

AUGUST 1977

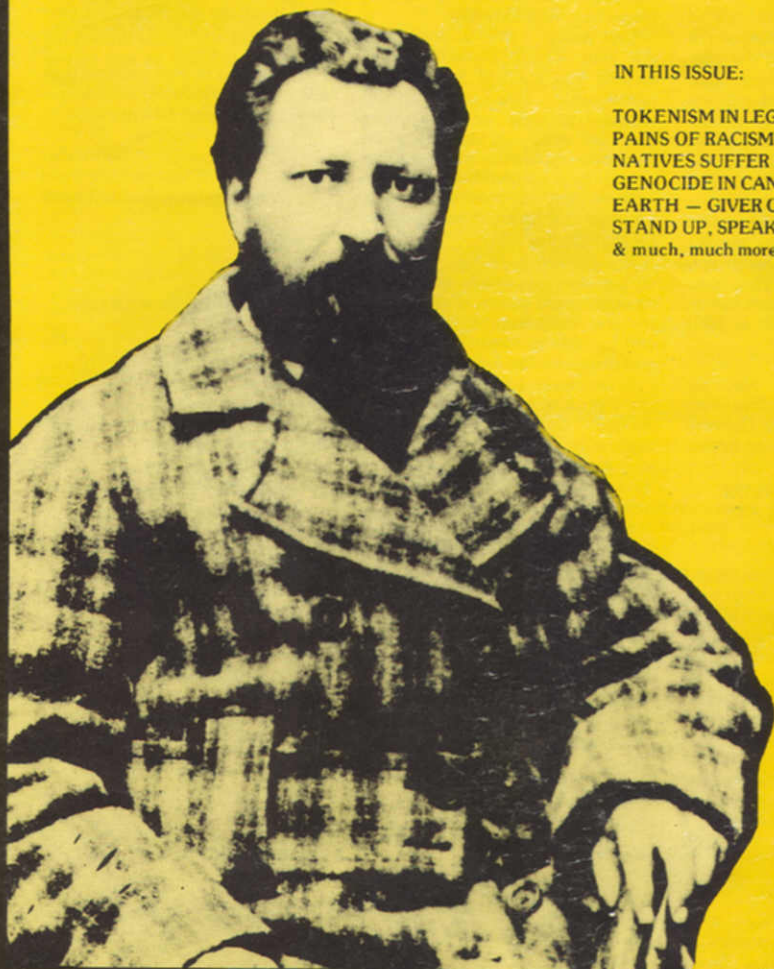
80 CENTS

NEW BREED

a publication of
Association of Metis & Non-Status Indians of Sask. (AMNSIS)

IN THIS ISSUE:

TOKENISM IN LEGAL AID
PAINS OF RACISM
NATIVES SUFFER MORE FROM "NEEDS"
GENOCIDE IN CANADA
EARTH — GIVER OF LIFE
STAND UP, SPEAK OUT, TALK BACK
& much, much more



OPINIONS

GRATEFUL FOR INFORMATION ON HEALTH HAZARDS

Dear New Breed:

This is to tell you how much I enjoy reading your magazine the NEW BREED.

I am particularly grateful to find that you included information on the poisons in ice cream and the dangers of fluorescent lighting, and, of course, the dangers of nicotine and alcohol. All these items are not only harmful to the Native population; they are also destroying the white or secondary society. Not enough people understand that.

As a matter of fact the most lethal places in our society today are the shopping centres with special emphasis on the groceries. They have butylated, hydroxylated and hydrogenated our food until it is unfit even for animals to eat.

Sincerely
Esther Ghan
General Delivery
Weyburn, Saskatchewan

CONGRATULATIONS ON ALCOHOLISM ARTICLE

Dear Editor:

I would like to comment on Donna Pinay's article in the May/June issue of NEW BREED, on the subject of "Alcoholism. The Deadly Effects". I must congratulate Donna for her work which is well documented and straight forward. Myself being an alcoholic for ten of my twenty-seven years have gone through this whole routine of solvent drinking ... it made me loose my mind to a complete blackout; I was on the verge of having a heart attack; gave me extremely bad nerve problems; and to round it off ended up giving me stomach ulcers.

Little did I realize that these symptoms could spell trouble. I continued to use alcohol; finally

valium (nerve pills) in order to survive my hangovers. I had to pop six to eight valium a day, and six different kinds of antacid for my ulcers. For me it's been a hard, long, bitter struggle. I am thankful that I've realized the seriousness of this problem. I am most fortunate.

Last month it finally dawned on me that I was powerless over alcohol and life had become unmanageable. This morning I'm thankful to wake up to a sober piece of mind. I'll admit I'm an alcoholic and that I will never be able to be a social drinker. But for each new day that passes I'm thankful that I've arrested my problem for that day I'm sober.

My problems are not over. I'm still a nervous wreck and I still have stomach ulcers. I'm limiting the use of valium. I pray that I will be able to arrest my drinking and drug addition.

In conclusion I would like to thank the Prince Albert N.A.C. (Native Alcohol Council) Centre staff, especially Max, my councillor, and the ex-patients that made my 30-day stay at N.A.C. most memorable and understanding.

Solvent drinking is widely practised in Northern Saskatchewan and Manitoba. It's cheaper and tends to make people lose their minds faster - and yes, I agree it will eventually give them a slow painful death. I hope our people will stop and think about it.

Aware and still struggling,
Edward Charlette
Sandy Bay, Saskatchewan

A BOOST FOR NEW BREED

Hi:

I was reading one of your articles in the NEW BREED recently on the issue of fire fighting practices in the North (May/June '77

issue), and I decided to write to you. I am really pleased with the content of your news magazine; that is in dealing with Native issues in Saskatchewan from the Native viewpoint. I remember you, Donna, as taking a real interest in journalism and I must say you're getting your views across to me and probably the rest of your readers.

My letter is to give you and your fellow workers a boost; an acknowledgement for your fine publication.

Sid Fiddler
Waterhen Lake Band
Waterhen Lake, Saskatchewan

DEPT. OF NEUROBIOLOGY

Dear New Breed:

Thank you for your letter and the enclosed material.

I enclose a copy of our small book on the mercury problem.

Congratulations on your publication NEW BREED.

Yours sincerely,
Andre Barbeau, M.C., F.R.C.P. (C)
Professor of Neurology
Director, Dept. of Neurobiology

FROM QUEBEC

AMIS.

A qui de droit,

Je desirerais m'a bonner au NEW BREED pour 1 an.

S'il-vous-plait, veuillez-vous m'envoyer la facture.

Bien a vous
Christiane Gouin
3418 Chambly
Montreal, Quebec

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

OPINIONS

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

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

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.

OLD "NEW BREEDS" WANTED

Anyone having old copies of our publication NEW BREED, particularly older than five years, please contact us. We have had many requests for old issues and are interested in obtaining same.

We would be interested in either buying the newspaper or borrowing them in order to have copies made.

ADVERTISE

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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 & interesting.

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

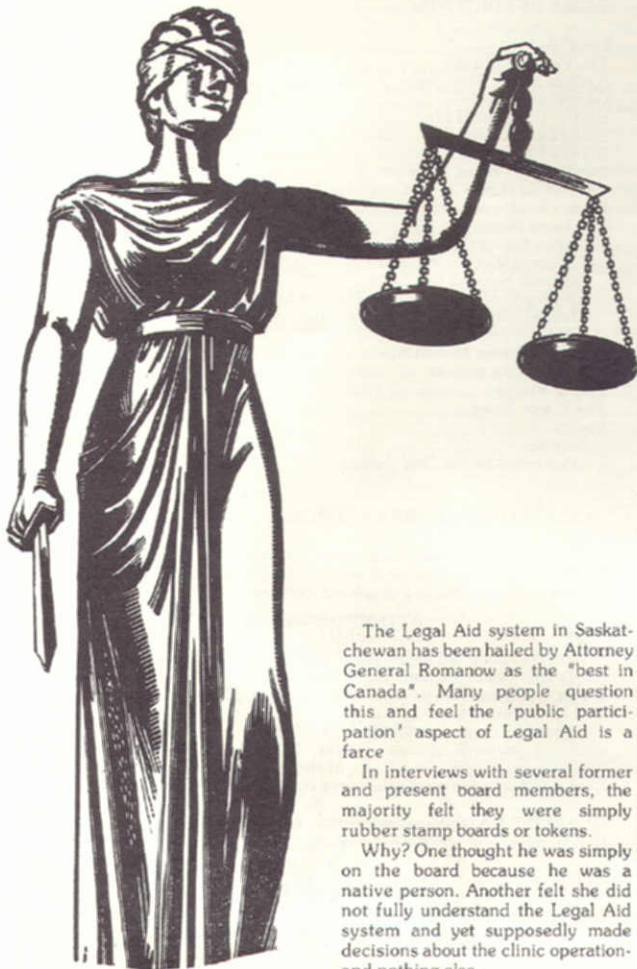
SEND TO:

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

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

TOKENISM IN LEGAL AID

by Donna Pinay



The Legal Aid system in Saskatchewan has been hailed by Attorney General Romanow as the "best in Canada". Many people question this and feel the 'public participation' aspect of Legal Aid is a farce

In interviews with several former and present board members, the majority felt they were simply rubber stamp boards or tokens.

Why? One thought he was simply on the board because he was a native person. Another felt she did not fully understand the Legal Aid system and yet supposedly made decisions about the clinic operation and nothing else.

The Saskatchewan Legal Services Commission is governed by a board of nine. Six of these are appointments from the following: Law Society of Sask.; Lieutenant Governor in Council; Attorney-General; and the Director of the Commission. Three positions are from the Association of Area Boards - a group formed from board members throughout the province.

Certain 'powers' are allowed to the elected board members from each clinic or society. Briefly, these include:

- advise clinic employees of legal needs of residents
- set up an appeal board for those denied legal services
- negotiate area contracts with the provincial director
- establish information and counselling programs
- hire and fire staff except for lawyers (prior approval must come from the Commission)
- administrate funds, and
- make all necessary arrangements for office/clinic operation

There is a need for more public education about Legal Aid and community awareness.

However, the Commission retains the power to dismiss or de-certify a board. There are several clauses written in the Legal Aid Act for reasons to dismiss a board - although written in legal language it basically states that a board can be dismissed if they are not acting in the best interests of the Commission ...

Now that most of the Legal Aid boards have ordered as many paper clips and desks that are necessary for the smooth efficient operations of the clinic; and hired or fired everyone but the lawyers, what of the other decisions?

A present board member felt there was a need for more public education about Legal Aid and community awareness. However, this is not included in the Legal Aid budgets (which boards more or less have to accept). One clinic made such a position available and has had the disapproval of the Commission ever since.

This woman also felt Legal Aid lawyers should be taking a greater stand in some areas including police brutality and other related incidents. She feels many lawyers obtained by or through Legal Aid do not take a great enough stand in court for their clients. The Legal Aid lawyers have large case loads and cannot devote as much time as is necessary for individual clients.

Crisis or emergency service is needed. Many times legal advice is needed immediately and there is little time to go through the formalities of application.

She also cited the need for a crisis or emergency service. Many times legal advice is needed immediately and there is little time to go through the formalities of application.

As for community education, she cited this as being an important part of any type of service or agency. When she speaks to people about Legal Aid, she finds many do not fully understand what Legal Aid is and their rights. Yet when assistance is needed, people will accept the services as they are or 'take what they can get'.

"We are a tool of the Commission's ... a government structure set up to make ourselves and others believe we have input - when, in reality, we do not!"

Another former board member compared his role on the board as being "a position and little else".

He felt the board had done a lot of work such as hiring staff, setting up the office and other related things but had never made any decisions as to programming and implementing changes to community-directed education.

"We are a tool of the Commission's ... a government structure set up to make ourselves and others believe we have input, when, in reality we do not. What a board should do is test themselves with the Commission. They could make a decision and find out whether the Commission would decertify them or not."

With inexperienced lawyers Legal Aid is sometimes a training practice on Indians.

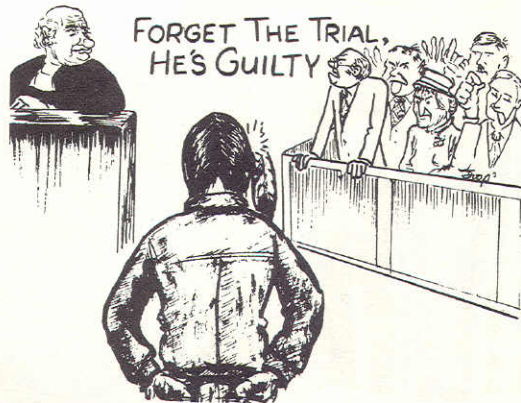
Wayne McKenzie, an AMNSIS area director, commented that Legal Aid "handles a lot of divorces. It's actually plea bargaining in other matters - probation or jail. With inexperienced lawyers, it's sometimes a training practice on Indians. Preventative work is more important. Why not work towards improving conditions and preventing crimes from happening in the first place?"

Many complaints have been heard of matters being decided by judge, prosecutor or policeman, and defence lawyer before the trial.

Other criticisms have come about the Northern services - or the lack of same. Very few private lawyers practice in northern Saskatchewan which makes it almost impossible to obtain the services of any other lawyer but those with Legal Aid. Many complaints have been heard of matters being decided beforehand by judge, prosecutor or policeman, and defence lawyer before trial. While the clinic in La Ronge serves the northern part of the province, it is seventh in the line of funding out of 13 clinics. Criminal code offenses are extremely high in the North: 1,320 indictable offenses handled by the northern clinic while the highest number in other clinics was 252 for Regina. There was 1,800 summary offenses in the northern clinic while Ft. Qu'Appelle had the next highest with 274. The Northern Clinic also had a high number of cases of juvenile delinquency, children taken into custody by welfare and other provincial statutes.

Preventative programming with true consultation from Native groups would be an answer to some of the problems. But so would widespread information dispersal about the law and legal rights. Hopefully, the 'token' boards can realize what they are and take steps to change their roles ... unless they're satisfied with the way things are going.

However, many are dissatisfied and would like to see changes come about. It's a matter of showing the general public just who has the power - it certainly is not the people and least of all the Native people. ☆



THE PAINS OF RACISM

by Donna Pinay

Racism or discrimination. It's hard for anyone to accept this and it is even harder to work around it. Members of the Hudson Bay Local of AMNSIS [Association of Metis and Non-Status Indians of Sask.] well-understand racism and the many problems that surround their efforts to bring effective programming to their members.

One of the Local's greatest concerns has been housing. The conditions of the Native people are a disgrace ... and yet, town council, who has ultimate control over lots & house construction, will do nothing to alleviate these conditions.

One of the two Lumber Mills that operate near Hudson Bay.

The local is working towards the implementation of a housing program through the Rural and Native Housing Program of the Saskatchewan Housing Corporation (SHC) and Central Mortgage and Housing Corporation (CMHC). They are facing a long and hard struggle with these government bodies - let alone a struggle against the town council and the many racist townspeople. It may be some time before the Hudson Bay Local's housing program becomes a reality.

When the local approached the Hudson Bay town council for land to be used for houses, the mayor of-

ferred to subdivide an area of swamp land. Fortunately, one town council member had some human feelings and promptly told him how ridiculous this idea was. Land assembly is a necessary part of any housing program and is important as SHC must appraise the lots.

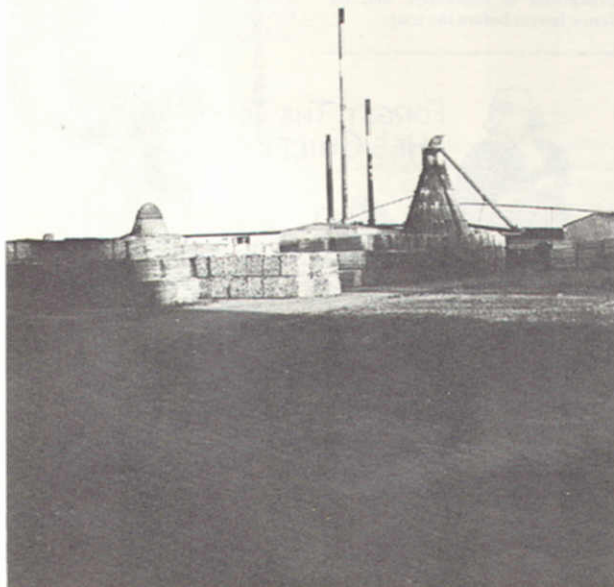
Land prices are high. With the operation of the Simpson Timber Company, land was purchased four or five years ago and now the average price for a lot range from five to seven thousand dollars. Downtown lots are selling for twice this amount.

The existing homes are purchased by employees of Simpson Timber which has recently opened a second lumber operation near the town. Added to the problem is the fact that priority for rental units is given to employees of Simpson Timber and certainly not Native people!

Near the second mill, four or five Native families live in small one room 'shacks'. The men are employed at Simpson Timber. Electricity was put in less than four year ago - running water, sewage and adequate heating was not. The people who live here appear to have given up in hopes of better housing and have had to make do with what they have - very little!

The Metis Local does help these people but are really not in much of a position to do so. They are not their responsibility since the people are Treaty Indians and members of the Nut Lake and Shagoneess Reserves, some 100 miles away from Hudson Bay. The people commented that they never see an employee of Indian Affairs or the Federation of Saskatchewan Indians. "All we ever get is our treaty money - five dollars a year."

Whether a person is Metis, non-Status or Treaty Indian, they all face the same discrimination. No upstanding Hudson Bay non-Native would reconsider their racist attitudes because of a Native person's status. All Native people face this racism from day to day.



Local members cited problems with the RCMP as another added burden. One person complained of brutality and poor attitudes on the part of the force members. Typical of many small towns with a high population of racists and a lesser population of Natives ...

Another woman spoke of doing her washing early one morning. She was hanging her clothes out and a truckload of young women stopped to harass her. "Filthy squaw", "dirty Indian" were just a few of the phrases she had to cope with as she hung her clothes. The woman is a treaty Indian from near Kamsack and commented that she could accept this type of treatment (being used to it for a long, long time). Her biggest concern though, was her children and the fact they must face this type of treatment too. She said it was harder for the young to take this abuse and yet they are sometimes helpless and forced to.

It's also the young children in school who must cope with this type of treatment. It is not only frustrating but leads a child to hate school and everything else this 'fair and equal' system stands for. The sick part is the children handing out the abuse are taught their ways and attitudes by their white middle-class parents - who are probably considered to be righteous up-standing members of the community ...

And then non-Natives have the nerve to question why our people quit school and are turned off and reject all the white middle-class accepted values ...

"... it is harder for the young to take this (racist) abuse."



In hopes of better housing Native people have to make do with what they have - very little!

Fortunately, the members of the Hudson Bay Local don't give up easily and are more than anxious to work against this racism. They have implemented several programs which are running successfully (see page 20)

It's going to take a long time for non-Natives to change their attitudes and this battle alone is a difficult one. There are thousands of small towns (and cities) in this province faced with similar problems - it's not only Hudson Bay

but almost every other one. In some places, though, it is more subtle - not as open as in other places.

Fortunately, our people don't give up easily. They are prepared to work towards their betterment regardless of anyone's attitudes and feelings towards them. Hopefully, Hudson Bay will eventually acquire the needed houses and will continue to work for the programs necessary. And perhaps some day racists and bigots will change - perhaps this is asking for too much ... ☆

A Native home in Hudson Bay.



NATIVES SUFFER MORE FROM "NEEDS"

We appreciate receiving reader's views and opinions even though the occasional one is not the most positive. The following letter was received from a Regina woman and we feel it is very typical of many non-Native views and attitudes towards our people.

Dear Friends:

I have received a complimentary copy of your magazine in the mail today and sat down to read it with mixed feelings. I have many questions and observations to make but finally I decided to invest my money in a year's subscription on the basis that perhaps I may learn to understand my Indian and Metis fellow man.

Some of my confusion and mixed up feelings concerning your people are the fact that your magazine sounds a demanding, militant note - ie, your front cover (Sept/Oct '76) "we want - we want - we want", yet the money and resources that are available to you now are mispent and wasted on liquor and poor living. It seems to me the more money given - the worse lives are led and I would feel the emphasis to your people should be - "we can prove our worth by tending carefully to what we have right now -

caring properly for our children, our houses, our personal selves so that we are better able to be trusted with more". I may be wrong and I would be glad to listen to a justification of the reasons for so much careless living - undoubtedly, the example set by the white people is atrocious - liquor has been the downfall of other civilizations - Rome led the world in culture and learning until debauchery and drunkenness eroded their standards and certainly Canada has a double set of morals but I would hope that instead of screaming at governments to "do things for us", to give us more housing, more money, etc. etc. - we should get down to business and with determination raise the level of our own self respect.

Hoping to reach a good basis of mutual friendship through my subscription.

Sincerely,

Mrs. I.M.N., Regina, Sask.

We not only need housing, but education, proper health care, employment and proper programming to allow our people participation in decisions that affect them.

Mrs. N. should realize that our infant mortality rate is twice as high as the provinces', and that our people die twice as fast. Also, two-thirds of inmates in correctional centres are Native. And our people are also very poor.

Although our publication may do many things, it certainly isn't going to bring about total attitude changes for anyone. Mrs. N. is wrong by saying "we want" - it's more a case of "we need". There are many wrongs that Canada should correct in its treatment of Native people. In 100 years our pride and dignity has almost been squashed - almost, but not quite. Today we suffer the most from "needs".

As for the alcoholism that severely affects our people - she doesn't have to even mention it; we are painfully aware of what this has done to our people. At the same time, we also realize that our people drink because they have literally given up - they feel they have nothing to live for and cannot cope with the conditions they are forced to live with. We also realize that once the living conditions are improved, alcoholism will not be the problem it is now.

As for Rome and the drunkenness and debauchery. Native people do not have to be too concerned since our civilization as our ancestor's knew it was destroyed years ago. When the whiteman came he brought with him more despair and suffering than we had ever before experienced.

We have never once asked the government "to do things for us". We have experienced what the government has done for us and so far it has only made us more dependent upon them. What we want is to do things for ourselves - we know our needs and we know how to effectively deal with our problems.

Mrs. N. and many others feel our people have been "given" too much. What has been "given"? Yes, the government does provide funds for native organizations and it does provide welfare. But at the same time, the millions of dollars that go to foreign aid and corporate development should alarm everyone - but, it's always the Indians who cause and continue with the problems, isn't it? When one thinks of the conditions of our people, this funding amounts to very little.

It's unfortunate we have so many non-Natives who do not understand us, let alone support us. However, improving communications may be one method of informing the non-Native of our problems and programs. Is this asking for too much?

GENOCIDE in CANADA

by Bill Farley

Man's inhumanity to man has been practiced by all races on earth at one time or another down through the ages.

If one regards violent oppression in a subjective manner, with its visible, physical violence and the resultant blood and gore, one realizes that it also produces a similar, opposite reaction to have it abolished. Hence the Abolitionist Movement in the United States in the nineteenth century. Through history, opposition groups have formed to acutely oppose a very real, visible type of discrimination in their presence.

However, the point I wish to make deals with a far worse type of suppression - more horrendous - but very difficult to oppose because it is so subtle. It is called 'Cultural Genocide'. The destruction of a total race of people by eliminating their culture. And of course I mean the Canadian Indian and Eskimo.

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

Did you know that Canada stubbornly opposed the inclusion of cultural genocide into that piece of legislation? And during the final vote, abstained from voting yes or no on Section 111 which was the clause on cultural genocide.

Do you want to know why? Because every item in Section 111 related very much to what the Canadian Government has been doing to its Indian people for the past 75 years. And incidentally is still doing.

What is cultural genocide?

- It is taking young Indian children from their parents and geographical area and transporting them to another region for schooling.
- It is disallowing Indians to speak their own language in residential schools.
- It is teaching Canadian Indian children that they were a "discovered race", that they were a bunch of savages before the coming of the white man, with a pagan religion, no political or organized social and economical system and so on.
- It is the subtle destruction of pride of race and self, pride of culture and background until you are nothing but a drunken, useless person, dependant on welfare and the scorn of Canadian white society. Let's be honest, that is how the average white Canadian views an Indian.

But how do you fight this very subtle kind of oppression? I mean, we feed them, clothe them, give them nice houses to live in, free education, welfare, financial grants, wipe their bottoms, and so forth. So how can they be oppressed? Well, Mr. Average Canadian, you are committing an International crime far more horrendous than violent murder. Because what you are subtly doing is murdering a total race until they are walking dead - spiritually and culturally dead - and you smug idiots don't even know it!



EARTH: *giver of life*

TRADITIONAL NATIVE AGRICULTURE

When the first Europeans arrived in America they were hungry and malnourished. In Europe food was in short supply, populations were increasing, and as a result of an ongoing succession of wars, agriculture had been neglected. There were a very limited number of crops being grown with little or no rotation which resulted in large areas of land being stripped of basic soil nutrients.

On the other hand, the indigenous peoples of America regarded the land with the reverent respect due a mother who gives and supports life.

For thousands and thousands of years Native Americans shared in a harmonious, holy and mutual life-sustaining relationship with their mother the Earth.

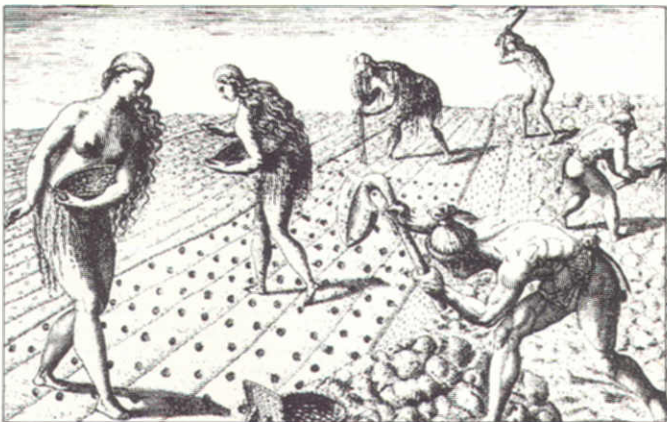
Through the knowledge that comes from love and respect, the Native people were able to understand how to make best use of all of nature's bounty and how to assist nature to better serve their needs without upsetting the delicate ecological balances.

In this way the American indigenous people and the earth kept each other healthy.

Although all the Native peoples of America were not agriculturally oriented, those that were made major contributions to present day food crops through well studied selective breeding and sound organic techniques.

There are estimates that indicate that the contribution of these Indian agriculturalists account for well over half the world's present agricultural wealth.

Early explorers to this continent were astounded by the wide array of wild and cultivated foods in use by the Native peoples throughout the western hemisphere. The bounty of new crops introduced to



Division of Agriculture. From De Bry, Theodore, America, Part II (Courtesy New York Public Library).

Europe from the Americas has had more long term value than all the gold, silver and furs taken back by the early traders.

The Indian felt spiritually obligated to the land that fed him. He returned to the land all that he was through with and he held back from the land only what was needed for food until the next growing season.

The introduction of the potato alone has had far reaching effects on the European diet. Sir Walter Raleigh is well remembered for the tobacco he took home, but little attention has been given to the fact that the many bags of potatoes he carried were by far the most important part of his cargo. In Ireland this vegetable arrived just in time to avert an impending famine.

Among the many other gifts of foods that Indians have given to the world are corn, squash, beans, peanuts, rhubarb, melons, sunflowers, tapioca, pineapples, avacados, tomatoes, bananas, artichoke, strawberries, cranberries, blueberries, cocoa and many many others (some very similar to the original wild plant; others highly evolved through selective breeding into numerous varieties that can only be propagated by man.)

Most school children know that corn is one of the Indians' contributions to the world, but few people are aware of what a remarkable achievement of agricultural technique it represents. Corn, as we know it today, is a plant that cannot re-seed itself without the help of man. This highly nutritious food is the result of selective breeding and painstaking cultivation dating back thousands of years to the Indians of Central America.

Corn that had already been hybridized (a type of popping corn with each kernel enclosed in its own husk) has been found in a cave in western New Mexico and has been carbon-dated to be between five to six thousand years old.

Other scientists have found early examples of corn on cobs no larger than a cigarette filter, that they believe to be related to a type of wide-leaved grass that grew in the Tehuacan Valley of Mexico.

Corn and the knowledge of its cultivation moved north and south of its point of origin. The Iroquois who are noted for their agricultural talents grew fifteen to seventeen different varieties - one of these was a popcorn which when dipped in maple syrup made the famous children's treat called "Cracker Jacks".

...He was instinctively aware of the presence of life in the soil that he had no right to destroy.

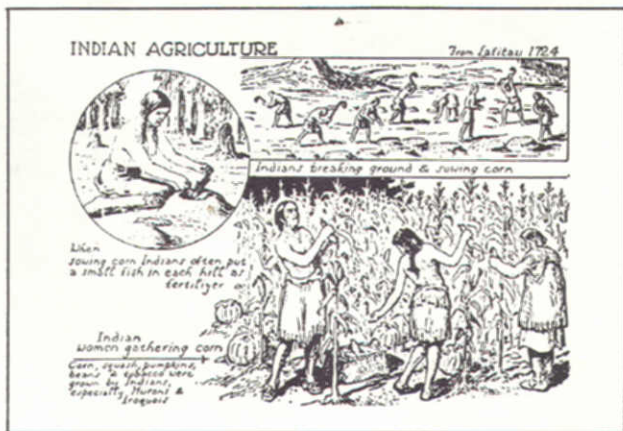
The Iroquois also grew about sixty varieties of bean and eight types of squash. In addition they harvested from the wild 34 fruits, eleven nuts, twelve edible roots, 38 leaf and bark extracts and 6 types of fungus. They are also credited with having developed a type of hoe which European gardeners were quick to adopt.

Unfortunately the European was less inclined to adopt the Indians' methods of growing food than they were to adopt the actual foods.

The Indian felt spiritually obligated to the land that fed him. He returned to the land all that he was through with and held back from the land only what was needed for food until the next growing season.

If he had a problem with insects he used the natural repellents that nature provided to protect his crops without harming the other insects and birds that help him control pests.

This so-called "primitive" was not able to place a soil sample under a microscope to examine the millions of micro-organisms that live in it; but he was instinctively aware



of the presence of life in the soil that he had no right to destroy.

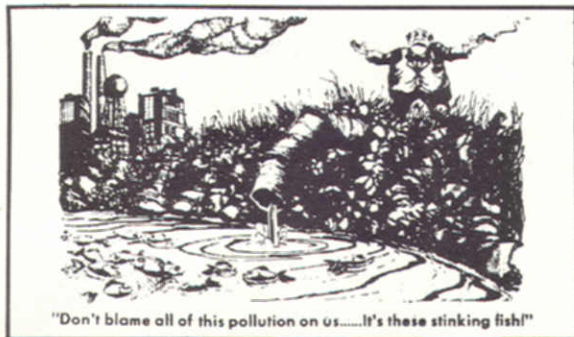
In contrast the science-oriented European was interested in quantity and not necessarily quality. He could analyze the chemical composition of a plant and force it to produce more by pouring these chemicals into the soil with little regard for the lives of the soil organisms who had been providing these chemicals in their own way. The result of this practice are fields of sterile land that are no longer able to reclaim organic matter in the manner nature had intended.

In his attempt to destroy the insects that attack his crops, he has developed powerful poisons, such as D.D.T., that kill more of his allies than his enemies.

To add insult to injury, vendors of these scientific discoveries armed with facts, figures and theories have convinced many Native farmers that for thousands of years they have been doing it all wrong.

Many have bought into these methods to the general detriment of the land. However, the picture is not all bleak. Many Indians steadfastly refuse to abandon methods that are tried and true. There is also a growing body of ecologically concerned people who are returning to a trust in nature's innate ability to care for her own and by practicing organic gardening they are helping the earth's life systems to re-stabilize. ☆

(from 'The Native Perspective')





STAND UP & SPEAK OUT

I am greatly concerned about the strong tendency in our society to evaluate human beings on scales which make some persons "better" than others. Consider the following assumptions:

- adults are better than children
- bosses are better than employees
- men are better than women
- whites are better than Indians
- psychiatrists are better than social workers
- teachers are better than students
- professionals are better than volunteers
- winners are better than losers

And so on, ad infinitum. Our social structures perpetuate these and similar myths, thereby allowing individual human beings in these roles to be treated as if they are of lesser value as human beings, rather than in the context of the hierarchy of roles.

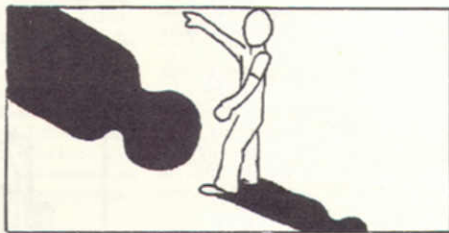
In traditional Western culture, man has been conditioned to see and experience himself in negative ways with much fear and shame and guilt. Today this relationship is radically changing. Many persons are looking inward and envisioning themselves in a more positive way. And when they radically change their self-concept or self-esteem, then all social structures and relationships built upon self-denial, repression and authority come sharply into question. I challenge the concept and assumption that someone else knows better than I, and do what's best for me. I question those institutions that tell me I need someone else to dictate to me how I ought to be. Learning to be assertive is education for living, for being human, for becoming a responsible citizen, and for making society more human too.

But finally, I think it is a matter of responsibility of every citizen, or perhaps a personal choice, to take the kinds of risks that make your own life personal, creative meaningful and fulfilled.

An analysis of the basic structures of Western society leads us to believe that assertive behaviour is frequently squelched. The basic organization and teaching of families and of educational, business and religious organizations have inhibited complete expression in interpersonal situations. Women, children, the poor and members of ethnic minorities in Canada and the United States have characteristically been taught that assertive behaviour is the province of authority in

general and specifically the white, male adult. It has been extremely difficult for the "haves" to acknowledge the human rights of the "have nots". The message is clear. Our cultural orientation to the development of appropriately assertive behaviour has been inadequate. We must begin to value and reward the assertions of each individual, acknowledging his right to express himself without fear of guilt, valuing his right to an opinion, and recognizing his unique contribution.

by Bill Farley



IT'S THE RIEL THING

by Leanne McKay

Only a few short months ago I was outraged at the disgusting actions of Walter Kenyon, Archeologist turned grave robber. Since that time Kenyon has been charged and convicted for his foul misdeeds. But as luck would have it, you just win a battle at the front lines, and find yourself under attack on your left flank.

Now it seems the leg irons that may once have shackled Metis Leader, Louis Riel, will go on display in a museum in the new Hamilton-Wentworth police headquarters. These people never give up! Someone must hire people specifically to dream up morbid and grotesque Native displays

For instance, I wonder who masterminded the incredibly tasteless display at the R.C.M.P. Museum in Regina? Thousands of tourists visit there yearly and marvel at the overwhelming significance of a piece of the rope that hung Louis Riel. From there they can go on to another memorable experience and view the sight of the

scaffold that hung Louis Riel. The non-Native sector of Canadian society certainly has an obsession with the instruments of Riel's death.

This unnatural pre-occupation with Riel's murder could stem from several causes. One reason could be the non-Native community's attempt to ease a guilty conscience. Maybe after all this time they are showing some good old fashioned human type remorse. More likely is the fact that the non-Native community needs to remind itself that they did indeed murder Riel. It must be hard for them to believe that the Metis people were "defeated" at Batoche in 1885 when all around them they see Metis people standing together strong and united.

Unfortunately, the true reason is probably less human and compassionate. It seems that the death of our martyred leader is a big money-maker. For instance, the Trial of Louis Riel, a play sponsored by the Regina Chamber of Commerce and the City of Regina now in

its 11th season has played to a full house since it began as a centennial project in 1967. The Saskatchewan tourist industry takes advantage of our murdered leader at every opportunity. And who does this money benefit? No one except the already wealthy capitalists. Never do the Metis people reap any benefits from this exploitation of one of our greatest leaders.

Everywhere you go in Canada today, you find some one trying to make a buck from the Riel Revival. They have plays, books, operas, movies, statues, museums and private collections of Riel memorabilia. But over 90 years ago when Riel fought and died to preserve a way of life for his people - who was there to support him? No one! Even now, does anyone really care what Riel stood for? No. All they care about is the marketability of their product.

A few short months ago I was visiting with my Grandmother and she mentioned this subject. "For a long time now it has bothered me the way people are using Louis Riel just to make money for themselves. I think it is very wrong and I always wanted to tell people this story. Maybe now Leanne can tell the story for me." Well, maybe it took me a while to get around to it, but at least now the story has been told. My Grandmother, as usual, is right. What people are doing to our memory of Louis Riel is wrong - very wrong.

As for the leg irons that may once have shackled Louis Riel, I'd like to tell the Hamilton police force where they can shove them, but they probably wouldn't fit anyway. Maybe it would be best if they would just show some taste and good judgement and throw them in the trash can or bury them.

As Metis people we are not interested in Riel Relics but rather what he stood for as a man. If others cannot share our feelings the least they can do is not to publicly display the instruments of torture which recall such painful memories. ☆

SEE THE
RIEL
THING

TOUGH
THE
ROPE
JUST INSIDE

It's the
RIEL
THING

BUY
THING

genuine plastic replicas!

STEP RIGHT UP FOLKS...

Our People

BRUCE FLAMONT



In the Alberta Sugar Beet Fields - "They couldn't find white people to do this type of work so they forced the Native people to do it."

The overall administration and AMNSIS (Metis Association) policy direction are just a few of the many duties of Bruce Flamont. As Executive Director of the organization, he must be on top of every situation, political or otherwise, that may arise throughout the province and the rest of Canada.

Born near Crescent Lake, Sask. in 1945, Bruce was raised by his grandparents, Alex and Marie Flamont, from an early age. He

received his elementary education in Crescent Lake at the Metis School. He took his grades nine and ten by correspondence and had the second highest marks in the province. His academic performance was noted by the Department of Social Services who literally took him away from his home and entered him in school in Regina.

Perhaps this action is what has made Bruce speak out against the foster and adoption care programs

of Social Services. He resented being taken away from a perfectly happy home and being transplanted in a city totally foreign to him. At Crescent Lake he was able to trap and do some odd jobs to help out his grandparents and yet this did not affect his schooling. His education in the city, though, was a totally different matter ... he failed almost all his classes by Christmas time.

From here on, Bruce took many varied forms of employment including mining, construction, and rodeo work. He also spent one summer in the sugar beet fields of southern Alberta. Bruce feels he learned much from this one summer of "slave labour" as he compared it to.

Work in the sugar beet fields was a government-sponsored program designed to provide cheap labour to the owners of large sugar beet operations. "They couldn't find white people to do this type of work so they relied on the Native people. We provided the cheapest labour market available. Native people were forced to accept this form of employment. People on welfare were threatened to either go to the sugar beet fields or have their welfare cut off." Bruce feels this situation was one of the most degrading for Native people.

He remembers all the busfuls of Native people arriving at their destination and having to stand around in a large shed while the sugar beet farmers would select the people they wanted for the work. "The farmers would load their trucks with us and go off to the fields ... it was almost another 'Roots' and can be compared to slave labour," Bruce said.

In 1960 Bruce joined the Royal Canadian Navy. He took his training in eastern Canada and was stationed in Victoria, British Columbia. By the time he was twenty, he had sailed twice around the world. His main duties involved underwater weapons and demolitions. He was also a physical education instructor for a time. Five years later Bruce found he could no longer handle the restrictive and regimentary lifestyle of the Navy and he resigned.

Upon his return to the province, Bruce worked at odd jobs and then at the Prince Albert Pulp Mill. During this time, he became involved with the Metis Society. At this time two organizations existed: Joe Amyotte represented the southern group; Malcolm Norris and Jim Brady were the founders of the Northern group. A lot of work went into developing a stronger single organization which became the Metis Society of Saskatchewan as it is today.

Bruce described his involvement during the late 1960's as being mainly 'organizational'. There was much to do in structuring and building the single group and it required long hard hours of fieldwork and encouraging people to participate and involve themselves in the organization.

In 1970-71 Bruce left the Metis Society to work for the Provincial Government's newly-created Indian-Metis Department. His position as a placement officer allowed him to participate in the

"We have shown our people through political pressure we can obtain action."

educational aspects of the Native people. Bruce was instrumental in the establishment of the Non-Registered Indian and Metis Program. As a strong supporter of the Metis Society, Bruce found it increasingly difficult to work effectively with the Department. He was fired and rehired five times and was once rehired by the Premier himself.

After one year with the Department Bruce left to take employment with the Metis Society once again where he was allowed the freedom to work totally for his people.

He was a fieldworker for about six months, then in 1972 took the position as administrator. His duties were basically the same as they are now and Bruce was quick to learn political strategy and its usefulness in obtaining adequate programming for Native people. He is now in a position where he cannot afford not to be aware of every development and its affects on AMNSIS.

Bruce sees many changes since his involvement with the organization. "Ten years ago our people did not recognize the need to organize and have a united voice. It was an embarrassment to be a halfbreed. Our people were at a low point historically, spiritually, culturally and economically. We lived at the whim of all levels of government and were easily intimidated and ridiculed by the non-Natives.

Today he sees the organization to be at its strongest ever, although the poverty of the people has not changed since there is no meaningful economic base. "But our people are aware and it is more difficult for a social worker, landlord and policeman to practice racism and discrimination as openly as before. We have been able to instill a pride and dignity in our people - we have provided some hope for the future."

Bruce feels this has come about because AMNSIS has tackled the day-to-day issues of survival. He says these include "issues of abuse by the welfare system and an awareness of our rights under the judicial, welfare and manpower systems. We have shown our people that through political pressure we could obtain action. And we have provided governments with alternatives for our people."

Bruce strongly believes the only way for Native people to gain full



"We have provided some hope for the future!"

independence is through economic development. He is against recent developments in northern Saskatchewan which have virtually left the Native people 'in the cold'.

"The economic development that has taken place has benefitted large corporations such as Mac-Millan Bloedal, Parsons & Whitmore, AMOK, and the Freshwater Fish Marketing Corporation and others who have just begun to utilize the northern resources."

He feels the only answer is to "own and control these industries. By doing so, it would create the necessary employment that Saskatchewan could want for the next 100 years. If our people could manage these industries, it would ensure that the resources remain in the province."

Bruce is critical of the Department of Northern Saskatchewan and feels it has not allowed any Native participation in the decisions which affect them. "Instead of alleviating the high welfare rate, DNS has made our people more dependent on government as opposed to becoming more self-reliant."

Bruce's concerns are many. He was the main force behind the police brutality issue earlier this year and AMNSIS's request for an inquiry. The issue is still to be resolved but Bruce is confident that some day the police commission and other government departments will have to recognize the brutality that occurs and deal with it.

Bruce has always been quick to deal with an issue and provide effective direction for the organization. He is efficient in his position and is indeed one of the main forces behind AMNSIS. ☆





RIEL'S PROVISIONAL
Formed to negotiate with the Can



L. GOVERNMENT 1870
Canadian government for METIS RIGHTS.



from OUTSIDE our PROVINCE

MERCURY FIGURES "STAGGERING"

OTTAWA - At least 273 Canadian fresh water bodies contain mercury-contaminated fish, says a list compiled by the federal environment department. Some of the contamination is man-made, some of it is natural. They list nine industries as known sources of mercury pollution in 21 lakes and rivers. Other possible man-made sources were not listed because of a lack of knowledge of mercury emissions into the air. These 273 lakes and rivers all contain fish with mercury levels exceeding 0.5 milligrams per kilogram of edible meat. Fish with that level are considered a hazard to health and a steady diet of them can lead to Minimata Disease (irreversible mercury poisoning).

The documents are replies to written questions submitted in the Commons by Perrin Beatty of the Progressive Conservatives. Beatty said, "It's just staggering! I find it very disturbing. I was surprised to find it is so extensive. We tend to look on mercury pollution as a strictly northern phenomenon." Apparently it is not.



FREEDOM OF INFORMATION SOUGHT

WINNIPEG - The Canadian Community Newspaper Association (CCNA) has resolved to ask Parliament and other Canadian legislative bodies to change the freedom of information legislation. The organization passed a resolution urging the passage of laws to create "a statutory right of persons to obtain access to information held by governments or their agencies subject only to a limited list of narrowly defined exceptions." The legislation as requested would provide that any refusal to provide such information or any "unreasonable delay or costs" would be subject to review by the courts, with burden of proof on the government.

One panel member said the recently released government working paper on freedom of information is inadequate because "it still allows cabinet ministers to act as both judge and defendant" on the question of the public's right to know.

PROPOSAL TO DIVIDE NORTHWEST TERRITORIES INTO THREE SMALLER TERRITORIES

OTTAWA - A proposal to divide the Northwest Territories into three smaller areas was presented in Ottawa recently by the Indian Brotherhood of the N.W.T. George Erasmus, president of the group, commented that Indian and Northern Affairs Minister Warren Allmand appeared to be favorable towards the proposal.

Although geographical boundaries were not defined, the Brotherhood recommended some governmental changes for the N.W.T. including political rights for everyone regardless of race. It was also proposed that each of the three areas would participate in a joint government to negotiate on areas of mutual concern.

Erasmus further commented that the Dene and Inuit do not wish to separate from Canada but want the right to govern their own territories and work towards obtaining the status of provinces. The N.W.T. contains 1.5 million square miles with a majority of Native residents.



INDIAN ENERGY

UNITED STATES - Recently a group representing twenty-three Indian tribes from the United States met with members of the Organization of Petroleum Exporting Countries (OPEC) to discuss development of the vast uranium and coal supplies found on their reservations. The Council of Energy Resource Tribes (CERT) represents about two-thirds of the Native population of the U.S. from ten western states.

The group felt it was better to approach the Arab and third-world countries as they would obtain more in the way to develop their resources. CERT chairman, Peter McDonald said "We've found how energy companies have dealt with them in the past - bad leases and one-sided-operations. We wanted to see if they could give us some technical assistance we can't get from the United States government."

The U.S. government? ... all of a sudden it has begun the first ever complete study of resources on Indian lands. In treaty settlements years ago, they never realized what they had "given" the Indian people - in many cases they believed they were providing useless and barren lands to the Indian people.

McDonald also commented on the Bureau of Indian Affairs as feeling uncomfortable and threatened about the people's attempts to manage and control their own resources. One wonders how the whole U.S. government is reacting? They will undoubtedly become involved in some manner. Why? Well, it has been estimated that about 80% of U.S. uranium reserves are to be found on Indian lands. As well, about one-third of the country's low-sulphur stripable coal is also on this land.

If they had only known ...



CLAIM FOR HALF OF MANITOBA

WINNIPEG - Manitoba Indian Brotherhood (MIB) president, Lawrence Whitehead says the 42,000 treaty Indians are claiming at least half the land in Manitoba. He says many Manitoba Indians were misled into signing treaties that gave them 160 acres for each family of five. Indians in other provinces that signed treaties got 640 acres for a family of five. Some Manitoba Indian bands never even got the land that was promised to them. The MIB wants 640 acres for every family of five to keep in line with other treaties.

"We need an additional land base for the purposes of economic development", Whitehead said. "We've had a welfare base and it's no good. We don't want to continue living in a world that has become increasingly unreal... We want more arable land, instead of the rocks and muskeg we have been living on."

Premier Schreyer thought the demands unrealistic. He said that the province is willing to discuss the land claims but wants some assurance that Crown lands ceded now to Indians could be expropriated later if they were needed.



PROJECT MORNINGSTAR

ST. PAUL, Alta - Aimed at training Native teachers who are sensitive to the needs and aspirations of their students, Project Morningstar recently graduated twenty-one students. Based from the community-controlled Blue Quills School, the project offers the first two years of a bachelor of education degree.

The teachers, well aware of the poverty, alcoholism and other problems of their people, can draw upon this experience to help them in their teaching. It will also help them realize how these conditions contribute to the fact that only 6% of Indian students complete their grade twelve.

The graduates of Project Morningstar receive interim teaching certificates for five years and in this time will continue their education through part time classes.

FEDERAL AIR LICENCE FOR INUIT

OTTAWA - Air Inuit Ltd. became the first Inuit-owned firm to get federal licences to provide air service. The Canadian transport commission announced it is granting Air Inuit authority to serve several northern Quebec and Northwest Territories communities. The Eskimo firm also has the right to provide air charter and specialty flying services from a base at Fort Chimo, Quebec. There are two or three small Indian-owned air services, but Air Inuit is the first Eskimo-owned service to gain a federal air licence.



SALE OR LEASE OF RESERVE LAND STRONGLY CRITICIZED

SMITHERS, B.C. - The sale or lease of reserve land for varied purposes has been met with strong criticism by the United Native Nations group. They are concerned over trapping, hunting and fishing lands and the legality of these transactions. The group has questioned the ownership as they feel the original owners of the land to be the whole community of individuals by traditional Carrier Indian Tribal methods. The traditional methods of land use and dispersal have been practised by the people for centuries and United Native Nations feels this system should be recognized by government as a very legal and sound way of land distribution.

The group's vice-president, Ron George recently visited the area and said he was quite disappointed with the exploitation of the land and resources. These developments do not benefit the people or the community and are for the benefit of individuals or companies. The group has passed a resolution in support of the Carrier people at its first annual assembly.



INDIAN SETTLERS GET EXCLUSIVE PARK HUNTING AND FISHING RIGHTS

SCHUYLER FALLS, N.Y. - An estimated 35 Indian families will settle near this northern New York state community of 3,000 around August 1st as part of an agreement with the state giving them exclusive hunting and fishing rights in portions of two state parks. The Indians, most of them Mohawks, claim much of northern New York and Vermont under an 18th-century treaty with the United States. Under the new agreement, they are leaving Eagle Bay in central New York, where about 300 Indians have occupied a state campsite for three years.



THE local NEWS

NATIVE SENIOR CITIZENS CLUB

REGINA - All too often our older people are forgotten. It is estimated about 2,000 older Native people live in the city of Regina and yet do not participate in the activities designed for senior citizens. Local #9 (Regina) of AMNSIS applied for a New Horizons' Grant to develop a Native Senior Citizens Activity Centre.

With the help of the Local 9 employees, several meetings were held and an executive was elected for the club or centre. These include: John Neuman, president, Mike Pelletier-vice-president, Bill Arcand-secretary-treasurer.

The activities the club can hold are limitless. Bingo, dances, card games, and other activities have been suggested. However, it is the decision of the club members as to what they would like to do. All a person has to do is contact anyone of the above or the AMNSIS office and express their interest in the program or centre.

It is hoped an effort will be made to participate in cultural and historical activities. These could be recorded and used for future distribution. It should be done as it can be of great value to younger generations who have never had this important part of their education.

Some of the possible activities include a lounge with reading and television facilities, shuffleboard, cards and other such games. Also dancing, singing and other group activities could be held. Not all emphasis is to be placed on recreational or social activities as there is a possibility that cultural activities could also be held.

It is important to record the history of our people and it is best told by the older people who remember much of their ancestor's history. This can be done either verbally or by written word but it should be done. It can be of great value to younger generations who have never been given a proper or true account of their history.

A close liaison is to be kept with AMNSIS employees who can assist the senior citizens in other areas. Welfare or health problems and other related areas could be assisted. Other staff may also be able to help the older people in their endeavors.

Any senior citizen who is interested in the Centre and its establishment should contact AMNSIS Local #9 President, Wayne McKenzie at the office in Regina (525-6721). They are encouraged to bring their friends and help make the Centre a success. ☆



WYNYARD — Some artistic members of the Wynyard Local are building a display they call Project Saskatchewan. 'Project Sask.' consists of four, wall-sized displays standing six feet high and are cut in the shape of the Province of Saskatchewan.

The first display will show Saskatchewan as it was in the very early years. You will see only bush country and a few log houses with trappers, Indian camps and a single trading post. The Saskatchewan River and lakes will be painted on. In fact, all four displays are going to be paintings.

In displays Two and Three you will see the land being cleared, and grain fields multiplying; railroads being built and roads appearing with towns, where at one time only bush existed. Homes, too, will take a different shape.

Display Four will show Saskatchewan as it is today. You will see sawmills, potash mines, paved highways, large amounts of grain fields, many towns and cities, grain elevators, high rise buildings, schools, modern homes, cattle barns, road construction, parks, etc.

The local artists then hope to sell 'Project Sask.' to a government

organization such as D.R.E.E. or Industry and Commerce. I might add that a large amount of research must be done in order to do these displays. Miniature replicas of the displays must be made and the artists must pinpoint just what was where in the years the displays show.

Wynyard Local #116
S.C.S.P Worker Lyle Lee

DIPLOMA NURSING GRADUATE

SWIFT CURRENT - A 20 year old Metis girl has recently graduated from a Diploma Nursing Course. Clare Blanke of Swift Current has just completed a two year course which will give her the Registered Nurses Certificate.

The daughter of Walter and Cecile Blanke, Clare attended school in Neville for her elementary grades and then entered Swift Current Comprehensive High School where she graduated with her grade twelve diploma in 1975.

In the fall of 1975, she entered the Diploma Nursing Course at Kelsey Institute of Applied Arts and Sciences. She was one of two Native people taking the course through the N.R.I.M. (Non-Registered Indian and Metis) program out of total enrollment of 200. Her course involved the basics of nursing, psychology and sociology and well as in-service training in child and adult care, surgery and medicine and maternity care. As well, some time was spent in the area of psychiatric nursing. Clare was assigned to several different hospitals for her training including the two in Prince Albert and St. Paul's and City Hospitals in Saskatoon.

Clare has had a lifetime ambition to be a nurse and feels more Native people should enter this field. She is hopeful she can obtain employment in September where she is able to work with Native people.

Clare is an active member of the Swift Current local and spends most of her spare time helping out on her parents farm. She worked last year on a student program with the local but is not working this summer as she is preparing herself for her examinations at the end of August. ☆



Note: We have just received the information that Clare has been hired as an Indian Health Nurse to work on three reserves out of Wadena, Saskatchewan, pending registration.

**EMPLOYMENT-CREATING
PROJECTS
WITH LONG-RANGE GOALS**

HUDSON BAY - Several projects are now underway in this local which are meeting the needs of the Metis people in the community. These include a renovations and repair program, a landscaping service and market garden and a community services employee. A NRM upgrading program is scheduled to begin shortly.

According to Local President, Denise Paranteau, the projects are helping the people not only by providing services but by offering employment to many who need it. She cited the students employed in the market garden as an example. "It will help the students when they return to school and will hopefully contribute to them furthering their education."

Obtained under the 'Canada Works' program, ten people are working on a project to renovate existing older homes in Hudson Bay. Twenty of these have been earmarked for repairs including minor construction, painting and general repairs. The program also provides some training-on-the-job experience which will benefit the individuals in seeking further employment.

Six students are working for the summer months and have planted and cared for a market garden. They also help in landscaping homes and doing odd jobs for handicapped and senior citizens. The returns from the market garden are to go towards the Local.

The Student Community Service Program, through Secretary of State, has employed one person to work in the developmental aspects of the Local. This includes working towards the implementation of a housing program which has been a priority with the Local. As well, this person is a liaison between the provincial association and the Local.



Denise Paranteau, President, Hudson Bay Local (on the right)

Upgrading is an important concern to the Local members and twelve will begin a 6-month course in late summer. This is a joint program set up through the NRM program with Cumberland Community Colleges and the Department of Continuing Education.

Denise is confident the programs

will have far reaching benefits. "All our activities are employment-creating projects with long-range goals. We keep one objective in mind at all times - and that is an individual's personal goal should cover health and social development, financial and employment needs." ☆

MOOSE JAW FRIENDSHIP CENTRE NEWS

(written & submitted by student worker Doug Brown)

**REACH OUT & SAVE
OUR NATIVE YOUTH**

MOOSE JAW - "Reach Out & Save Our Native Youth" is a program of the Moose Jaw Friendship Centre. It is a summer project that was funded by Provincial Health. There are six students on the project. Our main concern is alcohol and drug abuse in our community. We are also trying to set up Native recreational activities and fund raising projects to get the youth involved and off the streets.

July 30 we set up a band nite at Crescent Park at the Amphitheatre. It was done with all voluntary help from the Bands. It was organized in order to raise money for the project in order that we can start recreational activities with the youth. The funding for this project runs out in mid-summer. ☆

STUDENT SUMMER PROGRAM

MOOSE JAW - The Student Summer Program is also a program of the Moose Jaw Friendship Centre. It is funded by the Secretary of State and employs three students to do family counselling, deal with social problems, as well as offer help with alcohol and drug abuse. These three students are working closely with the 'Reach Out & Save Our Native Youth' students in setting up fund raising projects and recreational activities for our community. ☆



AMNSIS ANNUAL MEETING

THE ASSOCIATION OF METIS AND NON-STATUS INDIANS OF SASKATCHEWAN (AMNSIS) WILL BE HOLDING THEIR ANNUAL MEETING SEPTEMBER 23, 24 and 25th, 1977 AT THE CORONET MOTEL IN PRINCE ALBERT, SASKATCHEWAN. THE VICE-PRESIDENT, SECRETARY, AND SOME BOARD OF DIRECTOR POSITIONS ARE UP FOR RE-ELECTION.

EACH LOCAL WILL BE CONTACTED REGARDING DELEGATES AND REGISTRATION.

FOR MORE INFORMATION CONTACT:

Frank Tomkins
Association of Metis & Non-Status Indians of Sask.
No. 4, 1846 Scarth Street
Regina, Saskatchewan. S4P 2G3
Phone: 525-6721

METIS DAYS

ILE A LA CROSSE AUGUST 19, 20 and 21

FRIDAY

Kiddies Day
Games of all sorts
Bingo at 7 p.m.
Dance 8:30 to 1:30

Canoe Race

Men's Total prize money \$200.00
Entry Fee \$10.00
Women's total prize money \$150.00
Entry Fee \$5.00

Pow-Wow Dancing 2 p.m.

Jigging Contest
\$1,000 Bingo 7 p.m.
Dance 8:00 to 1:00

SATURDAY

Ball Games 12 p.m.
Men's Total Prize Money \$950.00
A & B Side Double Knockout
First 12 teams accepted.
Women's Total Prize Money \$350.00
First 8 teams accepted
Phone entries to 833-2050
9 to 5 weekdays
Games of Chance
Horse Shoe Tournament

SUNDAY

Ball Games continue
Horse Shoe Tournament
Pow Wow Dancing 2 p.m.
Running long distance
Camping Contest tea making, bannock baking
Country and Western Concert 8 to 10 p.m.
Prize Money awarded at the Country & Western concert
Dance Band for 3 days from Sandiago, California



Books, Poems and Stuff

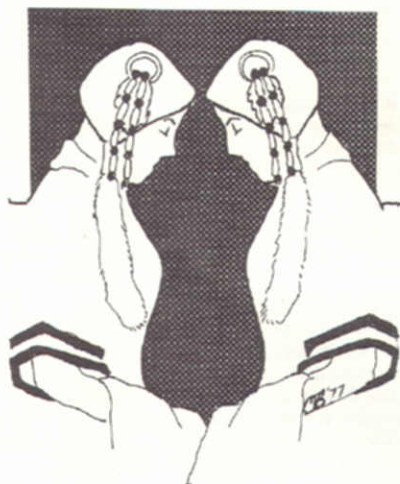
KAWIN: A BOOK OF INDIAN CRAFTS TO DO

Available from:
Fitzhenry & Whiteside, 150 Lesmill Road
Don Mills, Ontario M3B 2T5
\$3.95 per volume (\$2.95 school price)

Kawin [part of an Ojibwe word somewhat loosely meaning craft] is a clearly written and illustrated book of Indian Crafts which teachers of the young both in school and in craft classes will find a valuable asset. This 64-page book contains over 30 activities for young people related to traditional Iroquois and Ojibway crafts - dolls, dresses, drums, moccasins, games and pottery. Not only is it attractive from the educator's point of view, but also as a low-priced souvenir or home activity book for the general public.

Children will find these projects both appealing and rewarding since they may all be created with a minimum of assistance. They are in varying degrees of difficulty and allow for a margin of proficiency as the young people move from project to project.

"Kawin" was prepared in conjunction with Ahbenoojeyug Incorporated, a comprehensive program for North American Indian children living in Toronto. Royalties from the sales go to Ahbenoojeyug to help with its continuing programs for children of Native ancestry.



SPEAKING TOGETHER

published by the Secretary of State, Ottawa

"Speaking Together" was the brainchild of Jean Goodwill, co-ordinator of the Native Women's Program, and sponsored by the Department of Secretary of State during International Women's Year.

The stories in "Speaking Together" tell of hard work, poverty, discrimination, struggles with isolation, loneliness and despair. Based on taped interviews, women from reserves, communities and urban centres speak of their lives and experiences. There are women of all ages - 100 year old Martha Tawiyaka of Standing Buffalo Reserve in Saskatchewan and 25 year old Monica Ittuksarjuag of Igloolik, N.W.T.

In her introduction Jean Goodwill writes that "...to be a woman is difficult, but to be a woman and descendant of the first inhabitants of this continent doubles the dilemma ..."

Though separated by language and geographical barriers these women have much in common - they share the concerns and aspirations of Native people throughout Canada.

This book is not for sale, but has been distributed to Native organizations and to libraries.

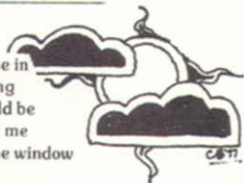
PROCLAMATION

Years ago
the many moons passed
the animals
desecrated
by the hunter and gun
Our people
driven by hunger
and oppression
resisted
pursued
called upon to
sign away
entitlement to our land
And in that moment
passes thoughts
born into the present
revealed themselves
As long shadows
of ourselves
in the setting sun,
nothing
changed the song
Nor the way I viewed
this land

Nor the taste of fresh caught salmon
baked over a good fire
Nor deer meat
cooked succulently
roasted early in the morning
Nor the song
of whippoorwill
at dusk
Do I need a signed paper
or an agreement in principle
with Wabun
Our truth
and my birthright,
the waves of rolling rivers echo
confirmation of our mutual existence
my paddle
lends itself to
my eyes
As we see old rocky
river ahead,
No agreement taught me
how to think, see or feel,
for these are gifts
of the creation,

May we be at peace
In the creation
and our creator
He has never denied me
on paper, with pen, ink
even as I write
to sign an agreement
of non-aggression
even if
Only to be at peace
with myself
For this is my choice
As I grow older,
As I grow old.

When I rise in
the morning
Who should be
peaking at me
through the window



HERE I CAN RETURN NO MORE

Here I can return no more,
where wild vines and small grape grew,
and great oak,
yearned toward the sun,
small pathways like
creeks running down toward
the river,
Crisscrossing here and there
where maple trees
gave their delights,
and ash waves
carelessly in the day,
I saw weasel once
across a muddy ditch
and I knew sadness
arrows and bows I made
and I threw rocks high into the oak
for clusters of acorns,
down by the shore where
the river passed
I saw a corn so beautiful,
I couldn't speak
nor look.



Here I can return no more,
for time knows no boundary,
and what was
is no more.
I cry not for youth
lost
in a blaze of green and dazzling waters and forest
nor in the inferno of Autumn's season,
giving up her colours to the sun
and her substance to the earth,
No I cry not for those years past,
but rather for what is no more.

NMC TO REVIEW CAMP PROBE FINDINGS. The Northern Municipal Council (NMC) intends to review the findings of the current judicial inquiry into the wilderness challenge camps, said Mike Blackmon, executive director of NMC. He said the NMC hopes the inquiry will deal specifically with the inadequacy of the government in licensing these camps and that in the future they will be operated on a standard ensuring that human rights and dignities are protected. The NMC will press to have direct input into the licensing and regulations of any future camps. "It is unfortunate, but it appears the lack of endorsement of the present regulations suggest that anyone with a tent and a teapot could be licensed to operate a wilderness camp," Blackmon said.

INDIAN ACT USED TO SPLIT SOLIDARITY. The Indian Act is being used by the federal government as an instrument to divide Native Canadians, charged Viola Robinson, president of Nova Scotia Native Council. "It's always been the intention of the federal government to separate Native people," she told the council's annual general assembly which returned her by acclamation to another two-year term as president. Serious amendments of the Indian Act must follow careful study by non-status Indians and Metis through a detailed educational process at the local level. Under the act, an Indian woman who marries a non-Indian ceases to be an Indian. However a non-Indian woman who marries an Indian is defined as an Indian. "Under the Indian Act it appears that being an Indian is a privilege that can either be bestowed or taken away by the federal government," she said. "This is what opened the door to the separation of the Native people." Earlier a position paper presented to the meeting said any settlement of aboriginal land claims must compensate all Native people regardless of their legal definition under the Indian Act. The paper, presented by Harry Daniels, president of the Native Council of Canada, said that under no circumstances should Native people let 'artificial definitions' such as the Act "Tell us who we are or what our entitlement is."

PRINCE CHARLES' JAW DROPPED WHEN HE WAS PRESENTED WITH A LIVE BUFFALO by the Stoney Indians on their reserve near Calgary. "You will have to decide whether to take it alive or have it killed and mount the head on your living room wall", Chief John Snow told him. The Princes' press secretary said "He may well leave it with the tribe to look after for him ... It probably wouldn't like the weather in Britain." The Prince of Wales was in southern Alberta for five days, during which he attended the re-enactment of the signing of Treaty #7; was inducted as an Indian Chief; and opened the Calgary Stampede. The Indian Chiefs told Prince Charles they had been betrayed following the treaty signing and their rights had been ignored. Prince Charles told the Stoney tribe that the Canadian government is taking positive steps to restore administrative, sociological and economic control to the Indian people.

SASKATCHEWAN LAND CLAIM SETTLEMENT CLOSE. A land claim settlement filed by a band of Chipewyan Indians at Stoney Rapids, about 100 miles east of Uranium City, could be settled before the end of this year. The complex claim is for an area of roughly 27,000 acres. The Indians have made the area their home for as long as most can remember, therefore, it is only natural the band claim the land as part of their unfulfilled treaty rights. However, because of the activity of the mining corporations and talk of hydro-development, the band is fearful it may not be awarded the land and will be forced to move to make way for industrial development. Legally Indians can only claim unoccupied crown reserves as part of unfulfilled land settlements. Because Saskatchewan Mining and Development Corporation and Eldorado Nuclear hold exploration permits on some of the land, it is legally deemed to be occupied. The government has agreed to negotiate the issue even though the land may be technically occupied. A spokesman for the Federation of Saskatchewan Indians said despite suspicions and fears among Indians involved and complexities in negotiations he feels an agreement is close under which the province would transfer the land to the Indian band, adding that mineral leases would likely also be transferred to either the Indian band or the federal Indian affairs department.

URANIUM MINING WILL HAVE DETRIMENTAL EFFECT ON NORTHERN SASKATCHEWAN and its people, in the opinion of a group of independent economic consultants. The view is expressed in a socio-economic analysis of Amok Ltd.'s proposed Cluff Lake uranium mine and other similar developments, prepared for the Bayda inquiry now scrutinizing the future impact of such projects. The study, based on interviews and discussions with companies, agencies and individuals with an interest in northern Saskatchewan, suggest that while uranium development may provide tax benefits to the province as a whole, there is a distinct possibility the proposed uranium developments will be less beneficial to the North. One member of the consulting team noted that DNS (Department of Northern Saskatchewan) were quick to put forward all the economic benefits of uranium mining without putting forward many of the social costs.

THERE IS A LINK BETWEEN URANIUM MINING AND CANCER. The rate of incidence of the disease depends on many factors, including working conditions in specific mines and individual miners. The radiation that a worker receives depends on a number of factors. The radiation effect of a given amount of dust or gas may depend on how hard a worker is breathing. If the individual is breathing heavily, the radio-active dust may lodge deeper in the lungs. And if the worker is breathing through his nose less dust is likely to reach the lungs than if he breathes through his mouth. Also the amount of mucus covering the lungs and the thickness of the wall of the bronchial passage could also have an effect on the susceptibility to cancer related to radiation. If there is a thick mucus covering the lungs and if the tissue is thick, there might be less chance of cancer developing. Statistics on persons who have worked in Ontario uranium mines showed that **twice as many died of lung cancer** as compared to the general population.

FLUORIDE POLLUTION FROM THE REYNOLDS METAL PLANT in Massena (US-Canadian border) is killing plants and harming cattle on Cornwall Island and on the St. Regis Indian Reservation. Testimony so far, included descriptions of emaciated cows and calves able to lap up only cold water, with stiff joints and a weakened condition. There was testimony of "injuries" to White Vine, Maple and Chokecherry trees and to many other forms of vegetation on Cornwall Island. Chief Lawrence Frances of the St. Regis Reservation spoke of the "cultural genocide" that these fluoride emissions had caused saying: "The lifestyle of one people is about to be lost. The Island has always been self-sustaining and prosperous. Reynolds Metals stopped this. Reynolds becomes prosperous at the expense of our culture." Referring to attempts by Reynolds to compensate the Indian people for cattle loss, Chief Francis said, "monetary compensation is secondary to our whole way of living."

AVOID WHITE SUGAR AND ANY FOODS BAKED OR PREPARED WITH IT. Even ketchup contains sugar. The average Canadian eats over 100 pounds a year of this deadly additive, which is a habit-forming poison. The sugar syndrome has been linked with heart disease, hardening of the arteries, hypoglycemia (low blood sugar), diabetes, alcoholism & mental illness (to name a few). If you must have sweet things use honey, real maple syrup or molasses.

GALLSTONE INCIDENCE HIGH. Micmac Indians at a Nova Scotia reserve are no exception to a United States study suggesting that Native people who once consumed large quantities of game and fish but then turned to supermarket produce are subject to a high incidence of gallstones. The study showed the prevalence to be quite high-211 per 1,000.

INDIANS LAUNCH LAND CLAIMS AGAINST B.C. RAILWAY. The British Columbia Indians from McLeod Lake Sekani band are launching an extensive Native land claim against the B.C. Railway. Members of the band told a royal commission inquiring into BCR's affairs that about 140 miles of BCR track is illegally constructed on aboriginal lands. The band claims will include: A royalty on the tonnage of all freight hauled by BCR through the lands of the Sekani people; Payments for acreage occupied and used by BCR and associated industries; Payments for value of timber on the relevant acreage; and Compensation for loss of wildlife.

IF A PICKPOCKET WORKED AT THE DOOR OF A SUPERMARKET it would take a long time to get \$20 million. If he owned a factory and picked his workers' pockets as well, it would still take a long time. But Canada Packers Ltd. after paying all those "nasty wages", and putting aside enough for taxes, had itself a fat profit of over **twenty million dollars** for the year ended March, 1977. Pretty good picking! (figures used from company's financial statements)

the Inside NEWS

NATIVE PROJECT SOCIETY FASTBALL TEAM



Recently recognized for their championship in the Indian Valley Fastball League was the Native Project Society team who had organized a highly skilled team of ten inmates. As well as the league championship, the team won three individual awards.

Coach of the year was Ed Pelletier, the NPS liaison worker who also acts as escort for the team. Stan Tataquashan's skilled pitching paid off as he was named "Best Pitcher". Most gentlemanly player was Joe Ahpay.

Organized by the Friendship Centre, the league is composed of five teams which include the reserves of Piapot, Muscowpetung, and Pasqua, the Regina Friendship Centre and the NPS team. They began their games in early May and concluded league activities in July. As members of the league last year, NPS had won second place. This year they were allowed to play all of

their games outside of the correctional centre which meant a number of games were played on the reserves as well as in Regina. They participated in some exhibition games, as well.

The team participated in the four-team, single round-robin tournament held at Muscowpetung in mid-July. With a good effort and the pitching of Stan, they had several close games but managed to come out on top without one loss.

Captain Peter McArthur was pleased with the team's performance this year. He commented that all the players worked hard to perfect their playing and to establish good team work. He said it also provided an opportunity for the inmates to participate in the community. The idea of playing all games outside the correctional centre was excellent and the players appreciated this. It should certainly provide a good base for another

team to be established next year.

In mid-July the Native Project team was honored at a luncheon at the Regina Friendship centre. Program director, Roland Crowe commented on the team and said "Native Project worked hard to establish such a team and we are proud of their accomplishments." He named the players and congratulated Ed, Stan and Joe for their individual awards in the league.

The Native Project team also participated in the Buffalo Days Traveller's Day Parade at the end of July. They represented the Valley Indian League on the Regina Friendship Centre's float.

Congratulations to the team for a well-deserved honour. Hopefully they can continue to participate in activities in the Native community. ☆

BOXING

The Provincial Boxing Championships for 1978 are to be held in Meadow Lake this coming January. Prior to the Provincial Championships, the Boxing Association has planned to hold two boxing clinics. The first is to be in Ile a la Crosse, August 9, 10 and 11. The second will be held in Meadow Lake. The dates of the Meadow Lake Boxing Clinic have not been set, as yet.

BOXING UP-DATES

In the 1977 Saskatchewan Amateur Boxing Championships held in Regina last spring, Randy Smith of the Saskatoon Native Boxing Club (presently unopposed 1977 Intermediate [Open] Featherweight Champion) was awarded a split decision over Rashid Ismail (present 1977 Golden Glove Featherweight Champion of British Columbia).

In another feature bout, Alan Desjarlais (1977 Intermediate [Open] Light-Welterweight Champion of Saskatchewan) of the Regina Boxing Club won an unanimous decision over Kerry Gallagher (1977 British Columbia Golden Gloves Champion).

At the same event, Champions of each bout were:

Junior Novice Champions:

Blaine Wasacas
Wayne Ward
Claude Sayer
Tony Harvey
Armand Bisson
Percy Bear
Francis Eyahaise

Rodney Gardipy
Mike Shingoose
Calvin Starr
Wayne Caron
Russell Scott
Brian Caron
David Beck

Junior Open Champions

Clarence Ward
Frank Fiacco
Freddie Fox
Darwin Kinequon
Buddy Graham
Kevin Mazer
Pat Fiacco

Intermediate Novice Champions

Michel Bellefeuille
John Gobersek
Pino Carteri

Intermediate Open Champions

Gerald Baptiste
Porky Desjarlais

Senior Novice Champions

Pat Piche

Senior Open Champions

Edgar Baptiste

This year's event was sponsored by the Regina Boxing Club.

(information submitted by Claude Pettit)



5TH ANNUAL NATIVE GOLF TOURNAMENT

July 16 and 17 at "Saskatoon Holiday Park Golf Course"

WINNERS — CHAMPIONSHIP FLIGHT:

1st: Lloyd Goodwill
2nd: Ed Cote
3rd: Jim Sinclair

WINNERS — WOMEN'S FLIGHT:

1st: Linda Poitras
2nd: Alice Pratt
3rd: Agnes Sinclair

WINNERS — 1st FLIGHT:

1st: Bill Cameron
2nd: Ed Worm
3rd: Roy Goodwill

WINNERS — 3rd FLIGHT:

1st: Louie Sinclair
2nd: Gilbert Blondeau
3rd: Glen Cyr

WINNERS — 2nd FLIGHT:

1st: Fred Schoenthal
2nd: Willie Blondeau
3rd: Brian Vandale

WINNERS — 4th FLIGHT:

1st: Richard Durocher
2nd: Cliff Racette
3rd: Rod Lafond

LONG DRIVE FIRST DAY - Jim Sinclair
LONG DRIVE SECOND DAY - Lloyd Goodwill
CHIP SHOT FIRST DAY - Lloyd Goodwill
CHIP SHOT SECOND DAY - Jim Sinclair
MOST HONEST - Joe Laliberte

Applying for a Social Insurance Number for the first time?

If you've lost your SIN card or need to change your file details don't listen to how someone did it last year.

Two things have changed.

Where you apply for a Social Insurance Number and what you need when you apply. Where? Your local UIC office. What will you need? Proof of your identity and status. If you're a native-born Canadian citizen, you'll need a primary document like a birth certificate or a baptismal certificate from Quebec. Naturalized Canadians need their citizenship certificates. If you should happen to be a landed immigrant, your passport and immigration papers are fine. You'll need the originals or certified copies.

You'll also need secondary identification. It can be something official with your name on it, like a driver's licence, or a report card from school. Photographs of these will do.

You'll find application forms at all post offices, UIC offices, Canada Manpower Centres and District Taxation Offices. But now that we ask you to show these important documents, we don't want them lost or misplaced. That's why we ask you to apply in person at your local UIC office. They will verify on the spot that you've shown them the proper papers. They'll help you with your application and send it on to Ottawa for you. You can take your documents home right away.

If you aren't near a local UIC office, don't worry you can go to a Canada Manpower Centre. Or you can still mail your application direct to Ottawa, with your original or certified documents.

Establishing your identity is the best way to make sure that the right Social Insurance Number stays with the right person. And that's pretty important. Because it's yours and yours alone.

Your Social Insurance Number. It's yours and yours alone.

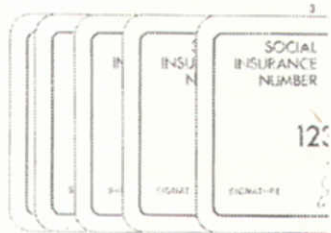


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AND YOURS
ALONE.**





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

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

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For further information call:

Eleanor Smollett - 522-0507

Claire Clement - 543-4884

Rick Ast - 527-3862
evenings or weekends



JCR & COMPANY

Native Rock & Roll Band would like bookings for cabarets, weddings, dances etc.

For further information:

John Rockthunder

Phone: 527-0315

or

Maurice Johns

Phone: 332-4850

ARE YOU INTERESTED IN A TEACHING CAREER?

The Indian Teacher Education Program (ITEP) is now taking applications for January, 1978. This program leads to a fully recognized Saskatchewan Teachers Certificate.

If you have Grade 12 or if you will be 20 years of age by September 1, 1978, you may apply to:

Director

Indian Teacher Education Program

College of Education, Room 3023

University of Saskatchewan

Saskatoon, Saskatchewan

S7N 0W0. Phone: 343-2005

We look forward to hearing from all interested persons. The deadline for applications is November 1, 1977.

CORRECTIONS OFFICERS

The Department of Social Services requires Corrections Officers to perform general custodial duties at the Regina and Prince Albert Correctional Centres. These are medium security institutions for male inmates serving sentences of less than two years.

The position requires some responsible work experience, preferably involving direct relationship with people, and supervisory experience and completion of Grade 12 or an equivalent combination of experience and training.

SALARY: \$11,148-\$13,668 (Corrections Officer 1)

COMPETITION NUMBER:

702011-7-682 (Regina Correctional Centre)

702011-7-681 (Prince Albert Correctional Centre)

Forward your application forms and/or resumes to the:

Public Service Commission
1820 Albert Street
Regina, Saskatchewan S4P 2S8

Quote position, department & competition no.

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