

JULY 1978

80 cents

# NEW BREED

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



## IN THIS ISSUE:

'On the Fringe'  
Uranium Development  
Foster Care and Adoption  
Native Sports Complex  
& much, much more...

# OPINIONS

## METIS YOUTH GROUP WANTS INFORMATION

Dear Editor:

I will be managing a Metis youth group this summer on a Young Canada Works Grant. One of the objectives of our contract is to provide the workers and members with adequate knowledge of their past and present culture.

However, since I have so little time to do this, I am hoping you or one of your colleagues may be able to assist me in presenting a Metis identity to these adolescents.

Any material on Metis history and culture that you may be generous enough to offer will be greatly appreciated. This may include past articles, posters, books or addresses where I may write to obtain such information.

Also we are planning to submit an article about our summer activities to NEW BREED and would like to know the procedure and deadline. Again, thank you for any help you may offer.

Sincerely,  
Arlo Yuzicipi  
Young Gabriels Community Aid  
and Cultural Research  
Box 2530  
Melville, Saskatchewan

## ENJOYS NEW BREED

Dear Editor:

We have been receiving the New Breed for sometime now and we enjoy reading it very much. You are doing a good job - keep up the good work.

We are writing to inform you of our change of address.

Sincerely,  
Marilyn Buffalo MacDonald  
Advisor on Native Affairs  
University of Alberta  
Edmonton, Alberta

## IN-STRUGGLE GROUP SUBSCRIBES

Dear Friends:

Please find enclosed money order payable to you in the amount of \$8.00. This is for a one year subscription to the New Breed beginning in June. Thank you.

In Struggle/Regina  
Box 617  
Regina, Saskatchewan

## WANTS BACK ISSUES

Dear Editor:

We wish to take out a one year subscription to the NEW BREED and enclose our cheque in the amount of \$8.00 for this purpose.

We are interested in obtaining a copy of all available back issues of NEW BREED and would appreciate if you would advise the cost involved.

Yours truly,  
Mrs. J. Martin  
Policy Development Group Ltd.  
Ottawa, Ontario

## MORE SPORTS AND RECREATION NEEDED

Dear Editor:

I read with interest the story on Terry Fisher in last month's issue. Terry's trip to Chicago to compete in the International Wrestling Championships was made possible by financial support from the Regina Friendship Centre, AMNSIS Local 9, and our group, the Regina Native Women.

It is only with active support that our many young athletes can and will compete in sports competitions both on a national and international basis.

But before our athletes can develop their skills to this level, they need more community-based recreational and sports activities. Unfortunately, too few programs are initiated at this level as the majority have only non-Natives involved.

Both these needs are apparent and hopefully, will be met by the government agencies established for this purpose.

Sincerely,  
Elaine Chicoose, Director  
Education/Recreation  
Native Women's Centre  
Regina, Saskatchewan

## REQUEST PERMISSION TO REPRINT ARTICLE

Dear Friends:

AKWESASNE NOTES requests permission to reprint the article "Cleaning up the Wastes" which appeared in the May issue of your paper. We would also like permission to reprint the graphics which accompany the article.

Tell the people in "Opinions" that we thing NEW BREED is doing a fine job.

Thank you for your assistance in this matter.

Very truly yours,  
John Mohawk, editor  
Akwasasne Notes  
Roosevelt, New York.

## INTERESTING MAG

Dear Editor:

I would like to subscribe to the NEW BREED for a period of 19 months. I'm an Indian inmate in Stony Mtn. Pen. and I would really appreciate if I can get this magazine in the few months to come. It's a very interesting magazine and I enjoy it.

With thanks,  
Name Withheld  
Stony Mountain, Manitoba



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

### OPINIONS

Comments on our publication are most welcome. What do you think of the NEW BREED in general? What are your opinions on specific articles? What else would you like to see in the NEW BREED? These are but a few of the questions we would like to have comments on. Send to:

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

### 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 (10pt., 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 & interesting.

**DEADLINE DATE:** Submissions must be in by the 15th of each month for the following month's publication.

#### SEND TO:

Articles, NEW BREED  
Association of Metis and Non-Status Indians of Sask. (AMNSIS)  
NO. 2, 1846 Scarth St.,  
Regina, Sask. S4P 2G3

Articles must be signed in order to be printed. If you don't want your name to appear in print simply request that your name be withheld.

# NEW BREED

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

### STAFF:

Donna Pinay, Leanne McKay, Gene Stevenson, Robert LaFontaine Cliff  
Bunnie & Brenda Triffo

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### COVER:

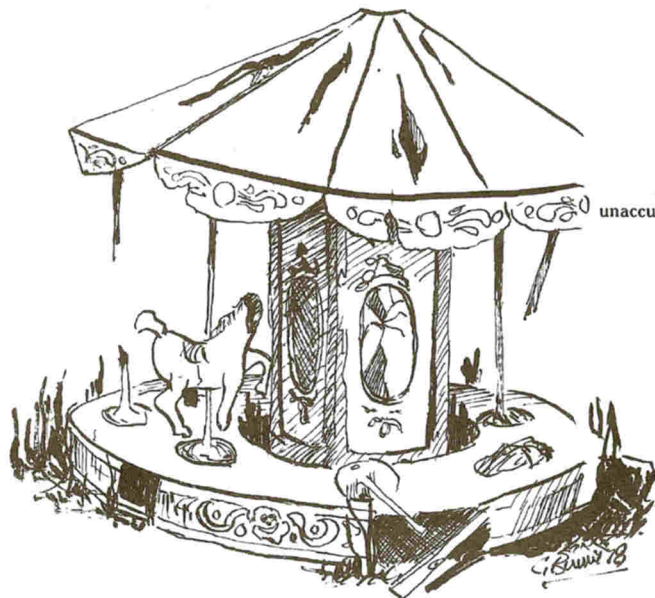
This month's cover is by Eddy Poitras, a young Metis from Fort Qu'Appelle. Eddy has studied Indian Art and was employed at the Saskatchewan Indian Cultural College for several years.

July 1978 Edition



# ON THE FRINGE

by Carol Stuike



Children  
with rosy cheeks  
and an untamed twinkle in their eyes  
unaccustomed to factory-made playgrounds  
find more entertainment  
in tearing them down.

Clouds hang low  
colliding with debris  
strewn over the ground  
and red painted fences  
of horses appear  
through the melting snow  
A broken down merry-go-round?

A small voice inside  
feels like cheering  
each time such destruction appears;  
crumbling tributes  
to the lifestyle  
which is like a cancerous growth,  
spreading through the northland.

Black Lake, Saskatchewan. On the fringe of our province, this community of about 600 Chipewyans also exists on the economic and social fringes of our society. Because of the distance and isolation from southern white society, culturally and economically, they are still a distinct group of people. But they are in a fragile position.

In a stage of cultural change where their old social structure is dying, they have become tied to new settlements by their economic situation. And yet, they still have not been absorbed into the social fabric of white society.

*"This is the place ripe for silver tongues, shrewd operators and con artists: shouts Pemon Slick, chief broker for the White's Travelling Education Show.*

*"We're here to help you Jigs, trust us. You can't survive without an education. We'll show you what life is all about. And to prove our good intentions, we'll give you MONEY. Yes...money...to buy all those things you've never needed before."*

For many centuries the Chipewyans roamed the forest in search of caribou and other game. Their nomadic existence was their means of survival; they followed the caribou which provided them the bulk of their food, clothing and shelter.

Now, although several families still continue to keep traplines and leave the communities several months of the year to live largely off the land, the settling of these northern hunters and trappers into a permanent village life has virtually been completed.

However, these changes are still relatively new (Black Lake did not exist before 1952) and the transition has created an overpowering pressure for drastic changes in the lifestyle, values and motivation of the Chipewyan.

*"Welcome to No-man's Northern Circus," the ring-master addresses a small but dedicated crowd of spectators. "On today's program we have an exciting event, the JIG'S DEMOLITION DERBY."*

*"Yessirree, folks, you'll all have a chance to see your*



favorite contestant try his hand at destroying the Jigs' (Chipewyan's) lifestyle and economic independence. The winner will be the first to destroy the Jigs socially and economically and make them slaves to our system of material possession and accumulation."

"On my rights, folks, is the defending champion - the Hudson's Bay Company. Let's have a big round of applause for this all-time champion - the Hudson's Bay Company!"

"How would you like to give our southern viewers a brief rundown on the many years you've spent in the north taking away Native people's control of their resources. H.B.?"

**H.B. (Hudson Bay) brags of his history of exploitation of Indian people. In Black Lake he has total control of the market and can charge ridiculously high prices.**

"Well," H.B. pulls the cigar away from his fat lips, "one must certainly credit the Hudson's Bay as being the initial force in the collapse of the Jig's cultural boundaries. After all, we are primarily responsible for the displacement of aboriginal hunting patterns, techniques and technology. We've done this by pushing store-bought goods through the credit system and thereby fostering material dependence."

"And," H.B. continues, "wasn't it through the fur trade industry that Indians began to have a certain class relationship to the whites at the posts. This justified our white superiority and promoted the colonialism of Native people? We not only have an unblemished history of exploitation and colonization but we're still going at it stronger than every today."

"In Black Lake we have total control over the market as we're the only store in the settlement. Why 90% of all the money that comes into the community through welfare, unemployment, family allowance and the odd wage ends up in our hands," H.B. bragged. "Of course, we rip the Indians off whenever possible - you should see the prices we give for the furs they bring in and the high prices we charge for our junk foods. It's a real joke, but they are so dumb they don't know any better."

**Garth Goffrey (Government Man) boasts of his methods of turning the Chipewyans into a welfare dependent people.**

The Chipewyan people have always lived a day-to-day existence; it was part of their lifestyle. They took from the land what they needed to survive and lived as part of nature. But now, since they have no conception of the whiteman's method of raping the land, they are ridiculed for this lifestyle and called inefficient and dumb.

It is true that in one year more than half of the value of fur production by trapping was taken by one white man. But most white men regard trapping as a strictly commercial venture - most Native people seem to regard it as simply a part of the traditional subsistence economy or lifestyle. The reason they hunt is for food as caribou is the most important part of their diet.



"Hey, wait just one minute!" shouts Garth Goffrey, Government Man, as he steps into the ring. "I object to H.B. getting all the glory. The part we've played in destroying the independence and social structure of Black Lake is a fine example of our work."

"Uhh, now, let me check my files first...oh yes, we certainly have made major contributions in changing the Chipewyans into a welfare dependent people. Before we arrived on the scene, they were still semi-nomadic but our sure-fire methods have placed the Chipewyans in a position in which hunting and trapping cannot support the standard of living they have learned to expect."

"And through compulsory education we are indeed changing the values and beliefs of their children. What better indication of success than the scorn of the young towards their community and their growing need to escape into the great land of the whites?"

Education appears to be a dead-end street in Black Lake. The role of education is totally opposed to the survival of the Chipewyan language, values and beliefs. Its ultimate aim is the social and economic integration into Canadian society.

The alienation between the young and old probably means that the economic and social goals of the children must be more and more with the white society and not the Chipewyan culture.



Where this educational merry-go-round breaks down is in the contradiction between what is learned and what actually exists. To succeed in the education system basically means leaving the community. With the exception of a handful of positions there is no demand for the newly acquired knowledge.

While the children are taught to exist in a white industrial culture, there is nothing in Black Lake which could economically sustain this type of culture. Presumably, most children, when they reach adulthood, would choose wage employment over trapping but there is virtually no employment in Black Lake.

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**His Royal Uranius, King of Northern Development, talks of his plans to further exploit Indian people throughout the North.**

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*"Now, wait one minute," objects the newly-reigning king of Northern Development, His Royal Uranius. "Perhaps you aren't aware that the area surrounding Black Lake is loaded with uranium deposits. As soon as we get our hands on the stuff (right now, we're in the process of settling reserve boundaries, we wouldn't want a big uranium deposit located within a reserve, would we?) the whole economic situation will change here."*

*"Do you realize how many jobs will be created by the mining operation itself, not to mention the employment that will be provided in the construction of hydro-plants on the Fond du Lac River to service these mines? Well, the opportunities are limitless...at least for the white people. A lot of the Jigs can't hold jobs anyway but this is not our problem."*

*His Royal Uranius continued "Ho! ho! we're going to get richer in this area. As soon as we get the okay from government we're going to exploit the area as its never been exploited before. Why, as king of the north, I have a lot more than just Black Lake - there's a city named after me, and Rabbit Lake, Cluff Lake and who knows where else?"*

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**Mavis Snobgrass, teacher, says she is totally disgusted with the broken-down playground, her pupils' attendance, and the people in general.**

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The resource-based and foreign-dominated economy of the North has produced under-development for the Native people. Profits made from extracting resources do not stay in the communities and as a result, there is little if any local development. Depleting these resources is by huge corporations (many foreign-owned) and is done at the expense of the resource-rich areas to the point of depleting the resources and loss of jobs.

What does this development mean to the people of Black Lake? Nothing but temporary jobs, high health hazards from radiation exposure, and exploitation.

Meanwhile back in Black Lake the people are laughing and living in what is termed by the white's as a

'child-like' reality, undoubtedly a rare quality in the desolate land of the whites. But this renders the Chipewyans as easy targets for abuse, cultural degradation and economic deprivation.

Lacking the political skills and community leadership necessary to overcome this abuse and exploitation, they are being implanted into a class system which is perpetuated by the white community.

This white community is mainly teachers who have virtually no social contact with the rest of the community. In fact, some seem resentful towards the Chipewyan's 'unrestrained' and 'irresponsible' existence.

*"Isn't it disgusting? I've just about had it up to here with the attitude of these god-damn Jigs," says Mavis Snobgrass, as she launches into her well-rehearsed attack.*

*"It just won't sink in, no matter how many times you try to drill it into their thick skulls, that they just can't throw their garbage where they feel like it."*



*"And they will destroy anything you give them. Look at the playground down there...it was only put up last summer and already its in shambles." Mavis points down the hill from her living-room window, sneering at the boisterous activity of the laughing rosy-cheeked children.*

*"I teach the grade one class but its impossible to teach at a normal level. For one thing, most of the kids don't even speak English. And the attendance is pathetic. If the parents don't even care enough to get up in the morning to get their kids off to school, what chance have the children got?"*

*Mavis pours herself another drink and settles back in her chair, isolated within the comfortable and spacious house that comes with her position. "One good thing about the place is that it's a dry reserve, so it's illegal to bring alcohol in. Thank God for that, at least we don't have to put up with a bunch of drunken Indians."*

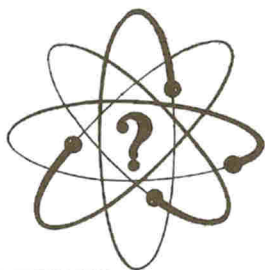
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**Carol Stuike works for the 'Local Exchange' in Ft. Qu'Appelle. She recently visited Black Lake where she was astounded by the situation of Native people there. We believe her story accurately reflects the situation of many northern communities.**

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# Uranium Development



by Donna Pinay

The Bayda Inquiry and the Cluff Lake Mine. Although decisions were made to develop the uranium at Cluff Lake long before the results of the inquiry were made public, the whole issue of uranium development leaves one important aspect unanswered. What will happen to the Native people.

The Bayda Report itself is a wonder. It is over 1,000 pages long and contains a lot of information about AMOK, the company which will mine the uranium at Cluff Lake and seems to totally ignore the matter of Native land claims and their right to have a say in the development.

Native land claims has been an issue to Native people for many years. Leaders state that as long as Native people are without an economic base or the right to own and control the land, they will

always be dependent on government. The Bayda Inquiry devoted almost three pages to the issue of Native land claims. It made the conclusion that this responsibility be left on the shoulders of yet another board which has yet to be established.

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**AMNSIS felt the decision to develop uranium was made long before the inquiry began.**

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Both political Native organizations (AMNSIS and FSI) felt it was a useless effort to participate in the Bayda Inquiry. They felt the development would go ahead regardless of what anyone said.

Uranium development at Cluff Lake and the other places in Northern Saskatchewan will have many

things in common...they have and may destroy Native people.

The government has a very effective way of making Native people dependent on them. They encourage people to move off their lands and live in small communities. Sewage and running water, housing, better education and medical facilities are offered in the many small communities throughout Northern Saskatchewan.

Many people including Natives, believe these services are for them. This is not true. The government provides these services for white professionals and workers who will not live in communities without these services.

About two years ago the provincial government announced it was improving the roads in the north-western part of the province. It stated these roads would provide

**What  
will  
it  
mean  
to  
Native  
people?**



improved services to Native people. Why do they pretend this to be the case? And why do people believe this?

Eldorado, Gulf Minerals and AMOK all say they will provide jobs to Native people but this has not been the case. Only a few are employed and these are in the unskilled lower-paying areas. With their mining, they bring in foreign workers and those from other parts of the country...why?

**Will the Northern Development Board have any power or will it be a 'yes' mechanism...**

Perhaps if more people understood the issue, the Inquiry would have had better attendance. In many cases Justice Bayda would hold his inquiry in front of less than ten people.

Will such a board have any real power? Or will it simply be a token activity under the direction of the Department of Northern Saskatchewan? Although DNS says it is not, it has been the controlling force in Northern Saskatchewan. Since its inception, many Native leaders have criticized the way it has used people and totally ignored their wishes. Will the Native Development Board be an effective and powerful force in deciding on Northern Development or will it simply be a 'yes' mechanism...

The Bayda Inquiry also makes the recommendation that a Native person be appointed as chairperson of the Development Board. It makes one wonder why the term 'Native' is used in this recommendation...throughout the whole report the word 'northerner' was used rather than 'Native'. If a person from the south (or out of the country) lives in the DNS area for a few months, is he a northerner? Will all the southern residents AMOK hires be considered northerners?

What of the Native people who rightfully own the land on which many resources, not only uranium, are found? What of the Native people who have lived hand-in-hand with the land for centuries?

**Do Native people work for 10 to 12 years and then go on welfare?**

Must they leave the only livelihood they know to live with hundreds of other families in small communities dependant on DNS welfare checks? Or do they work at mines such as Cluff Lake for ten to twelve years and then go on Welfare?

Although Bayda and his inquirers visited the mine at Wollaston Lake and Uranium City, did they ever consider the long-term affects

on the Native people? They should realize that almost all development that has taken place in Northern Saskatchewan has made Native people more dependent on government. The development has never benefited them in the long run.

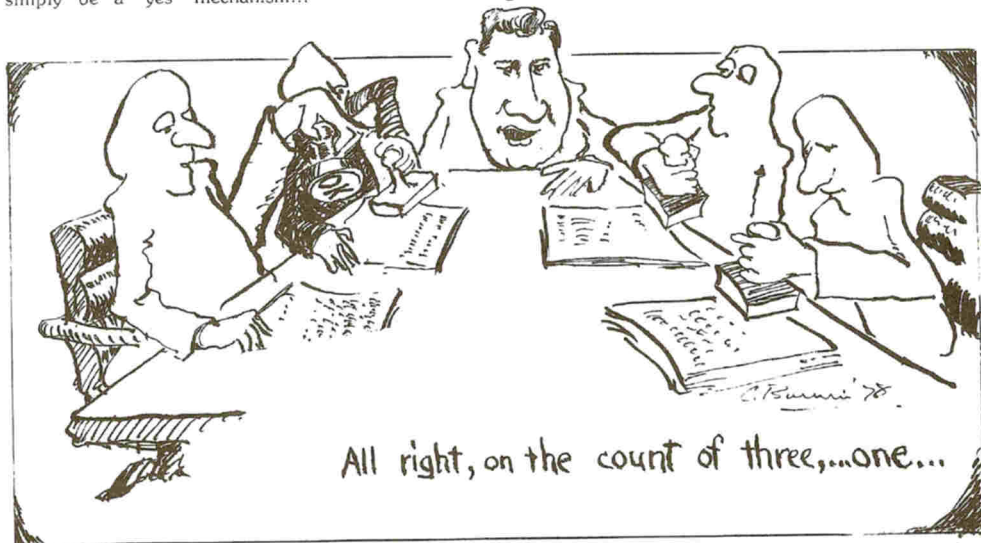
For a few years some Native people will be employed in the construction area. They will participate in the building of the roads, other services, and the construction of the mines. But what then?

**There are ways Native people can participate in development and not on a token basis.**

There are ways in which Native people can participate in development. But not on a token basis. The Native people in northern Saskatchewan do not need a life of welfare dependency and alcoholism. In many cases this has happened.

The right to control the resources and own the land is one which has to be given serious consideration. Not by Justice Bayda and his parade of inquiry participants and not by AMOK or DNS. Federal and provincial governments have to recognize Native land claims and be prepared to settle these.

The issue has been left hanging for years and with the settlement of these rights, Native people will not have to be dependent on the



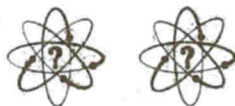
monthly welfare check. The services provided to communities will be for their benefit and not for the non-Native professionals who will live in a town only until they have used the land and leave when it is of no more use to them.

This is not development. The Native people have to decide themselves what type of development they would like to see on their land. And they have to actively participate in this development - not as labourers but as the rightful owners of the resources.

If the resource revenue-sharing scheme is worked out to effectively assist the Native people, then perhaps this will help in terms of providing alternatives to continual welfare dependency. If not, the provincial government should obtain as much money as possible as it will take a lot to provide the welfare checks and the short-term 'make work' programs. The provincial government and DNS will have to provide a lot more than just sub-standard housing and running water. If development in the

north continues as in the past, new jails and other types of 'correctional' institutions will be required.

What is more expensive in the long run? Active participation in the development or a continual dependence on welfare. It will not be the northerners who suffer but the Native northerners.



**The following press release was made by Jim Sinclair, AMNSIS president, about the Association's stand on the Bayda Inquiry.**

The Association of Metis and Non-Status Indians of Saskatchewan is not surprised by the results of the Bayda Inquiry - the decision to develop uranium in the Cluff Lake area was made long before the inquiry started.

The findings of the report itself seem to have more adverse affects on Native people than positive affects and unless changes are made to include Native people in this development, it will only create more welfare-dependency and alcohol-abuse.

Although AMNSIS is aware that the issue of aboriginal rights was not within the terms of reference for the Bayda Inquiry, we feel it is still the most important issue that must be settled before Native people can be freed from government-dependency and control.

AMNSIS feels that the Cluff Lake mining operation and federal and provincial governments should at least offer protection of Native people in the areas of employment, health and environment.

Our people will need protection from the adverse social changes that have destroyed our people in many other areas of Northern Saskatchewan. Development of resources has, in the past, not benefitted our people. Unless these protections are provided, alcohol and welfare dependency will become more widespread.

If the Northern Development Board mentioned in the report, composed of Native people, is initiated AMNSIS would support this concept only if this board had the authority and resources to deal with the social changes and protection of Native rights.

AMNSIS feels the Northern Development Board should also have the authority to deal with the royalty-sharing and have these funds put back into communities for development. Native people should have a say in the manner in which these funds are used and for their benefit.

If Bowerman and other Department of Northern Saskatchewan officials hold true to their past track record, the Northern Development Board will be a useless and powerless board established simply to appease the provincial government and southern non-Natives. It would simply give the appearance that Natives have a say in the development of Northern Saskatchewan, when in reality, they do not.

If Native people do not have an active say and a clear-cut meaningful role in uranium development, the Cluff Lake Board of Inquiry will have been a waste of time and effort.

AMNSIS will reserve its position until the Northern Development Board's terms of reference and the royalty-sharing plans are clearly defined and made public.

# Foster Care & Adoption

Foster Care and Adoption for Native children has long been an issue with the Metis Association of Saskatchewan. Vice President of the Association, Rod Durocher, has been involved in the struggle to keep Native children with their families for a number of years.

by Leanne McKay

On March 23, 1976 six Native organizations occupied the offices of the Deputy Minister of Social Services, Frank Bogdasavich, and sent the Deputy Minister and his staff home for the rest of the day. The demonstrators then held a press conference to advise the public why such drastic steps were necessary.

At that time the Metis Association had put up with two years of bureaucratic stall tactics. Now we have had to endure four years of such tactics.

The issue that sparked the demonstration in 1976 was the removal of three Metis children from their Metis Foster home where they had been since they were babies. The Doucettes had their foster children taken from them although they were most anxious to adopt the children. The children were sent to adoptive parents in Ann Arbor, Michigan.

**Moratorium on all out of province adoptions the only real action AMNSIS has gotten from their protests and demonstrations.**

Following a great deal of political controversy raised by various Native groups and individuals the Doucette children were returned to North Portal, Saskatchewan and the Provincial government placed a moratorium on all out of country adoptions.

In a recent interview with Rod Durocher he said that the Prince Albert Foster Care Association

asked the province to reconsider their decision to freeze all out of province adoptions. The province denied their request to lift the freeze and the Association supports this decision.

"This moratorium on out of province adoptions is the only real action we got from the province from our demonstrations about the Doucette case," said Durocher.

According to Durocher, the Metis Association submitted a proposal to the provincial govern-



ment about a year ago concerning Foster Care and Adoption of Native children. The government would not accept the proposal but offered a compromise.

The Local in Saskatoon was given a grant to hire five family workers. The grant runs out on March of 1979 but the local is hoping to secure permanent funding for the program. The program, in operation since June of 1976, has proved highly successful.

In the area of Foster Care, the Family Workers hold training sessions for prospective Foster parents. Six families were in the first

training session and two homes have already been approved. Six children have already been placed in these Social Services approved homes.

The training sessions for prospective Foster Parents consisted of five sessions once a week for two hours. The training plan was borrowed from Social Services and revamped to accommodate Native people. All those involved in the training sessions found them very valuable. Some additions to the Social Services training program were films on alcoholism, and discussions on Indian and Metis culture and history.

Family Worker Shirley Bitts, said she would "like to see an entire workshop on Native culture and history for prospective Foster Parents so they could pass this information along to the children."

**"Native people are hesitant to get into Fostering. They feel somewhat inhibited when they walk into Social Services to become Foster Parents."**

When asked whether or not the family workers were having any difficulty recruiting Foster parents, Ms. Bitts said, "Native people are a little hesitant to get into Fostering. They seem to feel that it is just for white people. Some Native people feel somewhat inhibited when they walk into Social Services to become Foster Parents."

According to Ms. Bitts, "People on social assistance can become Foster Parents without it interfering with their assistance. Even single parent homes are eligible to Foster children. All we are looking for in potential Foster Homes is people with stable homes who don't have any alcohol problems."

REACH is a department of Social Services which deals with adoption of children. Recently, a spokesperson for REACH discussed the policy regarding the adoption of



Native children in the province. In the past couple of years the attitude and criteria concerning the adoption of Native children seems to have changed. The entire area of Native adoption seems to have improved but there is room for even more improvement.

Native couples are given immediate priority when they register with REACH to become adoptive parents. The counselling during the probationary period is quite regular but the length of probation is left more or less up to the adoptive parents. When the parents feel comfortable and secure with the children the visits by Social Services are stopped.



When a Treaty Indian child is adopted by a Metis or Non-Status family the child retains his status and is eligible for any type of education or health etc. assistance that would normally be available to him from the Department of Indian Affairs. If a Treaty Indian family adopts a Metis or Non-Status Indian child the parents can make application to their band to have their adoptive child accepted into the band, thereby giving the adoptive child full treaty status.

REACH spokesmen feel that the out of province freeze on adoptions has not created a shortage of Native homes. There does, however, seem to be a shortage of homes for physically or mentally handicapped children or large family groups.

Wherever possible family groups are placed together. It is often quite difficult to place four or more children in the same home but Social Services has finally recognized the need to keep families together as much as possible rather than separating them. This is particularly important when the children are very young.

One of the biggest changes regarding the adoption of Native children is the eligibility criteria for the prospective parents. The rules governing the selection of suitable parents used to be quite rigid and functionally unrealistic. These guidelines would require that the prospective parent's home be of a certain size, that the family income meet arbitrary minimums far out of reach to many people. The main concern now is to find parents who could accept their adopted children as their own. The emotional capability is now more important than the material and financial situation of the adoptive parents.

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To assist in the adoption of physically or mentally handicapped children there is an Adoption Subsidy to cover exceptionally high medical expenses.

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To assist in the adoption of physically or mentally handicapped children there is an Adoption Subsidy available in cases where medical expenses are exceptionally high. The department hopes to make this subsidy available to parents who adopt older children or large family groups in the near future. Such a move could be a boon to people who would like very much to adopt a large family group but are unable to due only to financial restrictions.

The adoption subsidy and the new trend towards loving Native parents for adoptive children has done a bit to change the plight of Native children left without families.

In the United States, the Native people maintain that the issue surrounding Foster Care and Adoption is the right to determine what is best for their children in the context of Indian Culture. They don't feel that white authorities have the right to make decisions about

the lives of Indian Children.

In one such case dealing with this issue, the Native people in the United States won a victory. In December of 1976, the American Indian Movement (AIM) sponsored a demonstration which was attended by over 100 Indians and white supporters.

The demonstration was held outside the court house in Lawrence Kansas where a hearing concerning an Indian child placed in a white foster home by the authorities was taking place.

Tony and Tweedy Hyde were appealing the decision of an agency which placed their 31 day-old daughter Rolena in a foster home.



The placement followed a doctor's child-abuse report filed after the father brought the child in to be examined.

Authorities appointed a lawyer for the parents. The lawyer, however, failed to present a psychiatric report that had recommended the child be returned to the parents. Nor did he present available character testimony from friends of the parents.

AIM leader Russell Means, the parents and a local minister spent almost two hours with the judge and explained the issues from the point of view of Native People.

The judge, who had originally given the parents visitation rights to see their child on hour weekly at the white foster home, ordered the child returned over to an

Indian foster home. He also permitted the parents to take the baby home for Christmas, granted week-end visits with the parents and set mid-February as the date for the child's return to the parents.

Many states cite poverty as a rationale for taking children away from their Indian parents.

Many states cite poverty as a rationale for taking children away from their Indian parents. The case of 3-year-old Blossom Lavone is a good example.

Lavone, of the Rosebud Sioux Reservation in South Dakota, traveled with her aunt to California, where her mother was soon to join her. A week after the child arrived in California, social workers placed her in a preadoptive home. They claimed that the reservation was an unsuitable place to raise the child and that adoptive parents, financially able to provide a superior way of life, should rear the child. They admitted they had absolutely no evidence that the mother was in the least way unfit to rear her child.

The Association on American Indian Affairs and others took an interest in Lavone's case and she was returned to her mother. Thousands of other such children and their mothers are not so lucky.

**Indian woman suing welfare workers and doctors who forced her to have unnecessary sterilization.**

Norma Jean Serena, a Creek-Shawnee from Oklahoma, was not only deprived of three of her five children, but was also sterilized. Welfare officials told the 37-year-old woman that "she had enough children," and that "there is a danger that any subsequent pregnancies might result in the birth of deformed or retarded children."

Two years later, Serena learned at a child custody hearing that her sterilization was not mandatory as she had been told - and that the welfare official had lied about the possibility of deformed children. She was at the hearing to gain back custody of her three children, a fight which she eventually won. Serena is now suing the welfare workers and the two physicians



who performed the sterilization.

While we are experiencing an improving trend in Saskatchewan concerning Foster Care and Adoption of Native children, it would be foolish to lift the freeze on out of province adoption while conditions in other provinces, and especially the United States, are

not quite as favourable. While it is true that national boundaries don't exist in the minds of Native people it would still be wise to keep our children close to home where they can be raised by friends and relatives and hopefully grow up to have strength, and pride in their heritage.

*By night a voice was heard in the air; a woman crying, "Oh, my children, we must go far away." At times she cried: "Oh, my children, where can I take you?"*

*Aztec*

# OUR people



## Bryan Trottier

Play-offs are over and the hockey heroes for this season have been decided. One coach described Bryan Trottier as a 'superstar day-in and day-out'. The stocky, solidly-built Metis from Val Marie did not do too well in the play-offs but emphasized the value other teams put on his abilities - touch checking by the Toronto Maple Leafs limited Trottier to three assists.

Achievements for young Trottier have been many. When playing with the Lethbridge Broncos in 1975 he scored 46 goals and assisted on 78 others - in just 68 games! He was named 'Most Valuable Player' while in his last year of World Junior Hockey League play.

In 1974, Trottier was drafted by the New York Islanders and was picked up 22nd in the secret National Hockey League Draft. Nine of the under-aged players were selected before him. Trottier was only 17 years old at the time. The Islanders advised him to stay one more year in Junior Hockey and although somewhat disappointed; he did. He was the only underaged player to do so.

The Metis boy from Val Marie has come a long way ... today it is said he makes over \$55,000 a year and other sources say it is \$100,000 with bonuses.

Strong family ties and unlimited faith in his ability to make it in the big leagues have contributed to Trottier's success. Encouragement and support from his family and New York Islanders have helped make him what he is today.

Trottier neither smokes nor drinks, as he believes he must be in

his best physical shape in order to play the best hockey. How long will it take the big city life of New York to change him? No one knows, but he seems to cling to the simple unspoiled life of his boyhood stronger than ever.

The Islanders organization has also contributed to protecting him from the many temptations of city life. "I honestly don't think pressure is a factor in this case," stated Dennis Potvin (winner of the Calder Trophy and a much celebrated defenseman). "But if it is, Bryan is the one who can handle it."

Warren Amendola, president of Koho Hockey Equipment says he has had Bryan staying with him ever since he learned Bryan was living in a hotel. "He is a guest and he is here as long as he wants to stay," says Amendola.

Trottier came into the NHL with virtually no advance publicity and during the All-Star break, he was playing along the side of hockey players such as Guy La Fleur and everyone expected him to be named 'Rookie of the Year'. The award, the Calder Trophy, did in fact end up in Trottier's hands and it is expected he will win many other hockey awards in the future.

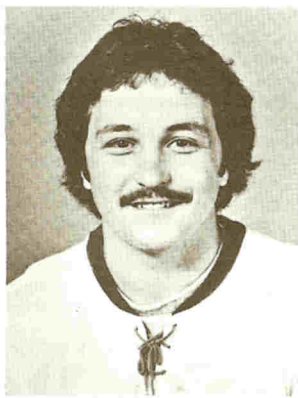
With obvious talents as a hockey player, the myths about his former home life grow. It is said that Trottier would go out in 40 below weather on a river about 50 feet from his farmhouse to practice long into the night. He practiced with the only two players he could recruit - his father and their black-and-white collie, Rowdy. The myth says he taught Rowdy to play goal.

Growing up on his grandfather's farm the way his father did, the family ties became stronger than ever. Security and the knowledge of this have always been his.

His father moved the family for three winters to Swift Current in order to be where Bryan was playing. In order to ease the \$77 a month rent and to keep Bryan in the best of equipment, Buzz formed a band with his children.

Bryan played bass and sang while his sister Cathy also sang and Buzz played rhythm guitar. They learned the latest Merle Haggard and Charley Pride songs and played from anywhere to \$6 to \$40 per night. Small towns in Saskatchewan Alberta and Montana was where the Trottier family entertained as the law wasn't strict about underage entertainers.

What does the future hold for young Trottier? Undoubtedly there are many good years left in the 22 year old - more honours and awards are inevitable. One thing that is certain, is the pride of the Metis of Saskatchewan towards one of their own. Ranked along the lines of Guy La Fleur and Daryl Sittler, Bryan's future can't be anything but bright.



**BRYAN TROTTIER**







# From OUTSIDE our PROVINCE

## PAY FOR PRISONERS IN RETURN FOR WORK

OTTAWA (CP) - Commissioner Donald Yeomans sees no reason why men can't emerge from federal prisons with enough money to give them a fresh start.

Presently a prisoner's maximum earning power while incarcerated is about 10 cents an hour. Yeomans sees no reason why a federal prisoner who averages four and one half years behind bars can't come out with a "significant sum of money."

Generally men go into prison uneducated, unskilled and broke. When they come out, they have barely enough money to keep them going for a month. They may be hampered even further by years of idleness in prisons that offer little in the way of constructive work.

Yeomans, a registered professional engineer and industrial accountant is amazed by the way the prison system uses money.

"Some of them need a good swift kick in the backside," he said of the men who run the prisons.

When he visited a medium security prison in the Kingston area last winter, it was dirty.

"I found myself saying to the director, 'Clean the bloody place up. You've got all this help around here. Clean it up!'"

The Warden told Yeomans that the windows were dirty because the cleaning contractor hadn't arrived yet.

"Well that will change," Yeomans said.

However, the keepers still outnumber the prisoners. And while the average cost per prisoner is \$25,000 a year, only 2,800 is spent on the prisoner himself. The rest goes to guards and administrators in salary and expenses.



## THE LONGEST WALK

WASHINGTON, U.S.A.: United States House Resolution 9054 will do away with treaties between the U.S. and the Indians and will wipe out federal guarantees of Native American rights if passed in congress this summer.

American Indians in California organized a 3500 mile trek across the country to protest this and other anti-Indian legislation that would be detrimental to Indian people and their way of life.

The march, known as the Longest Walk, is presently in Cambridge, Ohio and the walkers hope to be in Washington, D.C. by July 11, 1978. Their walk began on February 11. The Indians have confirmed a definite meeting with President Carter for July 15, 1978.

The purpose of the walk is to get the Indian message across not only to the U.S. government but to the whole world. "We want people to know how governments deal with us and show the world how they have broken the treaties that we signed in good faith," said Elaine Martin of the Federation of Native American Controlled Survival Schools, Minneapolis Minn. "Some of the legislation we are protesting would totally obliterate the treaties," she said.

There are a number of Canadian Indians involved in the walk and many Canadian Indian groups are supporting the Walk. "National boundaries don't exist in the minds of Native people. What happens to Indians in one country affects us all. We are one people," said Ms. Martin.

"It would be wise to watch very carefully what is happening in the United States right now concerning the American Treaties. We can feel quite sure that if the trend in the States is to obliterate the treaties it will only be a matter of time before the same thing happens here in Canada," said Rod Durocher, Vice President of AMNSIS.

Presently there are 500 to 600 people with the walk. Men, women, children, elders, and a number of non-Native supporters are involved. The reaction of the general public has been excellent. Mayors of the various Communities along the route have been very helpful and supportive. Cities and towns along the way have set aside special holidays while the Marchers are in town to discuss the March, its aims and objectives and to help educate the public to the Indian message.

There will be a benefit concert for the walk in Washington, D.C. on July 23, 1978 at the JFK Stadium. The concert will feature many artists and performers who are supporting the walk. Among them will be Stevie Wonder, John Denver, Buffy Ste. Marie, Floyd Westerman and many other Native performers.

## RELIGIOUS FREEDOM FOR NATIVE PEOPLE

WASHINGTON D.C. - A resolution which would guarantee Native peoples in Alaska, Hawaii, and the lower 48 states the right to practice their traditional religions was unanimously passed by the U.S. Senate earlier this spring.

The bill, Senate Joint Resolution 102 on American Religious Freedom, guarantees Native people access to religious sites, the possession and use of Sacred objects, and freedom of ceremonial worship.

The resolution was introduced in December by South Dakota Senator James Abourezk and nine other co-sponsors, including the late Hubert Humphrey. SJR 102 would call on the President to direct federal agencies whose duties affect Native religious practices to evaluate their practices and policies and to make necessary changes to insure that Native religious and cultural rights are protected.

Abourezk said that because of basically well-intentioned laws designed to protect the environment, Native people have been prevented from entering sacred areas and cemeteries on lands claimed by the federal government. Native people have also been prevented in their religious practice by laws which make illegal and possession of certain herbs and feathers, substances regarded as vital sacraments in Native religious rites. There have also been numerous complaints of interference by outsiders at ceremonies which require strict isolation, he said.

(condensed from Akwesasne Notes Late Spring 1978.)



### DENE TRAINING PROGRAM SUSPENDED

YELLOWKNIFE - The federal department of employment has refused to say why a Dene Nation training program was suspended after a contract for it was signed.

Dene Nation President George Erasmus said Employment minister Bud Cullen personally "stepped in and said not to sign any kind of cheques for us." Indian Affairs Minister Hugh Faulkner asked Cullen to intervene because of Dene Nation's hard stance on land claims, according to land claims researcher Joanne Overvold.

Asked whether Cullen would comment on Dene Nation's charges, the minister's media relations assistant, George Brimmell, said he'd "be very surprised if (Cullen) felt obliged to discuss the nitty gritty of this matter with the media." Brimmell said the contract is "an administrative matter, one of literally thousands that are in the shop at any given time," and denied Cullen had been personally involved in suspending the contract. Brimmell said Matt Graham, special assistant to Cullen, was handling the review.

Officially, the contract is still under review - Brimmell said it's "still up in the air." But Overvold said the program was endorsed by officials of the depart-

ments of employment and Indian Affairs (DIAND) at Yellowknife, in a routine review before the contract was signed.

"The Department of Indian Affairs is deliberately trying to gain control over all money that we get," Overvold said. Faulkner and the employment department both said they were concerned the proposed program would overlap with existing employment programs sponsored by DIAND, she said, but Faulkner is "fully aware that it's a training program" with no possible overlap between the two.



### HAROLD CARDINAL ASKED TO RUN FOR LEADERSHIP OF IAA

EDMONTON - Harold Cardinal has been asked to run for the upcoming leadership of the Indian Association of Alberta (IAA). Cardinal says he won't go back into politics.

Mr. Cardinal was president of the IAA for nine years before becoming Indian Affairs regional director for Alberta last spring.

That post lasted only until November, 1977. His short term was marked by controversy as he attempted radical reforms within the department and at the band level. It ended when he was fired by Indian Affairs Minister Hugh Faulkner at the request of Alberta chiefs.

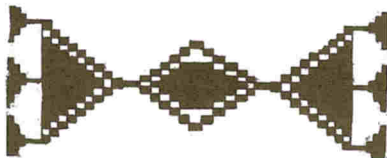


### SHOSHONE CLAIM TO NEVADA LANDS RULED ACTIVE

NEVADA - U.S. District Court Judge Bruce Thompson's ruling that the Shoshone Indians no longer have title to ancestral lands has been overturned by a United States Circuit Court of Appeals decision. The Appeals Court found that the claim of Carrie and Mary Dann to one-third of Nevada must be reconsidered.

Thompson had found that the Shoshone title to the land had been extinguished. The Court of Appeals said that the extinguishment had not been "litigated and had not been decided."

The case, which is the largest land claim suit presently active in the United States, involves 20 million acres in Nevada, and indirectly could affect another 60 million acres in Idaho, Colorado, and Wyoming.





# Education: We must decide now

By Donna Pinay

Ukrainian anyone? While the Regina Board of Education sees fit to fund a Ukrainian Emersion Language Program, (and a French one too) it appears the needs of Native people are forgotten.

Why is Ukrainian a priority? Who knows? According to Regina Real Estate Association figures of October, 1977, Regina has a total population of 154,107. Five percent is Ukrainian or about 8,000 people. The Native population is estimated at between 20 to 30 thousand...this is considerably more than the Ukrainian and French populations together!

To date, one program has been partially funded by the Board of Education. This is the Alternate School Program at Kitchener School. The Department of Social Services funds the Regina Native Women to employ two community liaison workers.

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What is being done? It is almost safe to say nothing. There are high enrollments and equally high drop-out rates.

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What else is being done? It is almost safe to say 'nothing'. There are very high Native enrollments at several downtown or core area schools with an equally high drop-out or 'truancy' rate for Native kids.

Cornwall Street Tutoring Project has a good success rate for working with kids who have not 'made it' in the regular school system. About 35 students attend the school on a daily basis. Cornwall's enrollment is estimated at 90 to 95% Native. Why is the program

working?

When the Board of Education is asked about the number of Native kids in the city schools, they say they do not know and that it would be impossible to determine the numbers. And yet a survey was taken to determine how many parents wanted their children to learn Ukrainian.

The Board also proclaims how it provides an excellent education for everyone. If this is so, why are an increasing number of Native children dropping out of school every year.

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It appears the Board is more interested in attendance as funding is based on enrollment and attendance figures.

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It appears the Board is more interested in having the children attend school each and every day of the year. Of course, attendance is important especially if school is meaningful to a student. But if not? Perhaps one reason why attendance is such a priority is the fact schools are funded on enrollments and attendance figures.

Perhaps it's an attitude of "we don't care what you learn but be at school everyday anyway." And there are many educators who are still so blind as to say 'No, our schools do not discriminate.'

This makes one wonder why the schools in the richer areas of town happen to be nicer and newer than other schools...and perhaps the quality of education is better. But to who?

Although a committee was established to determine the needs of Native people in the education area,

no Native organizations or the Native community was asked for their feelings or ideas... However, the Board saw fit to send a specialist to Winnipeg to learn about their so-called Native education problems...

There are many statistics that could be used in one's argument against the Board but first of all the Board itself must realize that it is NOT meeting the needs of Native people

How many Native children are enrolled in the city schools? How many pass and fail grades? How many are in the 'opportunity rooms'? How many teachers really don't like Native kids and how many openly discriminate? Why has Indian Affairs been left off the hook in the education field? How many treaty Indians attend Regina schools? How many non-status Indians or Metis?

Surveys may or may not be a complicated thing but surely the Board of Education has some idea... or are they afraid to openly admit their schools have failed Native





people? Unfortunately, it is made to sound as if Native people have failed in their schools and it's their own fault...

We as Native people must examine what our children are taught. And if we believe the system is failing them, then we must participate in programs that will allow our children to succeed.

It is apparent that the education system has not met our needs and we must look at this very closely... our drop-out rate will not decrease but it will continue to increase.

But first the powers above must clearly say 'Yes, our schools have failed to meet the needs of Native people.'

We do not need any more of our children in reform schools, holding units or whatever else these places are termed.

If they end up here, they will eventually be in the jails and the prisons.

We do not need any more bitter, frustrated and angry youth-we must give our children a future to look forward to, not one they dread.



## The education system and Native people

- it is estimated that 60% of Native children in Saskatchewan are behind in their 'proper' grade in school. Do we continue to allow society to believe our children are 'naturally dumb' or do we ask for improvements? And what about the racist educators who control the lives of these 60% and who brand them as failures?

- in the 76/77 school year, there were 3,577 Treaty Indian students in universities, colleges and other professional institutions throughout Canada. There was a total population of 288,938 or about one professional-in-training for every 8,000 Indians.

- there is a grand total of 88 Treaty Indians on school boards throughout Canada. Unfortunately, the Indian Affairs Annual Report (76/77) which gave these glowing figures failed to mention how many non-Natives are on these school boards throughout Canada. Is this meaningful participation or is it 'tokenism'?

- if present drop-out rates continue, this will mean that every year there will be about 2,000 Native people entering the labour force every year. They will be considered 'unskilled' and will have less than a grade ten. Should changes come about now or do we let half of these people live on welfare and put the other half in the new correctional centres being built?

- it is estimated that by the year 1981, 17% of Saskatchewan's school population will be Native. By the year 2000, it will be about 21% Native. Should we now plan for Native programming and participation in the education system or do we sit back and learn Ukrainian?

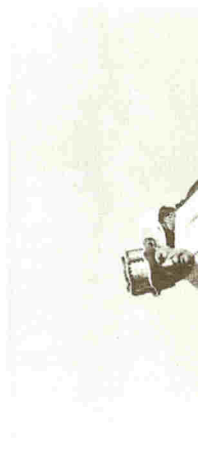
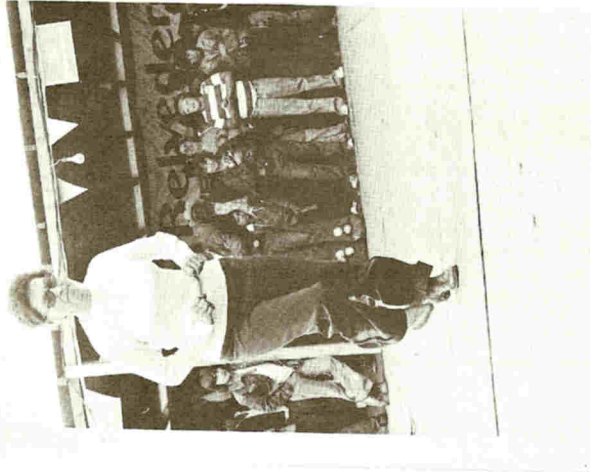
Are we asking for too much or will everyone sit back, point to the good things (??) and say 'Yes, changes are coming about'?

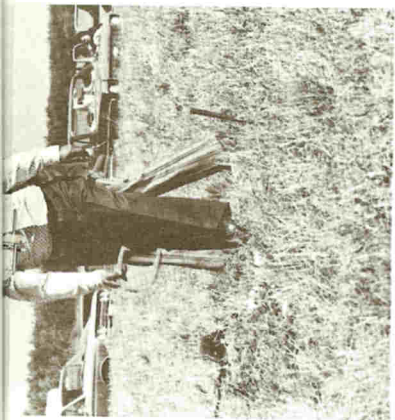
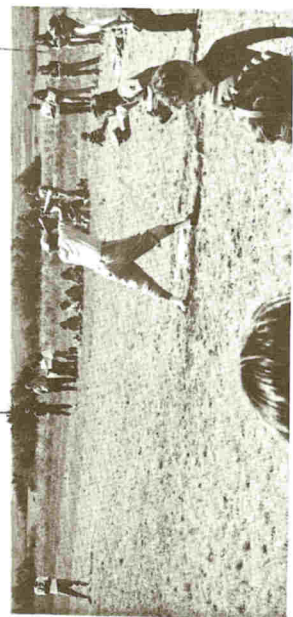
# Back to Batoche '78

'Back to Batoche' has always been an event where everyone could enjoy themselves. We hope it will be the same this year.

There are countless activities of all kinds for all ages. We trust you will enjoy yourself and help make the 1978 Back to Batoche event one of the best ever.

The Association of Metis and Non-Status Indians of Saskatchewan and the 'Back to Batoche' Committee welcomes you to one of the largest Metis gatherings in North America.









**IF A FATHER DRINKS HEAVILY, HE MAY CAUSE BIRTH DEFECTS OR FETAL DEATH IN HIS OFFSPRING.** This information in addition to the information already documented regarding the fetal alcohol syndrome indicates that the father as well as the mother may be responsible for fetal wastage and defects. Birth defects seen in the children of alcoholic fathers are very much like those seen in the fetal alcohol syndrome. Studies have been unable to establish such a relationship between the drinking behaviour of the father and spontaneous abortion, as was noted in animal tests but this may have been due to the small sample size.

**THE EARLY PURITANS GAVE WITCHCRAFT A BAD NAME,** linking it with all manner of crimes and melodramatic "pacts with the Devil." Subsequent generations simply tried to ignore it altogether. But modern science has proved what people all over the world have known for centuries - that the "supernatural" is in fact perfectly natural, that occult forces can be powerful tools for good as well as evil.

**"ALL HE EVER GAVE US WAS V.D.,"** shouted a demonstrator during the Captain Cook bicentennial celebrations May 5, 1978 in Port Alberni B.C. Sixty Native Indians from six different bands carrying "Cook the crook" signs, pounding drums and singing traditional war chants drove B.C. Trade and Industry Minister Grace McCarthy off the stage during her promotional speech. The British Columbia Soceads are glorifying the 18th century explorer who brought disease and misery to the Native people of Vancouver Island.

**MUST WE KILL SASQUATCH TO PROVE HE IS ALIVE?** There is no way to prove that Sasquatch does not inhabit the forests and mountains of the Pacific Northwest. Scientists, however, will not accept that he does exist without positive physical evidence. James Butler, a naturalist and zoologist with the Alberta Government agrees that strong evidence is required but says the evidence will eventually come in a natural manner. Before killing the Sasquatch, Butler feels that we should first try to communicate. "We could be killing the only other living hominid," he said. There could also be possible legal ramifications of killing the hairy biped, according to Butler. These range from game violations to criminal negligence (the wanton disregard for the value of life) to murder (killing with malice and forethought). "I have no doubt it would reach the courts," said Butler.

**AUSTRALIAN ABORIGINES ARE ON THE PATH TO EXTINCTION, VICTIMS OF WHITE MEN'S DISEASES.** Investigations showed that more than half of Australia's 100,000 Native inhabitants were unemployed while diseases such as syphilis and an eye complaint called trachoma were decimating their numbers. To help improve conditions a national organization, elected and run by aborigines will be set up to advise the government on ways of helping aboriginies.

**CRIMINALS ARE MORE OFTEN BORN UNDER THE SIGN OF LIBRA,** September 23 to October 22, claims astrologer Peter Richtig. Richtig bases his conclusions on a study conducted on 200 male prisoners in Thunder Bay Ontario. Richtig also claims that people born during the winter are more violent than people born during the summer. He claims that Scorpio (October 23 to November 21) have the lowest number of criminals. He also feels that his findings indicate the following: Crimes relating to children are usually committed by Leos (July 23 to August 22). Crimes involving fire or explosives are committed mostly by Sagittarians (November 22 to December 22). Crimes involving break, enter and theft were usually committed by Taureans, (April 21 and May 22). Violent crimes such as murder were committed most often by persons born under the signs of Capricorn and Aquarius (December 21 to February 19) Rapists tended to be Pisceans (February 20 to March 20). Cancer (June 22 to July 22) is prone to Alcohol abuse, Aries (March 21 to April 20) is prone to Drug crimes, Virgo (August 23 to September 22) is prone to petty crime, Gemini (May 23 to June 21) is prone to shoplifting and stealing.

**THE LONGER YOU HAVE SMOKED, THE EASIER IT MAY BE TO QUIT**, according to a report by Dr. Raymond Denson in the La Ronge Northerner. Denson, of the University of Saskatchewan psychiatry department, said that the "addictive drive tends to become 'burned out' in time - much as with certain heroin addicts." He said that in the total Canadian population the percentage of smokers is down, although a greater number of women are smoking in recent years. In addition to talking about the dangers to the unborn children of smoking mothers, Denson's report also draws a relationship between cigarette addiction and later addiction to other drugs. About 37 per cent of adults smoke cigarettes but "about 99 percent of heroin addicts and 98 per cent of alcoholics are cigarette smokers", while 96 per cent of adolescent 'drug abusers' begin with tobacco.

**BANKS ARE A KEY COMPONENT OF THE CAPITALIST SYSTEM IN ITS MONOPOLY STAGE.** Banks don't actually produce anything that you can use, but they make a lot of money at it. Take just one ... Put it back; that's not what we meant! Look at the Bank of Montreal with a six-month profit (to April 30) of \$82,861,000! That's an obvious "improvement" over the same period a year earlier when the Bank of Montreal paid its expenses and still had \$55,297,000 profits. (figures from the Company's financial statements.)

**THERE ARE 112 TIMES MORE NATIVE WOMEN THAN WHITE IN JAIL!** At Pinegrove women's prison in Prince Albert, 98% of the prison population is Indian and Metis. The RCMP, which serves as the Provincial Police, subjects them to physical attacks, rape and degrading treatments. Native people are forced to live under revolting living conditions and women are affected especially hard. They are denied their territorial and cultural rights, their right to a job to health and to education. The unemployment rate in Saskatchewan is 6% on the average, but 60% for Native people and closer to 80% for Native women. When Native women are able to find a job it is usually the most back-breaking work available on a part-time basis and at miserable wages.

**RESEARCHERS HAVE DEvised A PRACTICAL TEST FOR MEASURING THE LEVEL OF MARIJUANA** in the blood. This test currently uses bulky equipment, but it is estimated that a portable device may be developed in three to five years. This test may serve as a basis for more uniform laws on driving while under the influence of marijuana.

**"WOMEN WILL WORK FOR HALF THE AMOUNT PAID MEN,"** said U.S. Treasurer Francis E. Spinner in 1862. Spinner was looking ahead. In much of American and European industry women were getting only a quarter of men's pay. In the shoe factories of New England they got sixty cents for an eighty-four-hour week - less than a cent per hour. Slavery was abolished in Britain in 1772, but wives were still being sold in the eighteen hundreds. In 1815 John Osborne, of Maidstone, agreed to part with his wife and child to William Serjeant for the sum of one pound. He put his cross on his agreement, making it legal.

**DID YOU KNOW THAT WE SPEND \$100,000,000,000 EACH YEAR ON ALCOHOLIC BEVERAGES?** At the same time, 5 million children die every year before their first birthday from diseases caused by drinking. Their deaths are the result of drinking filthy water. In global terms, the costs of providing adequate water supplies are very large, but it is reassuring to remember that one shallow well serving a village of 1,000 can be dug in soft silty soil and equipped with a handpump for only \$100.00.

**"ONCE IN CABINET, WE HAD TO DEAL WITH THE FACT THAT THERE HAD BEEN AN OUTBREAK OF ASSAULTS ON WOMEN AT NIGHT.** One minister ... suggested a curfew; women should stay home after dark. I said, 'But it is the men who are attacking the women. If there is to be a curfew, let the men stay at home, not the women....'" Former Israeli Prime Minister, Golda Meir.

**WHEN PLANTS ARE GIVEN A DRINK OF A CERTAIN KIND OF ALCOHOL THEY WILL PRODUCE HIGHER YIELDS OF FOOD,** reports a scientist who says the reaction might mean increased food yields for a hungry world and greater understanding of plant growth. The effect of the alcohol, used in a spray, has been demonstrated in actual field tests with such crops as navy beans, sweet corn and cucumbers, with yields sometimes boosted by 24 per cent. The particular alcohol is triacontanol, which can be made synthetically from oil. It is effective in infinitesimal doses.

# THE local NEWS

## Lestock local to develop parks

**LESTOCK** - This local has secured a Canada Works grant under Phase 2 of the program. The project ran for seven and a half months from November 7, 1977 until June 23, 1978 and employed seven people from the local. The total amount of the grant was approximately \$39,000.

The project was originally set up to apply Emergency Repair Program (ERP) materials to houses in the area. Workers on the project also helped in the construction of an indoor rink in Lestock as well as helping to establish a much needed Day Care Center.

In the early spring, some of the materials necessary for the project were not available, so the project staff decided to start work on a park adjacent to the Metis Society Senior Citizens' Home in Lestock.

The project staff constructed a model plan of the proposed park and presented it to the town council. The council approved the plan but was unable to lend any financial assistance since all the town's recreational money was tied up in the construction of an indoor skating rink.

The Lestock local has a five-year development plan for not only the Senior Citizens Park, but also for the development of the existing childrens' park. Both these proposed development plans have been approved by the town council and have the full support of council Council, however, has not been able to lend any financial assistance to this point.

Project staff have also been active in maintaining and renovating the existing facilities in the existing

childrens' park. Staff have painted the existing facilities and even added some new ones.

During the winter months, the town of Lestock was charging the children in the area for the use of the outdoor skating rink. The rink, however, was not kept-up, cleaned or maintained.

The Canada Works staff went to the council and agreed to assume responsibility for the maintenance and up-keep of the rink if the town would let the children use it free of charge. Canda Works staff were also present to supervise the children at the rink while it was in use.

In the area of Education, the Lestock local has applied for 6,000 training days through the NRIM program for the coming year. Their proposal was returned to the local with only 2,200 training days approved. The Lestock local plans to hold a meeting with the principal of the Carlton Trail Community College to discuss the reasons for this drastic cut in training days.

Last year, the local held only two NRIM classes. The response to the Community Awareness class was excellent, and participation and interest was encouraging. The local also sponsored an evening sewing class. But it is evident to the people of the local that the amount of interest in education classes will require a greater number of training days in the coming year.

Local President, Dominic La Fontaine, feels that along with the NRIM classes, moves should be taken to initiate something in the area of Economic Development.

La Fontaine feels that if people

are interested in sewing, it should not stop once the classes are finished. Steps should be taken to put the skills learned to good use. This might possibly mean starting a small local business or open a small shop of some type so that the people could use the skills acquired to earn a living or supplement their present incomes.

In the area of housing the Lestock local has built 10 new houses. Eight of these houses are now occupied, but two of the houses are not yet completed. Saskatchewan Housing is holding back funds on the last two houses, due to the present strike.

The Native Womens' Center in Lestock has secured a Young Canada Works grant to employ four students to work on sports and recreation in the area. These students will be working on the project until they return to classes in the fall. They are primarily interested in providing sports and recreation programs for children, but are also trying to organize some activities for the adults as well.





## Native Women hold walk-a-thon

**REGINA** - With a need for funds for several projects, 21 members of the Regina Native Women's Group participated in their 2nd Annual Walk-A-Thon. The women started their long walk on Park Street and Victoria and finished just outside of Balgonie.

Of the 21 who started out, 20 completed the 20 mile walk along Number One Highway. The first to complete the walk-a-thon were Anna Crowe and Linda McNab who did so in just under four hours.

Refreshments and a lunch were provided by the Regina Friendship Center and Gary Blondeau was on hand with a van to offer these to the many hungry, thirsty and tired walkers.

A total of \$3,000 was pledged to the women. The money raised will be used for various activities the

Native Women sponsor, such as a children's camp, the Blue Belles Softball Team and others.



These are some of the 21 participants in the Native Women's 2nd Annual Walk-a-Thon.

## Youth group Moose Jaw youth organize is started

**REGINA** - Recognizing the need for more activities geared for young people, the Local #9 AMNSIS Canada Works project has two young people working to organize activities.

Fred Jamieson and Conway McCallum hope to organize a Native Youth Club which will offer many different kinds of activities both in summer and winter.

Some of the things they hope to organize include cultural activities such as pow-wow dancing and singing and arts and crafts. They also want to have outdoor activities such as attending pow-wows and camping trips.

Any young people interested in participating in any of these activities or who would like to know more about helping organize the club are asked to call either Fred or Conway at the AMNSIS Local #9 office or phone: 565-0676.

**MOOSE JAW** - Six young students are keeping busy working on various projects for this local. As well, many adults have expressed their interest in furthering their education and skills. According to Lorraine Michon, secretary-treasurer of the local, all employees are keeping busy meeting the needs of their members.

Six students are employed under a Young Canada Works project which has established a youth group and planned many different activities for young people aged 12 to 20. To date, there are 45 members who will be participating in activities such as hiking, camping, softball and other organized sports activities.

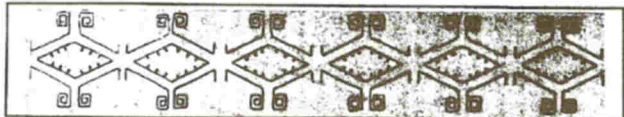
They held a meeting on July 10 which was well attended and have made plans to hold a bake sale to raise money for their activities.

They are also planning to hold a car wash to help raise some money.

A business course to start in September has been planned. To date eight people have expressed interest in the course which will include bookkeeping, budgeting, inventory control and other aspects of business.

Twenty people have applied for NRM training in various courses such as upgrading, arts and crafts, sewing and others. This training would start in the coming training year.

Lorraine says she is pleased with the progress of the local and especially the activities of the young. She says they are very aware of their responsibilities and see the need to have such a group established for other young people.



## Metis Days held in Ile-ala-Crosse

Metis Days in Ile-a-la-Crosse was termed a success - the weather was co-operative (on a clear day you could see for miles) and the northerners and Metis people who attended were relaxed over the June 23rd week-end festivities.

However, the Metis Days were marred by sudden cancellation the Ernie Lewchuk amusement rides, who provided last years entertainment for children of all ages, failed to show up this year. The games of chance for adults were also noticeably absent from the Metis Days.

Not to be let down, the organizers with T.J. Roy and Company, managed to swing the remaining events within schedule whenever possible.

The Fastball Tournament and the Greased Pig contest provided for the major events of the festival. Friends and relatives from Buffalo Narrows to Green Lake came to cheer their hometown contestants on.

Later, on a bright sunny afternoon, 'le petit cochon' - le greased pig - came into the limelight of the day.

The attendant of the pig (George Malbeuf) gave a few demonstrative holds on how to wrestle a pig down and in the attempt got his beard all greasy and grimy.

The pig was to meet his match when out of the blue yonder a certain young dashing resident, Felix Merasty, came into the circle. In his boldness, not to be outdone, he wrestled the beast down with some effort and class. The pig got the standing ovation as Felix walked from the arena.

On Sunday evening the people in attendance and the winners of the fastball tournament were treated to a pig roast at Jimmy Favel's homestead.

The fate of the entertainer of the day shortlived. But only the stomach could tell.

Special mention should go to Frosty Durocher who provided some good tunes and singing on his

guitar and to the Queen of Metis Days - Frances Daignault.

The following are the final results of the events held during Metis Days:

The Queen Contest saw Frances Daignault named Queen with the following as runners-up: Sandra Favel, Lorraine Kenny, Rita Roy and Valerie Durocher.

Men's Fastball - A finals - Flying Dust Reserve, 2nd - Cole Bay Saints, and 3rd Buffalo Narrows Playboys.

B finals - Green Lake Sluggers, 2nd - La Ronge Lakers, and 3rd Ile-a-la-Crosse Power Chiefs.

Women's Fastball - 1st Vanishing Breed (Beauval), 2nd Green Lake Millers 3rd Sandy Bay and 4th

Ile-a-la-Crosse Rejects.

Canoe Races - Men's winners were Ambrose Bouvier and Ed Coullineur, Women's winner was Murielle Daignault with Delphine Corrigan coming in 2nd and Eva Daignault was 3rd.

Greased Pig - Men's winners was Felix Merasty, Women's were Murielle Daignault and Mary Daignault and the kids event winner was Kenny Ratt.

This was the Second Annual Metis Days and organizers plan to make every effort to make next year's event bigger and better.

by Simon A. Paul, editor,  
'Natotawin', Beauval, Sask.

(See SPORTS section for results of Boxing Card.)

## Yorkton dance and social well-attended

The dance and basket social held on June 9, at the Yorkton Metis Hall, was termed by organizers Marcel Pelletier and Danny Pelletier to be a great success. The \$700 that was raised will be used to pay for uniforms for the Yorkton Metis Sluggers, a newly organized fastball team.

Baskets for the basket social were put together by the Yorkton Native Women, the Sluggers who sponsored the dance contributed with four baskets of their own. The

dance, the first of the year for the Society, was well attended with over two hundred people coming out and supporting the Sluggers. Mel Fendale and the League of Nations supplied the music.

The Sluggers would like to thank the Yorkton Native Women and the Gerald local for all their help and support. A special thanks to Bruce Flamont and Claude Petit for the interest they showed and the financial support they provided. Another dance is planned soon.

### LOCALS:

REMEMBER TO PHONE OR WRITE US IF YOU HAVE AN EVENT YOU WOULD LIKE TO SEE ADVERTISED OR COVERED IN THE NEW BREED.

## Native Outreach contract renewed

REGINA - The Native Outreach Employment Program, a project of Local 9 (Regina) has had its contract with Canada Manpower renewed.

Co-ordinator Stan Klyne has also taken the position of manager at the Casual Labour office on Dewdney Avenue.

Klyne says three staff are now working on the Native Outreach Program located at the AMNSIS office on Scarth Street.

Delora Moran is the administrator, Margaret Blondeau is a counsellor and Pauline Anderson is directing the TOJ program.

Klyne says he will now be doing employment counselling at the Correctional Centre in Regina. Stan also feels an expansion of the Native Outreach program "is a necessity if we are to find suitable

employment for Native people".

"I am optimistic as to the success of the program. We are also planning to establish an office at Moose Jaw which can work with our members in Big Beaver, Willow Bunch, Assiniboia as well as the Moose Jaw area," says Klyne.

Lorraine Michon, who has been instrumental in the project, will be appointed manager of the project there. She has been doing a good job in this area for the last four months.

Klyne will also oversee the Moose Jaw project as he had experience in management positions and is aware of the many Manpower programs. He says the South West area plans to utilize as many of these programs as possible to ensure employment for their members.

## Saskatoon Local programs successful

SASKATOON - A recommendation from the University of Manitoba was to provide permanent funding to the local here for their many service programs. Done by the University of Manitoba, the survey indicated that the Native Alcohol Council, Family Workers and Native Follow-up Programs were successful and functioning to meet the needs of many Native people.

If the recommendation for funding came through, the local could then develop programs on a long term basis. According to Clarence Trotchie this would give the workers and programs some security so they could plan programs over several years rather than the year-to-year basis as it now stands.

The Family Worker program has

been funded for this year. \$125,000 has been received to employ eight people and one co-ordinator. The program will start August 1st.

The Native Follow-up Program which works closely with the Native Alcohol Council is used to find housing and jobs for those receiving treatment at the NAC center. Trotchie says this type of support is necessary when a person quits drinking. "A person has to have something to stay sober for," says Trotchie. The staff also keep a person informed of local Alcoholics Anonymous meetings and encourage them to attend.

Trotchie says he is pleased with the success of Local 11's programming and hopes that one day these programs can become funded on a longer term basis.

## Kanatase project begins

REGINA - Six young people are part of a Canada-wide program to determine the needs of Native people, especially the young. Sponsored by the Secretary of State Department, Kanatase (Mohawk for 'finder of new settlements') has 33 various projects throughout Canada. There is a total of 16 in Western Canada. Three are in operation in Saskatchewan - the one in Regina and others in Prince Albert and North Battleford.

According to Regina's Kanatase Project co-ordinator, Joan Dagdick, there are six employees who will be surveying the various agencies in Regina which provide services to Native people.

"Our purpose is to better understand the programs and recreational, social, and educational services available to Native people. We also plan to examine areas where these could become more involved in meeting the needs of Native residents of this city" said Dagdick.

Some of the questions asked of agencies and organizations will be the services provided and they will determine whether or not the needs of Native people are being met. If not, they will determine why not and possible solutions to meet these needs.

The employees work directly out of the AMNSIS Local 9 and Housing office located at 2425 13th Avenue in Regina. George Blondeau, Gwen La Fontaine, John Rockthunder, Murray Keewatin and Ray Pelletier are the five employees in Kanatase.





# SMOKEJUMPING

ONCE THE MOST EFFECTIVE METHOD OF FOREST FIRE CONTROL WHICH WAS ONE OF THREE EXISTING IN THE WORLD, SMOKE-JUMPING COULD BE RE-ACTIVATED NOT ONLY FOR THE BENEFIT OF NORTHERN NATIVE PEOPLE BUT AT A REDUCED COST FROM PRESENT DAY METHODS.

Political interference and government inactivity are two of the reasons Frank Tomkins, AMNSIS secretary, says the 'Smoke-jumpers of the 1950's and 1960's are not re-activated. Once the jumpmaster of the first of its kind in Canada, Frank believes the smokejumping methods of fighting fires far superior to any methods used now.

by Donna Pinay

Smoke-jumping is parachuting or landing near a fire and contained it. First established in the United States in the 1940's, smokejumping was one of the most effective methods of either putting out or controlling forest fires. During the war years, there was a shortage of manpower in the United States and a number of 'conscientious objectors' were put to work in this manner.

Montana, Idaho, New Mexico and other states were used as training bases for the smoke-jumpers. In 1947 the Saskatchewan Department of Natural Resources decided to implement a Smoke-jumping Program to combat the annual forest fires in Northern Saskatchewan.

When first established, the Smoke-jumpers was small and somewhat ineffective as the then jumpmaster was afraid to have someone hurt themselves when jumping. He preferred to have the crew walk to fire. In many cases, this meant walking three or four miles and this would be too late as the fire would be out of control. In 1953 the Smoke-jumpers became a very effective organization and were in demand during the height of the forest fire seasons.

Frank began working as a smoke-jumper in 1952. He had originally

intended to be a conservation officer but was told he would be 'too sympathetic' with Native people. Frank believed he could be an effective conservation officer as he could speak fluent Cree and understood the concerns of his people. But he was not accepted as one and as a result became a smoke-jumper.

Frank readily learned what was involved in the sometimes risky operation. In 1953 he was appointed foreman of the organization which in the next year, expanded to 16 men.

**With the use of helicopters, the smoke-jumpers proved their effectiveness in many situations.**

With the introduction of the use of helicopters, the Smoke-jumpers proved their effectiveness. The men would go to where the fire was starting and usually put it under control. They would then clear a landing area for the helicopter crew who worked to put out the fire.

The jumpmaster resigned in 1957 but Frank was only appointed acting jump-master. DNR (Department of Natural Resources), in the meantime, attempted to obtain the services of another jump-master as Frank feels they were reluctant to have a Native person in charge of such a unique fire suppression organization.

DNR was unable to find another jump-master as only three such organizations existed in the world - one in the States, one in Russia and the one in Saskatchewan.

In 1959 Frank was officially appointed jump-master. He took a training course in Missoula, Montana where he received his 'Master Para-Riggers Certificate'.

Frank remembers many occasions where two crews would be sent to two fires in the morning, have these under control, build a landing pad for the chopper and be picked up in the afternoon and sent to two other fires in the evening.

**Rather than hiring Native people, government officials hired their relatives.**

But the role of being an effective jump-master and working for government was not an easy one for Frank. He found that many government officials seemed to resent his position and would not agree on the many things Frank felt were best for the jumpers. For one thing, Frank strongly disagreed with the hiring practices of the Smoke-jumpers.

Rather than hire Native people familiar with the land and who were experienced in fire-fighting, the officials preferred to hire white university students (many of them related to senior officials) and have these city-bred students train as smoke-jumpers.

This did not work. Not only were the students inexperienced in bush lore, the use of equipment and fire-fighting, but the more experienced jumpers had to almost 'babysit' the student for the first two years. They were afraid the students would either get lost in the bushes or hurt themselves.

At about the time the students became effective and reliable, they had completed university and found employment elsewhere. As a result, more inexperienced students would be hired.

In 1966 the Smoke-jumpers were disbanded on a two-year trail basis. Frank feels part of this was political

NEW BREED

interference and the fact he did not agree with government over many things.

Frank can remember the smoke-jumpers' budget never being over \$28,000 per year excluding aircraft costs. He estimated that the average smoke-jumper fire would cost from \$1,000 to \$1,200. In the 17 years he was a smoke-jumper, Frank believes the cost of fighting fires never exceeded one million dollars.

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**A fire patrolman told Frank that he wished the smoke-jumpers were still operational**

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The spring of 1967 saw a major fire break out in the Nesbitt Provincial Forest near Prince Albert. Helicopters had been contracted by DNR and while the fires burned, these choppers could not find a place to land.

As a result, the fire burned 8 miles in one day and then burned for three months. A similar situation occurred in the Ile a la Crosse area and this fire burnt all summer.

Frank remembers a phone call from a fire patrolman who told him he wished Smoke-jumpers were still operational because he felt one man could have put the fire out with a shovel. The situation could have been avoided - these two fires cost taxpayers over one million dollars which could have employed the Smoke-jumpers for the next thirty years.

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**Millions of dollars could be saved if the smoke-jumpers were re-activated.**

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This action would have saved countless millions of dollars in other similar fires that have been out of control in the years since the government disbanded the organization.

Today Frank says the government could still save millions of dollars if they re-activated the Smoke-jumpers. There was a resolution to this effect at an 1971 New Democratic Party convention but Ted Bowerman, Minister of Northern Saskatchewan, spoke against it.

Frank feels Bowerman (a former smokejumper) based his feelings on his experience in the short period he was involved in the organization



when they did nothing but exhibition jumping.

The government preferred to spend thousands of dollars on water bombers which are ineffective in fires where they have to travel hundreds of miles to re-load.

A few years ago the government purchased six Tracker aircraft at the cost of about \$150,000 each. These aircraft cost an additional 50 to 100 thousand dollars to convert to waterbombers. These aircraft cost \$600 per hour to operate - and the cost can total \$36,000 per 10 hour day if all six are used to fight a fire.

In addition Canso waterbombers

are contracted at \$400 per hour as well as helicopters. It is easy to see why the cost of fighting fires in Northern Saskatchewan has cost millions of dollars in the past few years not to mention the actual cost of lost forestry areas.

Although prevention is the answer, initial action is better than having a fire burn out of control says Frank. The Smoke-jumper system is just this - it can provide an on-the-spot method of fighting fires but there are other benefits as well.

Frank says the re-activation of the Smoke-jumpers would provide badly-needed employment to Native

(continued on page 32)

# Progress expected on Native Sports Complex

The struggle to develop the proposed Native Sports Complex continues. Meetings between officials of AMNSIS and various levels of government have been planned. Progress is expected to be made.

by Robert LaFontaine

Although the original board has been dormant for a year and a half, and most of the members are inactive, Bruce Flamont, Executive Director of AMNSIS has decided to push ahead until such time that a new board can be elected.

The Native Sports Complex, which has been in the planning stages for quite some time, has become a major issue among Regina Natives. Statistical data taken from a 1974-75 report illustrates the obvious need for such a cultural and recreational center.

There has been discussion between city officials and representatives from various Native organizations since 1972. Support and active involvement by the city of Regina has contributed greatly to the cause. Among the original members of the Native Sports Complex Association was Henry Baker, Mayor of the city of Regina.

## Land acquired

The city in showing its support has donated 10-15 acres of land in the North East corner of the city for the token sum of one dollar. The land will, however, be forfeited if construction has not begun by 1980. The stipulation has encouraged many members of Native organizations to work more actively and make the Complex one of their top priorities.

The project itself will be built in three phases, the proposed skating arena will be phase one. The other facilities will be added on in a four year period. A curling rink, gym,

swimming pool, and office space have also been included in the overall plan. The surrounding land will be used for baseball diamonds and an outside track for track and field.

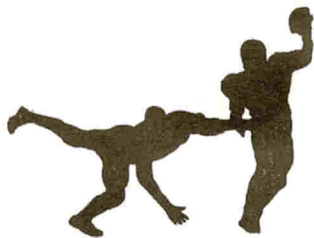
The construction will be open to public tender with a stipulation that whoever wins the contract must hire Native people on the actual construction. Phase one will hopefully start within a year or two.

With the high influx of Natives into the urban lifestyle, the social and economic problems for these people have increased drastically. The mortality rate of our people is four times the national average. Infant mortality is twice the national average. The startling statistics that have been presented to government officials indicate a need for something to be done.

## Need apparent

We are recognized by many provincial bodies as being in need of more and better recreational and cultural facilities. There has been no move of support, however, by Saskatchewan Sport or the S.A.B.A. even though we represent 70% of the active boxers in Saskatchewan. Projects such as the Native Sports Complex would possibly help to give our people a sense of "unity and identity."

It is also recognized by the city of Regina officials that present service and recreational organizations cannot and do not meet or serve the needs of the Native people. Subtle forms of discrimination are used in discouraging children as well as adults from using most forms of public recreational facilities. Schools and church organizations have begun to understand the extent of the problem. Three of the 107 schools in Regina have opened their gyms for Native children. Suspicion and distrust have been set aside so that something may be done.



YMCA officials have recognized the fact that integration, as a part of their recreation program dealing with Native people is not possible. Hamilton Gosse, Executive Director stated that Regina's current recreation programs don't serve the Native youth. He cited as an example the Judo program they had. It was well attended for a period of a year and when it was opened to all comers the Native boys withdrew.

Integration into the present programs is clearly not the answer. Alternatives are few, but to let this problem continue would only encourage further social and recreational difficulties.

Poverty among the urban Natives is severe. Government agencies are next to useless in providing alternative recreational and cultural facilities for our people. Social Services and Indian Affairs cannot seem to identify with the people or find a problem. A Native Sports Complex it appears, is one of the answers.





The Native population in the city of Regina is approximately 24,500 - 25,000. Of the total population, 54% are under the age of 16. Where do our children play? The majority it seems just walk the street. We have the highest percentage in jail, we also have the highest percentage of juvenile delinquents. The answer as to why is obvious - no place to play and nothing to do.

#### Participation lacking

Recreation workers from AMNSIS and the Friendship Center have expressed concern over the lack of participation. There are many reasons, alcoholism and drug abuse are among the main ones. Organizational difficulties combined with lack of facilities, funding and resources also contributes greatly to the lack of participation.

Many of our young people feel that they cannot compete with the whites for financial reasons. The majority of urban Natives are low income families and cannot afford registration fees or the cost of the equipment in order to play in the white man's league.

Alcohol, a major problem for our people, has a detrimental affect on our athletes as well. Many of our best athletes are now utilizing their capabilities behind bars.

With all the problems to overcome, there have been some out-

standing athletes of Native origin. Bryan Trotter and Jim Nielson are only two.

Music, traditional and otherwise, although playing an important part in our lives, is seldom seen by government as being essential. Promotion and encouragement is never given to our many fine country and western or rock bands. The only time we see these people is at talent contests.

The only traditional ceremonies we incorporate today are Pow - Wow's. Through all this we have given the music field some of the best entertainers around, Lorri Anne Carrierre and Buffy Ste. Marie are a couple of the best known song-writers and singers around.

#### Many untapped skills

This shows that we as a people have untapped skills in the music, cultural and recreational fields. We need the support and facilities to develop these skills.

Schools have traditionally been instrumental in not only providing education but athletic and cultural growth. In this aim, they have failed the Native children. Not only have they failed to provide an adaptive system of education, but they have also encouraged a feeling of inferiority. Statistics have documented this failure, past and present.

If action in education, recreation and economic development is not taken soon, the problems of today will seem trivial by the problems of tomorrow.

The objectives of the Native Sports Complex Committee would be to provide a cultural and recreational facility to meet the basic needs of the Native people. Programs and a proper facility would in this way be provided. It would encourage a feeling of "unity and identity" without a loss of dignity.

We would be able to compete in the field of recreation on equal terms with the white man. Cultural and economic growth would then be possible.

Organization and co-operation among the various Native organizations is needed. For a formula of success, support and active involvement is the main ingredient.



#### Beginning in the August issue...

The first of a series of the history of the Metis Movement in Saskatchewan begins in the August issue of the NEW BREED. Murray Dobbin, who is writing a biography of Malcolm Norris and Jim Brady, two early Metis leaders, will be contributing the series.

Murray began writing his book in June of 1976. He obtained a Canada Council grant and another from Culture and Youth to do the work.

In order to obtain the necessary

information, Murray has gathered this from every possible source including elderly Metis and the archives. The book, 'One and a Half Men' should be published by next year.

Previous to starting his work on the book, Murray worked with CBC Radio and covered the Metis Society and its involvement in Northern Saskatchewan. In the 1975 provincial elections, Murray was campaign manager for Rod Bishop.

The series in the NEW BREED will be a condensed version of material in the book. It is hoped that people who have more to contribute to the information will either contact us or Murray.

There is a great need for written history about the Metis people of Saskatchewan. We hope the series will be valuable to our people, educators and the public in general.

# SPORTS



**AMNSIS**

**1978**

## **GOLF TOUR**

**Prince Albert Cooke's  
June 17 & 18, 1978**

**CHAMPIONSHIP FLIGHT:**

1st Jim Sinclair  
2nd Lloyd Goodwill  
3rd Clarence Pratt

**MEN'S FIRST FLIGHT**

1st Murdoch Carriere  
2nd Ed ursu  
3rd Lloyd Brass

**MEN'S SECOND FLIGHT**

1st Louis Sinclair  
2nd Fred Schoenthal  
3rd Fred Desjarlais

**MEN'S THIRD FLIGHT**

1st George Arcand  
2nd Ace Thompson  
3rd Wayne Ahenakew

**MEN'S FOURTH FLIGHT**

1st Allan Brabant  
2nd Stan Delorme  
3rd Cliff Racette

**WOMEN'S FLIGHT**

1st Agnes Sinclair  
2nd Alice Pratt  
3rd Christine Pelletier

**JUNIOR GOLFER:**

Todd Herman  
Chuck Lerat

**CLOSEST TO PIN:**

1st Day - Kathy Ahenakew  
2nd Day - Lloyd Goodwill

**LONGEST DRIVE:**

1st Day - Bill Cameron  
2nd Day - Lloyd Goodwill

**MOST HONEST GOLFER:**

Alfred Aubichon

**Saskatoon Holiday Park  
July 8 & 9, 1978**

**CHAMPIONSHIP FLIGHT:**

1st Frances Cote  
2nd Roy Goodwill  
3rd Jim Sinclair

**MEN'S FIRST FLIGHT:**

1st Marcel Greyeyes  
2nd Joe Pelletier  
3rd Murdock Carriere

**MEN'S SECOND FLIGHT:**

1st Brian Vandale  
2nd Allan Landrie  
3rd Vincent Worm

# SPORTS

## MEN'S THIRD FLIGHT:

1st Glenn Cyr  
2nd Roy Bluehorn  
3rd Peter Gardippi

## MEN'S FOURTH FLIGHT:

1st Osborne Turner  
2nd John Dorion  
3rd Stan Delorme

## WOMEN'S FLIGHT

1st Alice Pratt  
2nd Christina Pelletier  
3rd Maureen Merasty

## CLOSEST TO PIN:

1st Day - Jim Sinclair  
2nd Day - Vincent Worm

## LONGEST DRIVE:

1st Day - Toni Sparvier  
2nd Day - Marcel Greyeyes

## MOST HONEST GOLFER:

Pierre Dorion

## NEXT TOURNAMENT

**REGINA MURRAY — August 5 & 6**  
Tee off both days 12:00 noon

Send entries to:  
F. Schoenthal or S. Herman  
AMNSIS Recreation Department  
#5 - 1846 Scarth Street  
Regina, Sask. Phone: 525-6721



# BOXING - ILE-ALA-CROSSE

Part of the Ile a la Crosse Metis Days activities included a boxing card. There were eighteen partic-

ipants in the 12 to 16 year-old range. Boxing clubs from Green Lake, Saskatoon, and Duck Lake partic-

ipated as well as some boxers from Ile a la Crosse.

The following were winners:

Bout 1 - Eddy Wolfe	Green Lake
Bout 2 - Darrel Roy	Green Lake
Bout 3 - Dean Bishop	Green Lake
Bout 4 - Joe Laliberte	Green Lake
Bout 5 - Darwin Morin	Green Lake
Bout 6 - Doug Laliberte	Green Lake
Bout 7 - Francis Eayahapaise	Duck Lake
Bout 8 - Gary Olson	Saskatoon
Bout 9 - Sonny Gamble	Duck Lake







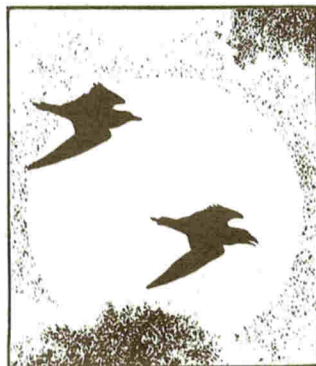
# Books, Poems and Stuff



## BOOK REVIEW

### THE WEEPING SKY SELECTIONS FROM AMERICAN INDIAN MYSTICISM

EDITOR — CATHARINE HUGHES  
PUBLISHER - SHEED & WARD,  
NEW YORK



This book provides an excellent collection of startling and moving photographs arranged in a most eye-pleasing style. The accompanying verses and poems were collected from various Indian Tribal songs and sayings. Famous Indian leaders are quoted throughout the book.

The photographs attempt to explain the meaning of the wisdom of Indian leaders from times past. For the most part, the combination of photographs and verses is alarm-

ingly effective. The reader is often shocked and even shaken by the stark frankness of the messages contained within the pages of this fine and artistic collection.

The photographs are a collection of various photographers edited and arranged by Catherine Hughes. Catherine, herself, is one of the contributing artists.

This book should be heartily recommended not only for its artistic content and collectors value but also for the emotional message con-

tained within its pages.

This book is available at most leading book stores.

### When a Skin Commits a Crime

When a skin commits a crime  
He is judged by his colour  
And he'll be in for a long time.



While he's gone, wife and kids are on relief,  
Food goes low, because there isn't enough money  
So the youngsters turn out thieves.

And they get taken away  
They say mother is not fit to look after them  
So they take her off welfare, now where does she stay.

Loneliness is hurting cry of sorrow  
Booze eases the pain  
But wait till tomorrow

Same pain, same person But more  
Much more understood only one answer  
Morning comes bottle of pills, her lying on the floor

Sadness is passed on  
Anger and hate bring to a cry  
Pain and tears fall till dawn

Moments of happy time  
But it is finished  
We are killing ourselves with all sorts of crimes.

by Fred Jameson

## STOOD UP

All we ever lived for,  
All we ever had,  
Taken by you whitemen,  
You said our ways were bad.

You took away our freedom.  
You took away our land.  
You took away our hunting.  
Our rituals were banned.

We listened to you white man,  
We listened to your ways,  
We listened to the treaties signed,  
Which put us in a haze.

So now you stand before us,  
So now you stand at hand,  
For now we have our spokesmen,  
We've got our own demands.

Who said the white man's better?  
Who said the white man's ways?  
Forget not yet our dignity,  
Our minds once led astray.

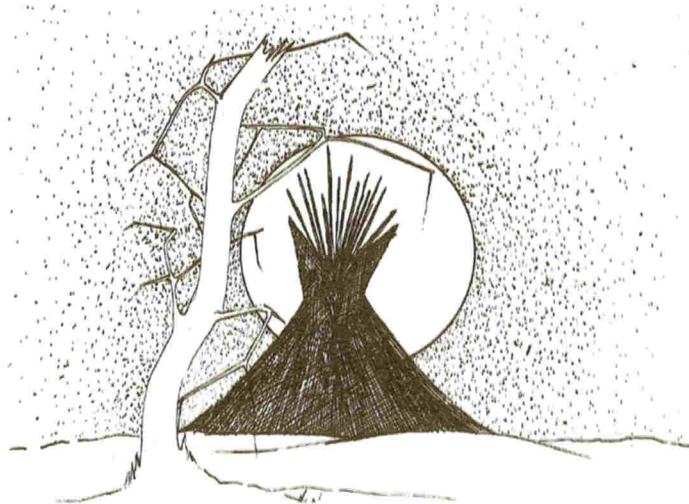
And now we know whose freedom  
And now we know whose rights  
And now we know whose culture  
You didn't put out all lights.

For we've been through the lightning,  
And we've been through the clouds  
And we've been through the passing rains  
And now we cry out loud.



We're all as one together  
We're all as one today  
We've got a stand to fight on,  
Proud Indians We shall stay!

This poem by Charmaine Ross was written for her grandfather, Thomas Anderson.



(continued from page 25)

people in Northern Saskatchewan. But further than this, smoke-jumping is a skill and provided a feeling of value to a person. In his days, to be a Smoke-jumper was to be something and many people respected them.

Frank says he does not want the Smoke-jumpers re-activated for his benefit as there are younger qualified ex-smoke-jumpers who could take over the organization with little training. He would like to see other young Native people train and work in this area as the only experience they would require is the skill of jumping - they are already experienced in all other areas.

Frank has a film, made by the Canadian Broadcasting Corporation in 1964, which he would gladly show to any communities interested in viewing. "The films would show the effectiveness of the Smoke-jumpers", he says.

"The Smoke-jumpers operation would save millions of dollars as well as provide meaningful employment to Native people who otherwise live on welfare."

"It would only seem that any time an effective method of doing things proves itself, there is always



bureaucratic bungling and political interference which seems to cater to political patronage (aircraft companies make millions of dollars from government contracts in fire fighting) and as a result, many people suffer."

"The Smoke-jumpers organization would effectively cut fire-suppression costs in half with a great saving to the taxpayer" says Frank "and this would create the much-needed employment for Native people".



Frank Tomkins was born in Guard, Alberta and was one of

17 children born to Peter and Isabelle Tomkins. He began working as a Smoke-jumper in 1951 and was one until 1966 when they were disbanded. He then took an industrial mechanics course and was employed in the Western provinces until 1971.

He worked for the Federation of Saskatchewan Indians for one year and then ran as a Board Director for the Metis Society. He has been AMNSIS secretary since 1974.

Frank's strongest belief is in the economic development and aboriginal rights areas. He feels that the only way Native people can become independant of government is to have a land base and to develop viable industries or businesses that can adequately support people.

"The governments have an ob-

ligation to the aboriginal rights of the Metis people and it is time they fulfilled these," says Tomkins. "We should be pressuring for further developments in this area. We do not need outright cash settlements but an assurance that our people can have a land base on which to develop economically."

Many people do not understand aboriginal rights and Frank feels it is the responsibility of AMNSIS to inform membership on the issue. The organization is now in the process of doing just that.

"Many people complain about the grants Native people receive but they do not realize the taxes they are complaining about are earned from the land which rightfully belongs to Native people", says Frank.



## TOLL-FREE NUMBER

The Association of Metis and Non-Status Indians of Saskatchewan has established a toll-free number to the Central office in Regina. This number went into effect as of July 4th and can be used by anyone from anywhere in Saskatchewan who requires information or assistance from AMNSIS.

This toll-free number is part of AMNSIS's efforts towards local control in the hope that the Central Office can and will provide information needed by area directors in developing strong regional bases.

The number is:

**1-800-667-5625.**

(In more rural areas you may have to use **112-800-667-5625** depending on the region. You can check with your local operator.)

## ADVERTISING RATES

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## GREENHOUSE

Greenhouse School is a creative alternative in co-operative education within the school system for children 5-13.

Greenhouse, which is partially financed by the parents, has neither grades nor marks in its education system.

There is a low pupil-teacher ratio with emphasis on parent participation.

For further information call:

Eleanor Smollett - 522-0507

## TRAINER REQUIRED

- to train two Native people in 'Basic Homemaking' under the Provincial Government guidelines
- also to train one Native person as a bookkeeper
- knowledge of Cree language would be an asset but not essential
- salary is negotiable
- apply in writing to:

Director  
Community Services Center  
Box 998  
Maple Creek, Saskatchewan  
S0N 1N0



Doreen Bachoralk  
 Box 5  
 Macoun, Saskatchewan

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