

NEW BREED

a publication of the Association of Metis & Non-Status Indians of Saskatchewan

MARCH 1978

80 cents



OPINIONS

MORE NEWS WANTED ABOUT NORTHERN VILLAGES

New Breed:

As I was going through our group library one day, I came across a NEW BREED magazine. I opened it up and recognized a photo of the Vice-President Rod Durocher. Personally knowing Rod from Beauval, I took a great interest in your magazine and always look forward to getting your next issue; but I get awfully disappointed when I don't see any articles in it from Buffalo Narrows, Ile-a-la-crosse, Beauval & Green Lake. I would really like to see more news from these villages in NEW BREED.

A New Breed fan
Marie Laliberta
Burnaby, British Columbia

MORE WANTED ON GENEVA CONFERENCE

New Breed:

I hope things are well with you. I would like to know why you covered so little of the conference at Geneva. I would like to know more about the conference, and would appreciate it if you could send me some information.

I would also like to know about A.I.M. (American Indian Brotherhood) in Canada and hear more about it.

I do enjoy NEW BREED and I think it's really good.

Ben from Huntington, Texas

HELP STOP POLICE BRUTALITY

Dear Native People:

What rumours are rumbling around these days? Are Regina City Police brutal savages? Are Native people asking for every bruise and cut on their bodies?

Why have Native people tolerated such abuse and why do our leaders seem so busy involved in

money and land claims that they leave their women crying unnoticed, and with their hearts bleeding, yet left untouched with kindness?

Laws have to be changed. People must accept their responsibilities towards other human beings.

Are basic values in the church changing so much that a minister or priest can't give a sermon to the people on loving your fellow man. Would they rather that people cruelly lash out at circumstances that have remained unchanged for years? Didn't God say that "if someone hits you on one side of the face, turn, let him hit you on the other side too." Holy of Holy's, Christ lives in all Native people. They turn their cheeks and are left to die in back alleys, pool rooms, skid row hotels and jail cells. Where we ask, in Jesus Christ's name, will it all end?

Will your son be killing mine someday? Think on it and help to stop this barbistic kind of punishment which police think they are justified in handing out only because government has made the Native person come from another world in which he has endured a lifetime of physical pain and mental agony.

J.L. - a concerned Native woman

FREE ISSUES OF NEW BREED

Dear New Breed:

Just read one of your articles and found it very interesting. It is informative and the general lay out is right on. All in all I enjoy reading it very much.

I came across one comment in which it indicated that any in-mate either from a Provincial or Federal Institution will be allowed free issues of the NEW BREED.

I am interested in getting a subscription for a period of six months. Thank you. Keep up the good work!

E.L. - Provincial Correctional Ctr.

THANKS FROM CORRECTIONAL CENTRE

Dear New Breed:

I would appreciate your latest edition of the NEW BREED. I would also like to ask you for one year of your back issues. If there's a charge send me a bill.

Your NEW BREED is very informative. It also helps me keep in touch with what is happening with our people on the outside. It let's us know what's going on ...

Thanks very much for printing a magazine that's right on ...

Yours truly - A.L.C.
P.A. Correctional Centre

note: Yes, subscription are free to any inmate. Back copies are also available upon request - free of charge.

NATIVE CHILDREN IN CITY SCHOOLS

Dear New Breed:

I read your "Native children in City Schools" and "The Family". I could not agree with you more strongly.

As a teacher I saw this everyday I taught but it was impossible to get through to those responsible for the testing.

Keep up this type of article.

Sincerely
Dorothy Gunderson
Porcupine Plain, Sask.

MORE SUCCESS STORIES WANTED

Dear New Breed:

I was interested to get the August copy of NEW BREED and am enclosing my cheque for a subscription.

I am also taking the liberty of sending you a copy of my recent book, "Powertown". You may find especially chapters nine and ten of some interest:

one of the main reasons I wrote the book was because of the raw deal Walter Rudnicki got in really trying to consult with the Metis Association on a housing program. You can see what we're up against with this government, and even if there are some frustrations with the NDP in Saskatchewan and Manitoba I don't think you get double-crossed this way.

Good luck with your magazine and the Association. It is good to know that the North and South are now in one organization. I grew up in Saskatchewan and I know how powerless the Native people were at that time. I also know what poverty is like - those were Depression Years - and the terrible feeling of not being able to pull yourself out of it.

I was especially interested in the article on Clare Blanke, the graduate in nursing, though it seemed terribly wrong that there were only two Metis in the enrollment of 200, when so many could be used among the Native population. However I hope you will print more articles along this line ... success stories. Only as the younger people hang in there and make good careers for themselves will we get at the total problems of unemployment, poverty and discrimination.

My book is dedicated to our adopted son, a Mohawk, who had just graduated from law school when he died tragically of a massive heart attack. Our hearts are very much with his people.

Sincerely
Doris Shackleton
Ottawa, Ontario

PLEASED TO SEE POEMS IN PRINT

Dear People:

I received two copies of NEW BREED along with a cheque, and I must say I was happily surprised. I was pleased to see those poems in print, and I hope they were beneficial to the readers of your magazine. Every bit counts as poems being published in editions such as NEW BREED makes it easier for book publishing. That is to say all round I am thankful.

Best wishes in the New Year and trust all will run as smoothly as they did in the past year.

Once again merci beaucoup.

Willie Dunn
Hull, Quebec

OPINIONS

New Breed
2 - 1846 Scarth Street
Regina, Sask. S4P 2G3

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

STAFF:

Cliff Bunnie, Brenda Triffo, Donna Pinay, Ron Thompson and Terry Ireland

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Rupert Costo & Conrad Paul.

COVER:

Helen Hawley lived in Saskatchewan until 1960 when she moved to London England where she is an artist-poet and often chooses Native themes for her work. This cover is a drawing of Chief Crowfoot who inspired her because he refused to sell his land even under threat of starvation. The border is an original wood-cut made by Ms. Hawley. "Cut it out and hang it as a good luck charm," she suggests. "It will bring you luck in doing what you want to do."

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.

Education about Metis Nationhood becomes top priority for AMNSIS



In the last quarter of the 20th Century, big events are expected to come from the big cities in southern Canada, not from small northern Manitoba towns.

Yet, there they were - 100 delegates from the Manitoba and Saskatchewan Metis societies, 30 miles southeast of Flin Flon in Cranberry Portage -- gathered together to talk about the history of their Nation, and its future.

Before the week-end was over, they were to arrive at a decision that future generations may look back on as part of Metis history as well -- a decision to turn the historical clock back 109 years.

Back to 1869

For the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and its sister organ-

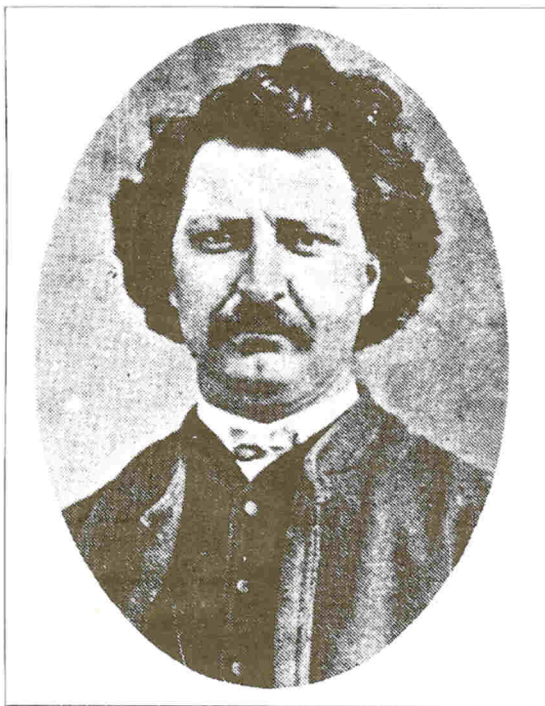
ization the Manitoba Metis Federation (MMF) Metis aboriginal rights has become the major-priority issue in recent years.

Recognition of Metis nationhood, both by the governments of Canada and by Metis themselves, is the goal of the present-day leaders of these progressive societies. Without a strong and vital nation, they say, the Metis people will cease to exist and the century-old assimilation policy of Canadian governments will have succeeded where the troops of John A. MacDonal failed, in the extinction of the Metis nation.

As a first step, the two prairie Metis organizations have called for a return to the Provisional Government of 1869-70, established to negotiate the entry of Rupertsland (the prairie provinces) into Confederation.

"We must show our people the way Canada set out, a hundred years ago, to destroy the Metis nation -- through deceit, trickery and finally, through armed force." -- Bruce Flamont, A.M.N.S.I.S.

Prime Minister John A. MacDonal (left) hoped that the Metis nation on the prairies would be assimilated. The Manitoba and Saskatchewan Metis associations recently called for a return to the Provisional Government of 1869, lead by Louis Riel (opposite). So far, at least, MacDonal has failed.



That Provisional Government, formed at Red River with Louis Riel as its head, was the only legal government in the territory. Negotiations were never completed between Canada and the Provisional Government. Because of this and for other reasons, say Metis leaders today, it is necessary to start from scratch with the negotiations between Canada and the Metis nation.

Education needed first

"But first," says AMNSIS executive director Bruce Flamont, "we need to make sure our own people know what we're talking about when we talk about 'a Metis nation'".

Most people, when they hear the word 'nation', think about a state or country, like Canada or the United States. In reality, Metis argue, Canada has never been one nation. Confederation was a union of several nations, each having control over its own territory with a

federal government that only looks after things they have in common.

The prairies were, before 1870, occupied by the Indian and Metis nations, in the same way that Quebec was occupied by the French-Canadian nation. Confederation was supposed to guarantee the culture, language, education of the nations that joined Canada, as well as leaving each province with control over its own land and natural resources.

"We need to let our people know what the Metis nation was," says Flamont, "and what it means to be a Metis today. MacDonald hoped we would disappear, but a hundred years later, there are more of us."

But a big education job is needed, to explain the history of our nation. We must also, says Flamont, show people the way Canada set out, a hundred years ago, to destroy that nation -- through deceit and trickery, and finally, through armed force.

Research continuing

The history of the Metis nation and its legal rights have been the topics of research projects for years by the MMF and AMNSIS. It will be a big job, Flamont admits, explaining the whole story to halfbreeds and non-status Indians who have for years been told they have no rights.

Volumes of research have been put together already. More research is being done. It's a difficult task, particularly because the government will only fund the research if Metis do the sort of research the governments want done.

"They give us money for research and then tell us what things we can look at," says Flamont.

"It's a little like the prosecution in a trial telling the defense what evidence can be used."

Not just land claims

The government would like Metis to do research into land claims only. That would effectively eliminate the problem of dealing with the issue of nationhood for Metis -- a problem that cannot be settled with a simple cash settlement.

"When we talk about a Metis nation," says Flamont, "we're talking about our right to be a people with a common language, lifestyle and culture. That means we need control over things like education and economic development."

"That's why we are so upset about the rip-off when Manitoba was created more than a hundred years ago."

It's a big job, explaining all this -- but it's one that has to be done, if people are to understand the issue and stand behind the Metis leaders who are trying to get the governments to sit down and negotiate.

"Sure, the idea of going back to the 1869 government is mostly a publicity gimmick, at this point," says Flamont, "but we're hoping people will start to ask questions about what we're doing."

"People in the locals have to start asking questions. We've got piles of information. All the board members have it. It's up to people to ask them what it's all about." ☆

—Ron Tompson

The 'Force' Out of Control?

WAS IT EVER ANY OTHER WAY?

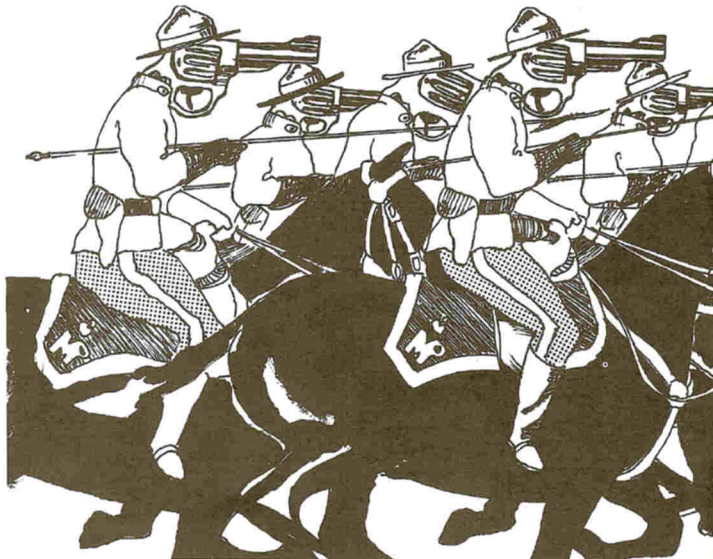
by Leanne McKay

During recent months the Canadian public has reacted with shocked outrage to reports of illegal activity by our federal police, the RCMP. The time for outrage has long passed and after over 100 years it is possibly too late to ever hope to pull in the rein on our boys in Red Serge.

The highly glamorized and grossly inaccurate public image of the RCMP is one of an incorruptible force in constant battle against the forces of evil. In actuality, the RCMP is a power unto itself unquestionable to anyone and questioned by few. From this pinnacle of power the force has, since its inception, brutalized and terrorized the Indians and Metis of Canada's Northwest.

The federal government officially established the Northwest Mounted Police by an act of parliament in 1873. No special provisions were made for including Indians or Metis as members of the force. This is understandable, considering that the main purpose of the force was to police and subdue the Native population so that the federal government could proceed with its policies of settlement and economic development. Towards this end, the NWMP were instrumental in herding the Indians onto reserves and harassing those who hesitated to go as well as those who resisted the progress of the railway.

During the so-called "Red River Rebellion," in Manitoba in 1880 and in 1885 in Saskatchewan, the NWMP fought along with regular military forces against the Indians and Metis under the leadership of Louis Riel. There is a slight possibility that the harassing and punishing of Indians and Metis suspected of participating in the "Rebellion" was the result of direct orders from Ottawa. More likely, however, this was done on the force's own initiative. It seems that the force took a great deal of liberty in the way it



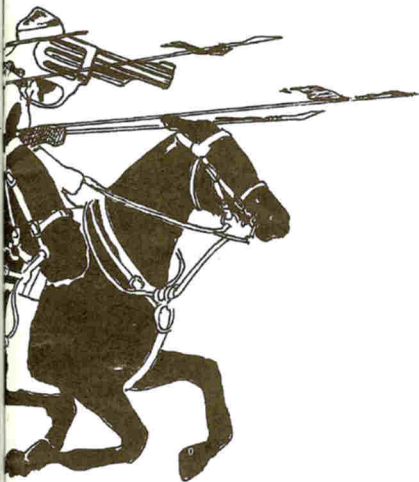
dealt with the Indians and Metis of the Northwest. Homes were burned and looted, property destroyed and annuities withheld from Treaty Indians. No where is there a public record of inquiry into the illegal and unjust treatment the Indians received. If there was an internal investigation the findings are unknown and if any punitive action was taken against members of the force, which is highly unlikely, it would only have been a token slap on the wrist. Now it is over 100 years later and little has changed. The only changes are for the worse. The force is now less open about its illegal activities and is shrouded in secrecy.

On August 15, 1971, the former Solicitor-General Jean Pierre Goyer insisted that the RCMP, "wouldn't have a young person as informer on its payroll." On September 8, 1971 a Cornwall youth revealed on a CBC television program that he had been a paid informer of the RCMP when he was 18 years old. On September ninth, RCMP Deputy Commissioner

Geoffrey Mortimer confirmed that he (the youth) had been an RCMP informer in Cornwall at the age of 18.

The only investigation of these allegations was conducted by the RCMP. Understandably, the force found itself innocent of any illegal or unethical action. The Solicitor-General was satisfied with the result of the RCMP report and no further investigations were made. Time and time again, Native people in Canada are experiencing a similar situation when complaints of brutality and assault are made against members of the RCMP.

Native people find themselves the victims of police abuse far too often. Men are arrested, beaten and left in cells for hours or even days before receiving medical treatment for their injuries. Whole families are terrorized by members of the RCMP who insist that they are only carrying out their appointed duties. In a signed statement presented at a public hearing in Kamsack February 27, 1976, Mrs. Whitehawk of



the Cote reserve claims three RCMP officers beat her with a hockey stick and a flashlight and knocked her son unconscious with the edge of a door. Mrs. Whitehawk told of the incident in the following manner. Three RCMP officers came to her door looking for her son Michael. She offered to open the door but the RCMP kicked it down anyway. The RCMP moved quickly through the house and found her son asleep. Using the door as a club they smashed him on the head knocking him unconscious immediately. His limp body was then hauled out of the house, handcuffed and left in the snow until he could be placed in a paddy wagon. He was wearing only a shirt at the time. Mrs. Whitehawk claims to have been beaten with a hockey stick and a flashlight while the RCMP swore at her. "He looked very angry and like a mad man. He seemed crazy. His eyes bulged out and he was grinding his teeth. He came towards me calling, 'you dirty bitch. You dirty savage bitch'", Mrs.

Whitehawk stated. Mrs. Whitehawk was later treated in hospital for an injured ankle and a stomach bruise.

Native women who are victimized by RCMP racism would be fortunate to receive only a beating. Indian and Metis women in RCMP custody are raped and indecently assaulted almost routinely. A 26 year old Indian woman was arrested by a member of the RCMP in the lobby of the Alberta Hotel in Lloydminster Alberta. She was taken to the RCMP station and told that she would be charged for loitering on the hotel premises. The arresting officer searched her, fondled her breasts and told her that she would be locked up over night unless she submitted to his advances.

Constable Allen Howard was charged with indecent assault and pleaded guilty to the charge on June 9, 1972 in North Battleford. He was dismissed from the force and fined \$1000.00 and given six months in which to pay his fine. Through bitter experiences of this nature, Native people have learned that it is better to just take your beating and go home without laying charges against offending officers. If Native people do lodge formal complaints the RCMP in the area make life very difficult for the Native person and their family. This usually results in the charges being dropped. Despite fear of RCMP recriminations, a few cases of police abuse actually reach the courts. But even in the courts the Native person does not receive justice. The RCMP are such an intimidating force that even the courts succumb to the force's power. Few mounties are ever found guilty of the repugnant crimes they commit and those rare times when an officer is convicted, the sentence is so lenient that the whole thing is just a bad joke.

Seventeen year old Doug Johnson died July 1, 1977 following a scuffle with an off duty RCMP officer in Watson Lake Yukon. The incident arose after the police officer, Munroe, attempted to arrest Johnson for swearing at him. An autopsy was performed at the Vancouver City Lab but no injuries that would cause death were revealed. The lab then conducted pathological and toxicological examinations of organ

specimens to determine the cause of death. A coroners inquest held in Watson Lake September 14, 1977 was unable to establish how Johnson died. The jury said he died because his heart stopped but was at a loss to explain what caused the heart to stop.

There are few in Watson Lake who feel that Munro intentionally killed the boy but there are those who feel that the officer did use excessive force to arrest such a young boy for such a minor charge as swearing. There are also those members of the community who feel that the RCMP officer will get away with killing their friend and neighbour without any charges being laid. There is still a possibility, however, that charges will be laid. Many in the community believe that charges should be laid. They feel that if young Johnson hadn't had that altercation with the RCMP officer he would still be alive today.

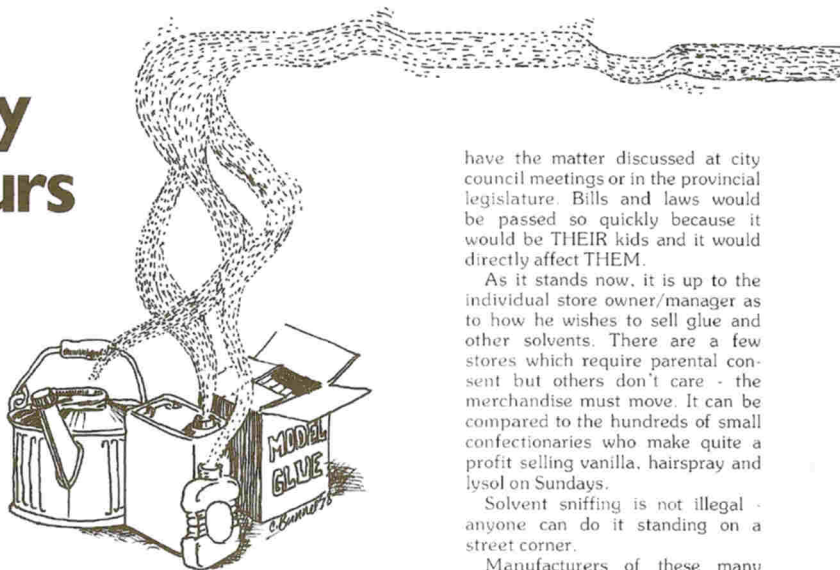
The irony of the present outrage and scandle directed at the RCMP is painful. For a century the RCMP have been victimizing Native people subjecting them to harassment, rape, assault, and possibly even murder. Predictably, little attention was paid to the plight of the Native people who fell victim to the harsh brutality of RCMP racism. The public can remain oblivious to the Native suffering for 100 years, but let the word get out that a few telephones have been tapped and a few offices broken into by the RCMP and the public is incensed. Suddenly the public feels the RCMP is out of control. To tens of thousands of Canada's Native people it has never been any other way!!!



David Pohlko

Deadly Vapours

— Donna Pinay



Solvents or glue sniffing - whatever it's termed, the problem is fast becoming a serious one in Regina as well as many Native communities. Airplane or model glue, nail polish remover and gas are the more commonly used and can be easily obtained. There has been many cases of kids "overdoing" it and in some cases, death has resulted.

What is being done? Although most Native organizations realize the problem's seriousness, there has been little done to confront the problem.

A suggestion has been made which is probably the best. If the problem is going to affect Native kids, then why not introduce solvent sniffing to white middle and upper class kids. Perhaps Mayor Baker and his city council members have some children or grandchildren who would enjoy the effects of glue or solvent sniffing ... Surely Premier Blakeney or Health Minister Tchorzewsky's offspring would spend part of their ample allowance at the corner store where any of the solvents are easily purchased ... and then have all their friends over for a sniff.

It could become a real thing in the middle and upper class neighbourhoods once everyone caught on.

It's only fair that in our country of equal opportunity that everyone have the same. It makes sense to have solvent sniffing in our downtown and Native populated areas spread to Albert Park, Hillsdale and the other "better" parts of Regina. It could become widespread among the politicians' and professionals' kids - perhaps in a few years, Pierre's pride, Justin, could get into it and teach his little brothers in turn.

Everyone always spouts off about Native people having just as much opportunity as everyone else - why not give these other kids an opportunity to live and die as Native children do? Their parents are in a much better financial situation to afford all the solvents their little dears could desire and would also be able to afford better medical attention to repair damages or provide more expensive funerals.

But it wouldn't take years to have some action taken on the matter IF it happened to THEIR children. It can and has happened to OURS with NO action taken. It is ONLY then that changes would come about - if the politicians' kids began to act strange and die. There would be such an uproar and it wouldn't take more than a minute's notice to

have the matter discussed at city council meetings or in the provincial legislature. Bills and laws would be passed so quickly because it would be THEIR kids and it would directly affect THEM.

As it stands now, it is up to the individual store owner/manager as to how he wishes to sell glue and other solvents. There are a few stores which require parental consent but others don't care - the merchandise must move. It can be compared to the hundreds of small confectionaries who make quite a profit selling vanilla, hairspray and lysol on Sundays.

Solvent sniffing is not illegal - anyone can do it standing on a street corner.

Manufacturers of these many solvents should be approached about the damaging affects of their products. One nail polish remover manufacturer provides a booklet - free of charge - on the danger of sniffing its product. Now this company probably feels it has done its best and so what if the people continue to sniff nail polish remover - they've been warned. Many other manufacturers adopt this attitude in their industry ... and yet government accepts and condones this! Surely in this age of great technological advancement a workable substitute could be found for something as simple as removing nail polish - chew it off or scrape it off - but why should kids have to die because of misuse of a product?

There are many questions which must be answered and solutions sought. Why should Native children have so little going for them that they turn to solvent sniffing? Why should they not care about their bodies and brains? Why should their parents in turn not care and drink vanilla and the many other alcohol-content commercial products?

There are many 'why's' but politicians seem to be last ones to even offer solutions. Our people care but to them death and damage has been a way of life.



In a recent conversation with a ten-year-old who openly admits to sniffing glue, it appears as if he has little else. Although he did not fully realize the damages that could occur if he continued to sniff, he did not want to be told **not** to do it. If that ten year old has to return to a home where there is despair and little else, why not sniff while Mom and Dad drink?

A community worker at the Regina Native Women's Centre is also concerned about glue sniffing and how it affects the children she works with. Some of the children miss school regularly because they become sick after sniffing. She has tried to talk to them about the physical dangers but understands that the kids have little else. Although recreation programs do provide

some enjoyment in their lives, there is nothing else. School, to these children, means nothing and is simply something one has to do until they can legally quit - many will drop out sooner, if possible.

Suggestions have been made to establish counselling centres for those encountering solvent sniffing or drug problems. Would a former glue sniffer be in a position to counsel and would this help? It may help alleviate some of the immediate problems but would not have an overall affect on the problem itself.

Recreation and social activities are needed but these only take away the immediate problems for one or two nights a week. Organized sports in a nice gymnasium (if this can even be found - many schools are

reluctant to let Native people use their facilities) are fine but what is there afterwards? Overall conditions must change. The future for our average young child must be more than despair and destruction.

Whether it be a house, employment, or recreational activities these services alone do little to change the **overall** picture facing our people. Unfortunately, the young suffer. Our kids should not have to face jail, a failing education system and unemployment - and possibly irreparable damages from solvent sniffing. Just as Blakeney's and Tchorzewsky's offspring will have almost everything in their worlds, our children deserve the best too. ☆

Conference to Combat Racism

REGINA - The Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) has been invited to be a co-sponsor of an international conference on racism scheduled to be held here in November and December of this year.

"We want AMNSIS to play an important role in organizing and determining the direction of this conference," said Luxman Naidoo, the organizer hired by the provincial Human Rights Association to put together the four-day meeting beginning November 29, 1978.

"Any form of 'token representation' of Indian and Metis people in

the conference is ruled out absolutely," he said. "It must be clearly understood that these and other victims of racism are to be included as members of the conference organizing committee".

Naidoo, himself an Asian from southern Africa, said he wants organizing to be done jointly by the Human Rights Association, AMNSIS, and the Federation of Saskatchewan Indians.

The conference, tentatively named "Racism - National and International Perspectives", hopes to draw on speakers from Canada, United States, South Africa and

Britain; but Naidoo says he wants the main input to be from Saskatchewan people.

Guidelines for action

Naidoo says he doesn't want a conference that will "philosophize on racism" or "update information on the subject."

"What we hope to achieve," he said, "are positive guidelines for action to combat racism. What we need to know, therefore, is the strength of racism in the body politic of the nation - the devious ways it operates and perhaps is protected by laws."

A series of workshops are under consideration, each of which will look at the way racism affects different aspects of life; from employment, education and housing to religion, immigration, trade unions and art and literature.

It is hoped that information from the conference as well as other articles, can be assembled as a book following the event. Funding for this and other aspects of the conference is still being sought. The organizing committee plans to accept money from where ever it is available, "so long", Naidoo says, "as donors realize we won't let them attach any strings to their money."

News-maker of the Month: Hugh Faulkner

— Barbara Lawrie
CNNS Managing Editor

Hugh Faulkner has been a busy boy this month, dishing out goodies with such a liberal hand (no pun intended), that we wonder what he's going to do for an encore.

The list goes on: jobs on the Liard Highway for the NWT jobless, fat cash bonuses to Alberta reserves on the sale of gas and oil rights, cash and some of their own lands back for B.C. Indians plus a seat on the Pacific Advisory Committee, cash and land as well for the Naskapi of James Bay fame, carry-on funding up to \$250,000 for the Saskatchewan Indian Federated College.

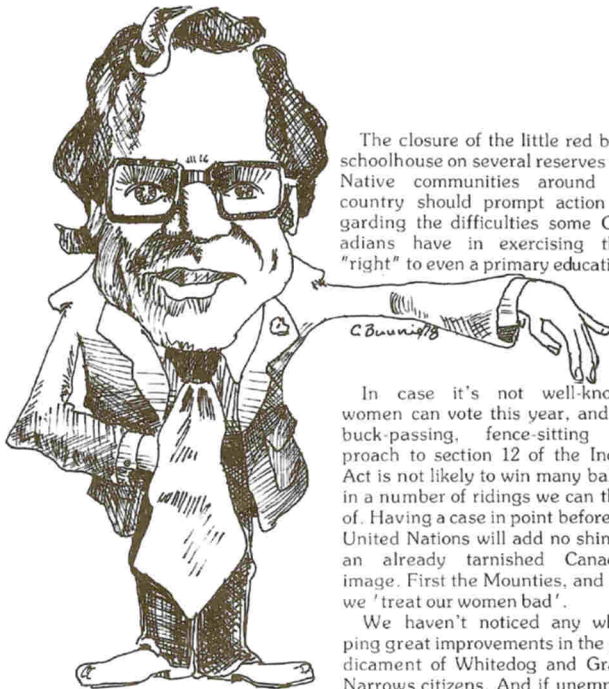
We have to hand it to him; he's looking good.

On second glance, however, we'd like to note that those NWT jobs will have all the immediate impact on Northern unemployment of an iceberg on the Titanic.

The sale of gas and oil rights on Alberta reserves was begun under a different minister and surely we don't expect Indian businessmen and landowners to give it away. The money itself goes into departmental trust accounts, doesn't it?

The return of a cup of sugar borrowed 62 years ago isn't going to soften the B.C. Indian stand on aboriginal land claims, and as B.C. fishermen they should be sitting on that Council anyway. The Naskapi settlement was old business as well, just a tad overdue, the James Bay act having been passed last year, and actual work on the project begun well before that.

As for "the funding assistance" which will enable the Saskatchewan Indian Federated College to continue to provide "a significant educational service to the Indian people", education is a right extended to all Canadians by the Human Rights Act, Bill C-25 passed last year in the same breath as the James Bay Settlement. Most other Canadian universities and colleges



Faulkner: No more encores, please

are well subsidized by federal and provincial governments, and this "assistance" to the SIFC is contingent upon Regina putting up half the bannock under existing cost-sharing arrangements.

Faulkner has been busy in the new year, but should speculation about the next federal election be confirmed, he is really going to have to fly.

For example, Yukon Indians aren't going to let federal commitment to a Yankee pipeline push them into a hasty settlement of land claims.

The proposed revision of Allmand's inadequate and much delayed housing policy would have to be in place before the end of the fiscal year to carry much weight as an election promise.

The closure of the little red brick schoolhouse on several reserves and Native communities around the country should prompt action regarding the difficulties some Canadians have in exercising their "right" to even a primary education.

In case it's not well-known, women can vote this year, and the buck-passing, fence-sitting approach to section 12 of the Indian Act is not likely to win many ballots in a number of ridings we can think of. Having a case in point before the United Nations will add no shine to an already tarnished Canadian image. First the Mounties, and now we 'treat our women bad'.

We haven't noticed any whopping great improvements in the predicament of Whitedog and Grassy Narrows citizens. And if unemployment is bad in the rest of the country, it's downright ludicrous on reserves. Departmental financial reports for the last eight years or so make interesting reading on that score.

Then there are those damning figures about life expectancy on reserves.

The list does go on.

February being a short one, the honourable gent might be well advised to introduce legislation increasing your standard Canadian month to 90 days just until pressing business can be taken care of or until the election, whichever comes first.

Then again, if Quebec separates, Hugh Faulkner says he'll resign. Will he, we wonder, return to his Peterborough reserve for a little spiritual renewal? He'll need something, because we're going to keep him busy for a while yet. ☆

P.A. Riot:



Who's to Blame?

The riot that took place at the Prince Albert Correctional Centre on June 21, 22, 1977 was supposedly spearheaded by Native people mainly and the New Native Perspective. The responsible people were allegedly Native people!! This is where the accusations, adverse statements made by the media were really heavy. Someone or somebody had to take the load!

Who's to blame!? From personal experience, this is my opinion on the cause of that riot: The penal system is to blame! It stemmed firstly from the Cultural Genocide, oppression and degradation that we Native people have lived with for years.

I ask the question ... why does that institution have a Native population of 67% while we represent only 10% of the population in Saskatchewan? Native people are the most incarcerated people in Canada yet our so-called bureaucrats claim we live in a free and democratic society. We've been ripped off by this Free Society. **Native people are political prisoners!**

To describe some of the atrocities that took place after that riot, approximately 20-40 Native people were charged and only 2 white people. Someone had to be blamed! Three Native people were transferred to Stoney Mountain Penitentiary, two to the P.A. Pen, and one to Drumheller. All these people were confined to disassociation (Hole) and Solitary Confinement, deprived of every human right, subjected to Sensory deprivation locked up 23½ hours a day. Where

is the interpretation of no discrimination in our Judicial System? In this so called Free Society it's really hard to distinguish wrong from right, but obviously Native people are the subjects of every wrong-doing!

In one statement, an administration officer said that if a certain 10 people had been removed from the Correctional Centre, there would have been no riot! Now if they knew that a riot was going to take place then why weren't those people removed? I'll tell you why! That statement was just another cover up, so the administration could cover those grave errors and poor management that they could not handle. Even the former warden stated that he felt there was going to be trouble. But no - they never listened, because management and administration staff were so busy fighting amongst themselves. Internal political hassles have been going on within that institution since November, 1976. To make things worse was the incident where a Native inmate was assaulted by Mr. Chester in March of last year. Imagine living in the conditions that institution had to offer: no hot water, constant harassment from the guards, internal political hassles, racial discrimination, brutality, lack of educational programs, overpopulation, etc. That's quite the

joint! I'll outline some of the objectives that the New Native Perspective aimed for:

.To help Native inmates within the confines of prison.

.To establish an internal office and some activities for Native people.

.To establish an outside referral office so when Native inmates are discharged they have a place to start from.

.To form a Legal Support Committee, so Native people could at least have representation in defending the rights that have been ripped off in the courts and many more!

The objectives were very positive and concrete, yet the administration denounced these as militant moves. How much more militant can you get when N.N.P.S. were more democratic than the whole administration was? Yet they had the nerve to blame Native people for all their mistakes. This typical attitude Native people were subjected to for hundreds of years is something which no white society could ever handle. That riot was not caused within the confines of that institution, but caused by the so-called Democratic Society we live in!

We've been on the receiving end for hundreds of years and we know what it feels like. It's quite possible that maybe that was a form of retaliation, but could any human being survive, honestly, the conditions of that prison. The Native people did, because - as Native people - we are strong; we have the guidance and strongness that the Great Spirit has given us! One day soon Indian Justice will prevail. Quoted from Sept-Oct New Breed: "The answer in dealing with our people lies either in the elimination of the oppression under which we live or the completion of Genocide, which was started by your Forefathers."

—a brother in struggle!

They stole our land,
And put us in their prisons,
But, they'll never incarcerate our minds!

After 200 years of white occupation

Native Health still a Serious Problem

Smallpox, influenza, measles, scarlet fever. The whiteman had one of the most effective methods of destroying much of the Native population in early exploration and settlement of the west — communicable disease. Deliberately spread in some cases!

Smallpox, influenza, measles, scarlet fever. The whiteman had one of the most effective methods of destroying much of the Native population in early exploration and settlement of the west - communicable disease.

These diseases, totally unknown to the Native population, killed just as effectively as outright murder. It is ironical that a relatively disease-free and healthy people died so rapidly. It hasn't changed though, as our health remains the worst in Canada.

New diseases today

Although these communicable diseases are relatively controlled today, there still remains numerous health problems which plague our people - alcoholism, pneumonia and lung problems, and venereal disease are just a few. Add this to poor nutrition and sanitation, and a thousand other health conditions develop. It is as difficult to be a healthy Native in Canada today as it was in the years epidemics wiped out huge numbers.

With no previous contact and therefore no resistance, the Indian populations were easily diminished by the whiteman's epidemics - smallpox was perhaps the worst killer. Often whole tribes or bands

were destroyed. There is evidence that smallpox-contaminated blankets were given deliberately to the Blackfoot Indians of Alberta whose numbers were greatly reduced.

While Indians died, white people had access to the vaccinations and medications available.

War by illness

It is interesting to note that many of the epidemics occurred at a time when many Indian tribes were showing their open resistance to settlement and the rape and theft of their lands.

With the gradual disappearance of the buffalo, many Indian people were starving and undernourished. This, coupled with disease, made for thousands of deaths. Little, if any, medical help was available and if it was, white people were the first to be treated.

Various epidemics and their disastrous effects can be recounted. However, it remains a sad but true aspect - the Indian population suffered more from epidemic deaths than any other people in Canada. Not only did the whiteman obtain the land and its many resources, they also took the Indian's health.

The history of Indian medical care has changed very little from early days. Perhaps today treatments are more effective and there

are more medical personnel, but the fact is the Indian remains at the bottom of all social scales - including health. With the poorest housing conditions in Canada, Native people can and do become sick more easily. Add to this a lack of understanding of modern medical techniques, and a well-founded fear and suspicion of white doctors and nurses, and the problems just begin ...

Hand in hand

Poverty and illness go hand in hand. Increasing alcoholism and despair point out the miserable failure of federal and provincial governments in the total treatment of Native people even more so in health areas. The governments are hung up on who's doing what, and how much it costs, rather than realizing human lives are affected.

With infant mortality rates twice the rate of the non-Native population, it's a wonder Native people have survived. Death by homicide, suicide and accidents is four times more common. The average age of death for Natives is 42.4 years compared to 66 for the general population.

More Native infants are born with stomach problems and, in their poor homes, soon develop lung and breathing problems. Many sanitation problems are caused by the lack of running water, indoor toilets and central heating in many homes. Add the poor diets of many Native people and it is a wonder more do not die.

Tuberculosis common

Although tuberculosis is not too common among non-Natives, it is among many Native people, es-

pecially those in northern communities. Near Vanderhoed, B.C. poor sanitation and crowded conditions have created a large number of tuberculosis cases. The rate is considered extremely high - ten cases were reported in a total reserve population of 400 - actually twenty times the rate of the general population!

In Saskatchewan, a survey prepared for the provincial cabinet in 1976 revealed that status Indians alone (not counting non-status and Metis) accounted for 31,000 patient days of hospitalization for tuberculosis. Even greater, however, were the 52,000 patient days recorded for treatment of venereal disease among status Indians.

Pollution and illness

The Grassy Narrows and White-dog reservations in northern Ontario have been the focus of public attention for the past five years. These two reserves are suffering not only from unemployment, alcoholism, increasing violence and suicide and hundreds of other social and physical ills but from the added plight of mercury poisoning.

The river system they have depended on for their livelihood can no longer be used. Large companies have polluted it to the point that mercury poisoning cases have been discovered among the Indian people.

The Inuit in the North are fast becoming victims of the many social economic and health problems we encounter in the south. A rapid change from a totally natural diet to one of junk food has caused many problems. Poor sanitation and increasing dependence on alcohol has played havoc with Inuit lives and health.

On the Shamattawa reserve in northern Manitoba, gasoline sniffing has become almost epidemic among the young people. Six have died and one is now in a mental institution. Children are taken regularly to Winnipeg to have the high levels of lead removed from their bodies. Little has been changed - the children continue to sniff gas while their parents drink.

One could go from community to community, reserve to reserve, across Canada and the same conditions would prevail. The cities are no different - the health and

social problems are also severe. Native people rarely live any where but in slum housing, and sanitation once again becomes a problem. And there is the fear and suspicion of medical personnel. There are many horror stories of people going untreated for various medical problems and of many deaths and suicides.

Answers not easy

Answers for the problems identified on all sides are not easy, at least under the social conditions now in effect. Even the study referred to earlier, prepared for the Saskatchewan cabinet, concluded that "the future outlook is for increasing problems rather than decreasing problems unless major changes are made, not only in government services, but in the whole approach of the wider society to Native issues."

"Where educational, occupational and income levels are low," said the 1976 report, "substantial public health and welfare services are likely to be needed, but the financial resources required to provide them may be inadequate."

One of the major changes recommended by the study director in a memo accompanying his report was essentially to stop treating the symptoms separately. "The time is past when we can delegate the solution of the problems ... to a single department ... or to a small group of individuals or departments," he said.

All-out effort needed

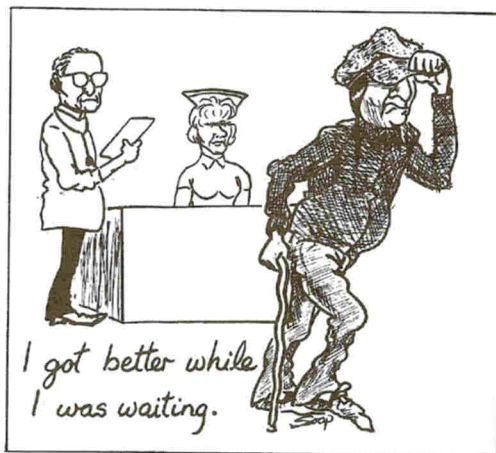
Although there has been little evidence of such a commitment yet from any level of government, it seems obvious that the solution lies in the direction of an all-out assault on the racism and economic underdevelopment that plague Native people on this continent.

The links between poverty and poor health are easy to spot. It's just as easy to see that 'welfare hand-outs' have not touched the problem of poverty. If anything, our experience has taught us that conditions have become worse. The real problem is the lack of social, political and economic power or self determination.

It's also easy to demonstrate that Native people cannot wait for governments to solve the problems. They seem happy enough to blame the problems on Natives, and continue to apply the band-aid solutions of welfare, medi-care and more prisons that make more jobs for whitemen and more problems for Natives.

Native people are going to have to come together in their political organizations and demand their right to develop their own programs for social and economic development. Only then, can we rebuild the self-determined Native nationhood that promotes health, not illness and death. ☆

—Donna Pinay





from OUTSIDE our PROVINCE

BUFFY TAKES ON U.S. CONGRESS OVER ANTI-INDIAN LEGISLATION

NEW YORK (CNNS) - Saskatchewan-born Indian activist and entertainer Buffy Sainte Marie is helping to organize U.S. Indians in protest over 11 anti-Indian bills that have been introduced into the American Congress. The legislation includes such items as a bill which would put Indian water rights under direct federal control, and another that would give the Department of Energy the power to use the military to move in and control resources on reservations, without consulting Congress. Noting that 90 per cent of as-yet-untapped U.S. uranium is under Indian land, Sainte Marie says the anti-Indian legislation is due to the greed of those who are in competition with Indian interests.

Ralph Reeser, director of Congressional legislative affairs for the Indian affairs bureau, says there is little chance of any of the 11 bills being approved. But he agrees with Sainte Marie that the pro-Indian stance in both Houses is shifting to an anti-Indian stance. He blames the shift on Indian claims in the eastern U.S. which are impacting resource development in that energy-hungry region of the country.



PIPELINE WILL HAVE TO WAIT UNTIL YUKON CLAIMS ARE SETTLED

YUKON (CNNS) - A gas pipeline down the Alaska highway will have to wait five to seven years, unless the federal government changes its attitudes on Yukon Native land claims, say representatives of the Council for Yukon Indians (CYI). The statement follows actions by Hugh Faulkner, minister for Indian affairs, who has turned his back on his predecessor's promise of further inquiries on the pipeline and has made land claim settlement offers that the CYI cannot accept.

David Joe, chief CYI negotiator, says Faulkner's offer is largely a cash settlement that ignores the priority Yukon Natives give to the issues of land and political control. Joe also says the pipeline issue is completely separate from the other claims, and that the cash settlement offer on land claims is an attempt to buy Native acceptance of the pipeline.

"Anything less than settlement and implementation of our claims before major development," Joe says, "would immortalize Canadians as a people who turn their backs on justice and perpetuate cultural genocide."

SACRIFICE ENVIRONMENT TO SAVE ECONOMY SAYS NEW ONTARIO MINISTER

TORONTO (CNNS) - Ontario's new minister of the environment, George McCague, appears to be saying we must sacrifice environmental controls to keep the economy going. In a recent interview with the Canadian Native News Service, McCague spoke of "an overly-regulated society" with "too much red tape", and said he "would like to make things a little more comfortable for citizens, corporate and otherwise". He said the government would not "kill all chances of attracting industry".

Provincial environmental groups are concerned about this attitude. Richard Pratt, of the Canadian Nature Federation, said McCague's comments about saving jobs were similar to recent federal claims that lay-offs at Sudbury mines are due to strict environmental controls. Pratt said the notion was "invented to see if they could start using the environment as an excuse" for unemployment.

Concern settles particularly on Reed Paper Ltd., currently under fire concerning mercury pollution in waters near Dryden, Ont. Reed plans to clearcut 16 million acres of woodland in northern Ontario, in an area which Treaty No. 9 research indicates has "not enough available timber... to allow profitable selective cutting".



TREATY NO. 3 GAINS MORE CONTROL OVER ITS OWN AFFAIRS

TORONTO (CNNS) - After 106 years as government wards, Indians in the Grand Council Treaty No. 3 bands of Northwestern Ontario are being allowed a certain amount of self-determination. An agreement between the Grand Council and the federal government now gives individual bands the power to determine their own community development priorities.

"This means if people (on a reserve) decide they need more housing, the government cannot come and say, 'Sorry, we've decided to spend this year's money on education,'" explained Council spokesperson Colin Wasacase. The government may find Native priorities a surprise because as Indians "develop a style of their own, band requests will become completely different from government expectations," he said.

SETTLEMENT OF NATIVE LAND CLAIMS MUST COME BEFORE PIPELINES -- BERGER

OTTAWA - Settlement of Native land claims in the Yukon and the Northwest Territories is the most important issue for consideration of pipelines being constructed or proposed in the North, Justice Thomas Berger says in his second report of the Mackenzie Valley Pipeline Inquiry released this month. Volume II sets out the terms and conditions Berger recommends be imposed if a natural gas pipeline were to be built along either the Dempster or the Mackenzie Valley routes.

"It is through a settlement of their claims that Native people see the way to social, economic and political advance," says the report. In Volume I Berger recommended postponing a Mackenzie Valley pipeline ten years until land claims are settled.

The second report expands on the theme: the ten year delay will give time to find "many alternative modes of social, economic and political development in the Mackenzie Valley and Western Arctic - alternatives that would otherwise have been foreclosed... some of these alternatives can be explored only through land claims," while "some can be clarified only with more knowledge about the area's renewable resource development potential".

Northern communities, Berger says, "cannot be expected to cope with many of the pressures that pipeline construction will place on them, and they will require impact funding from senior governments".



MASHPEE INDIANS SAID NOT REAL TRIBE

MASHPEE, MASS (CNNS) - Indians in this Cape Cod community have lost their preliminary suit to be declared a tribe. The Indians planned to lay claim to 13,000 undeveloped acres in the town. The all-white jury believed the town lawyer who said the Wampanoag tribe was wiped out in King Philip's War of the 17th century, and that the survivors have lost their identity by inter-marriage with blacks, Portugese and others since then.



WINTER MINE ROAD THREATENS BOTH CARIBOU AND YUKON LAND SETTLEMENT

YUKON (CNNS) - Further road-building and exploration by Rio Alto Explorations Ltd. have been approved by the federal government, but the approval has raised doubts, fear and anger among local Native and conservation groups. The Yukon Conservation Society says construction of the 29-kilometre, one-shot winter road proposed by Rio Alto could scare the 20 to 40 thousand head of the Porcupine caribou herd that winter near Whitehorse in the Olgive Basin, site of the proposed road. YCS president Martyn Williams says, "This trail building might... cause them to move a long distance, possibly away from food".

Grafton Njootli, spokesperson for the 350 citizens of Old Crow, an all-Native community, said the permit has

jeopardized settlement of Yukon Indian land claims, by letting Rio Alto take valuable natural resources from the Indians. He also said pollution from exploration or an eventual mine might pass through the Black River into the Porcupine River, an important salmon-spawning ground.

Rio Alto, which is also involved in uranium exploration in Ontario and Saskatchewan, base metals development in Spain, and oil and gas exploration in Alberta and Saskatchewan, says the road is necessary because flying in supplies is too expensive.



SWAMP NOT FAIR TRADE FOR PARK LAND

ONTARIO - The Brunswick Ojibwa Indian band says the provincial government has not lived up to a promise made 50 years ago to compensate the band for its former reserve near Timmins, Ontario. Chief Fred Nesawabin said the band sold the former reserve after the provincial government declared the 27 square miles of land as the centre of a 2600 square mile game preserve, thus destroying the band's means of livelihood.

The game sanctuary, now part of Missinabi Provincial Park, was declared in 1925. In 1926, the band sold its reserve for \$2,320 - with the understanding the provincial and federal governments would give them 20,000 acres of land at nearby Elsas. Instead the band was given 23,000 acres at Mountbatten Township - but the land was mostly swamp. Not a fair trade at all, the band has claimed.



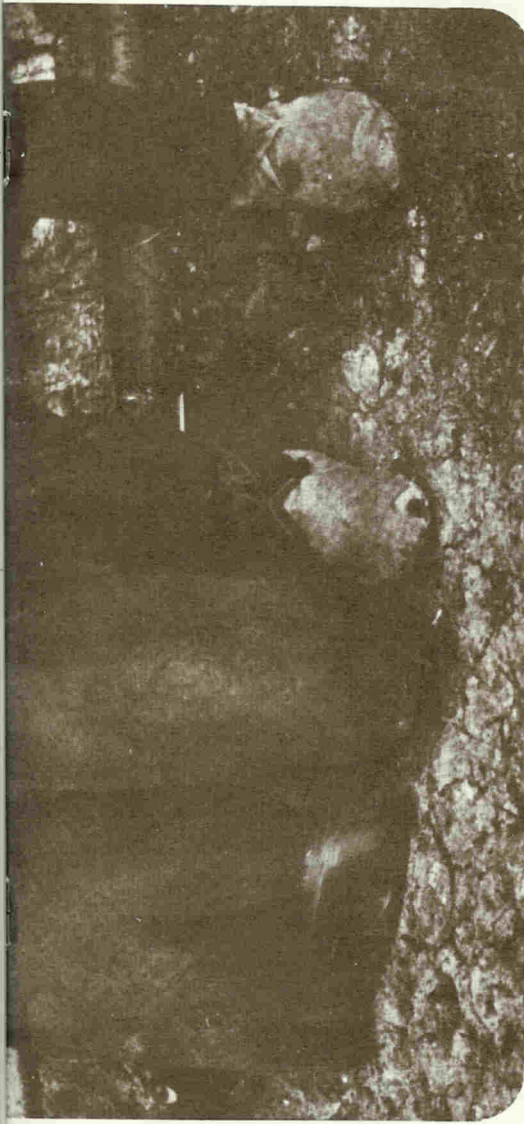
ANNIE OAKLEY MUSICAL CONDEMNED AS RACIST

WESTLAND, Mich. - Joseph Robinson, a Chippewa Indian, has launched a petition to stop a junior high school production of the musical Annie Get Your Gun, because it portrays Indians in a negative way. Robinson's son Barry has already quit his leading role in the musical, to be produced in March at Adams Junior High.

Fred Boyd, director of an Indian civil rights group, has described the Irving Berlin musical about Annie Oakley in the Old West as presenting Indians "as drunken savages, cut throats and killers ... We will be the laughing stock of the community the day after the play." School officials, including Roslynn McCoy, a Sauk and Fox Indian who directs the area's Indian educational program, agree. They intend to have a message read before the curtain goes up saying "this is the negative way non-Indians have always presented Indian people."

Robinson says that isn't good enough: "They say they can use this as a learning tool, but there's a subliminal input that will surface in the kids later on."





Mr. and Mrs. J. Bottineau of the Willow Bunch district.
—Saskatchewan Archives photograph

“There’s not enough respect given today to the elders. We need their wisdom. We need to listen to their stories, to write them down, so their knowledge is not lost. We must preserve the knowledge, the skills and the lifestyle now, before they are lost forever.”

—Jock Carpenter, author of *The Fifty Dollar Bride*.

THE *local* NEWS

COMMUNICATION CENTRE PUBLISHES REPORT ON NORTHERN FISHING

BEAUVAIL—Anyone interested in, or involved with, commercial fishing in northern Saskatchewan will find valuable information in a recent publication of the Regional Communications Centre here. Entitled "Commercial Fishing", the 24-page report was distributed as a supplement to *Natotawin Area 3 News*, published monthly by the Centre.

Prepared by program developer Robin Hill at the request of Centre board member Peter Buffin, the report examines the current status of fishing—particularly in the Beauval and Dore Lake regions.

The focus of the request, and the report, is the issue of possible unionization of fishermen in the province. Concerns developed after fish prices dropped from 29¢ to 15¢ a pound, keeping many fishermen (including Buffin) from venturing out on the ice this winter.

The 24 pages of the report are packed with information gained by Hill in interviews with: representatives of fishermen's unions in B.C. and the Maritimes; The Inland Fishermen's Association; the provincial federation of Labour and Labour Relations Board; the Fresh Water Fish Marketing Corporation; former employees of the Department of Northern Saskatchewan; as well as Beauval and Dore Lake fishermen themselves, and representatives of the Association of Metis and Non-Status Indians of Saskatchewan.

Union idea supported

Hill drew no conclusions in his report, concentrating instead on providing a thorough summary of his conversations with all the people he

contacted—in some cases printing a word-for-word account. In general, however, it turned out that most of the conversations gave support to the concept of a fishermen's union.

Representatives of the existing Maritime and B.C. unions told of the successes resulting from unionization, ranging from better guaranteed prices to protection for crew members as well as boat-owners in the industry. These interviews also explained some of the problems encountered when organizing the unions, spoke of the tactics used by marketing firms, and gave suggestions on the best approach to take if organizing in this province.

The Inland Fishermen's Association, a government-funded organization, is not a union although it does lobby on behalf of fishermen. IFA representatives spoke of benefits that have been obtained for fishermen, and also explained about the workings of the industry in this part of the country. They presently favour the idea of a fishermen's co-operative marketing agency to replace the Fresh Water Fish Marketing Corporation, but did not speak against the idea of a union—particularly if the co-op idea fails to come into being.

Rod Durocher, AMNSIS vice-president, said his association had



always been in favour of a strong association for northern fishermen, but that the decision to unionize was up to the fishermen themselves. If that decision were made, he said, AMNSIS would give them "100 per cent support". He also provided Hill with contact persons and spoke of the concept of a non-profit marketing agency as well.

A spokesperson for the Fresh Water Fish Marketing Corporation gave many examples of how he felt fishermen were failing to provide his firm with the right quality fish at the right time, and explaining other problems the company had in selling the fish at a good price. He declined, however, to give further information about the people that FWFMC sells to, or about the prices they offer.

More information on the report, and perhaps copies, can be obtained by contacting Robin Hill, Regional Communications Centre, Beauval, Sask. S0M 0G0.

AMNSIS OPENS NORTHERN OFFICE IN LA RONGE

LA RONGE—A new AMNSIS Northern Office opened here recently. Located in a new building, the office offers ample space for the various staff and services planned. Frank Tompkins, AMNSIS secretary, works directly out of the office and has been travelling in the North with board members.

Tompkins says there is a new interest among members in the association's activities and services, and he expects northern people to become more and more involved in the issues and concerns which affect them. Many issues which directly affect Metis people have come up, and Tompkins says AMNSIS has a responsibility to correct or change situations to its members' satisfaction or benefit.

Dealing with housing

Housing in the North is totally inadequate; and for this reason, a housing programme will be set up at the new office. It has become apparent to AMNSIS that the differences between northern and southern housing programmes are so vast

that a separate program is needed for the North. La Ronge, home of DNS and other resources, offers a central location. It will be easier for AMNSIS and DNS to co-ordinate housing efforts. AMNSIS is planning to concentrate on strengthening local housing committees to make them aware of their decision-making responsibilities.

One hundred homes have been allocated for the North, and AMNSIS plans to have the housing committees work on applications, land and lot assembly and house design. Although the 100 homes are not nearly enough to meet the need, Tompkins says it is a start and AMNSIS hopes to obtain more.



Adele Ratt, Secretary
AMNSIS Office in La Ronge

Plans are also underway to establish a Native Outreach program through Canada Manpower. It is hoped the service will work through the new office, as employment is only one of many needs of northern Metis. Plans are to have three or four workers situated in La Ronge, but travelling to other areas.

At present, the La Ronge Native Women's Group is also making use of the office space and holding meetings. It is hoped an improved working relationship can be established with DNS to make programs and services readily available to members.

The new office is located on Brown Street off La Ronge Avenue next to Ackland's Hardware. The mail address is Box 555, La Ronge, Sask. S0J 1L0, Phone: 425-2619

SANDY BAY BATTLES ALCOHOL

Ask the question of any resident of Sandy Bay, Saskatchewan what has changed most in the past five years and the answer is the reduction of alcohol consumption.

Located on the Churchill River about 25 miles from the Manitoba border, this predominantly Metis community of 697 people is combating alcoholism in virtually every town activity.

About 50 per cent of the community's Native adults belong to Alcoholics Anonymous and the consequences are manifest in the social political and economic practices of the town.

As one resident put it, "The town drunks of five years ago are now the community leaders and carry the values of abstinence."

Whiteman's oppression

Alcohol today is seen as the vehicle of the whiteman's oppression. The way to overcome the whiteman's oppression is seen as abstinence. These beliefs of the town's leading Natives compare to the Chinese combatting syphilis and saying it was an agent of colonial oppression.

While residents of Sandy Bay disagree about what the community's second priority might be, the town unanimously agrees that fighting alcohol abuse is top priority.

Leadership of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) has a general consensus that alcohol is a problem for 60 percent of Saskatchewan's Metis people.

Bruce Flamont, AMNSIS executive director says the alcohol problem tends to be greater in communities that are oppressed, and less in communities fighting against oppression. The fight against alcohol is part of that fight. In Sandy Bay it is the first and top priority fight.

continued following page

SANDY BAY (cont'd) . . .

And, says Flamont, people will lick the alcohol problem when they fight to overcome the political, social and economic situations that drove them to drinking in the first place.

Bingo night in Sandy Bay attracts a hall full of people to raise money to send AA delegates to the Alcoholics Anonymous conferences in larger communities - a way of gaining recognition for achievement.

The battle against alcoholism is relatively new. A 1959 community development report about Sandy Bay noted pervasive alcohol consumption that absorbed about a quarter of the community's income. "If you didn't accept a drink when offered you are insulting us," was the prevalent Native folk belief at that time.

Dam brought boozing

In 1967, the Hudson Bay Mining and Smelting Company automated its plant at a dam in Island Falls nine miles by road from Sandy Bay. The number of Native jobs was reduced from 44 to 13 and alcohol abuse in Sandy Bay increased.

The change in attitude among Sandy Bay's Native population is in part a reflection of the impact of the alcohol rehabilitation centre - a centre that takes resident Native offenders for a 30-day "rehabilitation" period and teaches according to the Alcoholics Anonymous 12-point plan.

The centre opened in April 1976. Within one year, about half the town's adults were either employees of the centre or volunteer counsellors. Most are volunteer.

Province-wide program

The rehabilitation centre is part of the province-wide Native Alcohol Council (NAC) program which the Metis Society of Saskatchewan administers and has the same constitution as other centres.

To paint a picture of the Sandy Bay progress however, one must look at other practices in the town that strengthen the dynamics of the rehabilitation centre.

Central to this is the Local Community Authority (LCA). This is the town government which has a major responsibility for sewer, water, streets and lights.

Built in to the belief that it is not good to be a drunk is a political reward system. For example, new lots belong to the LCA. If a person hasn't been through the alcohol rehabilitation program it is doubtful the applicant will get a lot.

This applies also to construction jobs, winter works program jobs and promotions to better jobs. The rewards in job training, better housing and actual jobs go to rehabilitated alcoholics.



The LCA is central to this political reward system, because in the words of Ernie Ray, deputy overseer of the town, "If any Native wants something done, nine times out of ten they go to the LCA." Four of the five elected board members are also active with the Alcohol Rehabilitation Centre. Mr. Ray translated an alcoholics anonymous practice book into verbal Cree.

There is no apparent organized political opposition to the machine politics of abstinence in Sandy Bay. But there is dissatisfaction that abstinence determines who gets the rewards more than education, for example.

Kitchen politics

This opposition tends to find its focus in kitchen politics and not in the actual day-to-day chores of running the town. Phillip Morin, a 66-year-old Metis elder and former

town overseer defended the politics of abstinence, saying, "At least the sober ones are able to think straight."

Ernie Ray put it another way. "After treatment people need dignity in the world," he said "so the LCA helps find jobs. The Rehabilitation Centre helps people not lose jobs."

Perhaps the introduction of a child care program helped popularize the fight against alcohol more than any other initiative. Sandy Bay's child care program is the first of its kind in Canada.

Child care is a program that provides for seven to nine children to live in a house with house parents. Children go for child care either because parents are sick requiring medical attention outside Sandy Bay or because parents are in the Alcohol Rehabilitation Centre.

Josette Morin, Chairman of the child care board of directors, said the biggest issue the board faces is parents who want their children out before completing the 30-day rehabilitation period in the Alcohol Rehabilitation Centre. "When they sober up, they start worrying about their children," she said. Not yet has the board deferred to the parents.

Science supports the social control approach to combatting alcohol abuse. Despite millions of dollars of research, no chemical or medical solution has been discovered.

Work together

All the services of Sandy Bay strengthen the thrust of the Alcohol Rehabilitation Centre. "Cooperation in the community is pretty damn neat," Ernie Ray said. "We work together to solve all these problems. The boards work together."

Alcohol is the enemy today in Sandy Bay. Drunkenness isn't funny. Even offering a drink to a guest is often not acceptable.

The success story of Sandy Bay's battle against alcohol is not complete. The town still has three bootleggers who are not punished for running liquor into the town; a fact that does not ingratiate the part-time RCMP officers with many in the community. Recovered alcoholics sometimes fall off the wagon and

may lose the advantages abstinence has brought them. But the prevalent belief system in the town has changed in just five years. The town's leaders attest their personal successes stem from victory over alcohol. The town's isolation - 47 miles to the next community - helps the political reward system to work, and strengthens the consensus of the community leaders that abstinence is the best recommendation for a new home, a job or job training.

It is in the struggle against alcohol abuse that Sandy Bay, in a remarkably unique way, is demonstrating that determination of the destiny of the town's Native people will come about only after the problem of alcohol abuse is licked. The practices of the towns leaders, members of any of the town's seven operating boards, make this belief work.

That is the machine politics of Sandy Bay. ☆

— Peter Hawley

FIRST-OF-ITS-KIND ACCOUNTING CLASS IN PRINCE ALBERT

SASKATOON - Using present services and planning for further needs in the education field has become a priority with members of the West Central area. According to board of director Tony Camponi, several classes presently underway are meeting needs and hopefully kindling further interests.

Camponi believes that a first-of-its-kind class in accounting is now in operation in Prince Albert. Sponsored by the Community College, Basic Bookkeeping and Accounting is offered to twelve people from twelve locals in his area. The students are assigned work for one week and return to the college once a week to have their work evaluated. They are learning basic skills which will help locals at a later date in program operation.

Canada Works, Secretary of State and other programs can be properly accounted for by the students.

After the twelve complete the course they will be working directly in their locals. Plans are underway to offer the class to the remaining twelve locals in Camponi's area. According to Camponi, the class is a success as no one has dropped out and the students are pleased with their progress.

Horse Class in Saskatoon

Another class has caught the interest of both young and old alike in Saskatoon. Known as a Horse Class, 35 to 40 people participate in a special interest course on horses - learning everything from care and grooming of the horse to cleaning stables. Three instructors including a veterinarian, a thoroughbred trainer and a person with experience in quarterhorse care, offer the classes on Wednesday night and Saturday mornings at the racing stables.



Tony Camponi, Board of Director
West Central Area

Camponi is hopeful some of the students in the course can obtain employment with horse racers during the summer. He has contacted some and they have expressed an interest in this. Each person, upon completion of the course, will receive a certificate. Camponi is especially pleased with the course as it is a non-paying class and the 35 to 40 who do participate do so because they want to.

NORTHERN COMMUNITIES IN SASKATCHEWAN WANT SASKATCHEWAN NEWS



SANDY BAY - Manitoba radio and television have reached communities in this northeastern part of Saskatchewan. Now people in the area want to know why they can't have radio and television from their own province.

A tower erected here earlier this winter brings the communities of Deschambeault Lake, Pelican Narrows and Sandy Bay radio and television and provides for telephone service in and out of the district. The problem is, says a representative of the Sandy Bay Local Community Authority (LCA), the only radio and television available are from Manitoba.

"It's better than nothing," says Norman Nateweys, an economic development worker with the LCA, "but we want to know why we can't get Saskatchewan news, even on the radio."

The LCA's from all three communities are now trying to find the answers to that question. Letters are being sent to the CBC and to the Department of Northern Saskatchewan.

The only Saskatchewan news obtained now is either by telephone, or by newspapers. The papers come by mail and are often 10 days to two weeks old before they reach these communities.

Anyone wishing more information - or better yet, having information that would help the LCA's - can reach Nateweys through the LCA in Sandy Bay.

SWIFT CURRENT METIS STAGE SUCCESSFUL SIT-IN

SWIFT CURRENT - A sit-in demonstrated here has achieved in one hour results that almost six weeks of formal requests had failed to bring about - classes for unemployed Metis.

In a peaceful but determined protest on February 13, Cecile Blanke, president of the Swift Current AMNSIS Local #35, lead 14 local members into the board room of the Cypress Hills Community College just after 10 a.m. and demanded the classes be delayed no longer.

Blanke said five classes had been promised in early January, but when almost six weeks passed without progress she said action was necessary. Within an hour of the start of the sit-in, all the classes were in the works and two were to start that afternoon.

Classes to start

About 20 members of the Metis local were to begin classes in carpentry for men and crochet and knitting for women immediately. Classes in Cree language, bead and leather work and community awareness were assured a start within the week.

Blanke said the five different classes, which involve 25 hours of instruction a week over five days, mean more to the Metis than the learning aspect on the surface.

"It's not just the learning part of it," she said. "It will help the organization as a whole. Most of the people taking classes are on social assistance, many of them haven't had a lot of education.

"The programs, especially the community-awareness classes, will help them understand situations better, even to filling out job application forms. Hopefully these will eventually lead to better employment opportunities.

Long delays

College principal Don Parsons, who negotiated with the demonstrators, admitted the Local had applied for the classes early in January, but said the College had not intentionally delayed the starting dates. He said they had had difficulties securing instructors for the requested programs.

Blanke disagreed: "When we met with them in January we had all the instructors for every class and also the premises in which to hold them. We expected them to start by the 23rd of January."

She said after an initial three-week wait, she phoned the College and was told a presentation had been made to Continuing Education "which is in the same building, and there was nothing more they



Cecile Blanke, President Local 35

could do until they got together to discuss it."

A week later (the Friday previous to the Monday sit-in), Blanke said she phoned again and was told the classes couldn't start before March because the College had not yet gotten together with Continuing Education, and the College "didn't like pushing people for details" to get the classes under way.

Things moved a lot more quickly with the sit-in. Parsons said the Metis would have got the classes anyway, but "now they'll get them sooner".

He said there had been a lack of proper communications between the Metis and the College, and that the sit-in had successfully overcome that barrier.



College principal Don Parsons, at head of table, negotiates with Metis demonstrators.

MOOSE JAW FRIENDSHIP CENTRE LOGO CONTEST

Dear Readers:

We would like to appeal to you to design an emblem for the Moose Jaw Friendship Centre. The person that submits the design that is selected will receive \$20.00 prize money.

Please forward your designs to:

Moose Jaw Friendship Centre
36 River Street West
Moose Jaw, Saskatchewan

LA RONGE PUBLISHES NUCLEAR COMIC BOOK

LA RONGE - Saskatchewan has some of the world's largest and richest uranium deposits. Eldorado and Gulf/Uranerz have operating mines at Beaverlodge and Rabbit Lake. Amok and Uranerz/Inexo/SMDC are constructing mines at Cluff Lake and Key Lake.

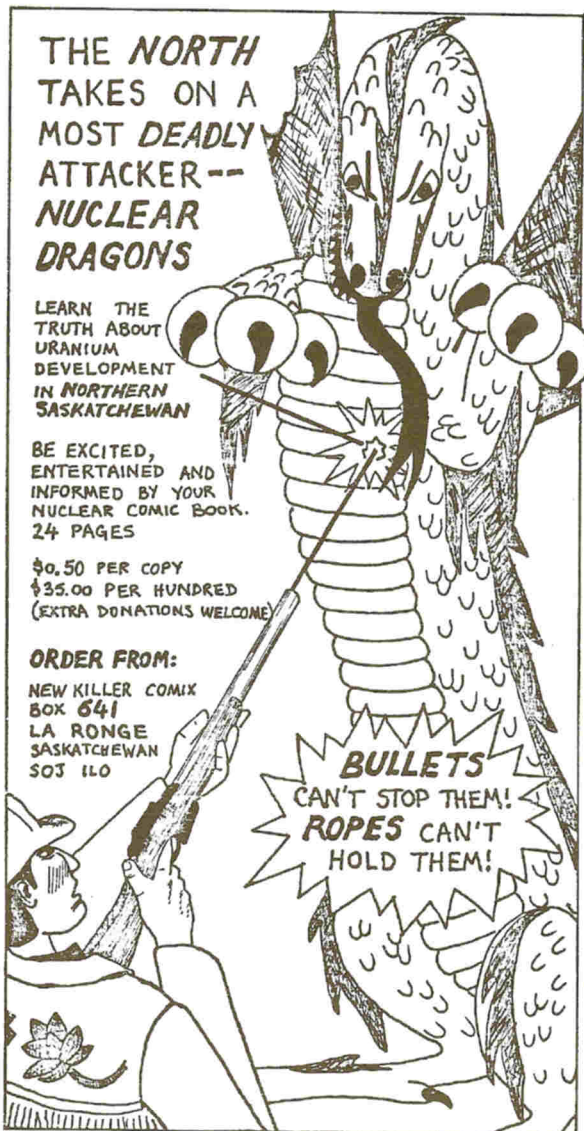
Within the decade Saskatchewan could have several more mines and be a major world supplier.

Multinationals are eyeing hundreds of millions of dollars of profits; the province is eyeing hundreds of millions in royalties and taxes.

There are many good reasons for opposing all nuclear development — occupational health, environmental damage, etc. But in northern Saskatchewan this is also one more round of underdevelopment; another resource extraction project which in the long run only leaves northern people with less.

Most observers, especially northern Natives, consider the Bayda inquiry a sham. The provincial government as part owner and major beneficiary is committed to development.

The fight against uranium mining will be a long struggle. In La Ronge, we are publishing a nuclear comic



THE NORTH TAKES ON A MOST DEADLY ATTACKER -- NUCLEAR DRAGONS

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**BULLETS CAN'T STOP THEM!
ROPES CAN'T HOLD THEM!**

book. It has 13 pages of fantastic plot (which is too close to real life) and 13 pages of facts and commentary.

The comic book is aimed at the northern audience, who are starved for information, but we hope to have a large and generous readership in the south as well.

The comic book is a non profit venture. We have received grants from two Saskatoon political groups towards production costs. We hope that revenue from sales will pay for free distribution in the North.

We are also accepting advance orders.

John Piper



Books, Poems and Stuff

SOURISQUOIS VISIONS

by Peter Frank

Available from:
Research Department
Union of Nova Scotia Indians
or
Native Communications Society of Nova Scotia
at Post Office Box 961
Sydney, nova Scotia, B1P 6J4

Price: \$7.99



Sourisquois Visions, a newly released album by Peter Frank of Nyanza is more than just good music. It is a vital statement written with the blood of the entire Micmac experience. The album is a prophetic outcry against cultural termination of the Aboriginal peoples.

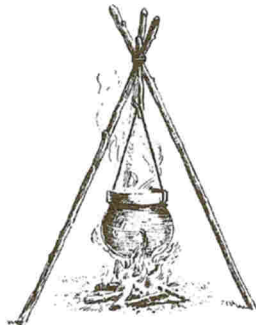
The powerful quality of Frank's lyrics and superb musical arrangements drive home an incisively perceptive attack on apathy and the present path both the Aboriginal people and those who invaded this continent tread unaware. **Sourisquois Visions** describes the rape of an entire race - a cultural defilement bordering on genocide. The Micmac and other Aboriginal people are being driven to their deaths, both cultural and actual.

Peter Frank is a Micmac of Wagmatcook reserve (Nyanza on the map). He has experienced the Indian residential school and battled its assimilation tactics. He went on to earn a university degree. He has been everything from a provincial government employee in Ontario and Nova Scotia to a bush pilot in the vastness of the Canadian North. He's lived it and now he tells it. "Then came the hunger, the welfare and me ..." is one lyric of many that captures the thushness of the problem.

Sourisquois Visions is quiet beauty. With the help of a popular Halifax-Metro band called "Old Blue", Frank's message radiates from the heart reaching other hearts. Conviction, power, mysticism, beauty and profundity fall short of describing this album **Sourisquois Visions**. Say it out loud and feel the mystical finality of it.

AMERICAN INDIAN FOOD AND LORE

by Carolyn Niethammer



Published by Collier MacMillan, New York
190 pages, illustrated, paperbound, 1974 (N.P.)

Here is a book that has been researched exhaustively by the author, is well illustrated, and deserves to be read.

Described are such delicacies as cactus candy, sunflower bread, piki, and various types of stews. Pueblo ground cherry preserves, squawberry pudding, and elderberry muffins may not be as authentically Indian as the traditionalist would desire, but they bring the oven and the pot into the 20th century, much as we would rather have remained behind (say, in the 14th).

There is a great deal of interesting detail and good recipes in this book, based upon Indian cookery, and utilizing natural plants.

The Lake

It is six a.m.
The lake is hazy.
A bluish-gray fog
Envelops it.

From the boat
The voices are clear.
The sun tries
To peep through.

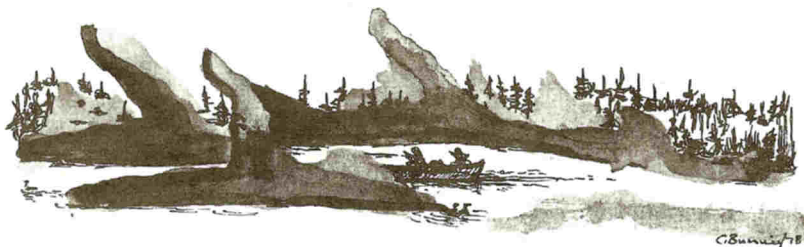
A glimmer reflects
On the lake

Shining the morning
To a rosy hue.

Standing on the steps
I call to the man
Scaring the fish--
Upsetting the morning.

The lake ripples
From the shatter
Becomes alive--
It is now awake.

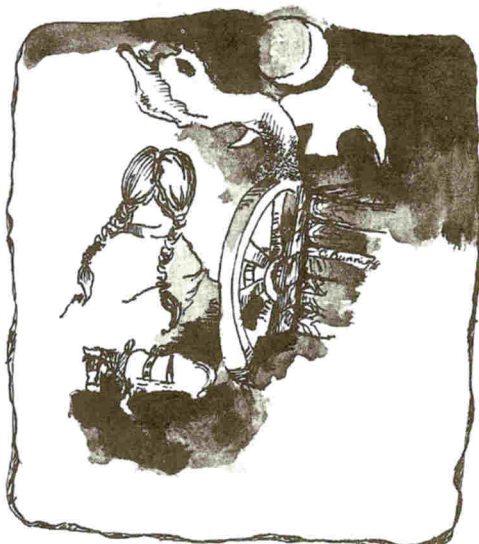
- Mary Mudd,
May 16, 1972



MOTHER

I haven't forgotten
I remember well —
Tired horses on old wagons,
Black braids bobbing in the evening breeze,
The cry of the night hawk,
The smell of the wood smoke —
And you.
Tireless days,
Happy journeys,
Into the hills of the blueberry,
Childhood against gay colored skirts —
Simple things I love —
Before I had to face
White people
White ways
But I'll not forget —
Tired horses on old wagons
Black braids bobbing in the evening breeze —
The cry of the night hawk
The smell of wood smoke
And you.

— Aleata E. Blythe





INDIAN AFFAIRS IS BLACKMAILING POISONED INDIANS says Chief Lawrence Francis of the St. Regis Indian Band, of Cornwall, Ontario, located in the St. Lawrence River between Ontario and New York State. The poison is more than 25 million pounds of fluoride that have drifted over, or fallen on, the island since a Reynolds Metals Co. aluminum smelter was built on the New York shore in 1959. The blackmail, says chief Francis, is threats from Indian Affairs officials to withdraw federal financial aid unless the band stops seeking help from U.S. environmental experts.

A report by two U.S. doctors has called for a stop to the pollution and an investigation of the damage to health caused by the excessive fluoride exposure, which can cause crippling bone disease, respiratory illness, thyroid problems and other ailments. Reynolds, famous for their aluminum foil and windowframes, has admitted cattle and vegetation have been affected. Several years ago the firm paid some Mohawk farmers compensation and installed pollution abatement equipment.

Chief Francis says the Indians used to have a high-protein diet before fluoride killed the cattle and mercury in the river killed the fishing. In a letter to Indian Affairs minister Hugh Faulkner, he says, "You and your colleagues have irresponsibly weasled out of your obligation to protect the lives and land of Canadian Indians."

THE UNITED NATIONS MAY STUDY THE STATUS OF A NEW BRUNSWICK INDIAN WOMAN. The N.B. Human Rights Commission filed a complaint with the UN Human Rights Committee on behalf of Sandra Nicholas Lovelace, who lost her Indian status when she married a white man and is unable to obtain housing on a reserve in the province. Under the Indian Act, an Indian woman who marries a white man loses: her right to be registered as an Indian; her right to occupy land on the reserve; and her eligibility for federal benefits such as welfare and housing assistance. The same rule does not apply for Indian men who marry white women. The UN Committee will study whether the act is contrary to UN covenants and then give the Canadian government six months to respond. After that, the issue could go to the UN General Assembly in New York.

THE FEDERAL GOVERNMENT MAY CLOSE A POISONED ONTARIO RIVER SYSTEM despite the province's reluctance (or negligence) to do so. The Ontario government did close the English-Wabigoon river system to commercial fishing three years ago because of mercury pollution, but has refused to stop Indians on the local Grassy Narrows and White Dog reserves from fishing for food and sport in the contaminated water. A provincial government study group recommended in 1973 that the river system be closed to all types of fishing. The federal announcement that it is "considering" closing the system came on the heels of yet another study confirming symptoms of mercury poisoning among local Indians.

WHO WOULD HAVE THOUGHT ESSO WOULD BE MORE OPEN THAN THE GOVERNMENT to Native representation by Natives on a board to monitor oil development in Alberta? Certainly not the Alberta Metis association who showed up ready for a fight and were told Imperial Oil was creating six seats for Natives on a community advisory board to monitor the firm's Cold Lake heavy oil development.

FROM THE "TELL US SOMETHING NEW" DESK, YET ANOTHER STUDY OF PRISONS shows that over half of Canada's inmates are Natives. A report prepared for the Native Council of Canada says the rates range from 12.5 per cent in federal pens to 90 per cent in western and women's jails. The report also announces that half of jailed juveniles are Natives; that 57 per cent were unemployed when they committed crimes; that 49 per cent were under 25 years old; that 30 per cent had grade 8 or less; that 90 per cent of offenses involved alcohol or other drugs; and that one-third of Native inmates were still in jail after their parole eligibility dates. More than 80 per cent had been in jail before; 50 per cent had had relatives in jail; and two-thirds had friends who had gone to jail.

The report said a major contributing factor to the "disproportionate number" of jailed Natives is the "lack of meaningful economic base in the majority of communities that the prisoners came from". The report made 90 recommendations, but it also noted that numerous studies had been done over the past 10 years with little progress resulting.

DAMMING THE CHURCHILL WILL DUPLICATE "DISASTERS OF THE PAST", the Churchill River Board of Inquiry was told in Saskatoon recently by the National Indian Brotherhood (NIB). The NIB was particularly concerned about treaty rights and said "human dignity and simple justice should be put ahead of industrial growth and southern greed".

The inquiry board heard six other briefs in Saskatoon, including statements from Peter Ballentyne Indian Band, the Local Advisory Council of Deschambeault and trappers and commercial fishermen from the area of the proposed hydro project. All seven briefs opposed the project, bringing the score so far to 159 against; 6 for the SaskPower proposal.

LEONARD PELTIER HAS BEEN SUPPORTED BY AMNESTY INTERNATIONAL (AI). The international human rights organization, which specializes in publicizing cases of political prisoners, has condemned both the U.S. and Canadian governments for their abuses in Peltier's extradition from this country. In a recent report, AI says the U.S. government deliberately suppressed and withheld evidence from the Federal Court of Canada, and said Canadian authorities mistreated Peltier while he was in custody here. The report says Peltier was treated in Canada as a "dangerous prisoner" when neither the evidence or his record justified this. "It is impossible," reads the report, "to avoid the conclusion that Peltier is being treated the way he is because: 1) he is an Indian; 2) he is an activist in AIM (American Indian Movement); and 3) he is a 'political' prisoner."

URANIUM MINING BY-PRODUCTS MAY CONTAMINATE AND KILL CATTLE, so the Saskatoon Environmental Society has asked the federal and provincial governments to investigate the possibility of moose and deer in northern Saskatchewan being contaminated. The Society was alerted by reports out of Texas where scores of cattle have died of **molybdenosis**, the result of molybdenum often brought to the surface by uranium strip miners. Stricken cattle usually go through three stages: they first quit reproducing; then they change colour; then they die. Although molybdenum can occur from other causes, in Texas the cattle started dying after uranium strip mining that was discontinued in the 1950's started up again with new, higher uranium prices.

LAND NEGOTIATOR, TOLD TO SEE SHRINK FOR CRITICIZING DEPARTMENT, RESIGNS. When Chuck Dolan withdrew from negotiations between Indian Affairs and the Naskapi Indians because he said the department was not bargaining in good faith, his boss said he should do one of three things: either apologize for and retract his nasty comments; find a less pressuring job, **or go get a mental health assessment**. Dolan resigned. His boss, Indian Affairs deputy minister Arthur Kroeger, says it wasn't an ultimatum but that "there might be a medical explanation for the actions and statements made by Mr. Dolan". The Naskapis have praised Dolan for his work. No Indians have said he might be crazy for criticizing the government.

FUTURE TORONTO COPS MAY BE JUST AS BIG, BUT PERHAPS A LITTLE LESS RACIST, if one of 17 recently adopted proposals works. The Pitman Task Force on Human Relations recommended 18 changes in the Toronto police force, including pre-testing of police recruits for racist tendencies. The Metro police force agreed to all the proposals except one that would have lowered height and weight requirements.

TEN BUCKS A HEAD GOT THE VOTE OUT ON THE BLACKFOOT RESERVE southeast of Calgary in late December. Leo Pretty Young Man was re-elected tribal chief by a margin of more than 100 votes when 523 band members (62 per cent of the electorate) turned out to collect \$10 each for casting their ballots for a new band council.

THE TRANSLATION MAY BE MORE ACCURATE THAN THE ORIGINAL, at least in the case of the title of a new territorial government publication documenting growth in the Keewatin. Entitled **The Changing Keewatin**, the title, translated on the cover into Inuit syllabics, reads **The Slow Destruction of the Keewatin** to Inuit readers. No one is sure whether this is a Freudian slip or simple prophecy.

DID YOU KNOW ...

- that when Columbus landed in America in 1492 there were some 2200 different Indian languages being used and spoken in the Americas?
- that the Incas of Peru have never been surpassed as agriculturists?
- that in Maria, Quebec on a Micmac reserve there is a church shaped like a teepee 65 ft. diameter & 75 ft. high?
- that the oldest still-surviving Native language is that of the Nambicuaras of Paraguay?
- that the world's tallest totem pole is found at Alert Bay, British Columbia?



'Newer Prisons not the Answer'

The following editorial is written from the point of view of a "Prisoner of War". It was written down as it was narrated, in the Prince Albert Correctional Centre, a provincial jail, on January 28, 1978.

Much has been written about inhuman and barbaric custodian brutality in Canada's prisons. Society in general is naive enough to actually believe "those things don't happen" in our correctional centres or federal maximum, medium or minimum institutions.

Bureaucrats who are the head ministers of these 'penal settlements' are the most top-notch, professional con-artists since the phrase "crooked as a dog's hind leg" was invented. These bureaucrats never fail to explain to 'Joe Public' that his tax dollars will now be spent in a more appropriate way "in light of a recent prison disturbance". It matters not, the geographical area in which the 'prison disturbance' has occurred—the results of a 'judicial inquiry' are used to explain away the **outright mis-use of the public's tax dollars.**

Consider the P.A. correctional riot of June 21-22, 1977. In early 1978, the results of a judicial inquiry were released to the media and the public. Prior to this, it was common knowledge that **three new prisons** were going to be built in the province, commencing in 1979. Now the minister responsible for this area of the system harps his horn about the riot "speeding up the needed construction of these prisons, so work will begin in 1979 instead of 1980". Words—or at least published accounts to that effect—are so full of embarrassing, deliberate, cover-up qualities, and this minister seems actually to believe everyone will believe this.

But, you know something? Not everyone believes it, because "those things that don't happen in our prisons" continue to flourish at the pleasure of those employed as 'staff'. Perhaps the assaults on prisoners—which never fail to go "unproven" on "insufficient evidence"

—slow down for awhile. But most kinds of mental cruelty and harassment continue every day. In the Criminal Code it is known as 'provoked' tactics which could lead to serious charges with, of course, the prisoner receiving the "stink end of the stick". These things derive from a lack of proper staff training. And these are the very same type of bananas who will be 'Peace Officers' in your new 'correctional centres'—guarding your children, the future criminals.

The name of this game should be "preventive crime programs", not "promotion of better-equipped prisons to hold tomorrow's criminal". These predictions are typical of the paranoia and constant theorized attitudes of these 'experts' in the corrections field. No damn wonder they're stupid enough "to have lost control of a situation".

Knocking off so-called 'heavies' or 'leaders—or even putting them away for years in establishments like the ill-famed Millhaven (Ontario) super-maximum prison—will never answer the questions about what creates these so-called hostage incidents and so-called riots, etc. In 1985, as long as retarded bananas continue to be 'staff', and continue to enjoy playing mind games on incarcerated people, you are still going to have some very serious 'disturbances'.

No one seems to want to hear the voice of the prisoner. There are dozens and dozens of them who are speaking out from logic and experience. And what they are saying is simple. It's been repeatedly advised, printed, advocated and what not... It goes like this:

"Treat the person like the human being he or she is, and let the realization of being treated as such take its own course; and the success ratio will be surprising".

And that's not being naive. You call it rehabilitation: inside the prison circle it's called "restoration of common sense"!

Name withheld by request

10th Annual

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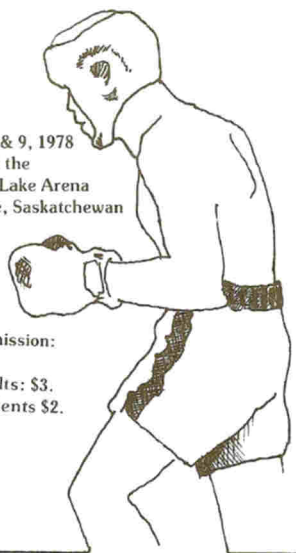
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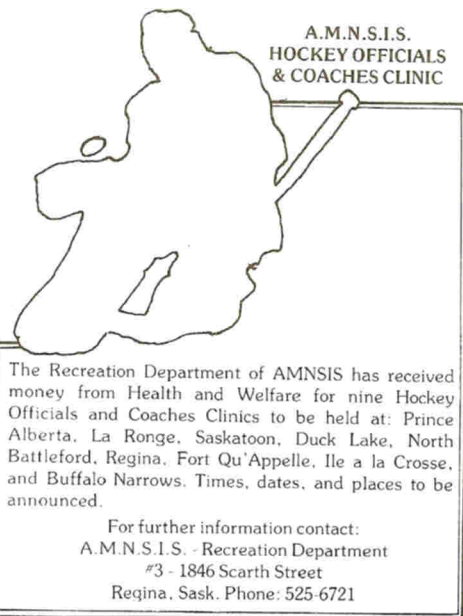
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For further information contact:
A.M.N.S.I.S. - Recreation Department
#3 - 1846 Scarth Street
Regina, Sask. Phone: 525-6721

WANTED!

A LAND USE POLICY FOR SASKATCHEWAN

When we think of land we often think of land familiar to us. Our backyard. Our farm. The neighborhood we live in.

Or we think of land we use for Summer or Winter recreation. For camping and fishing, hiking or skiing.

Land use involves all this land and much, much more. Saskatchewan is a province with more than 250,000 square miles of land area. But rapid development is placing increasing and conflicting demands on our valuable land resources.

Development of resources and industrial growth, and the demand for more urban living space all conflict with land best suited for agriculture, recreation and wildlife. The forestry industry, road-building, draining of wetlands, development of lake shores and flood plains — all these and many more activities place heavy demands on our limited land resource.

We need a land use policy. A policy that will help us to decide how land should be used and shared.

Developing a land use policy

Over the past three years, representatives from 19 provincial interest groups and 14 Saskatchewan government departments and agencies have been discussing the need for an overall land use policy. Out of these discussions, a number of land use guidelines were developed as a basis for a future comprehensive land use policy for Saskatchewan.

There are still some unresolved issues:

1. Should farm size be restricted?
2. Should land be considered a resource to be protected or a commodity on which profits can be made or lost?

3. Who should implement and administer a land use policy?

These discussions also led to the creation of a Land Use Policy Committee with representation from local government, resource development, agriculture, recreation and environmental interest groups.

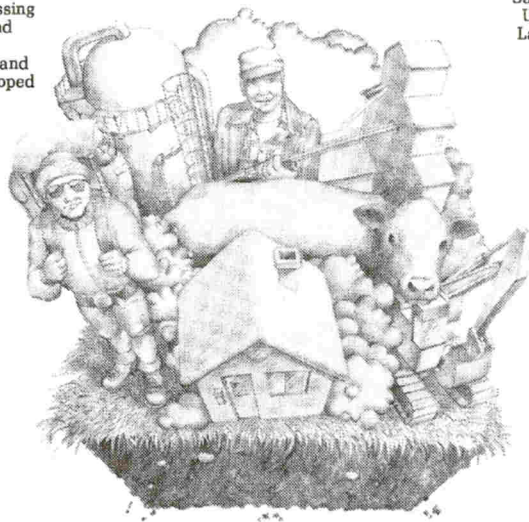
Your point of view

Because land use affects everyone, your land use needs are an important consideration in the development of a land use policy. To provide you with an opportunity to present your views, the Land Use Policy Committee will hold community workshops throughout Saskatchewan this winter. Watch for announcements of workshops in your area.

As a basis for discussion, the Committee is preparing a number of fact sheets outlining vital land use issues. Fact sheets will be available on: Land Use Workshop I, Land Use Workshop II, Land Use Facts and Highlights, Wanted: A Land Use Policy for Saskatchewan, Forest Lands, Mineral Lands, Heritage Lands, Agricultural Lands, Settlement Lands, Land Use in Northern Saskatchewan, Recreation, Utilities, Fish and Wildlife Land, and Waste Disposal.

For copies of fact sheets and for more information, write to:

Land Use, 5th Floor
1855 Victoria Ave.
Regina, Saskatchewan
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Sponsored by the Land Use Policy Committee.

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A new look at an old problem

Child abuse and neglect is as old as the history of man. The early Greeks abandoned unwanted children on mountain-sides. The Victorians believed in harsh physical punishment as a means of discipline.

But today, we recognize that parents and children need love, understanding and support. And when parents have a hard time coping with family problems, we recognize the responsibility of the community to provide help. The family is still the central strength of our society.

Child abuse can take many forms: physical battering, sexual abuse, physical and emotional neglect and deprivation.

Parents who abuse their children are not inhuman. They are ordinary people who are having a hard time coping with pressures and problems. Sometimes they may not even know when they are hurting their children.

But with counselling, most parents can learn to be better parents and many problems of abuse or neglect can be solved.

An important source of help is the Child Protection Program of the Saskatchewan Department of Social Services. Child Protection Workers care about the needs of parents and children and they want to help.

If you would like to talk to a Child Protection Worker, contact the Social Services Office nearest you or your local police.


Child Protection
Program
We care about families

A program of the Saskatchewan Department of
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