger Enquiry, "Money cannot buy a new culture. If you destroy our culture we have nothing to show our children."





DETAILS OF GUN LAWS ANNOUNCED. Anyone buying, exchanging or borrowing a gun after January 1, will first have to have a certificate from a local police force. Details of the law were released by Solicitor General Jean-Jacques Blais, who said it is aimed at "the rising number of gun deaths." Under the law it will be an offence to lend, trade or sell a gun to a person without a certificate. Applicants for the certificate will have to list their names, address, sex, age, height, weight, eye colour, occupation, telephone number at home as well as work and their social insurance number on a form. They will also have to say whether, in the previous five years, they have been convicted of any offence involving violence or threats of violence, or prohibited at any time from having a gun, ammunition or explosives. The certificate is usually issued out by a police officer and the cost is \$10.00 for anyone wishing to buy a shotgun or a rifle, anyone buying a hand gun must have a registration certificate as well as the new certificate. The new law will require gun dealers to keep records of guns sold and to be licensed by their provinces by January 1.

RISK OF SUICIDE AMONG YOUNG ON INDIAN RESERVES. The Cowichan Valley Indian Reserve on southern Vancouver Island has been called 'suicide city' as R.C.M.P. investigate a rash of deaths among young people. Sgt. Len Doyle said police in this city of 4,500 have investigated eight suicides and 14 attempted suicides among Native people and 11 suicides and 23 attempted suicides among whites in the district since January 1. He said the deaths varied from drug overdoses to hangings, shootings and drownings. The attempted suicides were by wrist slashings and overdoses. The Cowichan Indian Band Reserve had become a subject of a grim joke and is referred to as 'suicide city', said band manager Ernie Elliott. He said six of the suicides have occurred in the past six weeks, three times in one family alone. Nearly all of the victims have been in their teens or early twenties. "We don't know why this has happened," Elliott said Friday. "We haven't been able to find any answers yet." He said the problems can be caused by lack of housing, jobs and recreational facilities. The unemployment rate on the reserve is currently 85 percent and only 10 percent of the applications for new housing are approved due to lack of funds. The band manager said the young people are depressed and turning to alcohol, "There seems to be a feeling of hopelessness."

MORE FRAUDULENT CASES EXPECTED. Evidence that whites took land away from four Saskatchewan Indian Reserves and others in Alberta was done by fraud. Dr. Lloyd Barber, a former land claims commissioner, was commenting on the F.S.I.'s land claim that more than 85,000 acres of Indian land had been taken away by fraud. The Ocean Man, Pheasants Rump, Chekastapasin and Cumberland Reserves had land taken away by fraud between 1902 and 1913. The Indian Association of Alberta brought forward instances of fraud and the use of force to obtain 212,000 acres of Alberta's Indian Reserve land between 1897 and 1911. Barber said, "I fully expect that research will uncover many more instances in which land was taken by fraud as the ones uncovered and documented by the F.S.I. Both the F.S.I. and the Albert Association are seeking federal repayment for the land. The Albert Association said it will sue the federal government for breach of trust. Barber estimated 416,870 acres of Indian land was taken by fraud from as many as 25 separate Indian bands in Saskatchewan alone. Research for both the Saskatchewan and Alberta Indian groups was conducted by the historical research firm of Tyler, Wright and

STILL AN INJUSTICE. It may seem like a small injustice to most Canadians. But its' an injustice just the same and one that hits a small number of Canadians harshly. We're talking about the treatment Indian Women get when they marry Non-Indians. They lose all their rights as Indians. They can no longer live on Reserves and must give up their benefits for themselves and their children as Indians. These benefits include Treaty money, education and health care that go with Indian status. In a brief presented to the Task Force on Canadian Unity by the Mohawk women of Caughnawage Reserve, here's how the Indian Women's status was described: "Are we to abandon sick and aged widows and deny deserted wives and children the security of family life on the reserve land?" But you guessed it, if an Indian man marries a Non-Indian he retains his Indian Status for himself and his children. Darn right its unfair. It would only take a simple amendment to the Indian Act to end this discrimination against Indian Women. Its' one positive act our MP's could accomplish during what promises to be a rowdy, highly political and perhaps not too productive session of Parliament. For starters, why don't the women in Parliament from all the political parties treat it as a Non-Partisan issue and see if they can't get the male MP's to do likewise. It would help bring the Indian Act into the 1970's before the 1970's are over.

ESSO PLANS FURTHER TESTS FOR URANIUM. Esso Minerals Canada Ltd., operation of the Midwest Lake uranium deposit in northern Saskatchewan, plans another 90 test holes this winter, now that the deposit has become the largest and richest uranium ore body in the province, Leo Kirwin, a company geologist said. The deposit is estimated to contain at least 97 million pounds of uranium oxide. The Key Lake deposit, owned by Urnerz Exploration and Mining Ltd., Eldorado Nuclear Ltd. and the Saskatchewan Mining Development Corp. is estimated to hold about 100 million pounds in grades averaging better than two percent. The Cluff Lake deposit where Amok Ltd. is building a mine now, is not as large but some of it grades higher than Midwest Lake.

INDIAN LEADERS VOW YEAR OF DEMONSTRATION, UNREST. Indian leaders have promised that 1979 will be a year of demonstration and unrest as the country's 300,000 Treaty Indians fight to preserve rights they say have been destroyed or ignored by federal action. And they haven't waited long to make good that promise: Mohawks near Cornwall, Ont. set up a toll gate for five hours to collect \$1.00 each from motorists for an emergency health fund they said was needed because of recent federal cuts. Mohawks from the Caughnawaga Reserve say they will boycott stores in nearby Chateaugay, Que., if the Federal government does not fulfill a promise to finance the Reserve High School. An Indian leader recently threatened to dig up the remains of Sir John A. MacDonald one of the Fathers of Confederation, to protest the digging up and destroying of Indian Burial grounds. "There is anger amongst Indian people...and we are going to show the government through these stations that we are not satisfied, Joe Dion, President of the Indian Association of Alberta, said in an interview. Chief Andrew Delisle of Caughnawaga said: "We're serious. We've waited for government officials to iron out the problems but we keep getting the run-around. Both said the health of the 300,000 Treaty Indians across the country is below the natural standard, education is poor and unemployment is unchecked in growth on the reserves.

INDIAN LAND CLAIMS DETAILED BY BOWERMAN. Detailing progress on settlement of unfulfilled Treaty Indian land claims was one of Ted Bowerman's last acts as Department of Northern Saskatchewan Minister. In a government news release, Mr. Bowerman said there are 15 Indian Bands in the province entitled to about a million acres of land never received under treaties. About five of these bands are in the northern administration district and the remaining 10 in the agricultural belt. All actual transfers or commitments to transfer to date have been made in the north because of the abundance of unoccupied and vacant land. Saskatchewan has transferred 63,850 acres to the Fond du Lac band, most of which was unoccupied crown land. In one area, however, the band has to honor a mineral lease before the actual transfer. Once this is done all treaties with the band will be honored, said Bowerman. About 44,000 additional acres have been committed to date. Of this 31,000 acres for the Stoney Rapids band, 8,598 acres for the Canoe Lake band east of Meadow Lake and 4,650 acres for the English River band at Prineau Lake. Final transfer of this land to the Indian Bands is in completion. Mr. Bowerman said completion of the five northern bands treaty agreements is expected within the next two years. Due to the shortage of unoccupied crown land, southern treaty agreements are at a standstill.

MANITOBA INDIAN BAND SETTLES CLAIM. The York Factory Indian Band has been awarded 2,200 acres of Crown land along the Aiken River as part of the settlement of its land claims. The band relocated from York Factory on Hudson Bay to the present community at Split Lake in 1957 and made its land claim in 1970. Under a 1910 treaty with the Federal government the band is entitled to 160 acres per family of 5. So this means they are entitled to 11,008 acres of reserve land, plus an additional 3,280 acres under the terms of the 1977 Northern Flood Agreement which was meant to give Indian bands land in place of the land which was flooded because of the Hydro development.

TURTLE LAKE MONSTER BIG AND BLACK Would you believe in a beast called the Turtle Lake Monster? Well its name is not so exciting or popular like the Loch Ness and B.C.'s ogopogo, but it provides goo conversation in the cozy beer parlor at the Live Long Hotel south of the turtle shaped lake. According to the believers in the community 80 kilometers east of the Alberta-Saskatchewan border city Lloydminster, the monster is big and black. In winter, they say, the beast lets fishermen know he's around by tearing huge holes in their nets. In summer, well, he breaks the surface to frighten onlookers with his enormous size. The stories about the monster, with three humps on its back, a long neck and a head like a horse, pig or dog, depending on which version you believe, have been talked about for 55 years. Indian legends in these reports - tell of the big 'fish' inhabiting the picturesque resort lake. Disbeliever, Gordon Kenderdine who has also seen the "creature", thinks it is a large sturgeon about two or three metres in length similar to a 500 pounder caught last year near Saskatoon. "You got to be realistic" says Kenderdine, a saw mill owner. "I think its' a sturgeon but I don't know what you'd catch it with. Many times you get your net torn by it. He agrees that what he saw had two or three humps but figures them to be the creations dorsal fins. What do government and R.C.M.P. officials have to say? Saskatchewan sturgeons don't grow to three metres long, a government biologist says, "I don't know if there's anything to it, say's R.C.M.P. constable, Al Morgan of the nearby Glaslyn detachment. Ben Blatz, who calls himself a hald believer, is a school teacher and co-owner of the Northlander Inn, who saw the creature in the lake one day and described it as having three humps on its back. He also hopes to catch the Sturgeon 'ake Monster.

DEATH BY VIOLENCE HIGH AMONG NATIVE YOUTH. Grant Bird, a 14 year old boy killed in a February 9th shooting incident with Edmonton police during an attempted armed robbery of a gun shop is just one more of our children who died or will die in violence this year.

His body was brought home for burial in the Paul Band Reserve cemetery to be buried among his people. A band worker for the Paul Band Reserve said, "the number of dead by violence is close to 50 in the last 16 years." Most of the people who died of car or train accidents, fights or drownings were at a young age and alcohol or drugs were usually involved.

Police should have waited out the incident, they say. A 15 year old suspect was wounded and an 18 year old passer by was killed in the shooting.

Close your eyes and think of children.

What do you see? Images of laughing, playing youngsters. If you keep your eyes closed long enough, you'll eventually see parents. Because it's hard to think of kids without parents.

Not all children are so lucky. In Saskatchewan there are many children who need a parent's love. Particularly older children, family groups, children of native ancestry and children with handicaps.

There is a program to find parents for these children. It's called the Reach program.

Now close your eyes again. And think of yourself. If you can see yourself with another child or children in your life, contact the Reach worker in the Social Services office nearest you.

Support the International Year of the Child. 1979.



Saskatchewan
Social Services

Reach Program

CBC RADIO'S KEEWATIN KOUNTRY is coming home!

On April 2, Keewatin Kountry will open brand new studios in La Ronge. On that date, the program, which provides a vital link between those Saskatchewan communities located north of the fifty-third parallel, will begin broadcasting in the north. Be sure to tune in for music, entertainment, news, weather, markets and community news designed just for you!

**We're on air every
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Here's how Keewatin Kountry works for you!

If you have news of northern interest, share it with us at 425-3324 (call collect). We'll tell the rest of northern Saskatchewan...free of charge!

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