

# NEW BREED

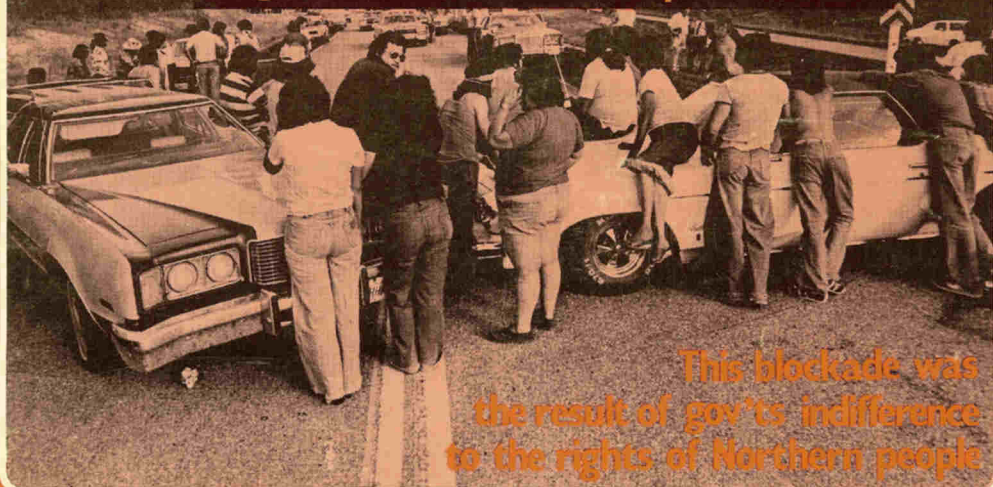
September 1978

80¢

Association of Métis and Non-Status Indians of Saskatchewan



**Northlands Agreement**  
signed with little Native in-put



This blockade was  
the result of gov'ts indifference  
to the rights of Northern people

# OPINIONS

## INMATES WANT PAPER

Dear New Breed:

I am writing on behalf of a Native inmate whose request has been to receive your magazine. I am enclosing \$8.00 for a one year subscription.

I have been working out of the six federal institutions and three annexes, as a Native Liaison Officer for the past year. I am a Cree and was born on the Poorman's Indian Reserve near Quinton, Saskatchewan.

I have also included the names of two inmates who are doing 'heavy time' at a super maximum penitentiary. These three inmates are Saskatchewan boys. They are in total segregation away from the general population with no chance of socialization for the next four years.

If anyone in your office could take it upon themselves to pick up the different Native papers in Saskatchewan, it would be much appreciated by my brothers.

May the Great Spirit bless you.

Most Sincerely,

Evelyn Boyd, Liaison Officer  
Milhaven Penitentiary  
Kingston, Ontario

## SHOULD BE IN SCHOOLS

Dear New Breed:

I would like to thank you for sharing the short story 'The Government Man and the Indian' appearing in the June issue of your magazine.

The story is really well written and raises some very real questions for both Native and non-Native people.

It is unfortunate, in my opinion, that NEW BREED is not being used in schools across the country. I

believe that your magazine does a great deal in bringing to light the current issues facing Native People as well as telling the history the way it should be told.

I would also like to say hi and send my best wishes to all the people in Regina who I worked with and especially to all the inmates in the Provincial and Federal Correctional Centres who worked with the Native Project Society during the time I was on staff.

I congratulate all the New Breed Staff for doing such a fine job and putting together an excellent magazine.

Sincerely yours,  
Glynis Ellerington  
Ottawa, Ontario

## GROUP PLANS DIRECTORY

Dear Sir/Madam:

The Canadian Council of Christians and Jews, through its John D. Hayes Library of Human Relations, has undertaken research in order to organize, categorize and distribute a directory of resources. The directory will list all services designed to alleviate intergroup conflict and discrimination as they relate to visible minorities in Canada.

Data will be collected from projects and research conducted in Canada, United States, the United Kingdom, Australia, New Zealand, and Europe. It will be available for practical application by local provincial, regional, national and international services and institutions. Some areas of concern are: Social and Health Services, Education, Law and Law Enforcement, Employment and Industry, and The Media and Communications.

We believe that there is a definite need for this type of international bibliographic directory to link individuals concerned with the same multicultural issues to the available resources. To this end, we are

contacting organizations and institutions which work to serve the needs of the public, with special emphasis on programmes related to minority groups' needs.

In this connection, we are interested in hearing about your program: New Breed.

Thank you for your assistance in this matter.

Cordially yours,  
Jack DiNardo  
229 Yonge Street  
Toronto, Ontario

Dear New Breed:

The Indians and the Law Committee and other concerned people in the Yukon have not forgotten the death of Dougie Johnson. Far from it, the interest is even greater, especially with the allegations of RCMP wrongdoing in the past year.

We still think the trial was a whitewash job, done quickly so that it may be forgotten. We know that there was a lot more evidence from the inquest that wasn't included in the trial. The transcripts of both the inquest and trial prove this.

In the case of charges against Cpl. Ken Munroe we still feel that justice was not seen to be done and are doing everything we can to seek another trial.

Margaret Joe  
Yukon Association of Non-Status  
Indians  
Whitehorse, Yukon.

Editor's Note: In the June edition of NEW BREED, we featured a story on the above. Ms. Joe sent the above letter and the June issue to the Justice Minister, Solicitor General, Opposition leaders and several other groups and individuals.)

## OPINIONS

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



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.

## 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.

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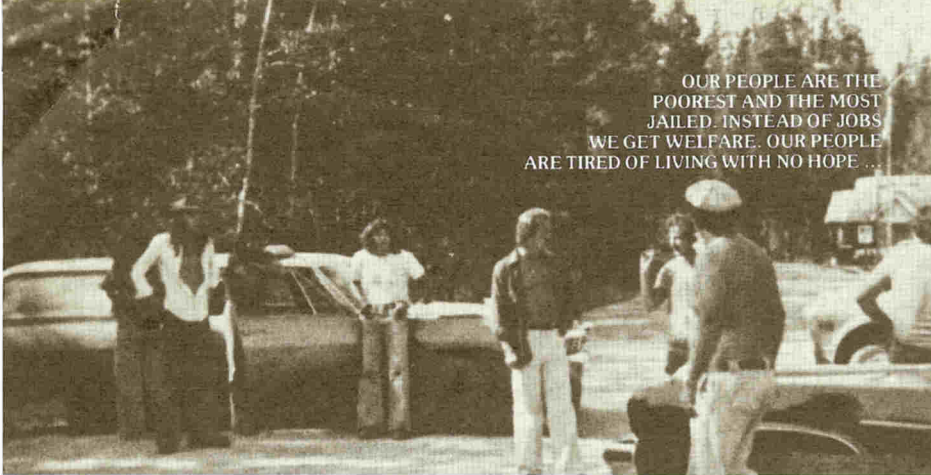
## WE APPOLOGIZE

In the August Issue of the NEW BREED we printed a story entitled, 'Native Outreach Expands'. We ran the story in our column entitled Local News.

In the story we stated that to obtain the services of Native Outreach, one of the requirements was that you hold a current membership or associate membership in the association of Metis and Non-Status Indians of Saskatchewan.

Although membership in the association is encouraged, it is not a requirement.

We apologize for any inconvenience or confusion this error may have caused.



OUR PEOPLE ARE THE  
POOREST AND THE MOST  
JAILED. INSTEAD OF JOBS  
WE GET WELFARE. OUR PEOPLE  
ARE TIRED OF LIVING WITH NO HOPE ...

# WE MUST STAND UP!

On August 10, 1978, over 200 members of the Association of Metis and Non-Status Indians of Saskatchewan placed roadblocks at the entrances to Waskesiu and prevented tourists, townspeople and the provincial premiers from entering. We know that this roadblock created an inconvenience for many people for the seven hours that we were there. We feel it was necessary to create the slight inconvenience to protest the century of inconvenience faced by our people.

The premiers were meeting in Saskatchewan to discuss the Canadian Constitution which supposedly is the basis for democracy in this country. We are suspicious of this democracy. In Saskatchewan, we represent 10% of the population, but we represent 70% of the people on welfare. Many people complain about the amount of public funds spent on welfare.

We despise this welfare more than any of these people. At Waskesiu we were demanding jobs. We were protesting against northern development that destroys the environment so that we can no longer hunt and fish, and at the same time, fails to provide jobs for us.

All that this type of development leaves us is welfare. But when we protest against this, political leaders like Dick Collver and Dick Spencer think we should be jailed. Would they have us sit back and accept the welfare system which is destroying us? We don't want hand-outs, we want jobs.

Seventy per cent of the jail population is Native. Do people really believe we are born criminals? We are in jail because we cannot pay fines. We are in jail because we must steal to eat. We are in jail because the frustrations of welfare existence has us turning on each other, on our friends, and on our families. As a result, we are the most incarcerated people in the world.

We are political prisoners because we are denied the most basic human right - the right to work; the right to support ourselves; the right to live in dignity. And when we protest, Dick Collver says 'Send them to jail.'

When Premier Davis of Ontario joined a protest against the treatment of dissidents in the U.S.S.R., did anyone say, 'Send him to jail'? It is time for Canadians to look at what is going on in Canada.

The life expectancy of our people is 41 years, half that of the average Canadian. Should we be silent? Would the Canadian population sit back quietly and accept the 70% unemployment which we face? During the Depression, your unemployment was 12% and you had riots - people were killed. Have we killed anyone?

Some people would like to see Native leaders sit back quietly and talk politely to government. Can they be serious? The desperation of our conditions cannot be ignored. We must stand up for a better deal from Canada.

The future of our children is bleak. Their future is one without hope and their past, as taught through your schools, is worthless and has nothing worth preserving. If non-Native Canadians faced this situation, what actions would they demand from their leaders? Would you ask them to be polite?

The government whines that it is broke and that we are already too heavily subsidized. At the same time, the government can give Ford Motors \$68 million to create jobs for the 8.9% of Canadians who are unemployed. What hypocrisy. Does anyone complain that Ford Motors is too highly subsidized?

This same government plans to spend \$326 million on new federal penitentiaries. These are their plans for our children. Native people faced with this future cannot afford to be polite. We deplore violence, but we face violence daily - the violence from living without hope. No people on the face of the earth would accept this type of future politely. We are no different.

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(The above article by AMNSIS area director, Wayne McKenzie, was submitted to the Prince Albert Daily Herald, Saskatoon Star Phoenix and the Regina Leader Post.

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## PC Party stirs up racist support says Sinclair

While the Association of Metis and Non-Status Indians of Saskatchewan is very disappointed that our relationship with both federal and provincial governments has deteriorated to the point we are forced to resort to confrontation politics, such as our roadblock at Waskesiu, we are shocked to see political leaders such as Mr. Collver use our frustrations as a base for stirring up racist hysteria which he feels he can turn into votes for his party.

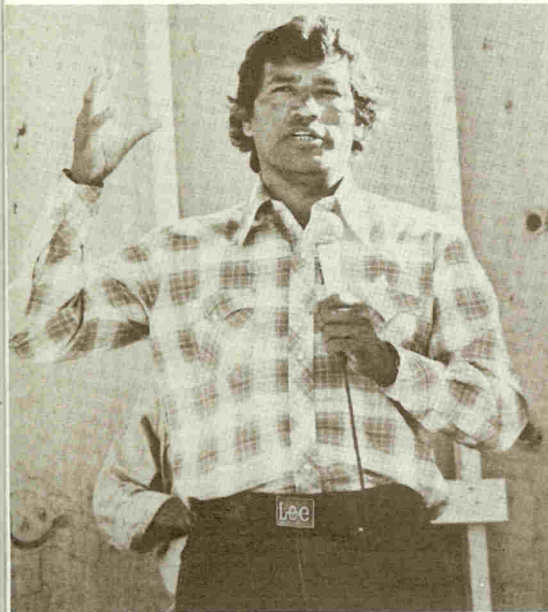
broken the law!' Where were his concerns when non-Native groups demonstrated in order to bring their grievances to the public? Did he call 'Bring in the police' when the Canadian Agricultural Movement shut down the stockyards?

Is he not the same person, who only a few months ago, accused the Attorney-General of trying to hide the political issues when the legalities of his own personal activities were brought under investigation?

From his actions, we can only assume that Mr. Collver, and his party, are so bankrupt for positive ideas to solve the problems which face Saskatchewan, that he is forced to resort to stirring up racism in his attempts to gain political power. Tactics such as these are reminiscent of Hitler in Germany or Wallace in Alabama. Mr. Collver seems to think that the people of Saskatchewan can be duped by this form of politics.

All that Mr. Collver, and his sidekick Mr. Spencer, have managed to do with their campaign to have our people arrested for their participation in the Waskesiu roadblock, is to divert public attention from the serious economic challenges that lie before Saskatchewan, in order to deal equitably with the plight of our people. In doing so, he has added to the conditions which have forced us into a relationship of confrontation.

P.C. Party Leader, Dick Collver.



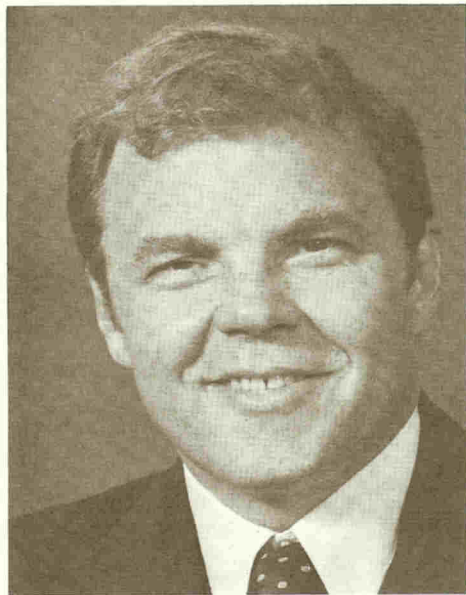
AMNSIS President, J. Sinclair.

The role of an opposition leader should be one that examines government programs and brings to light their deficiencies. This should be the role of an opposition leader particularly at a time when a group of citizens is forced into confrontation because of the shortcomings in government programming.

In the face of 70% unemployment suffered by Native people, the disgraceful housing conditions to which we are condemned, the gross inequalities in health care and education which we face, Mr. Collver has remained incredibly silent.

When we are forced to stand up and protest these conditions, Mr. Collver finally comes to life. But does he come to life by critically examining the deficiencies of government programming that have lead to this situation?

No! He screams, 'Send in the police - Indians have



# CIVIL DISOBEDIENCE

The following editorial is from the Saskatoon Star-Phoenix of August 19, 1978. Of all the media coverage on the Waskesiu Blockade, this is one of the few that were not biased or completely against the stand taken by AMNSIS.

How does one view certain forms of civil disobedience as a means of protest? The issue plainly arose in relation to the recent blockade of the Waskesiu highway by the Association of Metis and non-Status Indians of Saskatchewan.

To condone civil disobedience is absurd, but to condemn certain forms of particular situations is equally absurd because modified forms of civil disobedience have been a tradition of the democratic process as well as have been the rule of law.

In fact, civil disobedience has often become a cornerstone of a more progressive, more just, more equal and more democratic society. The civil rights movement in the United States eventually won its largest victory through a combi-

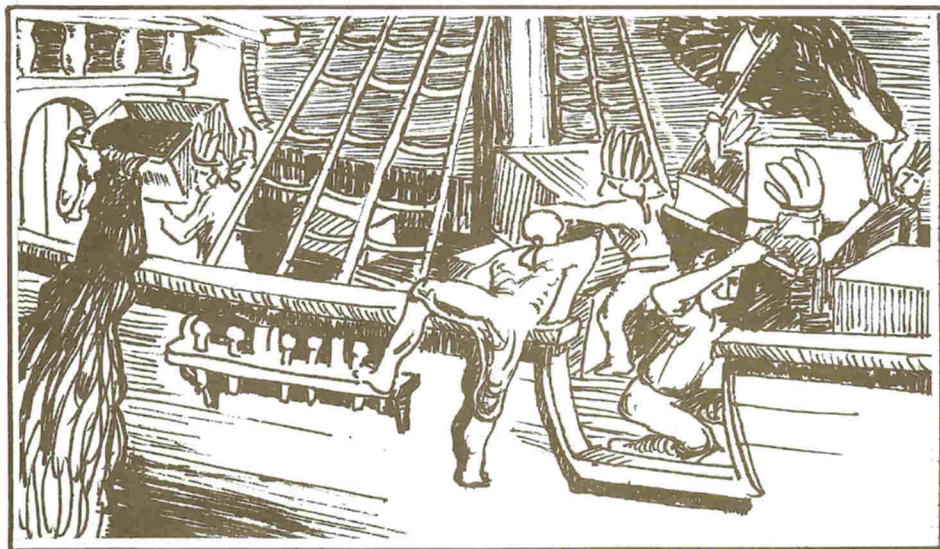
nation of civil disobedience and a 1954 U.S. Supreme Court decision. Gandhi was a practitioner of renown; so were the American colonists at the Boston Tea Party. So are members of political parties as in the Cossit affair. So may be many average, relatively law-abiding citizens who may one day decide non-payment of taxes for inefficient government is a higher moral commitment than the rule of the law.

The list can be endless and what is right and what is wrong at any particular time depends so much on the legitimacy of the grievance, the type of civil disobedience, its effect on the country and the degree to which it is practised.

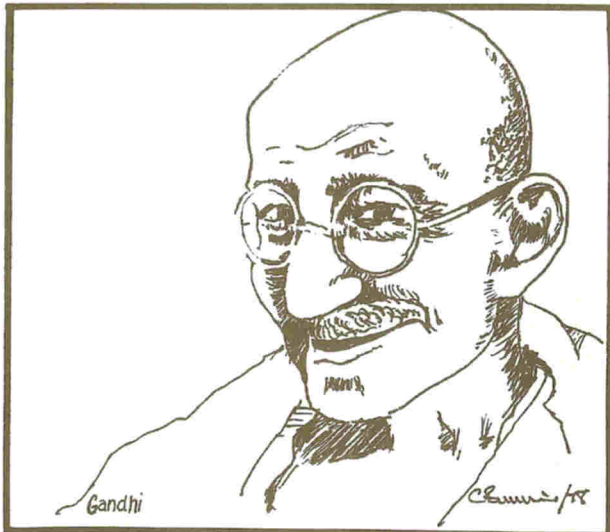
Many of the assessments besides

the philosophical also rest with the practical mood of society at a particular time. At one point, the slightest forms of civil disobedience will not be tolerated for practical reasons; at another point, society's attitude allows greater latitude for equally practical reasons. In some cases the role of civil disobedience and its legitimacy or non-legitimacy will only be judged in an historical perspective. And it is certainly true that for every enhancement of the human condition through limited civil disobedience, such as the U.S. civil rights movement, there are equal if not more examples where the results and motives were not complementary to the democratic process.

With no clear-cut answers, two essential elements remain to assess. First, conduct which is insidiously immoral or criminal can never become a legitimate tool of civil disobedience. Second, those persons who are prepared to main-







tain that civil disobedience in a particular situation has greater value than the rule of law must be prepared to pay the punishment the law exacts. That punishment can be jail, fines or public censure.

The press itself may at times be forced into a form of civil disobedience as has happened in the case of a jailed New York Times reporter who refused to hand over

what he considered confidential information during a trial. But that is the price that must be paid by those who defy the rule of law.

The nagging problem today, however, is that unlike many historical examples, many modern protesters cry like babes in the woods when the price is exacted from them.

In simple terms, if they place higher value on something else, then the price is right.

Forms of civil disobedience exist in varying degrees, including deliberate technical breaches of law merely to attain a forum so a matter will receive public attention, public debate and possibly, changes in the future.

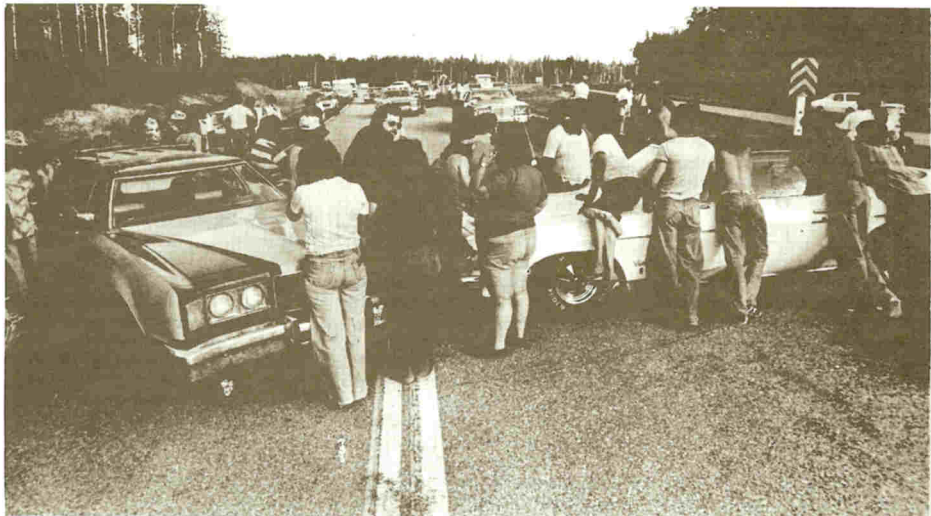
Forms of civil disobedience were and will continue to be as much an aspect of so-called conservative thinking as left-wing thinking.

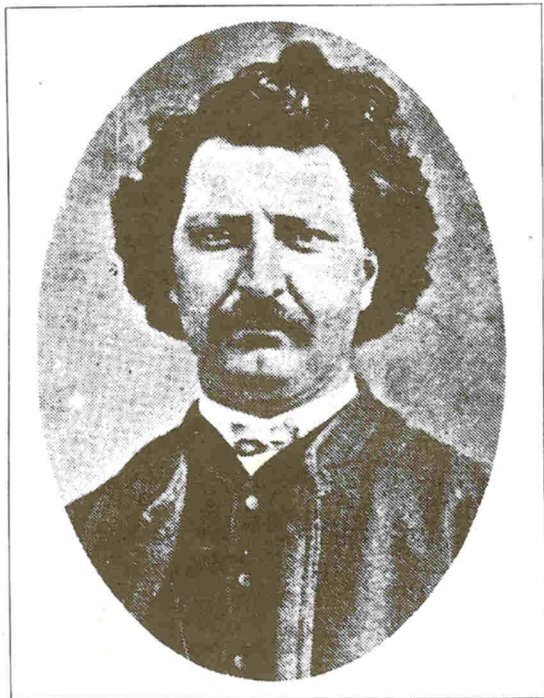
In the particular situation at Waskesiu, one can make an immediate judgment that perhaps the blockaders should have been arrested. But what of the consequences? That is the type of judgment police and politicians make every day in normal routine duties as well as with a high-profile breach of the law such as the blockade.

On balance there is not sufficient evidence available to believe the blockade was absolutely necessary to spur public discussion or governmental action on the issues.

But that again is a prejudiced judgment. Who can read the minds of those involved?

In matters of civil disobedience, it appears society itself eventually through various means tells protesters, politicians and the police what it is willing to accept and when enough is enough.





# I Beg Your Pardon Louis Riel

by Leanne McKay

On November 16, 1885, Louis David Riel was hanged in Regina for treason.

Since that time, history books have recorded Louis Riel as the leader of the Metis people and a traitor to the Canadian government. The picture they paint is hardly one that many Metis would care to hold up to their children as an example of what the Metis cause is all about.

Because of this, the Alberta Metis Association and the Association of Metis and Non-Status Indians of Saskatchewan are proposing to ask the Trudeau government for a full pardon for Louis Riel.

According to Rod Durocher, Vice-president of AMNSIS, it is important that we clear the name of Louis

Riel.

"Riel fought in 1870 and 1885 over the same issues that our leaders are fighting over today. We believe that Riel was not a traitor. The motivations behind his trial and execution were purely political," said Durocher.

In 1870 Riel established a provisional government in the Red River. The Red River settlement was a predominately Metis community. Riel was elected as President of this government.

In Ottawa, the Progressive Conservative government of Sir John A. MacDonald, however, was opposed to the action taken by Riel.

MacDonald and his government had plans for a railroad joining

British Columbia to the eastern part of the country. They feared that Riel's plans for nationhood and representative government for the Red River would interfere with these plans.

Land development, settlement and the trans-continental railroad might be seriously threatened if this man - Louis Riel - were allowed to continue with his own plans.

MacDonald sent troops and RCMP into the Red River, actively declaring war on the provisional government of the Red River. The people of the Red River offered no resistance to the armed invaders.

Following the occupation of the Red River by Gen Wolsely's troops, the government of the Dominion of Canada passed the Manitoba Act making the Red River a new province in the Confederation of Canada. The new province was called Manitoba.

Immediately following the establishment of the New Government, Riel fled to Montana. The Ottawa government sent a Lieutenant Governor to Manitoba to head the new provincial government and a representative was elected to represent the people of Manitoba in the House of Commons in Ottawa.

Two other elections were held in the new province and in his absence Louis Riel was twice elected to represent the people of Manitoba in Ottawa.

A group of Orange Men, however, had charged that Louis Riel had murdered one of their members during the occupation of the Red River. A reward was offered for him dead or alive. This made it impossible for Riel to take his seat in the House of Commons.

Riel did, however, sneak into Ottawa to sign the register in parliament. He was not allowed to actually speak on behalf of the people who had elected him or introduce any legislation on their behalf.

In actuality, the people of Manitoba were denied representative government while Riel was their elected representative.

After the occupation of the Red River, many Metis with their families moved into different areas of what is now Saskatchewan. Many settled in the Qu'Appelle Valley and many more settled in the central part of the province near Batoche and Duck Lake.



Discontent amongst these relocated Metis over unsatisfactory Scrip settlements and a lack of representative government led them to ask Louis Riel to once again return to Canada to aid them in their struggle

Riel's plan was to claim land in the Saskatchewan River Valley as his entitled settlement under the provisions of the Manitoba Act. By thus asserting the rights of one Metis, he would be setting a precedent for all Metis.

However, his plans and his petitions to Ottawa were met with opposition. The Metis in Saskatchewan were unable to obtain satisfaction from the federal government. The Metis, having learned from their experience in the Red River, began to organize and arm their men in case they once again met with armed resistance from Ottawa.

This organizing of "troops" was not an aggressive move and was done only to protect themselves against the well armed forces of the Canadian government.

The incident that touched off the battle in Saskatchewan was an unfortunate skirmish near Duck Lake.

On March 26, 1885, "Gentleman" Joe McKay a scout and guide for Major Crozier of the North West Mounted Police shot and killed two of Gabriel Dumont's men who had approached unarmed and carrying a white flag.

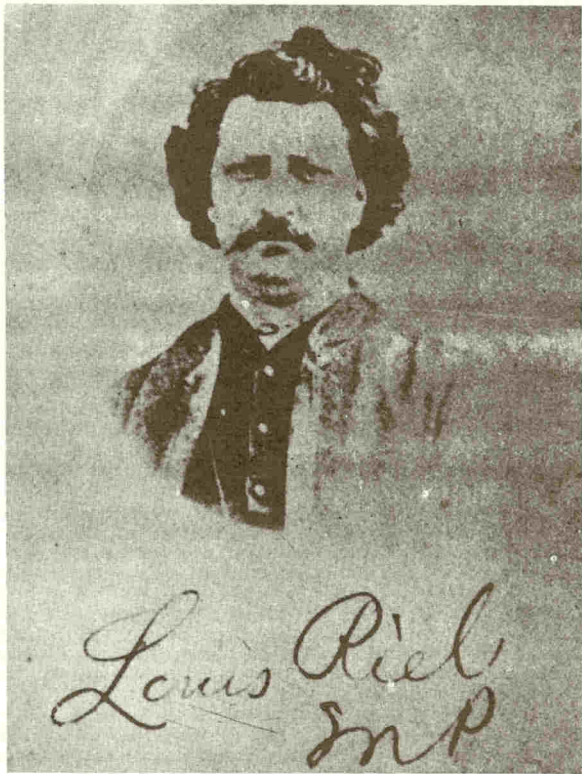
In the following battles the Metis were defeated. Louis Riel surrendered and was charged with High Treason.

His following trial was a mockery of the Canadian Justice system. His hanging was also a fiasco. The hangman, a man by the name of Henderson, had at one time during the occupation of the Red River, been a prisoner of war of Louis Riel.

Rod Durocher feels optimistic that Riel's pardon will be granted. If Riel is indeed pardoned Durocher says it will strengthen the fact that the Metis people do have a legitimate Aboriginal Rights claim.

Ken Jamont, co-ordinator for Native Policing for the RCMP, feels personally that the proposed pardon for Riel is not a bad thing.

"I don't personally consider Riel to be a traitor. I feel he was a man with a mission in mind who did what he felt was right at the time.



Throughout history heroes have been hung for less honourable causes," said Jamont.

Jamont feels that the pardon might give the Metis a greater feeling of pride in their history and their heritage. He also feels it might help to lessen the Native sensitivity over Louis Riel's trial and execution.

Dr Peter Charlebois in his book, "The Life of Louis Riel," states:

"In the uprisings of 1870 and 1885 the Metis and Indian nations were seeking recognition. They were crushed beneath the military boots of English soldiers in 1870 and Canadian soldiers in 1885. Once again the Metis and Native people are asking for recognition of their nationhood and dominion over their land, the land bestowed upon them by their ancestors. Will another rare leader like Louis Riel arise from among them?"

"From events that are transpir-

ing in the Native communities in the northern part of all provinces, and especially in the North West Territories, it would seem that we are repeating our previous mistakes. Political decisions are being made by politicians whose vision goes no farther than the next election."

"Once again it is time for a Louis Riel to appear to lead and guide his people. The Indian and Metis people of today must not become beggars in their own homeland."

If another leader such as Louis Riel should emerge to lead the Metis people will he be treated with the same disdain and arrogance as Riel? In another hundred years would we have to seek out a pardon for this leader as well? Is it possible for our leaders to stand up and fight for the things they believe to be true and worthy without being slandered and maligned for their efforts?

Only time can be the judge!

## DREE Minister's remarks anger

# Northern board members

August 28, 1978 - Marcel Lessard Federal Minister of Regional Economic Expansion and Ted Bowerman, Provincial Minister for Northern Saskatchewan announced the signing of the new Canada-Northlands Agreement. In their announcement they indicated that the process involved in concluding the Agreement included considerable consultation with Native people. This statement is gross hypocrisy.

For the past year and a half the Association of Metis and Non-Status Indians of Saskatchewan have been demanding that northern Native people have a meaningful input to this Agreement. This input has been systematically denied by both Federal and Provincial governments. The lack of input into this Agreement was one of the reasons why we blockaded the roads at Waskesiu during the first Ministers' conference.

In his press conference after the announcement Mr. Lessard went further. He stated that in such agreements northerners do not want input from southerners, including southern Native people or organizations. Since it was our Organization that was demanding, and being refused, an input we can only assume that this comment was a slander by Mr. Lessard; not only against our Organization but against the people of northern Saskatchewan whom we represent.

It is true that northern Native people have often complained about the degree of southern decision making which affects the north. When doing so, however, we have been objecting to the neo-colonial relationship in the north which is controlled by southern based non-Native corporations and institutions.

For example, the 60-seat Provincial Legislature which has only 2 northern constituencies; or the Provincial Cabinet which has neither a northern nor a Native member. This criticism has never been extended to Native organizations.

The Association of Metis and Non-Status Indians of Saskatchewan is a provincial organization. It represents the views of the Metis and Non-Status Indian people of Saskatchewan. Mr. Lessard's remarks are cheap political shots aimed both at creating divisions amongst our people on a north/south basis, and negating our demand for an input to the Canada-Northlands Agreement because a part of our Organization is based in the south. These kinds of cheap political tactics will not be tolerated by our people. In our view it is ironic that a minister whose government is promoting Canadian unity is at the same time attempting to create disunity amongst our people.

At the same time, Mr. Lessard is ignoring the fact that the north remains the national territory of Native people at the increasing interference of southern based white institutions in our economic and social life in the north. He, instead, refers to the frustrations of the northerners. In doing so he ignores the national existence of

Native people.

The non-Native population of the north has, up until the last decade, been a transient population representing less than 2,000 people at any one time. Now that the government wants to further the exploitation of northern resources it is developing policies which will encourage permanent non-Native migration into the north, and then pretend that these new arrivals are the real voice of the north.

This is exactly the same tactic that was used against us in "settling" the West a century ago. It is the same tactic that the Israelis are pursuing in "captured" Arab territory which is blocking peace in that part of the world. It is exactly the same tactic that has been branded illegal by the United Nations.

Our people will never accept nor stand for this tactic. It is high time the Canadian government accept the fact that we are a people and that we will never stand by while our rights as a people are trampled upon.

**Bowerman and Lessard signing agreement.**





# WHO WILL PROTECT THE THE RIGHTS OF OUR CHILDREN ?

by Leanne McKay

In most types of civil court cases concerning the lives and futures of children, there is no one there to independently represent the interests of those children.

In criminal matters concerning children in the province of Saskatchewan, there are laws governing the procedure of investigation, publication of these procedures in the media, and types of punishments and institutions for the offenders, but again, there is really no one there to independently represent the interests of the children.

Anti-abortionists have long been concerned with the rights of the unborn child, but no one has yet to take a definite political stand regarding the rights of children already born and in need of protection or representation.

In an interview with Micheal Zenkawich, president of the League for Human Life, it became apparent that this particular group has not projected itself forward enough to consider the rights, protection and representation of the child once it is born.

When presented with a common situation where a woman gives birth to an unwanted child and then places that child for adoption, Mr. Zenkawich has, "such trust and confidence in the present Social Services adoption agency," that he did not consider the possibility that perhaps these agencies were not suitably equipped to protect or represent the rights of the child.

In Saskatchewan, the Department of Social Services Adoption Agency, (REACH) is responsible for all adoptions. Under the province's legislation, a child is the legal ward of the minister of Social Services until the adoption is finalized. The minister, however, is in no way personally involved in the adoption,

and in no way, represents the child nor is he involved with protecting the child's rights.

In adoption cases, the social worker acts as the minister's representative but is not actually a representative for the child. Social workers are selected through the Public Service Commission by their academic standings, work history, and experience.

Their ability or desire to independently represent a child's rights is not a criteria for their selection. In fact, this is not their responsibility. Their responsibility is to carry out the mandate of the Department of Social Services as determined by the Legislature.

Mr. Glenn Joyce, a REACH representative, states that the Department, "represents the child in that we see to it their needs are met." He says there would be a need for independent representation, "if the child's rights are being infringed upon."

In cases of reported child abuse or child neglect, the Department of Social Services, Child Protection Agency is there on behalf of the child and if the case goes to court, The Department hires a lawyer to represent the child.

In cases where a juvenile is charged with an offense and raised to adult court, the Department of Social Services hires a lawyer to represent the offender because s/he is still a child. When a child is processed through juvenile court, a lawyer is sometimes hired to represent the child depending on the seriousness of the offense.

In the province of Saskatchewan the role of the Official Guardian's Office is to act in the interest of children who are left orphaned. The concern of this office is to guarantee that a child's legal inheritance is

protected and administered properly. This office is not equipped to administer to the human rights of children.

Nowhere, does it appear, is there an agency, organization, or government department whose only concern is to protect and independently represent the rights of children.

Even children's groups and organizations such as the Scouts and Guides are administered by adults. Certainly, many of the activities of such groups are designed for children and many children enjoy the time spent in such clubs; the fact remains, however, that children have little, if any, input into such clubs.

In fact, children have little say in their futures. Laws regarding their rights and their education are all determined by adults. Their activities both organized and unorganized are largely determined by adults.

The possibility of establishing an agency or organization to represent children is one that should be seriously considered. In establishing such a service, however, there should be a great deal of input by the children themselves.

Who is better equipped than the children themselves to determine their needs and wants? The life experience of adults is of course, a valuable asset, but sometimes, adults lose sight of things that children feel are very important.

If our children are to grow to be the future parents, legislators, professionals and voters, it would be wise to let them have a say in the course of their childhood. Underestimating their intelligence, insight and abilities would be a grave mistake on the part of the adults who so much influence their lives and their futures.

# Metis Struggles of the 20th Century

THE SASKATCHEWAN METIS SOCIETY - 1935-1950

**PART TWO: The Land Issue: Whitemen's Advice and Government Deceit**

The Saskatchewan Metis Society was formally organized in the fall of 1937 in Regina. The new organization had developed out of several years of informal meetings by Regina Metis at which they discussed the issue of Metis aboriginal rights and land scrip. The interest in the aboriginal rights issue was one of national pride for the Metis but it was also an issue of social and economic justice. The thirties on the prairies were years of extreme poverty and hardship for all working people and they were most desperate for the Metis. Most Metis had been shoved aside, deprived of their traditional livelihood, when white settlers flooded into the country.

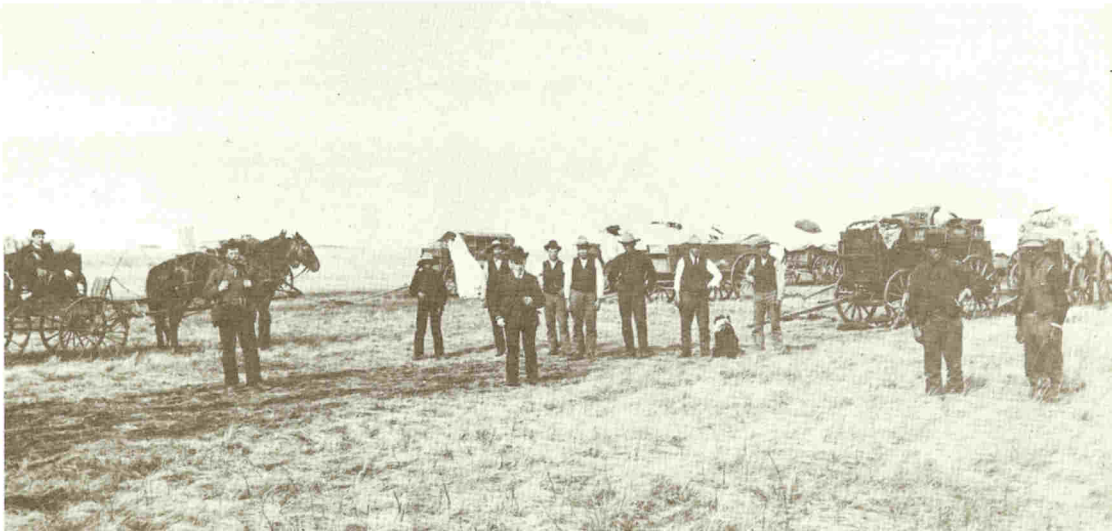
It was a time of great hardship but it was also a time of courage and fighting back by common people. All across the west, protest movements, labour unions, farmers' groups and political protest parties were calling for radical changes to or even an end to capitalism - the economic system that denied them a right to a decent life. These organizations and political parties like the CCF and the Communist Party organized opposition to the old political parties in power, and demanded their right to jobs and decent living conditions.

These groups were the organizations of the immigrants who had come to the west in the past thirty years - immigrants who felt they were being exploited by eastern big business and government. There were few Metis involved in these political protest groups because these groups were made up of people of the new society. It was grain farmers and city workers who made up these protest organizations and most Metis were not grain farmers or urban workers.

The average immigrant worker and farmer did not have the education or political experience to become leaders. But they were fortunate, for there were men and women - often teachers and ministers - who were educated, had political experience and were willing to lead the radical organizations. Together - thousands of angry people with experienced leaders - these people were slowly taking power away from the old political parties.

The Metis were not as fortunate. They certainly knew they were being mistreated but there were few among them who had the education or political experience to be leaders. Those with education had been accepted into white society and they often denied their Indian ancestry. If they had economic problems, they looked to the white organizations to help them. So, not only did white society take away the land from

Saskatoon - Battleford Trail, 1904, Brawley's stage meeting freighters with goods for Battleford Metis.





the Metis, it even took away those Metis who could have been the leaders of their people.

The radical organizations of workers and farmers identified the Liberal Party as their political enemy. Earlier in the century the Liberal Party had been fairly progressive but by the late thirties, it had become a corrupt and dishonest political machine, desperately holding onto power with vicious and unprincipled attacks on farmers' and workers' movements.



**Joseph Z LaRocque and family**

Because they were not part of the radical farmers' and workers' movements, the Metis leaders were mostly Liberal Party supporters. In the past the Liberal Party had shown the most sympathy for the Metis and the Catholic church had always influenced the Metis to vote Liberal. Some of the leaders, like the first Saskatchewan Metis Society President, Joe Z. LaRocque, openly campaigned for the Liberals among the Metis - even at Metis Society meetings. There were a few Metis leaders, however, who did not belong to the protest parties and organizations. Joe Ross, the SMS organizer, was an active supporter of the CCF Party and Thomas Major, later elected as President of the SMS, was an organizer for the Union of the Unemployed - a radical socialist organization. While active in these organizations, Ross and Major kept these activities separate from the Metis Society.

The lack of political experience of the Metis leaders was a major problem for the early SMS. The Metis Society was an organization fighting for political goals and to be successful it needed to know how political power could be used, how governments worked, how to pressure government, and how to use the opposition

parties to pressure the government. Without this knowledge, the Metis could not effectively use the power that their organization potentially had.

Years later Joe Ross, the SMS organizer, stated that what the Metis should have done was set up an advisory council of sympathetic whites to provide the SMS with political advice on all the issues. But this did not happen. The SMS did get help on one important issue - aboriginal rights. Zacharias Hamilton of Regina was secretary of the Saskatchewan Historical Society and was married to a Metis woman. He had taken a special interest in the Metis history and when approached by the Metis Society he agreed to help them with research into their land claim against the federal government.

The Metis welcomed Hamilton's offer of help because they could not afford to hire anyone to do historical research. But more than anything else, the Metis needed good political advice and this Hamilton had not offered. Unfortunately, the Metis did not find anyone to give them this political assistance. As time went on the Metis began to rely on Zacharias Hamilton and his colleagues in the Saskatchewan Historical Society for political advice as well as for research assistance.

Hamilton and two other men, A. T. Hunter and J. A. Gregory, of the Historical Society, assisted the Metis on the land claims issue. Others, including B. J. McDaniel of Regina helped as well. All of these men were Liberal Party members and Gregory and McDaniel were Liberal Members of the Legislative Assembly (MLA's). Hamilton received his salary through a grant from the Liberal government to the Historical Society.

All the other political organizations - of farmers and workers - saw the Liberal Party and governments (in Regina and Ottawa) as their enemy. The fact that the Metis' advisors were Liberal Party members and MLA's meant that the Metis would not see the Liberal government as the enemy. Instead they would be advised by these men to take a moderate and co-operative approach with the government. This was an approach that had been given up as useless by the protest organizations of workers and farmers.

Throughout 1938 the SMS continued to organize locals across the province and by the end of the year it had fourteen fully organized branches. (These were branches in Regina, Lebret, Estevan, Crooked River, Meota, Willowfield, Crooked Lake, Touchwood, Shell Lake, Ituna, Glen Mary, Battleford and Saskatoon.) There were many other communities that had been visited by the SMS but hadn't organized branches yet. While 'Zach' Hamilton continued to research Metis land claims the Metis Society continued to work on its main issues. Thomas Major, working with the Union of the Unemployed as well as with the Metis Society, had some success in getting relief and government work programs for unemployed Metis. While the SMS was successful in some areas of the province, in others it was not. On the issue of educated for Metis children, it made little progress with the Liberal government.

During that year (1938), J.A. Gregory, the president of the Saskatchewan Historical Society and Liberal MLA for the Battlefords, presented the Metis case for aboriginal rights in the legislature. By the end of the

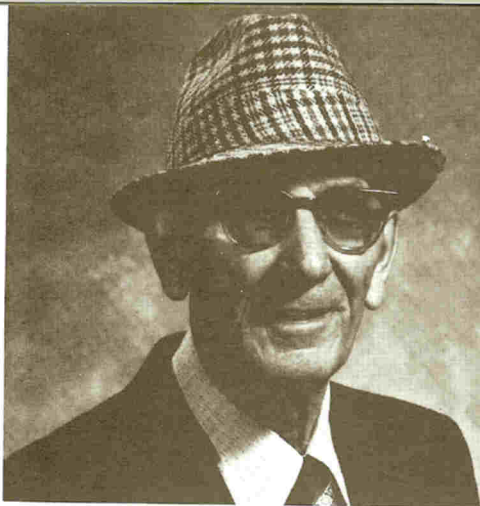
year Zach Hamilton had completed his initial investigation of those claims and advised the Metis that they were correct in their belief that they had a land claim against the Federal government. But in Hamilton's opinion the Metis did not have a legal claim against the Federal government - they only had a 'moral' claim. In other words, the Federal government could not be forced, in court, to make good on the Metis' land claim. The Metis, in Hamilton's opinion, could not demand that their land claims be met - they could only request. If the Federal government wanted to, it could just refuse the Metis' request. What this meant for the Metis Society was that their case was very weak. Apparently, Hamilton did not explain this to the SMS because the Metis leaders accepted Hamilton's advice that they had a land claim against the Federal government.

During the first three months of 1939 the question of Metis rehabilitation and aboriginal rights received a lot of attention in the Saskatchewan Legislature and the daily press. The opposition parties showed some interest in the issue but had very little to contribute in the way of solutions. One CCF member suggested setting aside land for the Metis in his constituency. Another member, from the Social Credit Party, agreed with the suggestion. But it was clear that neither Party had given the question much thought. As well, the Metis leaders apparently did not approach these parties for support.

Liberal MLA J.A. Gregory, the Historical Society's president, replied in the Legislature to the idea of provincial land for the Metis. He stated that the Metis problem was "...an unliquidated federal responsibility...". This was the stand taken by Z. Hamilton and the SMS. The Liberal cabinet was not as certain. Its Minister of Natural Resources, W.F. Kerr, felt that both the Federal and Provincial governments had some responsibility. He also stated that the province would soon bring in legislation to aid the Metis. He did not give any details.

The SMS held its annual convention in Regina on May 16 - 19, 1939. A new executive was elected including: President - Mike Vandale of Saskatoon; Vice-president and Organizer - Joe Ross of Regina; Second vice-president - Ed Klyne of Regina; Secretary - Jim LaRocque, Lebre; and Treasurer - Mrs. R. Boivin. The Convention lasted four days and passed numerous resolutions, many dealing with changes in the constitution. The organization had attracted considerable attention from a wide variety of people. Among the people addressing the Metis were Premier Patterson; the Progressive Mayor of Regina, A.C. Ellison; E.V. Mills, a prominent Regina Socialist, as well as representatives of the Catholic and Anglican churches.

The convention passed resolutions dealing with the issues of relief and education, directing the provincial government to have these "most unsatisfactory condition(s) rectified". But the most important resolution dealt with the issue of land. The resolution, apparently drawn up by A. T. Hunter, petitioned the Dominion government for recognition of the Metis land claims. The resolution argued that the Metis were entitled to the same rights as the Indian, and pointed to treaties and the Manitoba Act to prove their case.



Ed Klyne, SMS Vice President, 1939

The resolution stated, in part:

"And whereas through the encroachment of settlement the Metis have been deprived of their original means of subsistence and are reduced, they and their children, to the most abject poverty;

Therefore, be it resolved that the Saskatchewan Metis Society...hereby humbly petitions the Government of the Dominion of Canada to grant to the Metis of Saskatchewan for extinguishment of their title to this country, adequate assistance to establish themselves in agriculture, industry, and other means of making a livelihood for themselves and their children.

And be it further resolved that any settlement made by the government to the Metis people, shall not infringe on the franchise the Metis people now enjoy."

The SMS Convention also authorized the executive to meet with the Provincial Government to seek assistance in its land claim. This meeting with the government was arranged for June 15, 1939. Attending the meeting were the SMS Executive, their white advisors, the Premier and two Cabinet ministers. The Metis leaders had not been militant to begin with and the advice they received made them even more cautious. They seemed to have put their case entirely in the hands of Hamilton and Hunter. Rather than rely on the political power of their organization, the Metis executive chose to rely on whatever their Liberal friends could get out of the government.

Jim LaRocque, the new Metis Society Secretary, explained at the opening of the meeting, what the Metis wanted from the Provincial Government. Basically the Metis wanted the Province to persuade the Federal Government to meet the Metis' land claim. To make the case stronger the Metis requested that the provincial government help set up a Commission to study the conditions of the Metis and to make detailed recommendations on Metis rehabilitation to the Federal Government.







# from OUTSIDE our PROVINCE

## THE LONGEST WALK IS OVER ...

WASHINGTON D.C. - "The road of life for a Native person practicing his traditional beliefs and spirituality is ever teaching and unending and is sometimes referred to as the 'The Longest Walk'"

The Longest Walk, a march of approximately 3,500 miles from California to Washington D.C. is over.

The purpose of the walk was to call attention to several pieces of legislation that if passed would effectively take away all land, mineral, and water rights from the Native people and subject them to increased State control and supervision.

During the Walk, the marchers were warmly received in the many communities they passed through along the way. The reception they encountered in Washington was less than lukewarm in comparison.

Undoubtedly, the Longest Walk was many things to many people. One thing it must certainly prove, not only to the politicians in Washington, but also to the people all over the world, is that Native people from all over the Americas are finally coming together over a common cause.

Hopefully, this time of crisis will help to bring the Native people together and unify us in one strong front against those who would try to obliterate our way of life and endanger the future of our children and our children's children.



## UNSETTLED LAND CLAIMS WILL NOT STOP CONSTRUCTION OF PIPELINE

WHITEHORSE - In spite of the Northern Pipeline Act unsettled Yukon Native land claims will not prevent construction of the Alaska Highway gas pipeline.

Mitchell Sharp, commissioner of the Northern Pipeline Agency is aware of the stipulation in the Northern Pipeline Act which states the pipeline should not be built until the land claims are settled.

Sharp has also heard from Native groups in the north that the Act should be respected and that no construction should begin until the land claims are settled.

Sharp, however, has chosen to ignore these facts and it appears that construction will go on unhindered by the Act or the wishes of the northern Natives.

VANCOUVER, B.C. - On June 1, 1978, the Native workers of the Muckamuck Restaurant in Vancouver left their jobs and went out on strike. The workers have been out on strike ever since.

The Muckamuck is a Northwest Coast Indian restaurant in Vancouver, claiming to be the only one of its kind in North America. The staff are entirely Native, but the owners are not.

In early February, shabby and unfair treatment by the owners and management forced the staff to join a union.

By the end of February, 18 of the 21 employees had signed union cards and the workers applied for certification with Service, Office, & Retail Workers Union, Local 1 (SORWUC).

Towards the end of March, 1978 the workers were certified with the union. By this time several workers had been fired or harassed into quitting.

This attempt at union busting by the owners and management resulted in a reorganization of the workers.

The union, on behalf of the workers, filed unfair labour practices complaints with the Labour Relations Board over the firings. Not until mid-May did the board order a formal hearing into the complaints.

Labour and management met four times in an attempt to negotiate the worker's first contract. Management felt the proposed contract was too long and refused to discuss re-instatement of those who were fired for union activity. Management also refused to meet to negotiate in the Indian Centre because according to management lawyer, Bill MacDonald, it was not "devoid of color."

On August 12, 1978, over one hundred supporters joined workers in a "mocassin walk" to protest the owner's reluctance to deal with the workers and the union.

For seven years, the workers of the Muckamuck Restaurant have been exploited by the owners and management of the restaurant. Workers do not intend to go back to work until their labour situation is resolved.

Anyone wishing to lend assistance to the workers may send their donations to: Muckamuck Strike Fund, SORWOC, 1114 - 207 West Hastings Street, Vancouver, B. C.



## MAINE INDIAN LAND CLAIMS CASE GOING TO COURT

AUGUSTA - Land claims by Maine Indians are finally going to court. For a year and a half, the United States government has been trying to negotiate a settlement with the Indians to no avail.

The United States Justice Department is acting as a trustee for the Passamaquoddy and Penobscot tribes. Both tribes maintain that the land in question was taken from them in violation of a 1790 law which requires congressional approval of all land deals with Indian tribes.

Several different settlements have been presented but none to date have met with the approval of all the parties concerned.

This particular case involves claims to 12 million acres in the state of Maine.

Thomas Tureen, Attorney for the Indians, upon hearing that the case was indeed going to court was pleased at the decision.



## "SALMON WAR" IN NEW BRUNSWICK

KINGSCLEAR N.B. - The dispute over Indian rights to salmon fishing in New Brunswick has resulted in court action against the RCMP and the federal fisheries department by the Kingsclear Band.

In response to rumours that the case would be presented to the United Nations, Kingsclear Chief, Steve Sacobie said this would only happen in the event that all other negotiations fail. Chief Sacobie did say, however, that the case will be reported to the Canadian Human Rights Commission in Fredericton and their national office in Ottawa.

Federal minister of fisheries, Romeo LeBlanc, said he will be inquiring into the incident at Kingsclear but pointed out that he does not intend to launch a fullscale investigation into allegations of unwarranted rough action by the fisheries people.

A temporary agreement between fisheries officials and the Kingsclear band, allows six nets to be used three days a week until negotiations resume on July 27.

Chief Sacobie reaffirmed that the Indians would abide by the agreement but they refused to recognize it as a permit. "The Indian Act allows fish management to be carried out by individual reserves. This is still the law," he said.



## NATIVE ARTS DISPLAY IN TORONTO

TORONTO - The Royal Ontario Museum in Toronto is featuring a display of Native Art by the people of Manitoulin Island from July 12 to September 30, 1978.

According to Indian tradition, Manitoulin Island is, "a place of spiritual rebirth - a place where there is power and strength necessary for the rekindling of fires."

Over 50 paintings by 14 Native artists are on display. Many of these paintings have never been displayed before.

The paintings themselves portray old Indian Myths and customs and express the Native point of view of the evolving Native consciousness.

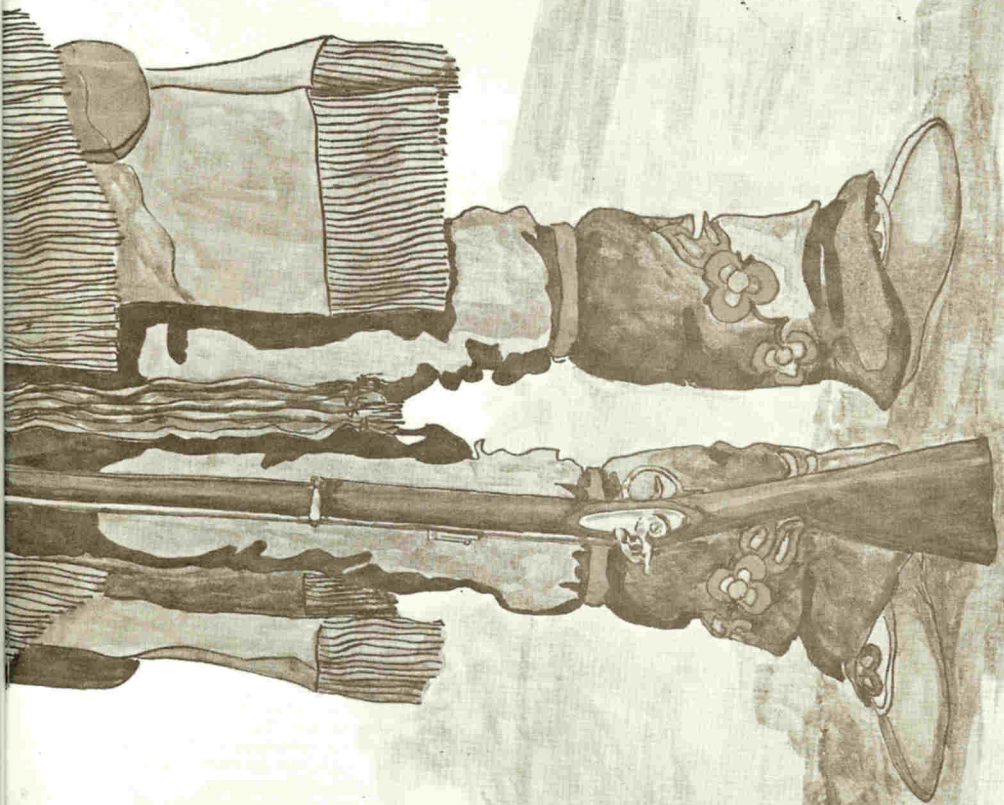
In the past few years, Native art has been experiencing a rebirth. Young Native artists are searching for a style and technique to express the very essence of Native culture and spiritualism that can be understood and appreciated by Natives and non-Natives alike.

This present display at the Royal Ontario Museum is an excellent example of the newest developments in Native art by the people of Manitoulin Island and artists throughout Canada.









*Métis*

# THE *local* NEWS

## Cumberland House sees improvements in housing, employment and recreation

CUMBERLAND HOUSE - The people of this community have become more organized and unified in the past few years and are now beginning to see results. These results are in the form of better housing, more recreational programming, employment and better living conditions. The 150 members of the AMNSIS local seem to be pleased with the results and hope to accomplish more over the coming years.

Housing, in the form of 15 units to be built over the next ten months, will provide much-needed employment to Native people of the community. 85% of the employment resulting from the construction of the units will go to Native people.

To date, Edward Deschambeault, Jr. has been hired as project manager and Muriel Kadachuk is the bookkeeper. The AMNSIS Local Housing Committee will decide who will obtain these units and this will be done on a 'need' basis.

According to former Cumberland House resident, Roy Fosseneuve, the Housing Committee is working closely with the Local Community Authority. It was pointed out that the Local itself has a contract for the homes but a sub-contractor has been hired. The firm, Tritec Developments of Prince Albert is working closely with the people of the area and to date, things are going well.

The housing program is subsidized and will have the Federal Government paying 75% of the total



Roy Fosseneuve, speaking with Bernie Zawislak of Tritec.

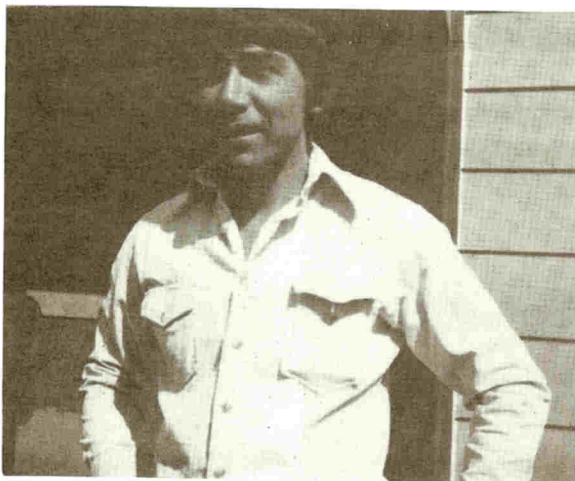
costs with the Provincial Government paying the remaining 25%. The main complaint of the people is that they have had to go through 'a lot of bureaucratic red tape' to obtain the program. The cost of the homes will be based on home owner's income - which usually averages out to \$80. per month.

The housing project is only one of the many things that are taking place in the community. Recreational activities and the purchase of the Metis Hall are two other programs which membership have been involved in.

The Metis Hall was purchased for \$6,000 while \$1,600 worth of new furniture was also purchased. The hall has become the centre of activity for the AMNSIS local. As well as members, the hall has been used by the Native Women's Group of the community.

Local president, Morris Fosseneuve explained that the local is not only interested in obtaining homes and employment but they would also like to see improvements in the social and recreational facilities for the community.





**Morris Fosseneuve, Local President Cumberland House.**

In the past, three grants have been applied for - and two were approved. The first, a Canada Works Project, was for a period of six months which employed people to do a general clean-up of the town. Included in this were mowing lawns, painting the skating arena and helping senior citizens.

The other project is for one year. A total of 13 people will be employed. Renovations to the AMNSIS office and clearing trails for trappers in the area are some of the activities of this project.

The local also helped the Native Women's Group obtain a Canada Works project. The project was to employ 16 women to do traditional beadwork and leathercraft.

The recreational activities of the local have improved over the past few years. The local has sponsored various teams and have also held cabarets to raise money.

An all-Native curling bonspiel held in Cumberland saw 26 rinks enter. Hockey is also a favorite sport of many and the local purchased equipment and sponsored a team. Although not in a league, the team did play in several exhibition games.

Canoeing is a natural sport in the north which has gained in popularity in the community. The local sponsored one team which has travelled out of the province to

#### **Cumberland House Metis Hall.**



various competitions.

Although the community is more active in the past, there is room for improvement. One thing Morris Fosseneuve would like to see change is the monopoly of trade and business by non-Natives in the community. Almost all local businesses are owned by non-Natives.

The AMNSIS local would like to see Native people establish businesses of their own. Such things as cafes, a theatre or stores would benefit. According to Fosseneuve, only 7% of the community is non-Native and yet they control nearly all of the trade.

Morris says these business plans are necessary if the people are to achieve economic independence. However, the main concern now has been to provide employment as well as badly-needed housing.

The one thing that has provided success to the programming in the community is the belief the people have in working together. This has been done and will mean that future plans can be accomplished if local members continue to work together for their mutual benefit.

## Aboriginal rights workshop held in northern communities



On tour were (L to R) Lyle Mueller, Verna St. Denis, Earl Cook, Beatrice Flett, and John Dorion.

A summer project to create community awareness in the North has been set up with financial assistance from Secretary of State. This Aboriginal Rights group started May 1 and completed a tour of several northern communities such as Cumberland House and Deschambeault Lake.

The object of the group was to set up meetings and help the people at the community level become more aware of the progress being made in the area of Aboriginal Rights.

John Dorion headed the group staffed by Lyle Mueller, Verna St. Denis, Earl Cook and Beatrice Flett. The group organized meetings in the various communities and made presentations using slides and films. The presentations also included general discussions and

questions and answer periods.

The group researched the history of the Metis Nation including such topics as the Provisional government in Manitoba and the Battle at Batoche in 1885. The development and administration of Scrip was also an area researched by the group.

The question of Aboriginal Rights has, in the last few years, become a major issue amongst Native peoples. The development in the north has prompted the Government of Canada to take a serious look at the claims made by various Indian Nations to large tracts of land and its mineral resources.

Many people still do not know what aboriginal rights are, or what it means. Aboriginal Rights are the rights of the original owners or occupiers of a particular land area

and the rights of their descendants. These rights include the right to hunt, fish and trap on the land; the right to live and build on it; the right to use its resources such as water, wood, food, minerals, etc.; and the right to cultivate the land. The halfbreed or Metis people base their Aboriginal Rights claim on the fact that they are the descendants of the original aboriginal people, the Indian.

Traditionally, the original people of Canada, the Indian people, related to the concept of land ownership by the definition of "Might is Right". The stronger tribe could rule a particular piece of land only if they were strong enough to defend it against invaders.

When the European nations started to colonize outside of Europe, they developed an International Law. This law, which they recognized amongst themselves, stated that the first country to discover a new territory could claim sovereignty over it. There was, however, no consideration given to the fact that there might already be people there.

The concept of Aboriginal Rights was developed by a Spaniard, Francesco de Vitoria, in 1535. He argued that the International Law of Discovery could only apply to those lands that were completely unoccupied. He also argued that if there were people occupying the land, they were the possessors and had the original rights. After many heated discussions with the Pope, a papal bill was issued in 1565 giving church and legal sanction to these rights. Since all European countries at that time were Catholic, such laws of the church were often heeded and applied.

Spain was the first country to incorporate the concept of Aboriginal Rights into its laws and particularly into the laws governing the West Indies. However, while Spain gave legal recognition to these rights, Spaniards were notorious for ignoring such rights in actual practice. Other continental European countries including France did not develop a concept of aborigi-



nal rights until considerably later. Because of the degree of colonial activity of Great Britain and certain industrial and land enclosure developments taking place in that country, it appears that Great Britain found it expedient to adopt this concept in its dealing with aboriginal people. Another reason was that the British had learned that it was much less expensive to appease and buy off the Native people in territories over which it was claiming sovereignty than it was to fight wars with them. Therefore, from fairly early colonial times, Great Britain began to practice what could be called a doctrine of aboriginal rights, although this was inconsistently applied in various parts of the world.

The recognition of Aboriginal Rights in North America by the French was only evident in the articles of capitulation when Quebec was ceded to Canada in 1760. These articles are a part of the constitutional documents of Canada. They include the provision for the protection of the Indian people in Quebec.

The British concept of Aboriginal Rights in Canada varied from one part of the country to another. In eastern Canada these rights

were normally recognized by the British Crown. In the areas that were previously under French control, mostly in the maritimes, the British assumed any rights that the Natives had were extinguished by the French. They, therefore, did not have to deal with the Native people. Ontario and Quebec passed statutes that codified British practice. These statutes form the basis of the Indian Act as it is today. The western part of Canada, which was mostly under charter to the Hudson Bay Company, had few treaties signed by the company. They did, however, sign a couple of treaties with the west coast Indians. Policy would suggest that British laws and policies applied. These treaties have been recognized under Canadian law.

Following the establishment of the Provisional government in the Red River the Canadian government had to devise a new system of appeasing the Indian and Metis. Treaties, reservations, and a guarantee of certain rights were given to the Indians. Scrip was given to the Metis.

Scrip was issued in two forms: Land Scrip and Money Scrip. Land Scrip was simply a piece of paper entitling the person to whom

it was issued to a land grant equivalent to the amount of the scrip.

It must be noted that this land scrip could only be applied to surveyed unclaimed and unoccupied crown land. A person who received land scrip had to register his land scrip with the provincial Land Titles Office and provide some suitable and acceptable type of identification.

Because of the cumbersome and complicated procedure involved in securing land scrip, the government, likely in collaboration with the developers and financial interests, issued Money Scrip.

Money Scrip was simply a piece of paper entitling the bearer to an amount of land equivalent to the value of the scrip upon proper registration with the scrip office.

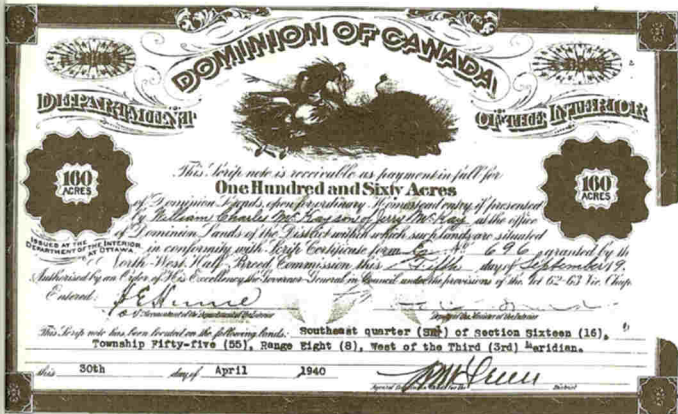
This meant that the financial institutions and development companies could purchase the scrip from the halfbreeds at a fraction of its value and apply it to any piece of land they wished.

According to Bruce Flamont, Executive Director of AMNSIS, "The obvious collaboration between political and financial interests in the formulation and administration of the scrip settlements proves almost beyond a doubt that the government did not intend land scrip to extinguish the aboriginal rights of Canada's only truly indigenous people - the Metis."

The important aspect of aboriginal rights, today, is to make the people of both the North and the South aware of what their rights are. The government that once cheated the Metis out of their land will now have to give recognition to their claims. In the North further development should be halted until such a time as these rights are recognized.

Research and a major program in the area of Aboriginal Rights is underway to make the Metis' Aboriginal claim a success. A priority is to give their rights as a people and a Nation a chance to succeed in the courts of Canada and to have the Metis obtain their rightful inheritance.

Metis Land Scrip, 1900



# Developing the Northlands...

## dividing the spoils

Judge Berger.

The Native people of Northern Ontario have refused to support the Royal Commission on the Northern Environment any further.

This decision was reached after Edwin Fahlgren replaced Justice Patrick Hartt as commissioner.

Mr. Fahlgren is a full supporter of Northern Affairs Minister Leo Bernier, Chairman of the Board of Minaki Lodge, a director of several mining companies, and has a background as a progressive conservative party official. This would appear to be in direct conflict with his duties as the new commissioner.

While Justice Hartt was the commissioner, he became aware of the seriousness of the issues that came before him. Hartt has elected to concentrate his energies on negotiations between the two levels of government and the Indian people.

The purpose of the commission was to investigate several serious environmental problems and provide a fresh and independent analysis of these problems.

Because of Mr. Fahlgren's background it seems impossible that this man who has been instrumental in causing these problems could in any way provide a workable solution.

This unwillingness of the Ontario government to accept the findings of Justice Hartt's inquiry is not uncharacteristic of the way governments view the opinions of men who are sympathetic or understanding to the true situation in the north.

Perhaps one of the longest indepth inquiries was the Berger inquiry into the construction of the MacKenzie Valley Pipeline.

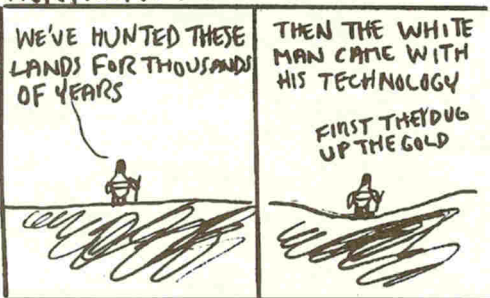
Many times Judge Berger would remind people that his inquiry "is not just about a gas pipeline; it relates to the whole future of the North."

In almost three years of hearings he heard testimony from 317 experts at formal sessions and listened to yet another 1,000 witnesses at community hearings.

The informal sessions are part of what made the Berger Inquiry unique. These sessions were held in



### NORTHERN FUNNIES





tents, community halls, and fishing camps that could only be reached by Twin Otter and freighter canoe.

The judge referred to the inquiry as "a travelling teach-in". His approach to the inquiry resulted in a massive consciousness-raising in the North. It also helped to make people in the South aware of the Northern reality.

At the outset of the inquiry the judge took it upon himself to stretch his terms of reference as far as possible. The result was meetings in Charlottetown P.E.I. about a pipeline in the remotest regions of the Yukon.

All this served to bring people in the South together with the people of the North over issues of common concern to both groups. Issues such as the environment, pollution, Native rights, energy, family life,

contemporary colonialism, alcoholism, capitalism, and socialism are all topics Judge Berger dealt with in his inquiry.

To stress the importance of the issue, Judge Berger himself said, "What happens here, here on the Northern frontier, here in the Northern homeland, will tell us something about what kind of country Canada is, what kind of people we are."

Following the inquiry, Judge Berger recommended that no pipeline be allowed in the MacKenzie River Valley for 10 years and that a ban be placed on ever constructing a line through the northern Yukon.

Berger also states that "Special status for Native people is an element of our constitutional tradition."

This statement is supportive of the Dene Nation's claim for "self-determination".

Although the government respected Berger's recommendation concerning the pipeline in the MacKenzie Valley, his recommendations concerning Land Claims settlements were left largely unheeded.

Berger feels that land claims negotiations are "an opportunity to meet what I believe is Canada's greatest challenge to the North."

The parallel between both the Berger Inquiry and the Royal Commission on the Northern Environment is startlingly similar.

In both instances, the men chosen to conduct the studies into Northern issues and development were men with some sympathy and understanding of the Native people, their

values and their future expectations.

In both cases, the government chose largely to ignore the recommendations and findings regarding Native people.

Millions of dollars are spent yearly by the federal and provincial governments on Royal Commissions Inquiry Boards, and Study Groups. The ideas behind this may be sound in theory but in actuality these boards of inquiry are simply a waste of time, intelligence and money.

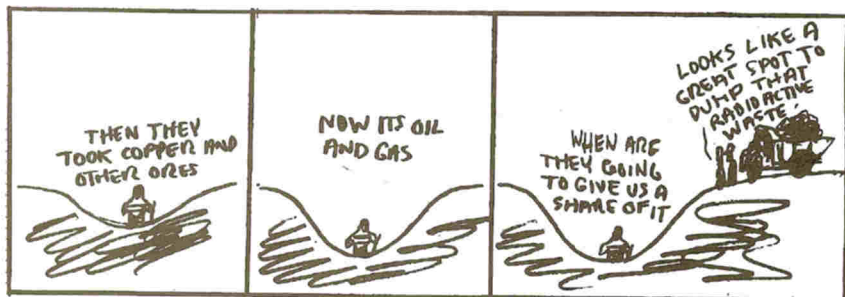
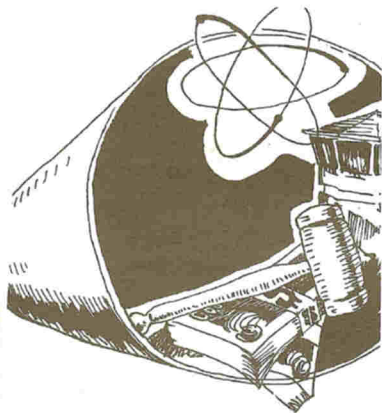
If the people selected to conduct the inquiries are the right people for the job, the government merely ignores their recommendations and goes on to do exactly what they had planned in the first place or replaces these people with government bought and paid for lackeys.

In the case of the Cluff Lake Inquiry into Uranium mining in Northern Saskatchewan, the decision to develop uranium in the Cluff Lake area was made long before the inquiry started.

Native involvement in such inquiries and commissions tends to be only token representation with no real decision making powers or policy making positions.

The time for genuine Native involvement is long overdue. It is time for a change in attitudes and procedures to insure that Native people will be fairly and actively represented in the planning and policy making for Northern development.

The only people who will ultimately lose because of indiscriminate exploitation of the North's resources is the Native people, who for so long have called the North home.





**MUHAMMAD ALI JOINED 75 INDIANS BENEATH THE STATUE OF LIBERTY** to draw attention to those people who walked from Alcatraz, California to Washington D.C. The former world heavy-weight boxing champion addressed the crowd saying, "I'm here today because it's too late to save New York or Cleveland for the Indians, but it's not too late to save the little bare land and resources they have." The Indian marchers were joined in Washington by Indian and non-Indian supporters for four days of demonstrations and ceremonies.

**CANCER OF THE LARYNX HAS BEEN RECOGNIZED AS AN OCCUPATIONAL DISEASE.** This particular type of cancer is probably related to nickle and asbestos mining. A member of the Sudbury Indian-Eskimo Friendship Center said a few Indians living in Sudbury and others from the Naughton, Birch Island, Wikwemikong and West Bay reserves work at the INCO and Falconbridge Nickle operations in Sudbury. Air pollution from INCO has also been blamed for raising the acidity of rain and snow from Southern Ontario to the Atlantic, thus threatening wildlife and plants in the affected areas.

**PREGNANT WOMEN WHO DRINK ALCOHOL RUN A HIGH RISK OF GIVING BIRTH TO MENTALLY OR PHYSICALLY HANDICAPPED CHILDREN.** There are practical factors that can be controlled and factors that cannot be controlled in determining the future health of a newborn child. Near the top of the list of specific environmental influences is alcohol. A woman averaging four drinks a day runs a 10% risk of causing defects in the unborn fetus. As consumption of alcohol goes up so does the risk of abnormalities.

**ARIZONA HAS MORE INDIANS THAN ANY OTHER STATE IN THE U.S.** Of the 13 tribes in Arizona the largest tribe is the Navajo. Their reservation is located in Northeastern Arizona. The Navajo Indians are famous for their blankets, rugs, and jewelry. In the middle of the Navajo reservations are the high mesas of the Hopi Indians. The Apache (meaning 'enemy') Indians, once fierce warriors are peaceful and prosperous cattlemen living mostly in the rolling hills of the east central part of the state.

**SAN QUENTIN'S FIRST SACRED SWEAT LODGE** was recently completed by a group of Indian inmates. "This sacred sweat lodge is the only place on Mother Earth where men who are enemies can sit together and then walk out friends," said Archie FireLame Deer, a Sioux medicine man from Santa Barbara. In addition to being used as part of a spiritual ceremony, the lodge, it is hoped, will have a rehabilitative effect. In the sweat lodge, you're purifying yourself, giving respect to the Great Spirit, said Lame Deer.

**WE HEAR ALL SORTS OF WEIRD AND WONDERFUL EXPLANATIONS FOR SOARING FOOD PRICES,** mostly that it's the same everywhere, that no one is to blame, and that consumers will have to shut up and take it. One of the more logical reasons is that like many other food processors, Ogilvie Mills Ltd., made a profit of \$10,455,000 for the year ended April 30, 1978. The previous year it was \$8,884,000. (figures used are from the company's financial statements)



**BUFFALO NARROWS AND CREIGHTON WILL GET TWO NEW JAILS.** Two small medium security correctional facilities are to be built in these communities. AMNSIS has historically been opposed to the concept of "newer and better" jails. Despite resistance to jails as a solution to Native issues it is expected that the construction of the two jails will begin in 1979. Social Services Minister, Herman Rolfe, says efforts will be made to employ northerners whenever possible on the project. He failed, however, to mention how many of these northerners will be Native. He also failed to mention that 70% to 90% of the prison population of these jails will be Native.

**YUKON NATIVES WANT ANOTHER TRIAL** for RCMP officer Ken Munroe. After being involved in a scuffle with Munroe, 17 year old Doug Johnson died. An autopsy and an extensive examination of the body failed to reveal the cause of Johnson's death. Although it has been over a year since Johnson's death, the Native people in the Yukon feel that a new trial is necessary to answer many questions, which to this point have been left unanswered.

**MORE THAN 1,000,000 INDIAN ARTIFACTS HAVE BEEN UNEARTHED** in the largest archeological dig ever conducted in Ontario. The artifacts include pottery, clay pipes, arrow heads and evidence of the earliest known use of tobacco in the area. These artifacts show that the Huron Indians were trading with Europeans much earlier than previously believed. The project involves excavation of 113 Huron Indian Settlements dating between 1450 and 1550. At least 12 sites are villages and there may be as many as 60 in the area. The dig is located on what was formerly the site of the proposed Pickering International Airport.

**SEVEN SIOUX INDIAN TRIBES ARE TO SPLIT NEARLY \$44 MILLION** in what was described as the largest award ever made by the federal Indian Claims Commission. The award, for lands lost by the Sioux between treaties in 1851 and 1868, arises from claims made as early as 1929 and comes after 28 years of litigation. The award consisted of \$23 million for lands west of the Missouri River and \$20.9 million for lands east of the river.

**THE FORT FRANKLIN INDIAN BAND IS BOYCOTTING TREATY PAYMENTS OF \$5 PER PERSON** for the second year in a row. Last year's boycott arose from a dispute over the wording of Treaty 11 signed in 1921. Indian elders maintain the treaty agreed to by Indian leaders promised the land from the Mackenzie River to the Coppermine River, and from Great Slave Lake to Great Bear Lake, would always belong to Indians. The treaty now says the land must be turned over to the Canadian government.

**BRIAN COUSINS HAS BEEN NAMED CBC AREA MANAGER FOR BAFFIN AND EASTERN ARCTIC.** Cousins, 32, first joined CBC in 1966 as an announcer/operator at Inuvik. He left that position in 1972, to join the provincial Department of Northern Saskatchewan and co-ordinate its new Information and Communications Branch. He first reached the North in 1964, working for the Hudson's Bay Company at Aklavik and Tuktoyaktuk.

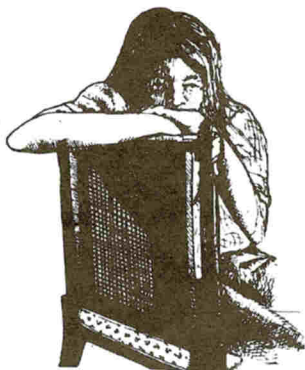
**COOKING LOBSTERS IN BOILING WATER ISN'T VERY NICE, EITHER,** said Prime Minister Trudeau before a group of protesters in Faaborg, Denmark. The demonstrators were protesting the annual Newfoundland Seal Hunt. Trudeau told the protesters the seals are carefully chosen with quotas set scientifically. One protester said she opposed the Newfoundland hunt because the seals are so small. Trudeau responded by pointing out that the Danes eat small animals as well. The arctic seals, however, are hunted solely for the white furs of the very young seal pups and are not used as a source of food.

**SIXTEEN TRADITIONAL APACHE SONGS PERFORMED BY NICK THOMPSON** are featured on an album recently released on the Fort Apache Reserve, titled Cibecue Songs. Appearing with Thompson in a very few numbers are Buck Patterson and Christian Thompson. The album features Sunrise and Crown Dance songs, as well as prayer and medicine songs. It also contains an antelope and a deer song, as well as a snake dance song.

**THE EAGLE DOWN GALLERY IN EDMONTON WILL SOON HAVE AN 8 FOOT TOTEM POLE** on its main floor. Owner-manageress, Margaret Vickers has hired Dempsey Bob of the Tsimsian tribe to carve the totem. Watching this outstanding artist in actual work conditions delighted the senses of all who partook of the visual beauty in seeing this work of art take shape. The Eagle Down Gallery is located at 10240 - 124 Street in Edmonton, and is a must to visit to feel pride in your Indian heritage.



# Don'tcha know THE NORTH WIND AND YOU IN MY HAIR



The Oxcart Summer Players together with the 25th Street House Theatre combined to bring 'Don'tcha Know The North Wind And You In My Hair' to several Saskatchewan communities this summer.

Written by Andrew Suknaski and directed by Andy Tahn, the play provides viewers with an insight into the lives of Native people in northern Saskatchewan.

The characters and story are the results of eight weeks of visiting communities in northern and central Saskatchewan. 'Don'tcha Know The North Wind And You In My Hair' is the story of George and

Flora and various people in their lives. George leaves a pregnant Flora to live in the city to obtain an education. Flora remains on the reserve. Others such as Lucky attempt to leave their communities but somehow always return.

The grandparents and young people live a life as best they can despite such negative influences as social services, the priest and of course, northern development.

The acting is good. Ruth Smillie plays Flora's sister Maria and the parts of the priest and the uranium development representative. However, humorous her parts are, they are, unfortunately, all too true.

The play certainly 'hits home'. The older people's parts are convincing - and bring out the many aspects of living in a world where changes come about too fast.

The priest also brings out the typical religious zeal that has played a great role in the lives of many Native people. And the company representative for uranium development brings out the manner of corporations ripping off and swindling Native people.

Although the play does have some shortcomings - the role of Native organizations and the changes that have come about in recent years - could have been included - it is quite representative of what is happening to Native people in Saskatchewan and throughout Canada.

Director Andy Tahn is hopeful the play can be brought to more viewers. It will be on CPN cable-tv in Regina sometime in November. As well video tapes are being made for use in schools (if approval is obtained).

Tahn feels that the play is an important education tool and he would like to see non-Native students become more aware of the situation of Native people today.

The response of Native people? Andy says that at first he was somewhat apprehensive as to their reaction but when it was viewed by Native communities, the response was very good. People found it to be representative of the situation and were generally pleased with the performance.

It is not too often that productions such as 'Don'tcha Know The North Wind And You In My Hair' are brought to the public. The Oxcart Players and the 25th Street House Theatre are to be congratulated for this effort.

Hopefully, it will be shown to more and more people and perhaps can even be viewed in schools. The need for information about Native people whether it be books, films or plays is great and this is one that can help bring about a greater awareness of conditions Native people face and why changes are so very necessary.

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## Don'tcha know THE NORTH WIND AND YOU IN MY HAIR

As in any attempt to portray lifestyles of an indigenous group by an outside agent, 'Don'tcha Know the North Wind and You in My Hair' falls short of proper representation of northern Native life.

As roles delve into different scenes, the viewer could assume that the focal point of events originate in a bar-room.

Stereotyping of characters and characteristics is evident in many segments. The minimal inclusion of self-humour, spontaneity of community, and the progressive actions taken by people to change circumstances of life in the North does not receive the exposure necessary to show the other side of the coin. It carries the theme that the North is a tragic world with



The priest's view of culture and Natives does add some realism as to a large extent this attitude is prevalent in society and its imposition of European morals and values.

The cast of actors play, at times, moving and quite touching scenes. They are clearly professional.

Sadly, the one knot which could have tied the sequence of events together was noticeably missing. A simple explanation of why life in the North is the way it is, and the part colonialism plays in the life of Natives and an underdeveloped region, could well have made the play more realistic and representative.

La Ronge Native Women's

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## Our Common Struggle for Change

The bonds that unite Saskatchewan's Metis into an effective political vehicle have been tested. After roads leading into Prince Albert National Park were blocked by AMNSIS members, the government of Saskatchewan has realized that we will stand up together and even the risk of criminal prosecution will not dampen our dedication.

This realization has helped bring about two major achievements in our struggle; the government's acceptance of AMNSIS being the voice of all Saskatchewan's Metis and Non-Status Indians, and the government's acknowledgement of our desperate situation.

Our common struggle for change is an indication of our universal dissatisfaction with our status in the white society. No thinking person among us is satisfied with our situation. We all know about the widespread alcoholism, jail populations being mostly Native, high welfare dependency, and short life-spans, so repeating statistics

will serve no purpose here. We can look around us and easily see what is happening to us. The situation is unacceptable and must be changed.

Because we are a minority, a minority not generally liked by the majority, we are not adequately represented in government. How can a white, upper middle-class bureaucrat understand the problems of, for example, a fifteen year old Metis kid being forced to quit school because of social and economic disadvantages (no clothes and a brown face.). Our past difficulty of getting our concerns heard by decision makers will hinder our progress no longer. We have a voice that is going to be heard.

AMNSIS is our mouth-piece in government. The decision makers are going to know the growing impatience of a restless people. There is a storm brewing. The dark clouds of uneasiness and irritation are gathering and the rumbles of discontent can be heard as never before. After nearly 100 years of

oppression we are getting fed-up with it.

Our attitude of hopelessness is giving way to anger. Anger gives birth to new energies, energies difficult to harness and control.

However, anger can be a positive force. The government will have to respond to an angry people's demand for justice. The demands of thirty thousand angry halfbreeds are not easily ignored.

AMNSIS is capable of transforming this anger into a positive and constructive force. AMNSIS past experience with government will prevent our thrust from being turned aside by skillful buck-passers and sent into the uncharted expanses of bureaucratic chaos. Befuddled blockheads in government realize the old "divide and conquer" strategy is obsolete. The century of suffering at the hands of insensitive officials has welded us into a single force.

by Vic Beaudin Jr.





Books, Poems and Stuff



## TEWAARATHON

(LACROSSE)

### Akwesasne's Story Of Our National Game

by:

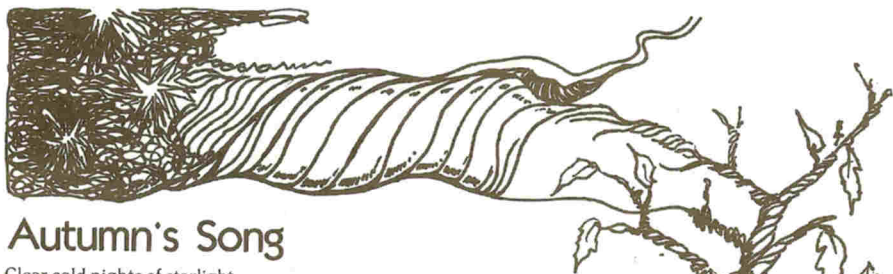
North American Travelling  
College  
RR #3  
Cornwall Island, Ontario

Soft cover - \$15., Hard cover - \$20.  
235 pages (20% discount to educational institutions and libraries).

The North American Indian Travelling College has just come out with a book that you will read and own, titled "TEWAARATHON: Akwesasne's Story of Our National Game". As its title implies, it is a history of lacrosse in North America, a sport commonly called the fastest game on two feet, as told by the people who originated the sport - North American Indians. This 235-page log is also a study in Native American traditions and peoples, and is a must addition to your personal, public or school library.

Lacrosse is one of many contributions made by our North American Indians. It gives us great pleasure to publish this book for the reading public who will carry with them the spirit of our Native people and of the game of lacrosse.

Lacrosse was played by most of the Indian Nations in North America and we hope that everyone who reads this book will gain some insight as to how we feel about our National game.



## Autumn's Song

Clear cold nights of starlight,  
Windswept cloud filled skies,  
Night winds  
calling my name,  
Windows,  
designs and paintings,  
Autumn sends the leaves  
tumbling across  
the fields,  
leaves golden and red,  
yellow and green,  
meandering across  
low lying fields and hills,  
Harvest,  
Pumpkins large and colourful  
squash and melons  
orange and green gourd fruits  
Acorns and oaks  
whispering voices in the wind,  
calling my name.

The carts are playing  
crouching and pouncing  
the last warm rays of summer  
Let me lose myself in you  
country pathways speckled  
acorns and chestnuts  
winters herald  
summers aftermath matured  
and ripened in this season,  
grapes and fallen apples,  
earth and creatures rejoice,  
Autumn's song,  
strolling down country lanes  
wagon tracks and horse manure,  
laughing waters swish  
away the leaves,  
Somersaulting downstream,  
flashing.

Autumn song,  
chestnuts will fill the air  
with their smoke,  
fruits will fill basement shelves  
in varied colours,  
red, green, and yellow,  
relish and onions  
the bounty,  
And long clouds will envelope your skies  
harvest moons past  
Indian summer's gone,  
corn drying and bunched  
on racks,  
things mulching in the good earth,  
the good brown soil awaits her rest,  
and clean white fleecy blankets  
of great grandmother  
will cover her in sleep  
as she awaits the coming spring,  
a new dawn,  
like the long days sunset,  
turns the clouds to pink then red,  
the hills and the meadows  
into shades of colours  
like the fire of life itself  
shimmering through the summers green,  
dancing upon the ground,  
as the sun migrates south,  
as the cariboo and the birds,  
leaving the frost on long grasses  
and brown earth,  
and the leaves beginning to quiver  
as the trees catch fire of the seasons  
setting sun.

Willie Dunn





## Education is one concern of Drumheller group

We, the Native Brotherhood, will be holding a one day workshop to try to develop an awareness with the institutional staff members concerned of the particular educational needs of the Native population in this institution.

Approximately 25% of the population in the Drumheller Institution is Native.

Many of the Native students are having difficulties in progressing through the education system as it is presently organized.

This issue has been discussed in a number of Native Brotherhood meetings. The Acting Director was invited to a meeting to discuss the issue and select possible solutions to the difficulties Native students seem to be experiencing in this school program.

The suggestion was made that the Brotherhood should come back to the administration with a specific proposal. After discussing this matter further, the Native Brotherhood felt that a workshop should be held with any outside staff members in the institution involved in the education program.

Outside resource people's participation especially those involved in Native education, would be invited to share this experience with those in the institution. Perhaps then an educational program could be developed that would better meet the needs of the Native population.

Discussions on the above as well as entertainment are part of the workshop to be held in late September. Those attending must provide three weeks notice for clearance for security purposes.

The Native Brotherhood is looking forward to developing such a proposal and hopefully, obtaining the services of a tutor or teacher who would work with the students encountering problems in their education.

The students want the opportunity to educate themselves while in the institutions and if they can overcome some of the learning difficulties they are having, many will obtain a worthwhile education while in jail.

If you would like to know more about the Native Brotherhood and its activities, contact them at the following:

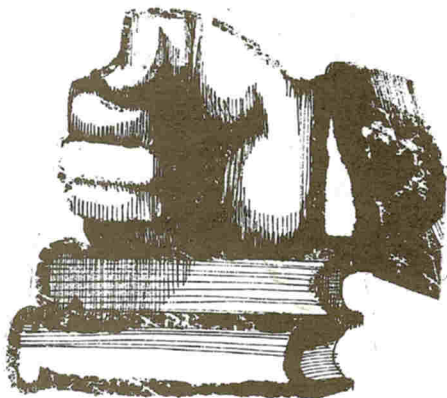
Drumheller Native Brotherhood  
Box 3000  
DRUMHELLER, Alberta  
T0J 0Y0

**EDITOR'S NOTE:** The **INSIDE NEWS** was always a regular column in our paper but in the past few months it has not been. **INSIDE NEWS** has been a feature which was open to all Native inmates who had ideas or information to contribute to the rest of our readers. We would like to see this feature once again become regular.

**NEW BREED** is provided at no cost to inmates in federal or provincial institutions - simply drop us a line and we will include your name on our mailing lists.

If any inmate has articles, stories, poetry or any other type of information he/she would like to see printed in our paper, please send this in.

We look forward to hearing from you.





# SPORTS

## Youth activities are needed but government fails to recognize this need

The City of Regina, while it has money to spend on such things as a new city hall or repairing streets for the Queen's visit, does not feel the recreational needs of Native kids is worth funding. Although the City of Regina's Parks and Recreation Department has an adequate budget, it has done little for the funding of programming for Native children.

Any Native group that has tried to organize youth activities in this city is aware of this. The lack of support by both city and provincial governments is something that should be known. As one organizer termed them "It's passing the buck. You meet with top level people and they tell you to meet with another. You do this and then that person tells you there's nothing he can do."

One alternative to the lack of funding has been to raise funds through raffles, bazaars and the like. But it is always difficult to raise money from poor people. And the amounts raised do not go far when the cost of facilities and equipment is taken into consideration.

Organizing a youth activity is not an easy task. One must first locate those who are interested and interest those who are not. Transportation is a necessity especially in winter months. Facilities and equipment are costly although some schools have donated their gymnasiums and equipment.

Also needed are enough people willing to volunteer their time in

either teaching the sport or acting as a supervisor. The time and effort are worth the work as many children have this opportunity for the first time.

Some success has been seen by Local 9 AMNSIS Staff. Some of their activities organized and successful in the past include a summer camp, boxing, gym nights and others.

At present there are two or three main activities underway including a class or group for young girls. Skin care, personal health and hygiene, make-up and a general talk session is one. A hockey team is also another activity they hope to begin shortly. Another is an activity night at the Regina Friendship Centre on Wednesday evenings from 6:30 to 8:30 P.M.

Although funding and support has not come from the government and city departments funded for this purpose, the people in charge cannot say they have not been approached. They have been, time and time again, and they chose to ignore the situation.

It wouldn't take long for action if hundreds of young Native kids started playing in front of city hall or in the hallways of this multi-million dollar structure. But if this were to occur, the police would likely be called in.

Hopefully, the need for recreation for Native kids will be recognized and funding will be provided to allow participation and enjoyment from hockey, boxing, baseball or whatever else young people enjoy.

In the meantime, those interested

in participating in some of the Local 9 youth activities can contact the AMNSIS office in Regina at 525-6721. Those interested in volunteering their time should also contact the office.

Although sports and recreation is not the answer it does provide some relaxation for the young people as well as a time to develop sporting skills.

It is almost a certainty that any and every city or provincial government official does not have any understanding of the situation - their children fit right into the leagues, groups and other organized activities funded and provided for by Parks & Recreation.

And parents do have a responsibility to at least show moral support if a child is interested in a particular field. Often the purchasing of such equipment becomes a problem but hopefully, with more and more participation, this will be met.

---

### NATIVE HOCKEY TEAM

We are starting a hockey team for Native boys between the ages of ten to twelve. If you are older, contact us as well.

All you have to bring is skates and a hockey stick. If you do have equipment, bring this as well.

The entrance fee for this team is \$5.00.

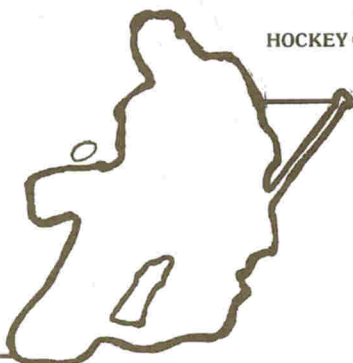
Please contact either Clint Koskie or Conway McCallum at 565-0676.

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### OTHER ACTIVITIES

If you are interested in participating in these activities or any of your children are, please contact Bev Ross or Pat Graham at 565-0676. To date, we have a group for teenaged girls, an activity night and are hoping to start a Native youth group.

## HOCKEY CLINIC



A 3-day Level I and Level II Hockey Clinic is in the planning stages. This clinic will be sponsored by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and is to be held in Saskatoon in November or December of this year. Dates and place to be announced.

For further information contact:

Claude Petit, Recreation Director  
Assoc. Metis & Non-Status Indians of Sask. (AMNSIS)  
#3 - 1846 Scarth Street  
Regina, Saskatchewan  
Phone: 525-6721 (extension #15)



## GREEN HOUSE

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

## SEMINAR & WORKSHOP

### Recreation

A Level I Theory Seminar and Workshop, sponsored by the Association of Metis and Non-Status Indians of Saskatchewan is to be held February 1, 2 & 3, 1979 in Saskatoon at the Idylwyld Motel. For further details or registration contact:

Claude Petit, Recreation Director  
Assoc. Metis & Non-Status Indians of Sask. (AMNSIS)  
#3 1846 Scarth Street  
Regina, Saskatchewan  
Phone: 525-6721 (extension #15)



## ADMINISTRATIVE OFFICER

### REQUIRED BY

### REGINA NATIVE WOMEN'S ASSOCIATION

**DUTIES:** To assist in the management and administration of various projects in a service organization, budgeting and accounting, supervising personnel records, preparation of reports and proposals.

**REQUIREMENTS:** experience and/or training in management and administration, familiarity with Native community and organizations in Regina.

**SALARY:** negotiable according to qualifications.

**SEND APPLICATIONS TO:**

Myrna Redwood, Director  
Regina Native Women  
1689 Toronto Street  
Regina, Saskatchewan

## ARE YOU INTERESTED IN A TEACHING CAREER?

The Indian Teacher Education Program (I.T.E.P.) is now taking applications for January, 1978. This program leads to a fully recognized Saskatchewan Teacher's Certificate.

If you have Grade 12 or if you will be 20 years of age by September 1, 1979, you may apply to:

Director  
Indian Teacher Education Program  
College of Education, Room 3023  
University of Saskatchewan  
Saskatoon, Saskatchewan  
S7N 0W0  
Phone: 343-2005

We look forward to hearing from all interested persons.  
The deadline for applications is November 30, 1978.

## ADVERTISING RATES

### MECHANICAL REQUIREMENTS:

Printed by offset  
Width of column ..... 13 ems (pica)  
Depth of column ..... 10" or 140 lines  
Columns to page ..... 3  
Printed page size ..... 7 in. x 10 in.

### RATES:

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

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

## 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.)

## Briarpatch

Saskatchewan's monthly magazine featuring news, analysis and opinion from around the province. Briarpatch tries to keep you in touch with news developments in agriculture, labour, unemployment, social services and more. Good reading and recipes too.

### Subscriptions

Send cheque or money order to:

**Briar Patch**                     1 year: \$6.00  
**1618 10th Ave.**                 2 years: \$11.00  
**Regina, Saskatchewan**       3 years: \$15.00

**Note: subscriptions are half price for people receiving a government income subsidy.**

Name \_\_\_\_\_

Address \_\_\_\_\_

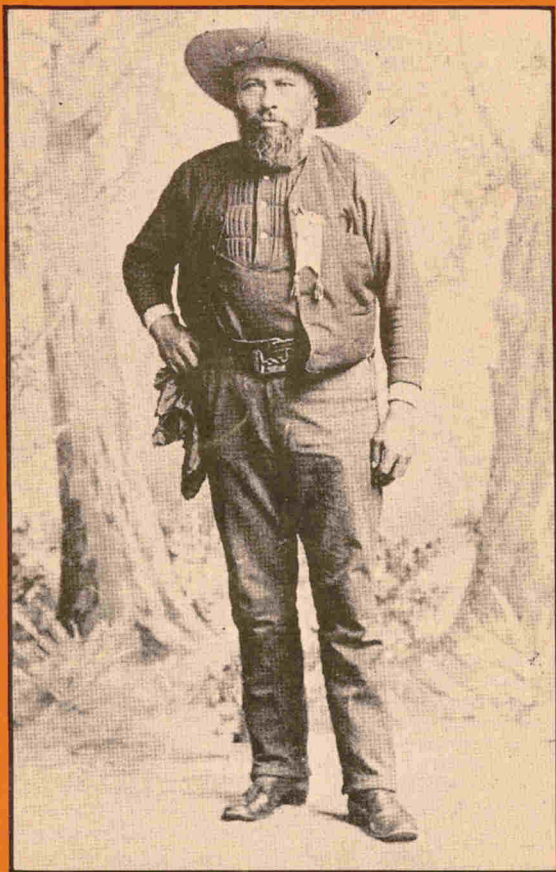
City or Town \_\_\_\_\_

Postal code \_\_\_\_\_

Complimentary copies available on request



# NEW BREED



12/28/80  
193.80

ASSOCIATION OF METIS & NON-STATUS INDIANS OF SASK.

#2 - 1846 Scarth Street

Regina, Saskatchewan, S4P 2G3. Phone: 525-6721

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