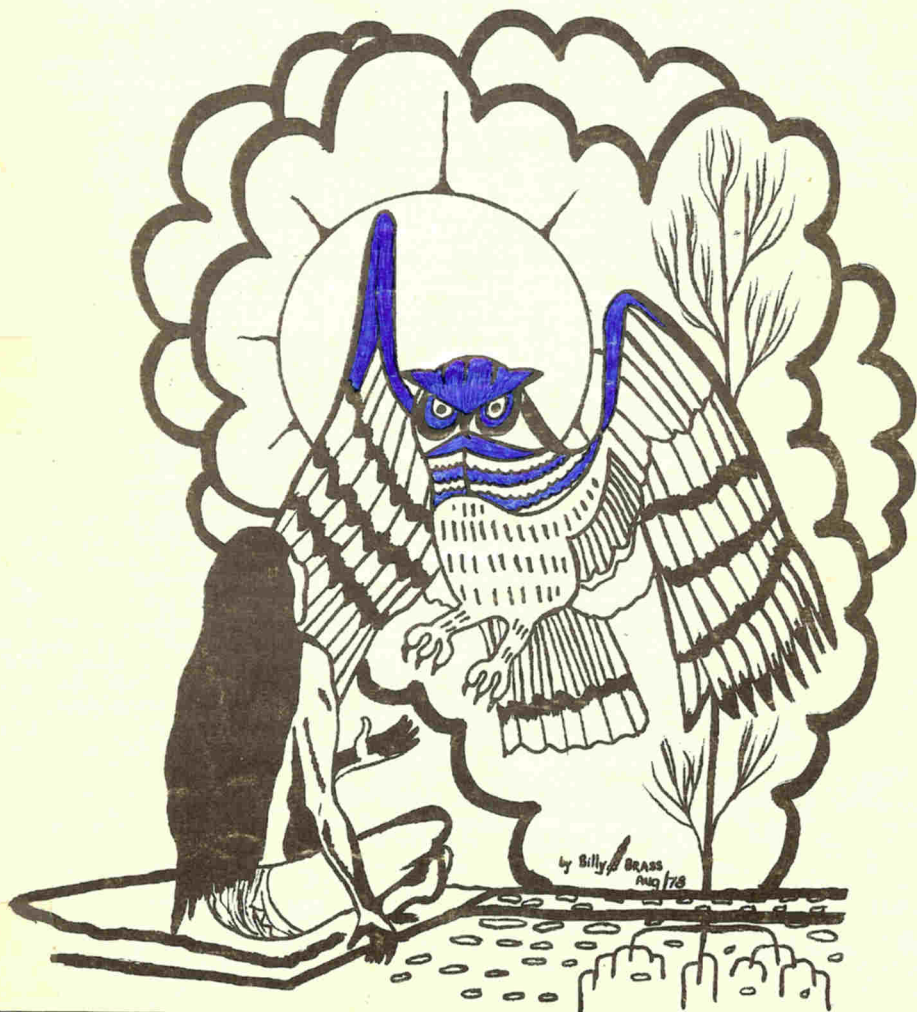


# NEW BREED

Publication of Association of Metis & Non-Status Indians of Saskatchewan

NOV. - DEC. 1978

80 CENTS



# OPINIONS

## PINEGROVE POETESS

Dear "New Breed":

I have just read your September issue of "New Breed". I find it very interesting and informative. I have never been that aware of the fact there is still many problems for Indian and Metis People. Mainly, because I have never spent that much time "on the street".

Presently, I am on remand at the Pinegrove Correctional Centre, awaiting my preliminary and trial. I won't get personal about my situation. What I am getting at, is that I have a few of my poems for your next issue. I have written them while on remand and one poem that was published in "Womens Pen" at Kingston Prison for Women, April 1977.

I have also heard "New Breed" is free to inmates in Provincial and Federal Institutions. Is it possible that my name could be on your mailing list?

That is all I have to say, except keep up the good work!

Caged again  
Lizabette Anaskan

## BAD ACTOR

Dear New Breed

I am writing to you to make an explanation in Evelyn Boyds' letter, in September, 1978 issue of your magazine, in the Opinions page. In the letter she wrote, requesting Native papers for the three Native Saskatchewan boys, that are being held here in Millhaven Penitentiary, Ontario. One of the three Native Saskatchewan boys, she is speaking of, is me.

I'm writing this letter for my own safety purpose. As I know alot of

Native boys right across Canada Penitentiaries, as well as some out in Society, that know that I am serving time here in Millhaven Penitentiary. The point I wish to bring out, I am held in Bad Actor's Segregation, at least until recently. There's two different kinds of Segregations in the Federal Prisons One for Bad Actors and the other one is for Sex Offenders, and Dirty Stool Pigeons.

For those of you, who might of not quite understood what kind of Segregation she meant, hope this letter will clear the confusion that is in your head.

I may at this time, am no longer in Special Handling Unit. I am not held in Solitary Confinement. In closing, I'll say, hang in there and keep up the good work of your New Breed.

Struggling in Solitary  
Confinement,  
Bruce Nippi  
P.O. Box 280  
Bath, Ontario

## EUROPEAN LOCAL?

Dear Friends,

Thank you very much for your always interesting New Breed magazine, which I am receiving very quickly and regularly. One copy I send to Czechoslovakia to "American Natives Friends Club" in Kosice, two copies to German Democratic Republic and the rest stay here in Poland. I haven't exact statistics but I suppose that five copies which you send to my address are reaching to about 100 readers together. Selected articles we are translating into languages of our countries and those translations reach to bigger numbers of our sympathizers.

I count myself in East Europe and for one for ambassadors of our

Native culture and I am enjoying that you help me in this activity. I am representing our Association as a Polish Local of AMNSIS and with many friends I am leading cultural and propagand activities. Our local has some successful enterprises and it is worth to mention here.

In January and February of 1978 in the Sztumian Medieval Castle presented an ethnographical exhibition: "Yesterday and Today of American Native People". About 150 exhibits from my private collection and many photos, posters, maps had to show sections of different spheres of life American Natives in North America in the last 100 years. Special parts were dedicated to the Metis people: activities of Louis Riel and Gabriel Dumont, modern life and problems of Canadian Metis. That exhibition visited many guests from different parts of Poland, West Germany, Czechoslovakia and G.D.R.

In June, pupils from Medical Grammar School in Sztum, where I am working as a teacher, staged scenical mountings of "The Magnificent Vision of Great Chief" of which consists translations of Native American modern poetry. In August, took place a second meeting of the Polish branch "American Natives Friends Clubs". Already traditional, we prepared "Batoche Memory Day".

Our activities here come with some difficulties. We are receiving some Native magazines from Canada and the USA but we have problems with books. If it is possible, maybe you could send us from time to time some interesting books free. In the future I'd like to organize a big exhibition with lectures dedicated exclusively to our Metis culture, history, etc. I am appealing to the New Breed readers: maybe you have, dear friends, some superfluous Metis crafts: moccasins, bags gloves, especially voyageur belts, and could you send them to my address? I'll be very grateful. I wish you many successes in your necessary work!

Walk in Balance,  
Leszek Michalik  
Plac Wolnosci 22a/10  
82-400 Sztum  
Poland, Europe

From Box 617

Dear Sir,

I've read your magazine "New Breed", and really enjoy it very much. I'm presently serving a jail sentence, here in the Regina Correctional Centre. I understand that I can receive each months subscriptions free of charge, upon request. I would appreciate it very much if you would send some of your back issues and also each months magazine for a year. Thank you.

Yours truly  
Byron Houle

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### OPINIONS

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

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

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### SUBSCRIBE

Subscriptions to NEW BREED are available for \$8.00 (one year); \$13.00 (two years); or \$20.00 (three years). See back cover for more details.

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### ADVERTISE

#### 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

# NEW BREED

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

### STAFF:

Cliff Bunnie, Leona Arbour, Simon Paul, Vic Beaudin Jr.,  
Ken Sinclair

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### ACKNOWLEDGEMENTS & CREDITS:

Billy Brass, Murray Dobbin, Peter Hawley, Leanne McKay. Photos page 9, by Pam Hana. Pages 13 & 21, Briar Patch. Pages 10, 11 and 15, Saskatchewan Archives.

**COVER:** This month's cover is by well known Indian artist Billy Brass.

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

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

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

# NO BLANKET SUPPORT GIVEN TO ANY POLITICAL PARTY

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## AMNSIS INVOLVEMENT IN THE PROVINCIAL ELECTIONS

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The Provincial Election is now history, and it is time to review the involvement of AMNSIS in that election, and the reasons behind our actions.

Our attitude towards elections arises out of a recognition of the place of Native people in this society and a clear understanding of the power and influence behind today's political parties. Our attitude is based upon the following economic and political realities:

1. In Canadian society there are basically four main economic groupings of people;

(A) The big business men and corporate directors. These people own most of the businesses, factories, mines, transportation and communications companies, natural resources and banks in Canada and as a result they receive most of the wealth in Canada.

(B) The small businessmen, farmers, professionals, and senior government bureaucrats. These people enjoy a good income and live very comfortably.

(C) The people with fulltime employment. These people have a steady income and are usually organized into labour unions. This allows them to negotiate their wages to offset some of the effects of inflation. While most of these people do not earn excessive incomes, they do earn enough to support themselves and their families.

(D) The underemployed people. These are the people who hold

casual jobs, usually at minimum wage. They are often without jobs and dependent on unemployment insurance or welfare to survive. In many cases, the jobs they are offered are so low paying or so temporary that they cannot afford to take them because of waiting periods necessary to get back on to welfare and unemployment insurance.

2. Native people are denied economic and educational opportunities and therefore forced into the last groups and some, the second last group. Very few Native people have the opportunity to become part of the second group and none in the first group.

3. Our economic system works for the benefit of the first two groups at the expense of the last two groups, and particularly at the expense of the last group into which Native people are forced to exist.

4. The majority of people make up the last two groups, while a small minority make up the first two groups. In other words, our economic system benefits a minority at the expense of the majority.

5. In order to maintain this system it is necessary for the minority to keep the majority divided. Racism is one of the tools used to keep people divided. Racism is also used to explain why Native people end up in such large numbers in the last group - the underemployed. Instead of pointing out how the system is structured, we are blamed for the fact that we do not have jobs. Racists say that it is because we are too lazy, or too stupid or too drunk.

6. Because racism is used to keep the present system working for the benefit of the first two groups it is very seldom that people from those two groups will oppose racism, and in many cases they will encourage it





With a few token exceptions, politicians from all three political parties come from the second group—lawyers, teachers, farmers and small businessmen. As a result it is very seldom that a politician will deal seriously with racism or the economic factors which cause our people to be underemployed and forced into a life of poverty.

Our Association has always held to the belief that political action does not follow one route, that while voting is an important part of political action, it is not the only one. One might say that a well conceived political strategy must consist of ballots, briefs and boycotts. Our Association has taken all three paths. A good example of the boycott type action was the blocking of the Waskesiu Highway to raise the problems of our people. A good example of the "Brief" approach is the document we are presenting to the Federal government requesting the posthumous pardon for Louis Riell and obviously, as voters we had some effect upon the result of the Provincial Election.

We must use all three tactics

because, since none of the political parties represent our interests, it is necessary to pressure them to take actions which are in our interests. If we were to drop these tactics, or affiliate ourselves to one political party because it was less racist than the others, there would be no reason for that party to do anything to change the situation in which we are forced to live.

As a result, an integral part of our political stance is a long held policy of not becoming affiliated with, aligning ourselves with any political party, or presenting unqualified support to any political party, either the Liberals, Progressive Conservatives, or NDP. Any actions your executive took in the last election was guided by that cardinal principle.

We have noticed with concern the split that appears to have developed in the Saskatchewan Labour Movement, because of the leadership's blanket support of the NDP. We intend to be politically free and independent, and avoid this kind of split

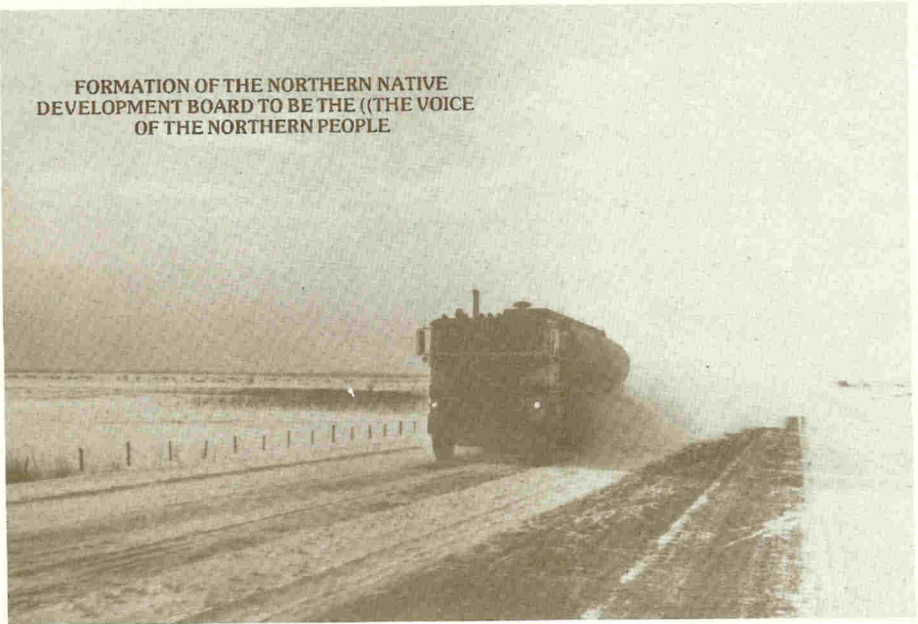
In line with the above principles we have never given blanket sup-

port to the NDP, and have always retained the right to make individual decisions on individual candidates. In the last election, this is what we did.

In the urban centres our members worked hard to elect NDP candidates that have shown some understanding and support for the problems that we are forced to live with, and as a result these candidates were elected. In other situations, we have worked hard to ensure the defeat of a particularly racist candidate.

Some concern has been expressed by some members because support was given to a Progressive Conservative in the Meadow Lake constituency and a Liberal in Cumberland. The reason for this was simple - it was because only these two candidates were prepared to give unqualified support to our Aboriginal Rights. We feel as your executive, holding Aboriginal Rights to be of supreme importance to our people, took a responsible and principled stand on these two candidates.

**FORMATION OF THE NORTHERN NATIVE  
DEVELOPMENT BOARD TO BE THE ((THE VOICE  
OF THE NORTHERN PEOPLE.**



**Prince Albert - December 14, 15, 1978** - What could be coined as an historic meeting took place when the Northern Saskatchewan community leaders and its Native organizations met to discuss the issue at stake. Together they demanded self-determination. In one of the group recommendations, it stated, "The key issue is who gets control of the economic benefits (taxes, royalties, spin-off and job benefits) in the development of Northern Saskatchewan. In order for Native people to have control over their own lives, they must have control of revenues to be generated by Northern Development."

As original people of the North, they felt it was necessary to create an awareness "so people will know what is going on, we're most always forced to make rushed decisions without a good discussion." Past experiences indicated that decisions affecting their lives were not properly discussed. Very often the paper flow to different organizations requesting an immediate response did not meet with an order of proper consultation.

(Al Newman, Union Representative, advises delegates.....) While Mr. Newman advised the delegates that he will carry out all the decisions made by the Northern residents, he also stated that he, as a representative of the business trades, could no longer wink at the injustices towards the Native Indian people of the North. In reiterating NMC Chairman Mr. Lawrence Yew's demand for a trades institute in the North, he said,

"Changes come very hard, and there have always been talk about trades schools for the North; you know what happens if you don't go to school."

**Jim Sinclair: No development until Aboriginal Rights is settled.....**Mr. Sinclair cautioned the delegates in the role and capacity of advisory boards who very often in the past acted as a "Rubber Stamp" Board. "If we get the strength, then the government has no choice but to recognize us."

To develop a position of strength in the economic field, then the Aboriginal Rights of the Metis and the land claims of the Treaty Indians must be made a top priority. During the times of economic decline and National uncertainty, the Federal government seems to rate Native concerns as low priority. "There are things we want to stop, no development until the Aboriginal Rights is settled. Consultation must be made with the grass roots people regarding Aboriginal Rights."

**The Northern Native Development Board - An Issue At Stake.....**

The general consensus of the group discussions about the formation of the Board was that this new Board should be a top heavy body of NATIVE Northern people. But not according to N.M.C. (Area #1) Mr. Phillip Chinard who disagreed with the exclusive definition of "Native Northerner." In upholding Justice Bayda's report, Mr. Chinard maintained that "We must agree with the excerpts from the Cluff Lake Board of Inquiry Report." As opposed to this position,

Tom Roy stated that "in order to make a step forward Northern Native people should make the decision on development as decision makers and not as advisory roles."

In refraining from taking the final position to establish the proposed Northern Native Development Board, the delegates agreed to setting an interim committee. This committee would hold public meetings in northern areas to determine the views of Northern Native people and also it would allow time to develop the concept of the proposed Northern Development Board.

As a group of people at this meeting concerned and determined to take control of their future, the interim committee would not seek government funding but rather attempt to raise funds through member organizations in order to preserve their independence from the government.

The interim and steering committee members included:

Euclid Boyer - Trappers Association  
Phillip Gauthier - Northern School Board  
Gilbert McKay - Northern Contractors Association  
Phil Chinard - NCM - Stoney Rapids  
Phillip Chartier - Buffalo Narrows L.C.A.  
Tom Roy - AMNSIS - Ile A La Crosse  
Native Women's Movement (to be announced)  
Fisherman's Association (to be announced)

**Conclusion:** "petty squabbles between groups, villages, organizations must be forgotten."  
(Colin J. MacColl)

In view of presenting a proposal for establishing a Northern Development Board by April 1979, the steering committee at this time will have proposed:

1. Terms of reference of the Board.
2. It's powers and authorities.
3. Who should it be responsible to.
4. What its budget should be.
5. The structure of the Board - How its members are to be titled.

It was noted to the delegates that the Northern Native Development Board, when newly formed, would have been the SOLE representative board for Northern Saskatchewan. All the other presently established boards would have to approach the provincial government through this new board. Whether or not The Saskatchewan Association of Northern Communities (S.A.N.C.) or D.N.S. should be represented on the new board, the delegates felt that these two bodies should at most act as advisory bodies to the newly formed Northern Native Development Board.



# REGINA CHILDREN'S CHRISTMAS PARTY



REGINA- The Regina Friendship Centre and the AMNSIS Local #9's Childrens Christmas Party was a success this year.

Lori Lavalle of the Regina Friendship Center stated that this Christmas party is combination of Local #9 AMNSIS and the Regina Friendship Center. It's been very successful in the last few years in terms of getting people out, however, he stated we have been running into financial difficulty, because of the cost of the Christmas party which we aren't budgeted for. We received some financial assistance from Local #9 and will receive some assistance from them in terms of man power and wish to thank them for all their efforts they put into it. We received donations from various groups and organizations as well as lawyers, doctors, and other professional people.

We give out gifts to the children from infancy, up to somewhere around 15 years old, they also receive a bag of candies. For some families this is the only Christmas they will have or the only presents they will receive. We have four Santa Clauses that work in shifts voluntarily. Bill Fayant, Arnold Gervais, Don Neilson and Ed Pelletier, who we would like to thank, for their time and effort in making this Christmas party a success. Mr. Lavalle also stated that a great deal of effort goes to Walter Schoenthal, for obtaining money for funding from various agencies and as a result in the hard work he has done, as well as Roland Crowe, we find our-







selves in a little better position financially than we were last year. However, financial problems has never stopped us from having a Christmas party, regardless if we don't have the money, we're still going to have the Christmas party, we will find the money after, even if we have to suffer throughout the year, like we did last year.

Mr. Lavalle also stated that the important thing is, the Friendship Center is here to provide services to under privileged of the low income people which is our main goal and this is why we have the Christmas party. These Christmas parties have been going on for about ten years, from an average of 100 people the first year the Christmas party was held, to three thousand children last year, and approximately three thousand this year. Also, we would like to thank Nomi Miller, who co-ordinated the candy. He is the person who looks after getting the candy from various grocery stores and donating them to our Christmas party. Nomi Miller is an employee at the MacDonalds Consolidated on the south end. All the help is voluntary and are members from Local #9, our staff, Board members, NAC, and also from Native Women. Mr. Lavalle stated that we, the Friendship Centre owe a great deal of thanks to Kreskies, for supplying us with the gifts at a discount price and also their employees for gift wrapping the gifts and having patience with us in terms of our financial difficulties in waiting for payment sometimes as long as 8 months.



# NATIVE PEOPLE TRUE OWNERS OF THE NORTH?

In a frenzy and frantic pace to develop Northern Saskatchewan socially and economically, the paper flow between the governments (Provincial and Federal) and Indian Native agencies continue to make people, in particular the Native People, wary and suspicious, of the development process in the North.

This was no exception in the case of AMNSIS, Local 3 worker, Max Morin, Ile a La Crosse, who received a diffused letter briefly outlining "certain elements of the Canada-Saskatchewan Northlands Subsidiary Agreement (August 25, 1978)" from the Davidson, Johnson Chartered Accountants, Buffalo Narrows.

The Agreement in this letter, in part attempted to inform on matters concerning employment opportunities to Northern residents. However, the paper appeared skeptic when it announced that representation for Northern residents "may include Indian and Native associations to assist the secretariat in its functions."

In his reply (December 1st, 1978), Max Morin stated that "The destiny of the Native People in the North is at stake. It's good to have people from the local government involved and also you mention Indian and Metis may be included BUT not too sure."

While this agreement, "Looks good on paper, that finally Northern Native People are going to participate.. Max was aware of the contract procedure which stated that in the employment of persons on projects, "There shall be no discrimination by reason of race, sex, age, marital status, national origin, colour, religion or political affiliation." He noted the population shift in about ten years time, which will be 60% White and 40% Native. He feared this would be used as a political tool to undermine Native employment opportunities, especially when racism is prevalent in Northern Saskatchewan with the advent of progress and development.

"If we have a problem among Northern Native People, only Northern Native People themselves can solve their own problems. If given the opportunity, we can do it. Native People are the true owners of the North," he stated.

In his redress to the Chartered Accountants, and noting that there are trails of pursuit opening where Native People no longer have to submit to the seductive overtures of a confusing change, he wrote, "We were once living in Northern Saskatchewan peacefully and nobody gave a shit about us. Now, everyone wants a piece of the pie. They don't call us Native People now, they refer us as Northerners."

In the struggle for self-determination that would eventually lead to economic independence for Native People in the North, this appeared remote, especially when the government is trying very quickly to change all that by actually bringing up so many Non-Native People and civil servants from the South, that there is a real shift in population. "You would sometimes wonder why (THE) government is moving so fast developing the North for the people of Saskatchewan."

Simon Paul



# URANIUM INDUSTRY 'a dead duck'

— by Peter Hawley

Saskatchewan will lose money from expanded uranium mining.

That was one of a series of points against uranium mining made at the co-operative luncheon talk last month in Regina by Bill Harding.

Harding, whose last post before retiring, was director, program policy division, United Nations Development Program (UNDP) brought a lifetime interest in the issue of nuclear technology to the meeting. His experience includes advising the governments of Somalia and the Philippines on proposed nuclear development while serving as UNDP representative to those nations.

"The nuclear industry is a dead duck, right now," he said.

"We are living in a dream world if we think Saskatchewan is going to make money from uranium technology."

Harding said in 1977, there were four new orders in the United States for nuclear power plants, sever cancellations of previous orders and 19 postponements for a year or more.

Referring to the Porter commission report just released in Ontario, Harding said it far surpassed Saskatchewan's Bayda report in quality.

Porter recommended an extreme slowdown in the development of nuclear energy in Ontario because there exists no way to dispose of highly radioactive waste.

Harding pointed to the California government, which this year stopped a \$3 billion nuclear project by passing a law halting all nuclear development until a way is found to dispose of nuclear wastes. Nuclear industries in New York are grinding to a halt because of a similar law.

"There is no crisis in energy supply that nuclear power can alleviate and there is no need for nuclear power," Harding said.

"Nuclear technology is too dangerous to play around with."

The nuclear cycle is global, not a Saskatchewan problem. Saskatchewan uranium has two uses: electrical generation and nuclear weapons productions. Both go together and that is the heart of the moral and ethical question regarding uranium in Northern Saskatchewan.

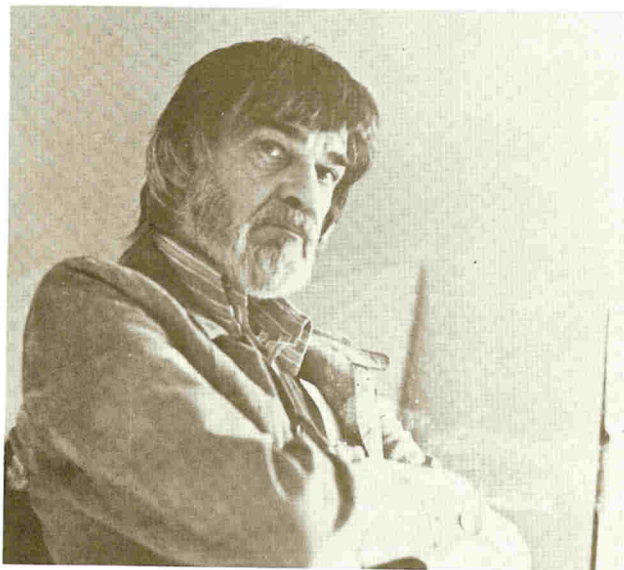
Today, only 14 percent of Canadian energy needs are satisfied through electricity, and nuclear technology can only produce electricity.

Harding said secrecy is a problem. Because of monopolistic control, "they tell us estimates most useful to their industry, as submissions to the National Energy Board testify," Harding said.

"Because of U.S. military secrecy those opposing nuclear development in the United States have been able to relate a different story since the freedom of information act was passed."

In the public health arena, Harding pointed to evidence emerging daily that nuclear technology causes cancer, leukemia, genetic defects and body cell mutations. The reason we are getting this information now is it takes 20 years to collect the data. Harding said a recent study pointed out of 90 cancer deaths among miners at Elliot Lake, Ontario, two-thirds were attributed to their work in uranium mines.

Harding called upon leaders in the co-operative movement to move into the field of solar energy technology. "If we let the monopolies do it, co-operatives will be left as distributors," he said. "If we apply our skills, we can develop this industry ourselves."



# Metis Struggles of the 20th Century



## PART 4: THE SASKATCHEWAN METIS SOCIETY - THE FINAL CHAPTERS, 1944-1949.

The spring of 1944 saw the Saskatchewan Metis Society (SMS) at the lowest point in its seven year history. The inactivity of the war years had resulted in most SMS locals coming idle and neglected. All that was left of the provincial organization was the provincial executive-dominated and directed by Wilma Moore an outsider, a white politician. Her interference in SMS affairs had caused bitter and deep divisions in within the Society between North and South. The main issue the organization had fought for - a land claim against the Federal Government - was lost before the battle had even begun. Their lawyers had advised them that they had no land claim.

The only land the Metis received during these years were two small 'Metis settlements' at Green Lake and Lebret. The Green Lake settlement was established by the province on 1940 as a "side issue" of the Northern Settlements Board - a provincial government agency, helping southern settlers move to more suitable land in the North. While many local improvements were made, the Metis families were given only 40 acre farms - far

too small for people to make progress. This settlement and the one at Lebret - received less and less assistance from the government and became little more than a cheap welfare scheme. The SMS had little, if any, input or influence.

At the bottom of many of the SMS problems were the close ties between the organization and most of its leaders to the Liberal Party of Saskatchewan. Rather than rely on the power of its membership the leaders had put their faith in their Liberal advisors and the Liberal Government.

By tying themselves to the Liberal Party the Metis were backing a dying horse. During this time, the Liberal Party was in rapid decline, desperately holding onto power as the radical CCF steadily gained support. Between 1938 and 1944 the CCF, the party of farmers and workers, tripled its popular support from 18% to almost 54%. The Liberal government's days were numbered - the provincial election had been called for June 15, 1944. The CCF would win a landslide victory.

For the Metis, this election was similar to past campaigns. Only the Liberal Party made a serious effort at attracting the Metis vote - not, however, by offering real programs, but by false promises and scare tactics.

The CCF had no program at all to offer the Metis people. Tom Johnston, the CCF, MLA for Touchwood, was apparently the only CCF candidate to talk about Metis rehabilitation. But, had it not been for Joe Ross, the original SMS organizer and a CCF Party member, the CCF would not even have dealt with the Metis question. On May second, well into the campaign, Ross wrote to the CCF Party Secretary, A. O. Smith, in Regina.

Ross informed Smith that the SMS Executive had passed a resolution advising the Metis to vote en bloc for the party that offered the Metis people "...the best opportunity to improve their conditions." Ross claimed that the Metis could swing the vote in at least five constituencies. He warned Smith that Wilma Moore and the SMS president, R. O. St. Denis, were both urging the Metis to vote Progressive Conservative. Ross was disturbed by the CCF's lack of interest in the Metis vote and urged Smith to set up a committee of Metis people to advise the government on a platform. He suggested several Metis who might sit on such a committee.

Smith was impressed with Ross's letter - he knew Ross was an 'ardent supporter' of the party and knew also that the Metis traditionally supported the other

parties. The CCF had information that R. O. St. Denis was a Liberal and had varying reports about Wilma Moore. But Smith could be certain that unless the CCF did something positive they would get little support from the Metis at the polls.

Smith wrote a long letter to T.C. Douglas, the Party leader, urging the formation of the Metis committee suggested by Ross, and suggesting that it be "...attended to with immediate dispatch, for there seems to be no doubt that we can gain the confidence of the Metis and work out a program that will definitely assist them, if the matter is acted upon forthwith." The letter was also sent to five other important party officials and CCF-MLA's.

While his reasons were not stated, Tommy Douglas apparently did not like the idea of a committee of Metis advising the CCF. Instead he asked two prominent CCFers - John Brocklebank and G.H. Castleden as well as Tom Johnston, to submit suggestions for a Metis program. A pamphlet could then be made up, to be distributed among the Metis. No mention was made of consulting Joe Ross, who had initiated the idea in the first place.

The pamphlet may never have been produced. A week after Joe Ross wrote to A.O. Smith, he received a letter from the CCF Party President, C.M. Fines. The letter was short and to the point: "It has been suggested to me that you draft a letter addressed to the Metis people urging their support for the CCF.

I think you realize better than any of them do, the importance of them throwing their support behind this movement if they are going to have their conditions improved."

The letter was rather insulting to the Metis people and to Ross. Apparently, the CCF was unwilling to spend the time to draw up a program which Ross could include in the letter. It was the same old CCF attitude toward the Metis - they should vote CCF even if the CCF had no program. Instead of examining Metis conditions and offering a program, the CCF was content to try to use Joe Ross to attract the Metis vote. Documents do not reveal whether or not Ross drafted such a letter.

The CCF's half hearted effort to attract the Metis vote was partly due to practical political considerations. It was disenfranchised farmers and workers who would bring the CCF to power - and it was these groups the CCF concentrated on. But there is no doubt that the basic, underlying reason was racism. The racist attitudes of CCF party members was deeply rooted and could not be overcome by the CCF's humanitarian philosophy. This racist attitude prevented the CCF from ever attempting to bring Metis people into the Party. In this regard the CCF was no better and in some ways worse than the old political parties.

The Metis Society had received its land claims brief in July of 1943. Efforts by Wilma Moore to lead a delegation to Ottawa with the brief failed when the Provincial Liberal government refused to grant funds for the trip. Soon after it was elected, the CCF granted the SMS - \$500 to cover expenses for the delegation's trip to Ottawa.

The trip was a pointless exercise, promoted by Wilma Moore. The Metis' brief actually supported the Federal Government's position that the Metis had no





land claim. The Federal Government made it clear to the delegation that it considered all land claims of the Metis finished with the issuance of Script.

After the Ottawa trip the SMS executive - all that was really left of the SMS - became even more inactive. While Wilma Moore kept her position as Secretary, she had suddenly lost interest in the Metis Society. The leaders she had promoted and directed were now on their own. None were capable of giving any new life to the dormant association.

Despite this weakness a convention was held in 1945-although it isn't clear how many attended or how many locals were actually represented. In the last installment I mistakenly stated that the Metis delegation had travel led to Ottawa in 1943.

Fred DeLaronde, of Mont Nebo (north of Saskatoon) was elected President. DeLaronde pressured the CCF government to recognize the problems facing the Metis people. He wrote numerous letters to T.C. Douglas, the new Premier, asking him to meet with the Executive and inviting him to SMS meetings in Saskatoon. Douglas finally agreed to meet in November of 1945-but cancelled the meeting due to illness.

DeLaronde was becoming increasingly frustrated in the spring of 1946 when the government still had not set up a meeting. The Minister of Welfare had been instructed to do so, but had put it off for almost a year. Finally, on July 18, Premier Douglas sent out a circular letter to Metis across the province inviting them to a meeting, with the Government, in Regina, on July 30.

The government had one purpose in calling the meeting. It wanted to promote the development of a truly representative Metis organization. Five months earlier it had initiated a meeting of Indians from three Sask.

Indian organizations and assisted them in amalgamating into one, unified association - the Union of Saskatchewan Indians. The CCF was born out of democratic mass organizations when it became the Government. The CCF hoped that out of the July meeting the Metis could rebuild their broken organization.

While the CCF Government had given the Indians financial assistance for their meeting, Douglas informed the Metis that they would have to make their own arrangements for July 30. The government had held preliminary meetings with the Indian leaders but apparently considered this meeting with the Metis to be a one shot affair.

Premier Douglas and two cabinet ministers addressed the thirty Metis who attended the conference. But the conference was opened without the presence of any high government official. The meeting was opened and chaired by Morris Schumiatcher, the legal council for the Cabinet.

Schumiatcher was the Premier's liason with the Indian and Metis people. He had helped the Indian Association of Alberta prepare a brief to the Federal Government and was familiar with the Treaties and The Indian Act. His opening remarks to the Metis showed that he was aware of the problems the SMS had faced over the years:

"...it is common knowledge that in the past your Society has been the tool of politicians from time to time. We wish to make it clear...that this government wishes to exercise no influence upon you. ...We wish to make it clear that this (the SMS) is a democratic organization governed by the by-laws which you yourself set up."



Schumiatcher also made it clear that the government could only consult with the Metis People by consulting with their legitimate representatives: "When we have representatives who can speak for the Metis people we hope then to meet with those representatives...that together we may work out some method of assisting you with your problems."

If the government had hopes that divisions in the Metis ranks would be healed at this meeting those hopes were quickly lost. It was obvious that there were deep hostilities between Northern and Southern leaders. The spokesmen for the Southern leaders included Joe Ross who attacked the northern group as undemocratic of electing people even when they weren't present at elections. The morning and afternoon sessions were marked by continual attacks by one group on the other. The differences were not so much over the goals of the Society but over the internal operations of the Present SMS organization.

Between the bickering some proposals were made to the government including requests for land and for a Royal Commission to study the problems facing the Metis people.

Despite general agreement about rehabilitation measures the Metis at the meeting were in no mood for compromise or conciliation on the issue of their organization. The government suggested that a committee of Metis be elected to be responsible for re-organizing the SMS into a province wide, representative association. Until such an association was in place the government would recognize the committee as the representative body of Metis in the province.

The committee included all factions in the Metis Society - three people from the South and three from

the North; Liberal Joe Z. LaRocque and R.O. St. Dennis and CCF supporter Tom Major and four SMS presidents, two from each faction. A Metis convention was set for October in Regina - but it was a convention that never took place.

The committee faced impossible problems. In the first place, many Metis were no longer interested in an organization. They were prepared to seek jobs wherever they could find them, often out of the province. But more than this, there was no leader who could overcome the hostility that had existed for five years. What was really needed was a completely fresh start - and no one was prepared or able to take this one. As well, such organizations required money and there was little to be spared.

In November of 1946 two of the six committee members sent a letter requesting that the government grant the committee \$1000 to assist them in re-organizing the SMS. The CCF probably viewed the letter with some suspicion. The government had agreed to recognize the whole committee. To turn over a grant when only two members requested it, was not good policy. The government concluded that those who sent the letter did not represent the Metis people. The request was turned down.

The failure to get a grant to assist in organizing, was the final blow to the re-organizing efforts. Even with the grant it is likely that any such effort would have failed. Indeed, the introduction of government money into the situation would probably have increased the suspicions and jealousy's that plagued the SMS already. The Sask Metis Society - barely alive in 1945 - was now, at the end of 1946, completely defunct.

As for the government's plans for rehabilitation of the Metis, the CCF's attitude was equally half-hearted. Schumiatcher, the government's main advisor on native issues, pressed the government to establish a Royal Commission to study Metis conditions. While the government had, a year earlier, established a committee of the legislature to study Metis conditions, and had stated its intentions to act on the "pressing problems" of the Metis, it declined to go along with the proposal for Royal Commission.

The final demise of the SMS and the decision of the cabinet not to establish a Royal Commission virtually ended the CCF's communication with the Metis people as a special group. The government's social and education programs did begin to benefit some Metis people, as they did Saskatchewan citizens in general. But, the CCF never did develop a special program for rehabilitation of the Metis.

The CCF's political philosophy in some ways worked against the Metis people. First, the CCF was a party of social change and it was moved to action by the demands of popular, democratic organizations. If the Metis had had a strong, non-partisan organization they would probably have done better with the CCF. As it was, the CCF found it difficult to deal with the Metis when they had no representatives, chosen democratically, to speak for them.

The CCF philosophy was egalitarian - it claimed to stand for equal rights for every citizen. It held that no group in society should be singled out for special treatment. Premier Douglas expressed this philosophy when he addressed the Metis at the 1946 conference.

## Metis Struggles

He stated that he knew that no one had looked after the needs of the Metis. Yet, he said, "...the fact remains that we cannot divide people up and that what affects one affects all of us."

While the CCF, itself, saw these as reasons for denying the Metis demands, they were really little more than excuses not to act. For in reality, the Metis were a very special group - they were a colony within Canada - surrounded by a white majority which exploited, abused and constantly discriminated against them. Because they were Metis, they were denied the dignity



Malcolm Norris

and the standard of living that other citizens enjoyed. The settler society that the CCF represented had colonized the Metis people. The CCF was very much a part of that colonial fact and shared the settlers' colonial attitudes.

But colonizers seldom see the injustice of their attitude. The CCF did not see itself as a colonial authority because it did not recognize its own racism. Racism - the view that a whole people is inferior and incapable of 'progress' - prevents the colonizer from seeing the oppression of the colonized. The fact that the CCF was a progressive and democratic movement did not change the fact that its members, supporters and officials were racist.

There was a strong religious element to the CCF's philosophy - a sort of religion turned political - called the 'social gospel'. This religious element made the CCF's racism even more effective. Like the attitude of the church to the native people, the CCF's attitude was one of paternalism. For the CCF, the fight against big business and the unjust treatment of farmers and workers, was like a crusade. This often resulted in a very self-righteous attitude on the part of CCF leaders - and paternalism towards the Metis. While this meant that the CCF was sympathetic to Metis conditions, it never considered the Metis capable of contributing to the CCF's philosophy, its understanding of Metis issues or to its programs. Just as the government ignored the Metis as a potential party members.

The idea that the CCF was itself fighting against colonialism was popular in the party and the government. In a very real way the settler society on the prairies was a colony of eastern big business. The CCF, fighting this colonialism, was not capable of seeing itself as the villain, the exploiter of another colonialism - the colonialism that degraded and impoverished the Metis people.

while the CCF was not prepared to assist the Metis in rebuilding their organization there were other efforts to give the SMS life once again. In 1947, Malcom Norris, the past president of the Metis Association of Alberta, moved to Saskatchewan to take a job with the CCF government in northern Saskatchewan. While the CCF had no special programs for the Metis in the south, it did plan major changes in the far north - changes that would have a dramatic affect on Indian and Metis people living there. Norris, convinced that the CCF was committed to radical changes in the north, had come to assist the government in its reform programs.

Norris was a socialist and a strong supporter of the CCF but he was also committed to the building of strong, independent native organizations. He had been instrumental in founding the Metis Association of Alberta in 1932 and the Indian Association of Alberta in 1944. He knew some of the history of the SMS and was determined to try to give it life again.

Norris' job with the government took him mostly into the far north where the Metis Society had never been organized. In the communities on the westside - Buffalo, Ile a la Crosse, Patuanak, Beauval - Norris encouraged the Metis to organize local Metis Societies. Although Norris lived in Prince Albert, the SMS local there was inactive and he took out a membership in the Green Lake local. The Green Lake SMS was under the able leadership of Alex Bishop, a man Norris had met some years earlier.

Besides this organizational work in the north, Norris attempted to get the southern organizations back on its feet. On June 25 and 26, 1947, Norris called a meeting in Saskatoon of representatives of SMS locals around the province. Among the twelve people attending were three former presidents. Eleven communities were represented.

The reports given by the Metis at the meeting, suggested that even their own locals had been inactive for at least a year. The provincial executive was no longer meeting and the secretary, Miss Wilma Moore, had moved to British Columbia, apparently taking with her



all the records of the Society.

The Metis decided to form a Provisional Council, as it was clear that they could not claim to represent the Metis people of Saskatchewan. The Council members were to return to their areas and re-organize as many locals as possible and prepare for a provincial convention. Joe Ross (absent from the meeting) and Malcolm Norris were appointed organizers. Norris was one of a committee of two appointed to draw up a new constitution.

Norris continued to work towards re-establishing the SMS for at least the rest of 1947. He initiated a local in LaRonge in November and perhaps in other northern communities. He also drew up and distributed a constitution. But at some point his efforts evidently ended. There is no evidence at this point to show that any other meetings of the Provisional Council took place. Norris'

Metis to organize once again. He stated that neither the Federal Government nor the CCF Government in Regina would deal with Metis problems unless the Metis had an organization and elected representatives. He invited them to attend a province wide Metis conference in Regina on July 15, 1949.

But Ross' efforts like Norris', were fruitless. The Metis Society was dead. The general prosperity that followed the war and the government services under the new CCF government had improved conditions for many Metis people. The organization had been founded in the thirties, when conditions were desperate. That situation had changed. On top of this, the old divisions and lack of effective leaders were still problems. The political interference and the personal squabbles had discouraged even those Metis who supported the idea of the SMS.



job may have kept him confined to the northern bush. His connection with the CCF government may have caused suspicions among other Metis leaders. Most likely, Norris came to the conclusion that he could be more useful to the Metis by working for them within the CCF Party and Government. Whatever his reasons for abandoning the SMS, Norris' initial efforts failed to have any lasting results.

The last documented attempt to re-organize the SMS occurred in the spring of 1949. Joe Ross, the original SMS organizer, sent out a circular letter to Metis across the province. The Metis of Regina had been holding meetings and Ross, as President of the local Regina Committee of Metis People, was urging Saskatchewan

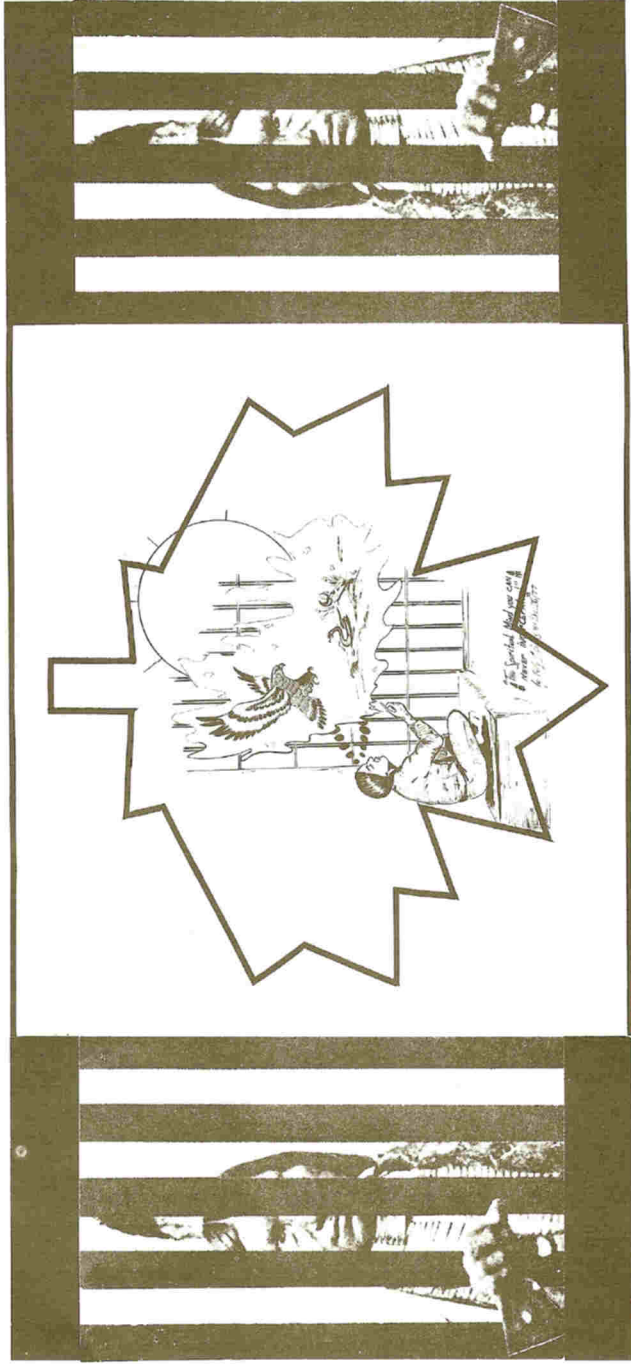
While a few local Metis Societies continued to be active, on and off, throughout the 1950's, the Metis people had to wait fifteen years for a provincial organization. In the fall of 1964, Malcolm Norris and Donald Neilson, a teacher, founded the Metis Association of Saskatchewan. A year later the Saskatchewan Metis Society was formed in Regina with Joe Amyotte as President. The amalgamation of these two organizations in 1967, represented the founding of the present Metis Association.

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# Our People are Canada's Political Prisoners



*"You are not - dead because too many people are  
concerned about you..."*

security agent to political prisoner

## NEW BREED

"THE SPIRITUAL MIND YOU CAN NEVER INCARCERATE."

# 1979

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# THE *local* NEWS

## MARCELIN LOCAL HOLD AREA MEETING

by - KEN SINCLAIR

An area meeting of the West Central area was held on November 19, 1978 in Marcelin, Saskatchewan. The designated place for the meeting was in the recently constructed multi-purpose centre. The secretary-treasurer, Josephine Mercereau, credited the success of the new hall to the active participation of the local members and the local President, Ourel Lalonde. The local donated \$1000 from their funds along with the various government grants from Job Creations, Special ARDA and Canada Works.

Mr. Lalonde summarized the various activities the local is doing in utilizing their new hall. Advanced upholstery and cabinets, making classes started on October 30 of this year. The 10 member class also functions in the painting of the new hall, and the making of furniture.

The hall is used for Bingo's every two weeks, community college classes and social functions. Mr. Lalonde expressed his appreciation for the assistance given by A.M.N.S.I.S. Vice President, Rod Durocher.



for obtaining the government grants.

The meeting opened up as Ourel Lalonde, acting as Chairman of the meeting. One of the issues brought into focus was the problem of the inner Board of the West Central Construction Company. The previous Board had been elected by the local since there was no Area Director available after Tony Campone resigned. Members from the inner Board were unsure of who was to attend various meetings. The need for an elected Board of Directors for the construction company is vital for obtaining various government funds. Mr. Sinclair elaborated on the significance of the Board of Directors where the Local elects active people, the purpose of an active group of Directors can make or break the company and the area. He also stated that Tim Quitly, A.M.N.S.I.S. lawyer, will develop a paper on the local group and the parent bodies' constitutional bylaws.

Another major concern was on the topic of housing. Mr. Sinclair expressed the need of an area housing board, where four members will be elected by the local who will provide directions and three members will be appointed to provide expertise regarding Aboriginal Rights. Mr. Sinclair stated that community consultation is now in progress and rapidly moving towards taking the recognition of Aboriginal Rights to the courts. He also stated that the organization will place a priority on attending the Area meetings and obtaining the New Breed staff to cover them.



## SASKATCHEWAN METIS CREDIT UNION PROPOSED

by Leanne McKay

The Association of Metis and Non-Status Indians of Saskatchewan is planning to establish a Metis Credit Union. This proposed program is designed to facilitate Metis people in achieving economic independence and stability. A similar project was started in Manitoba in March of this year. To date, the Metis Credit Union of Manitoba provides only savings account services, but hopes to expand their operations to provide money order sales, savings bond sales, personal loans, chequeing account services, and term deposits by December of this year.

Credit Unions are operated along the same lines as a co-op. They are owned by their members and only

members are eligible to take advantage of their services. It has become evident that one of the barriers to Metis people achieving economic independence is the lack of an adequate and responsive financial institution backing them up. Such an institution could provide many forms of financial assistance to Metis people. It would be an invaluable asset in developing and financing various and diverse personal and business undertakings. Eventually, such an institution could make mortgage loans to its members thereby, offering some real relief to the severe housing problems faced by Indian and Metis people.

The Credit Union could also be a valuable asset in financing such undertakings as Metis owned and operated Development Corporations and Construction Companies. A project of this type can only be a success if the people it is designed to serve give it their wholehearted support. There is no risk involved. Although you would be depositing your money in the Credit Union it is still your money and you are free to withdraw it at any time. By depositing with a Metis Credit Union you have a lot to gain and could help many Metis people get off to a better start. Credit Unions, like any other business, pay dividends to their members out of profits remaining after taxes and expenses. This in itself is incentive enough to encourage investment in a Metis Credit Union.

## PIERE DORION RE-ELECTED TO SERVE NORTH EAST AREA

by KEN SINCLAIR

An area meeting was held for the Northeast Area on November 18, 1978 on LaRonge, Saskatchewan. The meeting commenced with the Association of Metis and Non Status Indians of Saskatchewan Board of Directors and executive consenting to leave the room while the delegates from the area devised an agenda for the meeting. Roy Fosseneuve was designated to chair the meeting. The first item on the agenda consisted of the election of a Northeast Area Board of Director. Representative Directors from all the areas were present at the meeting, along with the following members of the Provincial Executive: President: Jim Sinclair, Vice-President - Rod Durocher, and Secretary - Frank Tompkins.

Candidates for the Area Directors position were Pierre Dorion from the Cumberland House Local and Joan Beatty from the Deschambault Lake Local. Miss Beatty stated that her main focus, if elected, is to keep in contact with the locals and take their concerns to the Provincial level. She stressed that the whole area needed to be organized and not just one area. In addition, she commented on the need for the local people to realize that Aboriginal Rights is the key issue now and they have a right to know that they possess rights as Metis people.

Mr. Dorion expressed his understanding that the concept of Aboriginal Rights is hard to understand but that informational workshops are going to be held in the area for the benefit of the people. He elaborated that Metis people have claims to neglected land and Aboriginal Rights is vital in order for them to achieve solid economic base. Conjunctively, he reinstated his position to spend 100% of his time, if elected, on Aboriginal Rights concerns, since the housing priority is the government's responsibility.

The assembly settled on voting by the show of hands. Pierre Dorion accumulated 27 votes and Joan Beatty received 12 votes. Mr. Dorion expressed his appreciation of the people's support and re-emphasized his previous statement on prioritizing Aboriginal Rights.

Following the election, the floor was opened for the delegates to express their concerns to the Association of Metis and Non Status Indians of Saskatchewan executive and board of directors. A prime issue brought up was the meaning of the democratic process that the association bases its policy on. Jim Sinclair characterized the policy's structure in 3 phases: 1. Organize the Locals., 2. Hold Area meetings., where the delegates meet with the Association of Metis and Non Status Indians of Saskatchewan executive and board of



directors., 3. Set up annual meetings of the general assembly, where local concerns will be brought up to the provincial level.

The delegates discussed the factor of the decentralization system, where a portion of government funding will be controlled at the local level. Rod Bishop, Northwest Area Director, commented on the lack of funding at the local area being responsible for limited local participation. He stated that the decentralization system will provide active responsibility and initiate the democratic system.

Southwest Area Director, Nap Lafontaine, clarified that the local concerns such as housing, education and aboriginal rights possess equal priority in the provincial level. Mr. Bishop expressed his approval to present the resolution to Ottawa.

The issue of Aboriginal Rights was introduced by the people who requested the steps the organization was adopting regarding speeding up the research process.

Jim Durocher explained that the process involved three major phases: 1. The gathering of information from local people and the historical archives. 2. Community consultation. 3. Legal action., he stressed that the organization has prioritized Aboriginal Rights and phase two of the Aboriginal Rights program is now in effect.

The delegates requested the salaries and roles of the Area Directors and the Field Staff in order to ensure that they carried out their appropriate duties.

Wayne McKenzie, Southeast Area Director, recognized the people's concerns regarding salaries and roles of the workers but warned them that internal fighting within the Association will weaken it. Concerning the decentralization system, Mr. McKenzie, stated that the people have to function as a support group to assist their Board members and President to obtain funding for all concerned areas. He noted that, "we're taking

on the wrong issues. The government has to be approached for all funding where the people conglomerate together." Regarding Aboriginal Rights, Mr. McKenzie, stressed that as a nation we fight together regarding language, education, culture and Aboriginal Rights which is what it is all about.

The Southend Local inquired on the procedures of establishing a day care centre in Southend. Rose Bishop, President of the Provincial Native Women's Association, stated their support and function regarding matters related to their concern. A proposal is to be formulated to present to the Provincial organization within a month.

The meeting terminated with Mr. Sinclair stating that the organization will play a support role with the proposal regarding the formation on the Area Board. He clarified that political strength is the people.

## NORTHERNERS TO GET CHEAPER GAS

Trappers and fishermen in northern Saskatchewan will be paying 10 cents a gallon less for fuel for their snowmobiles and motor boats under a new government program.

Northern Saskatchewan Minister Ted Bowerman announced recently that the 1978 Farm Cost Reduction Program has been extended to cover trappers and commercial fishermen. Initially, the program only applied to farmers.

"Costs for fishermen and trappers have continued to spiral while prices for their catch have not kept pace," Mr. Bowerman said. "The extension of this program to northern people will help them to keep their expenses down and allow them to continue to harvest these resources.

He said there are approximately 2,000 fishermen and trappers in the North, including 1,200 who both fish and trap.

Trappers have been able to use the tax-free "purple" gas in their snowmobiles since 1974 and fishermen have been able to use it for their boat motors since 1976.

The Farm Cost Reduction Program provides a 10-cent-per-gallon grant for users of purple fuel. At the end of each year, trappers and fishermen will file an application, along with proof of purchase, for the rebate on the amount of purple fuel they used. The fuel can only be used in snow-

mobiles and boat motors which are used for trapping and fishing.

Mr. Bowerman said the cost of extending the program to northern Saskatchewan will be approximately \$50,000 this year and \$100,000 next year.

"Trapping and fishing play a vital role in the northern economy," Mr. Bowerman said. "This program will make it easier for northern people to maintain the lifestyle they are accustomed to."



## RESERVE HOSTS NAC WORKSHOP



Drinking is only 15% of the Alcoholics problem, the other 85% is a living problem. This is the reality of the problem that Native Alcohol Council (NAC) fieldworkers must try to deal with daily.

At a NAC workshop in Reserve, Saskatchewan in late October, fieldworkers met with NAC staff, Social Services representatives and Alvin Campeau, Director of AMNSIS Eastern Region 2. The problems in alcohol treatment and rehabilitation are many and varied. These are amplified when funding and sponsorship for treatment of patients is unavailable.

Both the Canadian and American Medical Associations have recognized alcoholism as a disease. Under the Canadian Treaties, Registered Indians are guaranteed free medical and health care. Despite this fact, the Department of Indian Affairs decided in March of 1978 to terminate payment for alcohol treatment.

According to Stu Herman, Assistant Director of NAC, "There are cases where children have been removed from their homes and one or both parents have been sent to the NAC treatment centres by court order. In cases where these families are Treaty Indians and Indian Affairs refuses to sponsor these people we are planning to establish test cases and charge the Department Of Indian Affairs with contempt of court."

Fieldworkers were repeatedly reminded that treating the alcoholic at a time when he is prepared to accept treatment is of the utmost importance. In cases where both the Department of Indian Affairs and the Department of Social Services are unwilling to sponsor a patient it is then necessary to approach the Alcohol Commission to intervene on behalf of the patient.

Alcoholism is a disease that affects the whole family

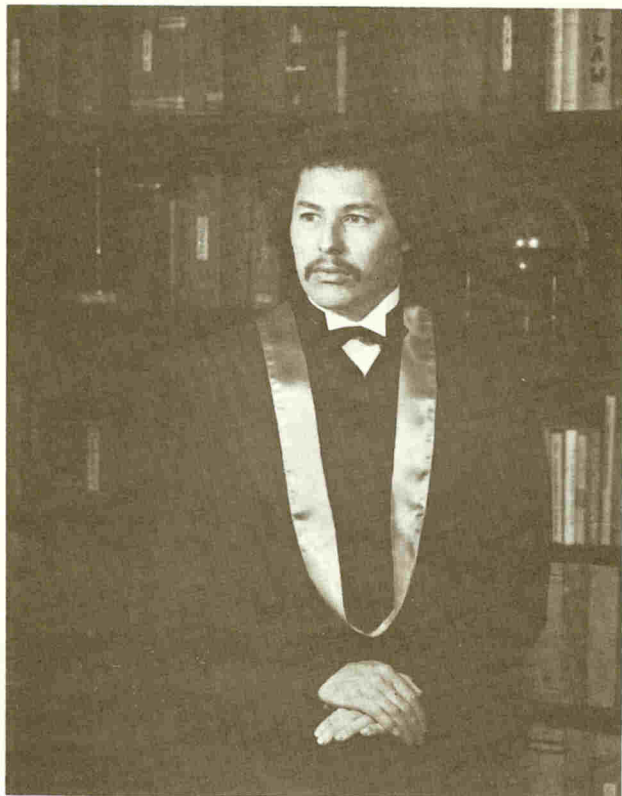
unit. Therefore, counselling and treatment of the patient must be supported by counselling of the spouse and other family members. Quite often a situation arises where a spouse or other family member supports the alcoholic and makes excuses for them and only prolongs the problem. Once you take away that support system, the alcoholic has to face reality and deal with the problem themselves. It is at this stage that denial, the number one problem in alcohol treatment can best be dealt with. In order for treatment to be successful, the patient must first recognize that alcohol creates and intensifies the problems they are having in their daily lives.

The role of the NAC fieldworker is also preventative as well as curative. Family and personal counselling play a major role in situations where alcohol is not yet a problem but could easily become one because of other living problems. In cases where an alcoholic is employed it is the role of the fieldworker to help the patient keep their job. This often involves arranging for a leave of absence while the patient is in treatment and a great deal of follow-up counselling once the patient has left treatment.

One of the more common effects of alcohol abuse by Native people is apparent in the courts. Daily, Native people appear in court charged with alcohol or related offenses. In this situation, the fieldworker should speak with the judges and lawyers and present treatment as a more reasonable alternative to jail. It is of the utmost importance in cases of this nature to insure that the NAC centers are not abused by people merely wanting to stay out of jail.



## CLEM CHARTIER WINS HARVEY BELL MEMORIAL PRIZE



SASKATOON - Clement J. Chartier of Regina, is the 1978 winner of the Harvey Bell Memorial Prize. The \$500 prize, which is administered by the University of Saskatchewan, is a graduation award open annually to law students of Native Canadian ancestry anywhere in the country.

Successful candidates are chosen

on the basis of expected contributions as a lawyer in establishing the rights of Native people in Canada and in solving problems Native people and communities face within the Canadian legal system, and on the basis of academic achievement in law studies. Other things being equal, pre-

ference is given to Saskatchewan residents.

Mr. Chartier received his LL.B. from the University of Saskatchewan last spring and is now engaged in legal research with the Association of Metis and Non-Status Indians of Saskatchewan.

Since beginning his legal studies Mr. Chartier has been active in the work of the Native Law Student Association of Canada, serving as its secretary-treasurer during the past year.

Mr. Chartier was born in Buffalo Narrows, Saskatchewan. He received his B.A. degree from Notre Dame College in Wilcox, Saskatchewan, in 1967. Following graduation from Notre Dame and up until the time he entered law studies in the fall of 1975, Mr. Chartier was actively engaged with a number of undertakings involving Native people. For a time he served as Executive Director of the Native Youth Association of Canada in Ottawa. While in that city he also acted as Director of the Native Services Project, a centre designed to assist Indian and Inuit students attending school in Ottawa.

In 1973 he returned to Buffalo Narrows and worked as a voluntary community development officer.

He was a founding member of the Native Health Community Association, an organization devoted to the implementation of health education programs throughout northern Saskatchewan. During this time he was also treasurer of the Buffalo Narrows Advancement Club, a director of the Buffalo Narrows Recreation Committee and assisted in establishing a day care centre in that town.

For many years he has been an active member of the Association of Metis and Non-Status Indians of Saskatchewan.

## NATIVE LIFE SKILLS COURSE GRADUATION

A graduation ceremony, the first of its kind, took place at the Regina Friendship Centre, one which meant as much, if not more, to the graduates than any high school or university diploma.

Fourteen Natives received certificates and a symbolic braid of sweetgrass to mark the end of a 12-week "Life Skills" job-readiness program, the first of its kind in Canada.

About 75 persons attended the ceremony at which Donna Delorme, Cathy Itittakoose, Florence St. Pierre, Albert Pelletier, Brenda Rosebluff, Dennis Martell, Marlyn Obey, Dennis Stonechild, Cindie Pelletier, Steven Ratt, Elaine Geddes, Gray Daniels, Lorraine Wesaquate and Conrad Redwood graduated.

Allan Quigley, director of adult basic education, Regina Plains Community College, said the course was the result of almost two years work to "adapt the Life Skills program to meet the needs of urban Natives."

Financed by Canada Employment and Immigration, in conjunction with the community college and Regina Friendship Centre, the program provides "basic job-readiness training" for Natives preparing to enter the work force.

Based on manpower pre-job training programs developed several years ago in Prince Albert, the course includes exercises to stimulate self-confidence and awareness of family, community and Native culture.

Geri Estin, one of the program coaches, said group discussion, audio-visual aids and simulated employer-employee situations was held to help overcome feelings of personal inadequacy, shyness and inferiority in the students.

The course, which was held primarily at the Friendship Centre, was followed by a one-week on-the-job situation, in which the student

was to access his or her ability to "get a job and keep a job," Estin said.

Following an opening prayer by Emil Piapot, son of Chief Piapot, the students were handed their certificates and the braided sweetgrass "with which to start each day."

Cindie Pelletier said she hoped "more people would take this

course, because if they did the world would be a much better place.

Dennis Martell, who has since become a free-lance broadcaster, said the program was "like coming out of a shell for me."

The last graduate, Dennis Stonechild, said the Native Life Skills course helped him "gain the self-respect that I was lacking."



## Metis Housing a Reality

ILE A LA CROSSE - November 8, 1978 - In this community of over 1400, there are Metis people who had the initiative, drive, foresight and sheer determination to enable the community to witness the official opening of their brand new 10 unit housing for the fast growing population of "Sakitawak."

In his formal address during the banquet, Mr. Jimmy Favel, Northern Region 3 President, added that the road to achievement and success didn't come easy. "If Native people hang in there, and if we are given the chance, we can do things ourselves."

The opening ceremony sparked another reality when the community leaders dedicated its opening in the memory of the late Mr. Lawrence Kyplain. Mr. Kyplain a carpenter of the true merit, sat on the Metis Housing Board, and through his earnest sweat and countless hours of collaborations with the Government and local People themselves, the 10 unit housing became an attention to fact. Lawrence was killed in the late summer of '78, in a car-pedestrian accident.

Mr. Jim Sinclair, President of AMNSIS said the credit should also go to the local people of Ile a La Crosse, who have proven that they can do it and took it upon themselves to combat the housing situation in the North.



To officially declare the "Opening Day" of the Metis housing units and in the "order of who ate the most at the banquet," the following government officials (who presented an almost identical talk as the community leaders) attended the ceremonious occasion: Mr. Ted Bowerman, DNS minister (now Minister of the Environment) Mr. Fred Thompson, M.L.A.; Mr. Lawrence Gladue, C.M.H.C.; and Mr. Morley Woods, Special Arda.

## Duck Lake Nature Trail

Although a recent cold snap forced a work slow-down Local Ten's major two construction projects are moving ahead right on schedule.

The Duck Lake Nature Project is an outdoor recreation area that can be enjoyed year-round by everyone from snowmobilers to birdwatchers. Rustic log cabins constructed along the fifty miles of trails provide cozy resting places.

The Duck Lake Nature Trails project has received additional funding in the form of a renewed grant from Manpower's Job Creation Branch. The project will employ a specially trained crew of six, until the October 1979 completion date.

The workers have attended a workshop where advanced methods of log-preparation and log-fitting were discussed. The three cabins completed so far on the trails were built using these techniques and are among the finest to be found anywhere. Upon completion, an admission fee may be charged to offset maintenance costs. Recent visitors includes students from the Duck Lake Residential School.

Presently, the Duck Lake AMNSIS members must rent a hall to hold their monthly meetings and occasional dances but this spring will see the completion of their own hall. This structure should see steady streams of events.

The members of the Duck Lake Local #10 can certainly be proud of their achievements.





# From OUTSIDE our PROVINCE

## “FIRE WATER FLASKS” REMOVED

WINNIPEG - A city importing firm has voluntarily withdrawn its stocks of plastic “fire water” flasks, judged offensive and derogatory to Native people by the Manitoba Human Rights Commission.

A statement by Commission Chairperson, S.J. Enns said the actions followed a complaint to the Commission lodged jointly by a citizen and the Manitoba Metis Federation. The statement said the flasks - encased in plastic covers - showed pictures on one side of an apparently drunken Native person in Indian head dress. Printed on the other side of the flasks were various stereotype phrases judged derogatory to Native persons by the commission.

Enns called the stereotyping “repulsive” and said the incident “should be a lesson in not attempting to use perverted humour at the expense of a minority group.” The distributor has sent a letter of apology and a declaration of compliance with the Human Rights Act to the Commission. The company also agreed to destroy its remaining stock of the flasks.

## FUNDING CUTS WILL NOT COMPROMISE THE DENE

YELLOWKNIFE - The Dene Nation will not compromise its land claims position because of recent funding cuts by the Federal Government. George Erasmus, President of the Dene Nation said, the Dene leadership anticipated that the Federal Government would seek a land claims settlement with a weaker Native Group like the Committee of Original People's Entitlement in the MacKenzie Delta “while coming down hard on the militants”. “We have just pared down our operations over the last year, it's less than half of what it was two or three years ago. We can maintain operations the way they are indefinitely,” he said.

Faulkner said he suspended funding to the Dene Nation and the Metis Association (Northwest Territories Native Organizations) for land claims negotiations indefinitely, “because of the lack of substantive progress by the Dene and Metis leadership during the past year to agree on a mechanism for conducting joint

negotiations with the Federal Government on their overlapping land claims”.

Although the Metis Association submitted its own land claims proposal, there can only be one settlement in the MacKenzie Valley and Faulkner urged the two groups to get together to work out their differences. Erasmus said that Faulkner's decision to suspend funding because of the lack of progress between the two MacKenzie Valley groups, “was a convenient excuse at the moment.” The Federal Government, he said, could also have decided to suspend funding to the Dene because of their refusal to meet Bud Drury, the Prime Minister's special representative for constitutional reform in the North West Territories.

Effors are still being made to unite the two groups. George Erasmus said, but he refused to elaborate. “I think that the majority of people in the valley want to work together as single groups regardless of what organization they belong to.”

## BRAZIL INDIANS FACING LAND GRAB

SAO PAULO, BRAZIL - A team of anthropologists have charged that a proposed law to release the nations Indians from government wardship will result in their genocide by leaving their land prey to large landowners. The three anthropologists told a press conference that while the law will make the Indians full-fledged citizens it will also allow speculators to force them from their lands. Under the current laws the Brazilian Indians are wards of the government and their lands are protected by the government. But the new legislation will allow the Indians to sell their land below true value giving an opening to ruthless speculators. A decree which is expected to be signed by President Ernesto Geisel without congressional approval, will make Brazilian Indians full-legged citizens at a still unspecified date. According to Bishop Thomas Balduin, president of the Missionary Indian Council, the law is moving too quickly, because many of the Brazilian tribes cannot hold on to their land without the protection of the government.

The majority of the Indians live in the Amazonian regions and in Western Mato Grosso State. Much of the land is of mineral wealth, making it quite attractive to large landowners and corporations. The government

organization charged with supervising Indians has not marked out all the land held by the Indians, although, by law it was to have been completed by 1978. The anthropologists said that this too, will make easy for ruthless companies and individuals to extend the boundaries of current landholdings to take over Indian lands.

### INDIANS BEING FORCED OUT OF SCHOOLS

OTTAWA - Indian students are organizing to fight recent Indian Affairs Department spending cuts they say have forced some of them to quit school. Hugh Falkner, Indian Affairs Minister, has agreed to meet with the students and also promised to investigate results of a survey which showed that 40 out of a sample of 484 Indian students were forced to quit school after being denied assistance under new department guides. The survey, done by a University of Ottawa law student, also showed that 86 others have been denied partial tuition, living allowances and books. There are 4,201 Indian students in universities across Canada and that number has increased steadily.

"The budget cuts have hit Indians at a hard time when we are trying to develop our youngsters," Alayne Bigwin, Education Director for the National Indian Brotherhood, said. The brotherhood has been involved in discussions with the department over the education guides since 1965 but has never approved them. Department cuts have forced the strict application of the guides and the brotherhood has alleged that Indians are being harassed because of political involvement to change the system.

### THE CARIBOU ARE VANISHING

MANITOBA - Dwindling caribou herds are threatening the livelihood of native peoples in Manitoba's high north who hunt for food. A conference of Inuit, Chipewyan, and Cree was called recently to discuss what could be done about the vanishing herds. The blame was laid at the feet of mining explorations and some wanted the government tagging operations halted so that the herds could roam in peace. About eight far northern communities are involved - three in Manitoba and five in the Northwest Territories. The historic talks brought together for the first time the various tribes to talk about their common problem. Language was a barrier which had to be overcome. There was simultaneous translation into Cree, Chipewyan, Inuktituk and English.

"It has hit our people very hard," Pat Hyslop, chief of the Barrenlands Indians said, "for the two years, we've had to fly in cow's meat from the south and that costs a lot of money." Hyslop said he could remember when caribou was the main source of food, clothing and shelter materials for his people. When herds were huge, they would delay trains for hours crossing the Bayline between Gillam and Churchill, and could be

found as far south as The Pas and Norway House. Chief Peter Yassie of the Radoule Lake Indian Band said the importance of the meeting was that for the first time all the people who depend on the herds were able to talk.

"We've learned a lot from each other," he said, "Inuit often see thousands of caribou close to their communities and didn't realize there was a shortage."

### AIM LEADER STABBED

SOUTH DAKOTA - Russel Means was stabbed by a white inmate during a recreation period inside the South Dakota State Penitentiary, September 16 this year. The assassination attempt occurred less than two hours before a major rally which had been called by the American Indian Movement on behalf of Means. Means' wound was described as superficial and he returned to the prison in the early afternoon in time to hold a press conference with Marlon Brando. Means said the attack was an attempt to create racial tension in side the prison.

The stabbing incident came shortly after Means had ended a 36 - day fast. During the Longest Walk, he had announced that in prison he would begin a spiritual fast. The fast was intended to expose racism and injustice of the South Dakota judicial system. During the fast, many prisoners supported Means by refusing to eat. At one point, over half of the prisons population turned their backs on the food line.

Means was convicted on charges arising from an incident at the Sioux Falls courthouse, in 1974. During the time he was on trial in St. Paul, Minnisota on charges arising from the occupation of Wounded Knee in 1973. The incident occurred when AIM and other community members demonstrated for legal action against a white business man, who killed Wesley Bad Heart Bull.

### INDIAN JOBLESS NOT COUNTED

OTTAWA - Statistics Canada has been asked to include Status Indians in its unemployment counts and thus make an accurate accounting of people eligible for extra unemployment benefits. Government officials said that the unemployment rates in regions with a large Status Indian population are unrealistically low because the Indian jobless that are on reserves are not counted. And because this rate is used to determine whether the jobless of the region should be entitled to extra benefits Indians and non-Indian unemployed suffer. Employment department officials said they are discussing the issue with Statistics Canada officials and a formal request to include Indians will be made shortly.

Unemployment insurance officials use Statistics Canada rates in 48 regions to determine benefit payments. The higher their regional unemployment rate, the longer benefits are paid. And under new proposals, the unemployment rate will determine whether a person has to work extra weeks to claim benefits for the second time in a year.

**INDIAN LEADER THREATENS TO DIG UP REMAINS OF SIR JOHN A. MACDONALD.**An Indian leader has threatened to dig up the remains of Sir John A. Macdonald, one of the founders of Confederation and the country's first Prime Minister who died in 1891 and is buried in Kingston, Ont., to protest what harm the archaeologists are doing to the Indian burial grounds.

"Let's see how the white people feel about that," Alex Akiwenzie of the Nations of Warriors said in a weekend interview. We are trying to make the people aware in what's happening, among Indian and nonIndian alike. Akiwenzie and fellow member Douglas Pine recently completed a walk from Windsor, Ont. to Toronto to protest highway construction that would cut through part of a 1000 year old burial ground in Windsor. "They're dealing with our spirits," he said. "Nothing is really sacred anymore when they dig up our burial grounds."

The loosely knit group receives no Federal or Provincial government support and works on reserves, helping Indians who have lost faith in their band councils, the larger Indian organizations and the Indian Affairs Department. Now that they have dealt with Native culture and spiritualism, the group has now tackled the burial grounds issue. Non Indian cemeteries are protected by Provincial legislation, making it an offence to dig up remains without permission and supervision by a local coroner. Indian burial grounds are not protected by legislation. The problem facing authorities is that no one knows where they are located. A spokesman for the National Museum of Man, said they're usually discovered by construction crews or archaeologists who in turn locate the local coroner. Tests are conducted to verify the remains are Indian and archaeologists then remove them. Akiwenzie said Indian bands in the area of discovery are seldom notified.

He wants legislation to protect Indian burial grounds but he said he was not well received by provincial authorities in Toronto following the protest march. "Now I want to speak to Federal politicians, but if I don't get satisfaction on I will seriously dig up Sir John A. Macdonald."

Last year the St. Regis Indian Band near Morrisbourg, Ont. won a battle for the return of remains of 16 Mohawks taken by the Museum of Man in an archaeological dig near the reserve. Lawrence Francis, Chief of the band at the time, called for suspension of all archaeological digging for Indian remains and Artifacts while a policy was negotiated by the Federal government and the National Indian Brotherhood. Although museum officials in Ontario last year promised Indians that no more burial grounds would be dug up without consultation with local bands. Akiwenzie said the Windsor dig has continued over protests. The Museum of Man holds seventeen remains from the site and excavations indicated the site holds hundreds more, Akiwenzie said. "They were after us alive and now they are after us dead," he said. "We just can't seem to escape."

**REGULATIONS SWAMP INDIANS.**A group of Indians from Newfoundland plan to present a formal land claim to the Federal and Newfoundland Governments next year and while waiting its' outcome, they are asking the province to throw out some restrictions, voluntarily. The Mic Mac Trappers Association of Conn River, on the south coast of Newfoundland met here Tuesday with Tourism Minister, Jim Morgan and other government officials to outline their requests. The Indians said Newfoundland laws require them to obtain a fistful of permits in order to live a simple bush life.

**ALBERTA REJECTS METIS PLAN.**President of the Federation of Metis Settlement, Clifford Gladue, said the Alberta government has refused to authorize a plan to establish moose and buffalo herds on Metis settlements in the province. He said the Federation of Metis Settlements has been working with Alberta fish and wildlife officials for the last year to establish herds on two settlements. Parks Canada had agreed to supply buffalo. All that was needed was a signature from Social Services and Community Health Minister, Helen Hunley and the Minister did not provide it by the Wednesday deadline.

**RIEL PUBLICATION PLANNED.**The University of Alberta has received a \$528,623 grant from the Social Sciences and Humanities Research Council to collect, edit and publish the writings of Louis Riel. A university spokesman says the end product to be published in 1983, will consist of four or five volumes containing the late Metis leaders letters, poetry, diaries and miscellaneous short stories. George Stanley of Mt. Allison University will be the chief editor. Other scholars associated with the project are John Foster and Roger Motut of the University of Alberta, Thomas Flangan and Glen Campbell of the University of Calgary, Gilles Martel of Sherbrooke University and Douglas Tochhead of Mt. Allison University.

#### EXERPTS FROM FORMER POLICE CHIEF, ARTHUR COOKSON'S BOOK, "FROM HARROW TO HAWK".

"The Indians were encouraged to leave the reserves and migrate to the cities as a forward step in the integration program. The Indians responded in droves, lured primarily, I would assume, by the thought of bright lights, excitement and a better way of life. Almost overnight, the majority of them became social welfare-recipients...

"...They were not prepared for absorption into the urban environment. Lack of education and training reduced their suitability for employment to little better than menial tasks. Many rejected this, preferring to stay on welfare and direct their ingenuity elsewhere for a more easily-earned dollar. Teen-age girls resorted to prostitution in the skid row section and in many instances joined their men in hotel-room and backalley muggings, robberies with violence, and other crimes. "...Why the Indian has to be so belligerent and openly hostile to society's laws is hard to understand. I have seen them many times, deliberately loitering so as to impede others using pedestrian traffic signals, and otherwise displaying contempt for the accepted standards of courtesy and decency. Why do they do this? When checked by the police, they cry 'police harassment.' Let us be honest. The Indian brings the majority of troubles on himself. His perpetual defiance of social norms can only irritate and annoy the law-abiding. This is not racism - far from it."

**ORGANIZED CRIME CHEATS INDIANS OUT OF GOOD PRICE.** Native Indians are being taken advantage of by organized crime, says Bill Otway, Executive Director of the British Columbia Wildlife Federation. Indians of Richmond, British Columbia are allowed to net fish on the Frazer but run for them to feed their families, but it is illegal for them to sell what they catch. Organized crime is buying the salmon at four dollars a fish and selling them at four dollars a pound throughout British Columbia, the Prairie Provinces and Ontario. One man who was caught selling fish bought from the Indians, had an estimated profit of \$375,000 for five weeks work. Otway also, stated, the Indian population hasn't increased, yet the sale of net permits have increased from about 250 to 1500 permits.

**MOVE WOULD SURPRISE DIEF.** John Diefenbaker, Prince Albert M.P., said Sunday he will be surprised if the Federal Government grants pardon for Louis Riel, requested by AMNSIS. Mr. Diefenbaker stated that he felt Riel got carried away with the cause he was fighting for, he also said Riel was a mental case, but had tremendous respect for Gabriel Dumont. Dumont was the Metis leader who took a party of men to Fish Creek where the first battle of the rebellion first took place.

**NOT EFFECTIVE.** Punishing impaired drivers is not an effective approach in dealing with the crime committed. The Saskatchewan Alcoholism Commission concluded in a year long study. The study shows that a program involving rehabilitation, education and community involvement and a look at the causes of alcoholism would be better than the punishment given out by the courts. It also says convictions are more common among Natives, persons under 30, blue collar workers and rural residents.

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#### ARE YOU TRYING TO COMMUNICATE?

##### A REBUTTAL...

Note: In the interest of those persons who have read Mr. Rod Brooks' discrepant and infantile editorial entitled "Just Where The Hell Does Simon Paul Draw The Line?" (LaRonge Northerner, November 24, 1978), reprinted here is a reply sent to the Northerner and the New Breed by Adele Ratt and Tim Quigley.

Obviously, Mr. Brooks was seeking sensationalism to attract subscriptions and readership to his failing newspaper. Mr. Brooks drew his own line and tripped over it.....Simon Paul

Dear Sirs:

After reading "Just Where the Hell Does Simon Paul Draw the Line?" we were wondering the very same thing about Rod Brooks. The fact that Mr. Brooks would devote half a page of what little the Northerner produces on its own to a personal attack on one individual is sickening enough. Coupled with the sour-grapes racism that appears to have been the motive behind the editorial, the reaction one feels is revulsion. Rather than resort to the same low level of journalism, however

we feel compelled to explain our reasons for responding.

First of all, the editorial criticizes Natotawin which, it says, "combines the editorial ramblings of a select few, with a bit of advertising and reprinted newstories from other sources". We suggest Mr. Brooks look in the mirror. Other than the editorial and a wee bit of local news, the bulk of the Northerner is advertising and pirated newstories. Of course, your November 24th issue may not have been typical since we missed the usual dose of Social Credit funny money theory.

In suggesting Tim Myers have Simon Paul fired, Mr. Brooks seems to run counter to what journalists usually preach about freedom of the press. If he were a real journalist, he might disagree with Simon's opinions but he would surely defend Simon's right to express those opinions. We wonder if Mr. Brooks isn't more motivated by his 'sour grapes' attitude toward government funding of Natotawin and his own denial of funding by Special ARDA than because of any honestly held views towards Natotawin.

Continued on page 32



A.M.N.S.I.S.  
ABORIGINAL RIGHTS DEPARTMENT



EMPLOYMENT OPPORTUNITIES

POSITION::Administrative Director

The Association requires an Administrative Director for the Aboriginal Rights Program. This person will be responsible for all administrative functions of the organization such as the arranging of meetings, training programs, budget preparation, preparation of submissions and progress reports, supervision of payroll and other expenditures, supervision of clerical help the securing of supplies and equipment, the care and maintenance of equipment, and other similar administrative duties.

This person will also be responsible for maintaining good relations with the appropriate government and non-government agencies and for the preparation and supervision of news releases, publications, press conferences, etc. In addition, if time permits, this person will carry out specific short-term research assignments.

Successful candidates should preferably have completed their high school and have received training in business administration either of a formal nature or

in an on-the-job situation. In addition, candidates should have experience where they have demonstrated their ability to carry out administrative functions, to maintain good working relationships with colleagues and to develop and maintain good working relationship with appropriate government and non-government personnel.

**QUALIFICATIONS:**

Successful candidates should preferably have training in business administration either on-the-job and/or in a formal training program at University or at a technical school. Also, preference will be given to candidates who have several years experience in an administrative capacity and who have proved their ability to successfully carry out administrative duties in an on-the-job situation. They should also have some proven experience in developing and maintaining good relationships with work colleagues and personnel in other agencies and settings.

Closing date for applications: February 28, 1979

**Duties:** The duties of the Administrative Director will include responsibility for all administrative functions of the Program and such research activities as may be assigned by the Aboriginal Rights committee from time to time. These duties will include the following:

The supervision of the preparation of budgets and submissions of funding sources.

The supervision of payroll, travel expenditures, research and administrative expenditures, within the limits of available funds.

The supervision of the preparation and submission of financial statements and audited statements in accordance with the funding contracts.

The submission of the preparation of progress program reports and the submission of such reports in accordance with contract agreements.

The preparation of job specifications, as required, the preparation of and the advertising of job vacancies.

The reviewing and screening of job applicants, the arranging of meetings to interview applicants, notifying applicants of the results of meetings etc.

The preparation of notices and agendas for regular meetings, arranging facilities, the taking, preparation and distribution of minutes of all meetings.

The supervision of, arranging for, and/or purchase of office leases, furniture leases, equipment, library use and materials, etc.

To supervise the work of the Librarian-Secretary and to establish work assignments.

To maintain liaison with the Executive Director of AMNSIS and the AMNSIS Board and to attend AMNSIS Board meetings, to give progress reports as requested.

To maintain liaison with appropriate program officials at the Federal and Provincial government levels for the purpose of providing progress and financial reports to ensure that funding is made available promptly, etc.

To assist in arranging community workshops, staff training workshops, area meetings, provincial workshops, and inter-provincial meetings.

To carry out such other administrative duties as necessary and as assigned by the Aboriginal Rights Committee.

If time permits, to carry out research functions under the direction of the Research Consultant such as helping in organizing and setting up the Library, doing specific research assignments in local archives or in other places when documentation is available.





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offender and the juvenile female offender

Address inquiries to  
The Female Offender Symposium,  
Continuing Studies, Simon Fraser University,  
Burnaby, B.C., V5A 1S6  
or call (604) 291-3792.

Mr. Brooks' statement that the Northerner does not receive a cent of public money is a farce. There are fourteen advertisements by different governments in the last Northerner which indicates to us that the paper is indeed heavily dependent on public funding. People in glass houses shouldn't throw stones!

The most disturbing thing about the article is the underlying racist attitude. In suggesting that the only reason his Special Arda application was rejected was his blue eyes, Mr. Brooks appears to overlook the low quality of this paper. "of interest to his entire readership", yet the Northerner consistently prints southern news, Lee Cheney's contributions, and some local council news, yet consistently fails to provide information of interest to northern Native people. The Northerner is no doubt in financial trouble because of this very failing. Finally, he moves on to another Native publication, New Breed, and criticizes it for an admittedly bad mistake in its last issue. Let he who is without sin cast the first stone!

Mr. Brooks accuses Simon Paul and New Breed of using inflammatory words like "honkie"; the first time we have ever seen the word in print was last week's Northerner. Both Natotawin and New Breed, despite what anyone thinks of their editorial opinions, have paid far more attention to Native concerns than the Northerner. Mr. Brooks indicates citizens of La Ronge "may soon be forced to rummaging (sic) through ... trash for their local news." We thought that was occurring already. He wonders aloud, "How much longer must we endure stupidity such as this?" Fortunately, he provides an answer: "Unless a financial miracle takes place very soon, the Northerner will certainly be forced to suspend publication as of the New Year."

We fully expect our reply not to grace the pages of your paper but if you need a filler ...

Yours truly  
Adele Ratt

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