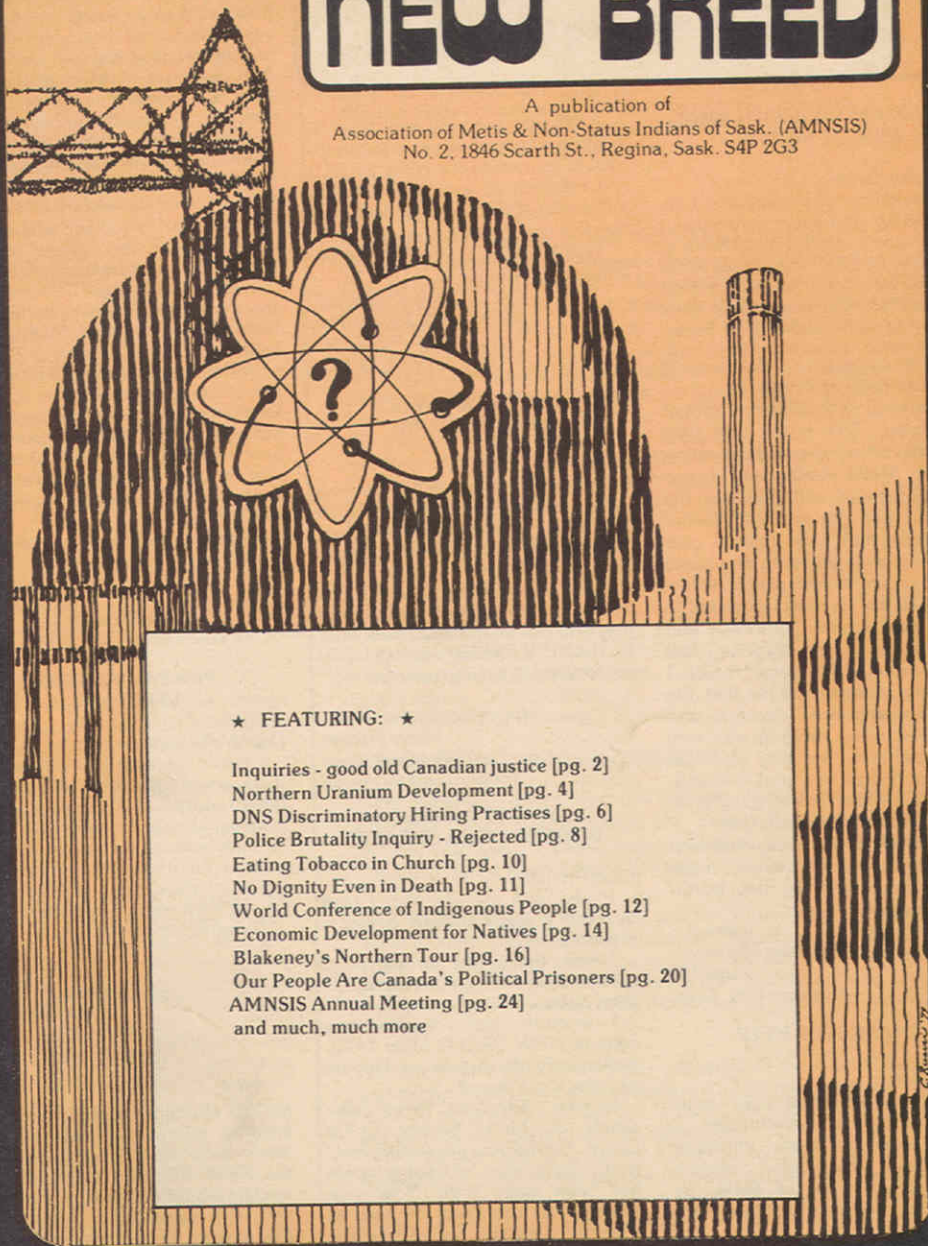


SEPT-OCT. 1977

NEW BREED

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



★ FEATURING: ★

Inquiries - good old Canadian justice [pg. 2]
Northern Uranium Development [pg. 4]
DNS Discriminatory Hiring Practises [pg. 6]
Police Brutality Inquiry - Rejected [pg. 8]
Eating Tobacco in Church [pg. 10]
No Dignity Even in Death [pg. 11]
World Conference of Indigenous People [pg. 12]
Economic Development for Natives [pg. 14]
Blakeney's Northern Tour [pg. 16]
Our People Are Canada's Political Prisoners [pg. 20]
AMNSIS Annual Meeting [pg. 24]
and much, much more

OPINIONS

VERY IMPRESSED WITH AMNSIS ANNUAL MEETING

Dear New Breed:

I would first like to say that I enjoy reading your paper very much. I found many interesting articles in the NEW BREED. I have read NEW BREED for a long time and I must congratulate you people who work so hard to make such a good paper.

The main reason I have written is to comment on the meeting that was held in Prince Albert on the weekend of the 24th and 25th of September. This is the first time that I have ever attended a meeting for the Metis Association. I was very impressed with the way the meeting was run and the amount of people that took time to care enough to even bother to care about what happens to their people. When I went to the meeting I expected to find government officials and nothing else. To my surprise I had not seen one. For some reason I felt very relieved just to find the executive and area directors and delegates. This meeting was well organized and I am very glad that we were invited as a local to attend. I sure hope the next meeting is as well organized as this one was.

I also would like to say hello and thank you to all the friends I made who helped make my stay worthwhile one.

Thank you
Miss Lillian Merceredi
Local #50
Uranium City, Sask.

THANKS FOR HELP

Gentlemen:

I was very pleased to receive your envelope full of information. I wrote away to many different associations, but didn't receive replies from a lot of them, so naturally I was grateful to hear from you.

I will also keep my ears open to anyone who might want a subscription to your magazine NEW BREED

I received an excellent mark on my essay and I feel my work was worthwhile and educational for me.

Thank you again for taking the time out to help me.

Yours sincerely,
Miss Joy Manson
Box 1968

Bracebridge, Ontario

CONTENT & LAY OUT VERY GOOD JOB

Dear New Breed:

Thank you so much for sending me the three issues of NEW BREED. It is a very good job you are doing, both content and lay out wise. Keep up the good work!

The Yorkton Metis Local - Metis Self Help ESP project workers are preparing an article about their area for the NEW BREED and I am looking forward to seeing it printed too.

Yours for a better world!
Maria Fischer
73 Brodie Avenue
Yorkton, Saskatchewan

WANTS TO HELP WITH METIS CO-OP CAMP

Dear Friends:

It was with pleasure that I read in today's paper Indians to get a million acres.

I hope this is the turning point in their fight for a just settlement of their claims.

I enjoyed your complimentary copy of NEW BREED (July 1976), particularly the article on Habitat as I was there myself.

In your "The Local News" your article on Metis Society Co-Op Camp, I found very interesting and I would like to know of what progress has been made since. Your suggestion that the Camp be used as training quarters for carpenters,

plumbers, electricians, and other trades for Metis Housing is very practical.

The recent trend of back to the land of self-sufficiency groups on individual basis is, I think, self defeating; it's rare for a person to be good at every line to get maximum results.

Whereas a group will generally have someone better than the rest such as a good business head, book-keeper, carpenter, stockman, poultry man, dairy, gardener, mechanic, etc. whose talents everybody could benefit from; but only if its done on a co-op principal ...

... and who better qualified than the natives with a background of common ownership in nature's resources. This may be the avenue for survival in the future. Need is the Mother of Invention.

We know our needs, let's share the solutions. I hope to be kept in touch with your work and wish you success in your efforts. I would appreciate getting in touch with someone in your Saskatoon Local. I'm originally from Saskatchewan myself.

Hoping to hear from you soon.

Yours very truly,
Wm. Zeebin
R.R. #4 Toombs Road
Prince George, B.C.

PEN PAL WANTED IN POLAND

Dear Metis Association:

I would be very thankful to you if you could give me a Metis or an Indian address of 20-25 years old

I would like to correspond to some of them because I am eager to know a lot of things about their culture, life and habits; also I wish to make friends with one or two of them.

Awaiting for your answer.

Yours sincerely
Tadeurn Pinal
32-650 Kety
W. Partyzantow 23
Poland, Europe

NOTE: although AMNSIS did not send an address we have sent a dozen back issues of our newspaper the NEW BREED. If any of our readers would like to exchange letters with someone in Poland feel free to write the above person.

PREVENTATIVE WORK NEEDED FOR NATIVES

Dear Editor:

I would like to make a comment on Wayne McKenzie's statements in the August issue of your publication. Mr. McKenzie believes that preventative work for Native people and their problems concerning the law is important. I fully agree with this statement, however, he must not play down the important role of the Legal Aid System. If it were not for this service many, many Native court cases would be left unattended to and prosecuted by the law without any legal defence given.

I agree in part with your publication that Legal Aid needs improvement, but then you must agree that it serves a very important role in our society and its continual struggle for equal treatment by the law. It is time that we give out a little recognition when deserved and the Legal Aid System is far over due.

Yours sincerely
Barry Ryder
2 Aberdeen Place
Saskatoon, Sask.

THANKS FOR COMPLIMENTARY COPY

Dear New Breed:

We have received the complimentary copy of the NEW BREED and found it very interesting and enjoyable to read.

Thank you very much for sending us the complimentary copy of the book and we do look forward to future copies.

Native Counselling & Referral Ctr.
150 East Cordova Street
Vancouver, B.C. V6A 1K9

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

NEW BREED

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

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Donna Pinay: writer/reporter, photographer
Terry Ireland: secretary, bookkeeper

TABLE OF CONTENTS:

The Inquiries - Dispensing Good Old Canadian Justice	2
Natives Gather to Discuss Proposed Uranium Development	4
Drunks & Hooligans - Northern Employment Practises	6
Defending Our Right to Justice - Police Brutality Inquiry Rejected ...	8
Eating Tobacco in Church	10
No Dignity in Death	11
Sami-land - Indigenous Peoples Conference	12
Economic Development for Natives	14
Blakeney's Northern Tour	16
Our People - Phillip Morin	17
Centrefold: AMNSIS Board of Directors & Areas	18
Our People are Canada's Political Prisoners	20
Dance, Young One, Dance	23
The Local News:	
AMNSIS Annual Meeting	24
The Regina Race Relations Association	25
History of the Moose Mountain Area	26
Camp Gabriel	27
Swift Current News	28
Yorkton News	28
Sunrise Canvas, Tent & Awning	29
Bits & Pieces	30
From Outside Our Province	32

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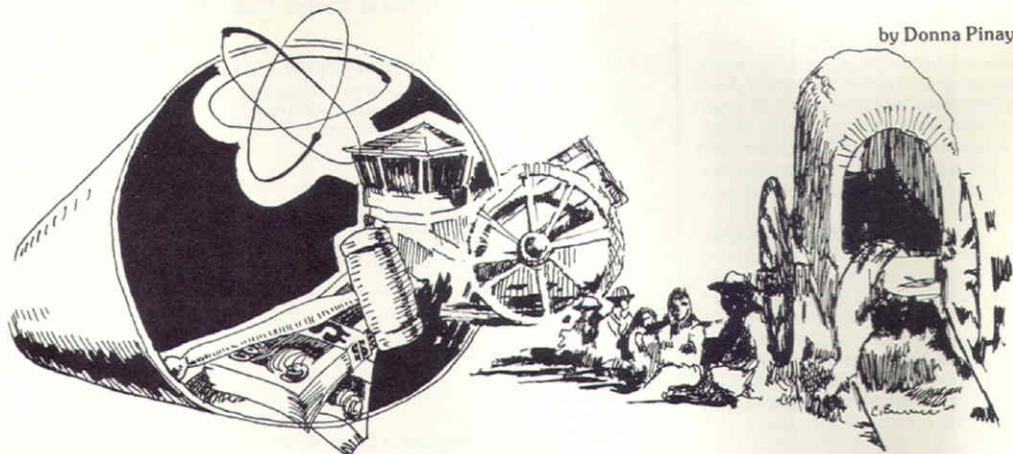
ATTENTION WRITERS: Articles submitted to the NEW BREED and subsequently used for publication shall be paid for at the rate of \$2.00 per column inch (10 pt., 13 pica). We reserve the right to publish whole or parts of articles submitted.

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 and interesting.

THE INQUIRIES

'DISPENSING GOOD OLD CANADIAN JUSTICE'

by Donna Pinay



The Cluff Lake Board of Inquiry. The Moore Inquiry. The Mayer Inquiry. Whether it be uranium development, jail rioting or abuse of youth in wilderness camps, the public has been fooled into believing these issues are being dealt with and everyone is being provided an opportunity to express their position or opinion on the matter ...

What are the inquiries going to prove? One can hold countless hearings on the uranium issue - but uranium development has come and will continue to be ... whether or not the Native people are in favor. When one thinks of the \$100,000 allotted for public participation, this amounts to very little in comparison to the millions that are and will be invested in developing the vast uranium deposits in northern Saskatchewan.

While those who wished to participate in the inquiry have had less than a year to prepare position papers and briefs, the uranium industry has been developing for decades. And those developers such as AMOK, Gulf Minerals and Eldorado, have assured the public that safety measures are adequate, radiation is no danger, etc. etc. Our people have more at stake than environmental affects!

Why the sudden interest in public participation in Cluff Lake? Is it because the uranium is highly concentrated in this area or is it because the government and developers really want to hear what Joe Blow has to say? There were no inquiries when mines were built at Uranium City and Wollaston Lake. Developments are also to take place at Kay Lake, Fond du Lac, Stoney Rapids and almost all areas north of the pre-Cambrian shield. To date, very few Natives are employed at these mines and exploration sites; and if there are any, it is at the menial work.

The area of aboriginal entitlement for Native people has not been touched upon by the Bayda inquiry. This has to be a main area. The Native people do have aboriginal rights which will not and cannot be ignored. Native people should control the resources which they rightfully own. It should be our people who make decisions as to whether or not there should be uranium development in the first place; and if so, where and who will develop the resources. They should make the decisions on town sites, employment and training, and the many other areas involved.

Inmate unrest focused after the March and June riots at the Prince

Albert Correctional Centre. Conditions need improvement at the Centres themselves. However, the many issues at the Moore Inquiry have included guards beating inmates, leaders of the riot, racial tension, the New Native Perspective Society and the American Indian Movement, power struggles among staff and the director, drug storage, and you name it. So many different aspects have been brought out and splashed in newspapers throughout the province. The Inquiry has not dealt with the main issue - the corrections system and the whole judicial system should examine reasons and alternatives to the high Native population in Saskatchewan Correctional Institutions.

Our people are the most jailed in the world and one inquiry that won't even look at this will not do any good. At the cost of several thousand dollars per day, it's asking for too much to look for alternatives to imprisonment. (Unfortunately, our people are not rich enough to buy themselves a clear path through the legal system.)

Inmates have testified at the Inquiry and have been able to bring some concerns and feeling to light. But at the same time, some of these inmates are facing charges of inciting and carrying out the riot.

However, the public will simply say "Why is he in jail?" and "What does he know - he's only a lazy Indian in jail!" To quote from one newspaper "After commenting on the fact that the inmate has spent 'so many years in jail', Judge Ben Moore asked him what he was going to do with his life." Very typical of the standards that exist in this society, isn't it?

The average Native inmate does not own a house, two cars and a colored television. Nor does he belong to the proper 'good Samaritan' clubs, read the right books, pay taxes and do all the other things that make him an average Canadian citizen.

The long-awaited Inuquiry into the Wilderness Challenge camps has come about. All staff members have denied using excessive force in disciplining the young inmates of the camps ... just as police members always deny brutality against Natives. Meanwhile, the Ranch Ehrlo Society complained of the loss of money as a result of the publicity and inquiry into the camps.



Of course, no one has mentioned the emotional scars on the inmates of such camps ... and who can measure long-term effects? The Mayer Inquiry has also ignored the same aspects of native incarceration as did the Moore Inquiry.

Two years ago, the Metis Society called for closure of the camps as well as an inquiry. Many staff members were aware of the abuses and pressed for immediate action - especially after the suicide of one and the disappearance of another inmate. The person (or body) has yet to be found. The camps remained open. It took a political struggle in the provincial legislature to bring any action on the

matter. The camps were closed and the inquiry was called. Why wasn't AMNSIS listened to in the first place?

Why the Inquiries? What do they accomplish? Public opinion can be bought and sold as easily as shares in a corporation. A typical example is the Arctic Gas Company spending millions of dollars on public relations while the Berger Inquiry was held. What for? To convince the public, through different media, the need for the pipeline and the positive aspects of such development.

No alternatives have been investigated or looked at. There are no suggested alternatives to uranium development - the government and corporations have taken the stand that this is the only way ... and, of course, there's employment for Natives. The Moore Inquiry has

not looked at our high incarceration rate and why so many are in jails - effective programming by Native people has not been suggested. The Mayer Inquiry has not looked at the conditions that our people face and alternative methods for working with juvenile offenders who will later fill the correctional centres and prisons.

Real issues are clouded over and circumstances or conditions are brought up. Creating jobs for Natives in the uranium industry, proper storage of valium in correctional centres, the isolation of wilderness camps, and whatever else has been mentioned in recent inquiries. The inquiries have pretended to deal with the conditions - and have made the public believe that good old Canadian justice has been dispensed. ☆

for more information about inquiries read;

Natives Gather to Discuss Proposed Uranium Development - pg. 4

Drunks & Hooligans (Northern Employment Practices) - pg. 6

Defending Our Right to Justice - pg. 8

Our People Are Canada's Political Prisoners - pg. 20



Natives Gather to Discuss Proposed Uranium Development

On August 5, 6 and 7, Native people of Northern Saskatchewan discussed their feelings about the proposed Uranium development at Cluff Lake.

The idea for the meeting originated at the Turnor Lake Band Hall at a Legal Education Workshop. The people at the workshop were very much concerned about the threatened dangers to their traditional livelihood of hunting, trapping and fishing. One of the main topics at that particular workshop dealt with Native Law, centering on the concept of Aboriginal Title.

Because of the lack of time and an immediate need for action, the organizing for the meeting at Palmber Lake was carried out within two weeks. For this reason the meeting was not as well advertised as it should have been. However, twice the number of people expected turned out. A little over 700 people were registered. These participants were composed of Status, Non-Status Indians and Metis predominantly from the communities of La Loche, Turnor Lake, Buffalo Narrows, St. George's Hill, Dillon, and Patuanak. Representatives of the Trappers Association came from as far away as Cumberland House. Several area Chiefs as well as Northern Executive and Board members of the Association of Metis and Non-Status Indians of Saskatchewan were there.



The sessions themselves were of great value. Area elders who were at the signing of Treaty 10 and who had received Land Scrip described that event as they understood it. They also expressed the feeling that there had been a significant misunderstanding, coupled with gross misrepresentation. They went on to encourage the current generations to fight for their rights to the land. They also emphasized that we had to retain a land base so that we would be enabled to continue enjoying our traditional livelihood which is essential to the preservation of our culture and language.

our land go for money, not to let Cluff Lake go ahead, as we need it for hunting, trapping, and fishing. This resolution received unanimous consent.

Need for training in specialized skills

Although the people expressed their opposition to the Development there was also concern that the Government wouldn't stop it anyway. If this is the case, the group felt that in order to benefit from the development that a 10 year moratorium be imposed and that a technical institute be established in Buffalo Narrows. This Institute would enable Northern area Natives to become specialized in certain skills, so that they could benefit from the job opportunities that would be created. At this point in time AMOK is promising 60 unskilled labour jobs to Northern Natives and understandably this doesn't make Northern Natives overly enthusiastic about job opportunities. As well, all technical jobs within DNS are filled by Southern Non-Natives.

Elders encourage young to fight for rights to the land!

The participants at the meeting provided their own transportation, food and tents. The Northern Municipal Council helped out by making available \$1,000 for gas, of which \$700 was used to transport people from La Loche who didn't have any means of transportation. On an overall cost, this would only amount to \$1.00 per person who attended the meeting.

Other speakers who followed, and anyone could speak, expressed the concern that not only would Uranium development threaten our land use, but also that the proposed Clearwater Park and the insurgence of tourists would be equally disruptive.

The outcome of these discussions resulted in resolutions, one of which emphatically stated that we not let

It was further resolved that the Government protect small business in Northern Saskatchewan and that they should be the ones to benefit from secondary industries which might be required.

The Committee also felt that they should be involved in determining where and when the Northern Hearings should take place. The reason for this is that everyone and every community should be given

salaries person for one and one half months and also provide transportation for the preparation of the brief and the community meetings. At this point the two agencies have committed themselves to granting \$2,000 each, subject to Ministerial approval.

No more development until land claims are settled.

There were several other resolutions, one being that there be no more development in Northern Saskatchewan until Indian Land Claims and Aboriginal Rights are met, for Status Indians, Non-Status Indians and Metis. This resolution was meant for development along massive industrial scales and not for Indian Band Enterprises or Community Enterprises. This was aimed at developments such as Cluff Lake and Churchill River Diversion and other major land and water destroying ventures.

A twenty member committee was also elected. The mandate of this committee is to draw up a brief which will be presented to the Bayda Inquiry on behalf of the participants.

The committee held a meeting in Buffalo Narrows on Sunday, August 14 and drew up a plan of action.

The main decision was that there would be a three phase course of action. To begin with a group of five members was appointed to travel to communities between La Loche and Green Lake to discuss the Palmbere Meeting, along with documenting other community concerns to be worked into the brief.

The second phase would involve a general meeting of the Northwest communities to be held in the latter part of September. Mr. Justice Bayda was invited to attend but unfortunately was unable to do so because of a lack of time and Hearing commitments.

A third phase will involve a speaking tour through Southern Saskatchewan, based on Industrial Development in the North. The main topics will revolve around the Uranium issue and the water diversion issue, especially the Churchill River. Plans for this tour are currently being worked on and should take place in late fall or early winter.

an opportunity to be heard, along with the problem of freeze-up and trappers leaving for their traplines. Mr. Justice Bayda has replied that he invited participation from the two Provincial Native organizations as well as the Northern Municipal Council, to insure that Northern Natives are well represented. He further felt that the NMC displayed the greatest interest, therefore he has arranged with them to set up the schedule for the Northern Hearings. Letters have gone out to the overseers of the Local Community Authorities of La Loche, Green Lake, Jans Bay, Beauval, Ile a la Crosse, Buffalo Narrows, Turnor Lake, Camsell Portage, Stony Rapids, Wollaston Lake, and Patuanak regarding meeting dates, availability of halls, etc. Mr. Justice Bayda also proposes to hold these meetings during the first two weeks in October.

Deliberate racial attacks to discredit Native opinions

As well, committee members met with the Meadow Lake District Chiefs and although there are some disagreements based on the question of land claims and aboriginal rights, there is a mutual feeling that something has to be done about the immediate problem posed by the Cluff Lake development. The District Chiefs will be meeting with the Prince Albert District Chiefs around the middle of September and a position will be taken on this issue.

The committee will also be approaching the General Assembly which will be meeting in Prince Albert later this month.

A proposal for funding has been submitted to the Financial Assistance Program of the Cluff Lake Board of Inquiry, along with the Secretary of State to cost share \$7,700. The proposal is to cover a

Mr. Justice Bayda has until November 1, 1977 to submit his report. Anyone wishing to support the Concerned Northern Native Committee are encouraged to send letters or telegrams of support to:
Cluff Lake Board of Inquiry
802 McCallum Hill Building
Regina, Saskatchewan

by Clem Chartier



**A HUNGRY MAN
IS NOT A FREE MAN.**

Drunks and Hooligans

Northern Employment Practise by Donna Pinay

Childish and hypocritical behavior were part of the Minister of Northern Saskatchewan's reaction to a Saskatchewan Human Rights Commission report on the department's employment practices in respect to Natives. Bowerman prematurely released the report and defended his department to the press. He failed to attend a joint meeting scheduled with the Human Rights Commission, the Northern Employment Committee and the Association of Metis and Non-Status Indians of Saskatchewan. Although he couldn't attend the meeting to discuss the report rationally and in a manner expected by a minister, Bowerman was more than eager to question and belittle the report including the involvement of a Native HRC employee.

First initiated by Rod Durocher of AMNIS who alleged DNS was discriminatory in its hiring practices, the report is the result of a survey of nearly 300 permanent employees of DNS. Questionnaires distributed to these employees included questions on education, origin, background, position, promotions and training, as well as many other aspects of employment. Rod Durocher had approached the HRC in May 1976 together with Andy Michael of the Northern Employment Committee and expressed concern over DNS and its failure to effectively improve the economic conditions of the northern people and their lack of involvement with DNS.

Although there was some negative reaction to the survey (some people returned theirs to the HRC office torn up) most employees were co-operative. Some were co-operative to the point of offering their candid opinions of Native people ... one person said they could not hold jobs because, "they were laying on their backs in places



Rod Durocher [recently re-elected vice-president of AMNIS] charges DNS with discriminatory hiring practises.

like Sandy Bay having babies, collecting welfare, and family allowance." Others offered such statements as Natives were "nothing but drunks and hooligans and living off government hand-outs." And these are the staff members Bowerman proudly speaks of ... doing their best to improve northern conditions and help Native people!!!

Out of the several supervisory positions in DNS only one is held by a person of Native ancestry. Natives employed with the Department are in such positions as medical aids, secretarial and labourers. Although everyone in the Northern Administration District is affected by DNS policies, Native and non-Native alike, the Native people do not have any voice or say in the matters

which directly affect them. All policies are formulated in the south and then implemented regardless of anyone's feelings or needs.

What the HRC recommended was several training programs for Native employees which would allow for greater participation in the work force. These recommendations will likely be ignored as will be the report itself ... no doubt Bowerman will find numerous reasons not to implement such changes. Rod Durocher commented that many of the changes brought forth in the report were the same policies as AMNIS had suggested four or five years ago.

"However, the Commission should be recognized for taking such a stand. They saw the facts

and had no choice but to bring these to light. However, it is unusual for one government department to openly criticize another. Of course, there will be reprimands as Bowerman complained and whined loud enough to have Blakeny listen to him. It's been stated that Commission members may change in the next while. What will happen is that new Commission members will be ones who won't take such stands and will be easily manipulated by government," said Durocher.

HRC chairperson, Judge Tillie Taylor, in a letter to Bowerman, asked for a public apology as to statements made about one Native HRC employee. She said she was "distressed" with Bowerman's remarks "because it indicated that you are rejecting the opportunity this report provides for constructive discussions with the representatives of the Northern communities of Saskatchewan." She went on to say that "the Commission finds unwarranted and totally unacceptable the allegations of bias you have made in rejecting the recommendations of our report. The only bias this Commission has is its determination to improve equal opportunities for everyone in our province."

Unfortunately, Bowerman's actions in this case are too familiar to Native people. Time and time again AMNIS has approached DNS with suggestions for improvement - these have all been met with criticism and Bowerman's all too eager defenses. HIS department is perfect and that is it. Fortunately Bowerman has a crying towel and the sympathy and understanding of everyone else in the provincial legislature.

Bowerman went so far as to state that "in fact, DNS has committed more reverse discrimination by providing preferential consideration in hiring persons, for certain positions, because they were of Native ancestry." What positions? It is to be expected a Native person from a community be hired as a labourer in that community unless of course someone from the south wants the job ... As for any job of the higher supervisory nature, obviously Native people are considered not capable of such a position. Non-Natives with degrees from all parts of southern Canada are considered

more capable than the Native people who have lived in the North all their lives and are all too familiar with the problems.

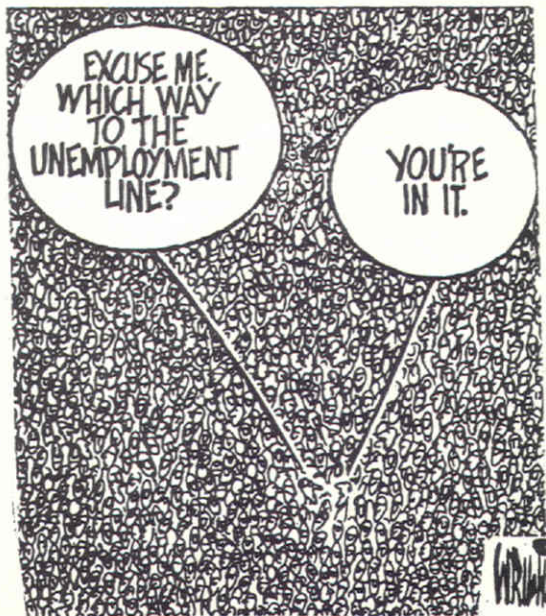
The Department itself, has been guilty in the past of many actions against Native involvement and participation in the matters affecting them. It's a familiar pattern. Although AMNIS has in the past taken many positions against DNS, it has been with good reason. The issues have been many, - fishing, the wilderness challenge camps, municipal governments, and the right to participate in policy and planning are just a few. Another issue has been the lack of Native involvement in developing the forest, mining, and tourism industries. As well, there have been many complaints about general living conditions and the need for improving health and educational services.

And yet Bowerman continues to believe his department has done wonders for Northern Saskatchewan. In many cases, all DNS has done is make people more dependant on governments - perhaps the statement that the DNS should be replaced by one big welfare cheque isn't too far fetched.

What the DNS has done for the North is questionable. It has exploited the resources, provided programming with little if any community involvement or consultation, and taken itself further and further away from the Native people. It has not provided any solid economic base which is the only answer for Native people. ☆



Ted Bowerman
Minister of DNS



Defending Our Right to Justice

by Donna Pinay

After time and time again pressuring the Attorney General's Department for an independent investigation of the abuse of Native people by police force members, AMNSIS's request has once again been rejected. After careful documentation of several cases, the Metis Association proceeded in a legal manner which they hoped would bring some people to their senses by calling for an inquiry into police brutality. This mattered little to the Attorney General's Department.

As was to be expected, the Saskatchewan Police Commission found there was no need for such an inquiry - of course, the police officers involved denied using excessive force and denied beating up Natives. But when police investigate police, little else can be expected or hoped for...

In the past few years, several people have contacted AMNSIS about police brutality. The cases to date have ranged from fifteen year olds to sixty year olds. The Regina City Police force does not discriminate in the area of age. All you have to be to receive a beating is Native. Complaints haven't stopped and lately the police force has been using a new method. Rather than beat the people themselves, they have been letting their highly skilled and trained dogs do the dirty work.

In their request to the Attorney General for a public inquiry and an independent investigation, the Metis Association carefully documented eight cases. These included men and women and one juvenile. Damages ranged from a broken leg to various bruises. In one case the man had to be hospitalized for several days.

The matter received public attention but little public support. The 'average' Regina citizen still refuses to believe their police force can do wrong. Added to this belief in themselves and their system is a deep feeling of hatred and racism towards Native people in general. This attitude is naturally reflected by the police force members. (Doesn't every little white boy dream of becoming a police man ... while our children fear and hate them?)

One group that did offer their support was the Interchurch Race Relations Committee who echoed AMNSIS's request for an independent investigation. In support letters they made known their concerns and asked that, "broader and more basic and pervasive issues of police Native relations and attitudes must also be looked at. This can't be done by looking at specific cases only."

In late August the Attorney General announced that the Saskatchewan Police Commission had found no reason for such an investigation. He stated that, "the Saskatchewan Police Commission conducted a thorough investigation of all the cases put forward by the Association and concluded that the evidence does not support the need for a full scale public inquiry."

In calling for the inquiry AMNSIS stated, "We believe that these incidents are straining the relations between the Indian and Metis population of Regina and the Regina City Police to the point where they sincerely fear that it may lead to a major backlash and outbreak of violence against individual police department members."

Many of the victims of police brutality are reluctant to bring these to anyone's attention - they fear



"We cannot rely on the Attorney-General to put an end to police brutality", says Jim Sinclair.

retaliation from the police force. After the eight victims were contacted and explained what legal action would involve, they agreed to co-operate but many expressed fear and reluctance. And with good reason. It is common knowledge a police force can and will take action against someone who stands up against them or threatens their positions.

This is one of the reasons the Metis Association asked for an independent inquiry or investigation. Independent simply means having someone other than police members investigating police members. This method of internal investigation has been used before and has never been effective. (we are told that anyone who misbehaves is reprimanded but basically the method works for the police and no one else.)

Stating he was not surprised by the decision, AMNSIS executive director, Bruce Flamont, said, "again we are faced with a situation where Native people have been brutalized by the police and this brutality has been covered up. We are not surprised by the Attorney General's recent announcement - this has happened virtually every time we have attempted to expose and bring an end to the brutality Native people face at the hands of police."

He explained that police members would be reluctant to testify against each other and covering up for each other is a natural thing. "They cannot be expected to tell the truth", he said. The Saskatchewan Police Commission's report to the Attorney General attests to this.

"The arresting police officers deny striking A in the face and ribs and only used reasonable force to restrain him when he became violent. Arresting police officers deny that B was mistreated in any way and that at no time was a car door closed on her leg. All police officers involved deny that they struck or kicked either D or Y and neither was mistreated in any way." And so on. The report goes into detail about police officers' denials of mistreating the victims. Of course, what else was to be expected?

Flamont concluded that the police commissions report to the Attorney General "leaves him as ignorant of the realities of life in downtown Regina as he was before the inquiry began." Critical of their investigation method, Flamont said, "The Regina City Police force has been given the opportunity to exonerate themselves and predictably, they have done so."

Bruce Flamont - "We are faced with police brutality which is consistently covered up."

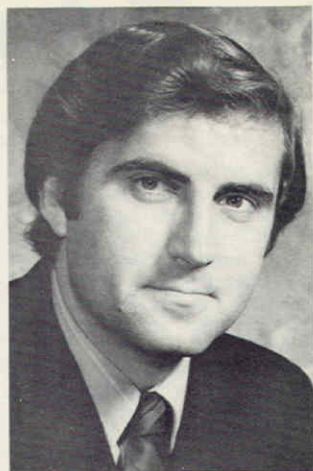


AMNSIS president, Jim Sinclair, said he doubted his organization would ever rely on the Attorney General's department again. "We must conclude that we cannot rely on the Attorney General to put an end to the police brutality. Time and time again, we have told him that when police are allowed to investigate police, they will exonerate themselves and Native people will continue to be victimized."

Sinclair explained the establishment of defense committees through AMNSIS. "Since the system is unwilling or incapable of defending our rights as human beings and as citizens of Canada, then we must defend ourselves. Toward this end, we are in the process of establishing defense committees which will be given the task of defending our people against police brutality. This is the only course of action left upon us."

Defense committees will be composed of legal experts who will instruct others on their legal and civil rights, the judicial system and other aspects of law enforcement. AMNSIS plans on utilizing some of their more political staff members who will in turn instruct others of their rights. It is hoped an awareness can be created which will move towards stopping the police abuse and brutality. If enough people begin to stand up and either refuse to take a beating or else proceed with legal action when one occurs, the police force, Attorney General's Department and the police commissions will have to come to their senses and realize police brutality does occur and must be stopped.

The Regina Race Relations Project is another AMNSIS initiated program developed as a result of the police brutality. As well as educational and informational work, the project hopes to obtain funding to hire a Native Ombudsman who can investigate and look into complaints



**Roy Romanow
Attorney-General of Sask.**

of Native people. The area of police brutality is of main concern. The project hopes to be able to establish an informational service to police force members who are totally ignorant of Native people and reflect this ignorance in dealing with Native people.

The months ahead in dealing with Native-Police issues will be difficult. The police have negatively affected almost all of the Native population in Saskatchewan. In Regina there are few Natives who have any respect whatsoever for the police force and feelings of hatred, mistrust and fear run high - with good reason.

The Attorney General and Saskatchewan Police Commission only reaffirm these feelings by their refusal to deal with the issue of police brutality. Our people know these things happen and would like to see an end to it. Unfortunately, government refuses to acknowledge this and only reinforce Native people's attitudes about the guilty proclaiming their innocence. ☆

DEMOCRACY IS THE RECURRENT SUSPICION
THAT MORE THAN HALF OF THE PEOPLE
ARE RIGHT MORE THAN HALF OF THE TIME.

Eating Tobacco in Church

HOW DID YOU LEARN TO SPELL 'ARITHMETIC'?

was it

A Red Indian Thought He Might Eat Tobacco In Church

by Donna Pinay

How did you learn to spell 'arithmetic' ... was it, "A red Indian thought he might eat tobacco in church"? Catchy little phrase isn't it? It's surprising how many people remember this from early school days. One wonders who thought up this small but widespread bit of racism.

Indians are not red ... the term came from some brilliant white man who saw Beothuck Indians. The now extinct Beothuck used ochre, a red pigment, to color their bodies for ceremonial purposes. (Even the word 'Indian' is incorrect - Columbus, who 'discovered' us thought he had arrived in India. However, red we were not but aside from red Indians we've also been called redskins and redmen.

Tobacco was not eaten by the Indian people. It was smoked mainly for ceremonial or religious purposes. But eating tobacco is not 'proper' behavior - least of all in a church. Mind you, the Indian didn't do it - he merely thought of doing it. That in itself is wrong though. Isn't that like spitting or chewing gum in church? Very unacceptable behavior; therefore, the Indian is bad.

Churches did not exist as they do today. The Indian had very strong and powerful spiritual beliefs. He did not believe in sinning six days a week and being forgiven on the seventh. The church brought the values of France and England to the Indian people and contributed greatly to the destruction of the traditional Indian way of life.

Strangely enough, there are few, if any, racial rhymes or phrases. There could be - there's great potential in making all kinds which could include the Armenians, Bulgarians, Chinese, Danish, English, French, and so on down the alphabet. Why were we chosen for this great honour??

When questioned, some people couldn't remember the whole phrase but many did. From the ages of nine to forty, it appears as if 'arithmetic' was a widespread and commonly used phrase. The school



If we could teach the
Indians **SAPOLIO**
to USE
it would quickly civilize them

Racism can be found in many aspects of society - not only in education. Above is an advertisement for soap which was found in a history of advertising published in 1959. [They Laughed When I Sat Down]

system hasn't changed so many are still learning this.

This is a small example of the many ways Indian people have been ridiculed and made to appear as wrong-doers, evil and dangerous. This small phrase was learned at the age of five or six but it wasn't until a few years later the same red Indian was to be found in the history or social studies textbooks.

The Indian had nothing better to do than 'massacre' the poor white settlers and burn the good old priest. There he was - the symbol of all that is good and holy - bound and beaten. The Indian danced and yelled as the priest looked up to his god for forgiveness for these heathen savages who were doing him in.

The martyr, who had come to the wild and rugged country to save the savages, was actually 'murdered' by the Indians. They weren't the red Indians or the Beothucks but Indians nevertheless. The Beothucks didn't last very long. They were hunted for sport - this was not considered murder and it was not illegal. While the Indian people did not wipe out the total

people and minister population, the people of Newfoundland managed to wipe out the Beothucks. The last known member of this tribe died from tuberculosis in 1829 - just one of the many diseases the whiteman brought to North America along with his law, his value system and his way of life.

Of course, a contemporary look is taken in some classes in high school. Nevertheless, many people are totally unaware of Native people and the many problems they have to encounter. Many feel the red Indian is still a savage but is more sophisticated ... he's now lazy, drunk, but still very dangerous. He's dependent on welfare and cannot be trusted. Is it because he was thinking of eating tobacco in church?

The days of arithmetic and the phrase should have disappeared but obviously haven't. It may not be arithmetic anymore - we now have mathematics and algebra. Unfortunately, the racism has increased. But of course, the average person won't admit he doesn't like Indians, red or any other color, but feelings of mistrust, dislike and other related feelings still exist. ☆

No Dignity in Death

Many agencies and businesses are totally unfeeling and inconsiderate. Indian Affairs, Social Services and other such agencies are often very thoughtless about an individual's feelings - even at the time of death. The following incident well illustrates this.

by Donna Pinay

Jennifer, a young Indian woman, lost her five month old baby recently. The body was sent to Lee's Funeral Home in Regina for the burial preparation. Wake and funeral arrangements were made on her reserve about 200 miles from Regina. At the time of her baby's death, Jennifer had been off the reserve for over a year and had been receiving assistance from Social Services.

I received a phone call from Jennifer's family on the reserve and apparently there were problems with Lee's Funeral Home who were unwilling to release the body for some financial reason. After contacting Lee's I was told the body would not be released unless they either received \$75.00 or notice that either Indian Affairs or Social Services would pay for this.

What was expected? If Jennifer had the \$75.00 for such a cost, she would not be on welfare. Contact was made with the supervisor of the Social Services Branch of Indian Affairs. He suggested contacting the social worker at Indian Affairs in Yorkton. This was done. This man went into a speech about provincial Social Services and their responsibility and what not. I suggested that at this point it did not matter who was responsible - the fact remained the Wake and funeral had been postponed one day because of the mix up and should not be stalled any longer. I informed him I had already contacted the supervisor and his attitude seemed to change. He said he would call back after he had straightened the matter out. Jennifer's full name, treaty number and band, address and other such information were provided. I also suggested Lee's be contacted.

The man returned my call and said everything had been straightened out. It had been. Whether it

was the provincial welfare or Indian Affairs who paid the extra costs, I don't know. However, every treaty Indian is entitled to be buried on their reserve and all costs are to be paid by Indian Affairs. This includes transportation, regardless of residency.

Would Lee's have kept the baby's body had the payment not been arranged? Why so much hassle in this case or does this happen often? The manager of another funeral home in Regina found this to be rather strange. According to him, 99% of all funerals are not paid for at the time of a person's death - arrangements are made after a reasonable time. He said that no one thinks of such a thing at the time of death.

Indian Affairs and Social Services will pay for the following (which is the cheapest burial available):

\$325 for services and body preparation

\$150 for a coffin and a rough box (outer wooden shell)

Other costs may include \$76 for the opening and closing of graves which usually applies in towns and cities. A plot costs \$43 or \$103 if caretaker duties are involved (cleaning and upkeep of the grave). A plot does not have to be purchased; but if it is not, it is city property and a headstone cannot be put on the grave until it is purchased. According to this manager, all funeral homes in Regina should be aware of Indian Affairs or Social Services burial as they have all handled them.

Contact was made with the manager of Lee's. He was most apologetic - but I suggest he apologize to Jennifer and her family - not me. He said the statement about not releasing the body until payment was arranged was a mistake on his receptionist's behalf and he would speak to her. Where did she receive such instructions ... surely she does not go about making up random statements!

One would think with the Native people's high death rate, funeral homes receive a great deal of business from us. A little respect is not asking for too much.

Recently the body of an Indian man killed in a hunting accident was sent back to the family totally unprepared for burial - an autopsy had been held but the body, when returned to the family, had not been washed, clothed, or in any way prepared. This happened in Yellowknife but could easily happen anywhere else.

About five years ago there were complaints by Indian people in northern Alberta who had lost young children. The bodies were sometimes sent back home for burial in plastic bags and/or cardboard boxes, unclothed - generally not adequately prepared in the usual humane manner.

Long ago, funerals were not complicated. Indian people had traditional methods of burial which meant a return of the body to the earth and a journey to another land for the spirit. Food, footwear and often a person's other possessions were included with the body in burial. Today our people still follow some of this traditional belief and burials are a relatively quiet affair with a feast held before or after burial.

In contrast to traditional burial, Jennifer's situation illustrates a totally different matter. What a complication for a mother to have on her mind after just losing her young child - **\$75 or else!**

Perhaps funeral homes have taken the attitude of 'it's just another Indian' or 'the only good Indian is a dead Indian' ... properly prepared for burial or not.

The majority of our people suffer throughout their lifetime. With our low life-expectancy rate, you would think some dignity is due in death - we don't receive any in life. ☆

INJUSTICE ANYWHERE IS A THREAT TO JUSTICE EVERYWHERE.

Sami-land

Indigenous People's Conference



"We will retain our culture, we will fight oppression - as Native people around the world. Our brotherhood is strong. Through the strength of that brotherhood, we will achieve justice, liberty and the right to our land, religion, language and basic human rights, wherever we choose to live."

The second general assembly of the World Council of Indigenous People was held in Kiruna, Sami-land, Sweden on August 24 through 27, 1977. Representatives of indigenous people from 23 countries around the world attended the four day conference. The WCIP founded in 1975 at Port Alberni, B.C. is an organization that represents the political and organizational needs of indigenous people throughout the world. Canadian Indian leader, George Manuel, was once again acclaimed the president of the WCIP by the assembly. Each of the 23 participating countries were represented by three official delegates. In addition there were a large number of observers to the assembly who could participate but had no voting privileges. Approximately 1000 delegates and observers registered throughout the four days.

The conference dealt with a number of organizational matters such as constitutional amendments, structural problems and future plans for the WCIP. There were other specific issues to deal with such as Canadian Indian Land Claims and Aboriginal Rights. The status in the council of political refugees, land claims and cultural genocide of the

Sami people of Scandinavia. A third crucial issue was the status of the WCIP with the United Nations and the UN agreements pertinent to protection of indigenous peoples' right to their life, liberty and land.

In order to deal effectively with all the business before the assembly the conference held three separate work sessions with daily planning sessions at which progress of the workshops were reported.

Structurally, the WCIP is divided into five regions each with a regional representative in the executive committee. The regions are: Scandinavia, Greenland, North America, Central America, South America, Caribbean and the South Pacific. Harry Daniels, president of the Native Council of Canada, was elected as regional representative for North America. The head office is temporarily located at Lethbridge, Alberta, where space has been provided by the University of Lethbridge. Provisions have been made for moving the head office to Ottawa with the possibility of having a sub-office in New York. Funding for the head office, executive travel, and staff is still a major problem, and the council can still only operate on a project by project basis.

In other business, the assembly set up a working committee to deal with the status of the WCIP of political refugees such as the Chileans, Argentinians and other South American members. The task of the committee is to develop a constitutional method of allowing refugees who have no homeland, a voice in the WCIP. The World Council will also attempt to assist those indigenous people to organize in countries where native political organizations are outlawed. The WCIP will seek assistance from the UN on this issue.

For some delegates from Latin America, attendance in Kiruna was risky. It has been discussed and documented that certain delegates from Latin America were jailed and indeed tortured for this attendance at the first general assembly of the WCIP in Port Alberni in 1975. The WCIP was able to protect some of those delegates by obtaining extensions on their travel visas and by raising some money for those delegates legal battles and personal costs incurred by having to remain in Sweden. In his report to the general assembly, President, George Manuel said, "During this year I

hope we can be more effective in pursuing our goal to abolish social discrimination, oppression and genocide to which our membership is subjected."

A number of resolutions dealing with specific issues around the world were passed by the assembly. These resolutions have been and will be reported on separately as they are released by the WCIP headquarters.

For observers to the assembly in Kiruna, Sweden, the conference was both educational and entertaining. Every evening the main auditorium was packed by observers and delegates who were entertained by traditional Native dancers, singers, and artists from the various cultural groups. There was an evening of entertainment from the Latin American people, the Aborigines from Australia and New Zealand and display of arts, crafts, and films were available throughout the conference. On "Canadian Night", the assembly hall was especially well entertained by traditional Indian dancers and a presentation of gifts from the Canadian delegation. The evening ended in a gala friendship

dance led by the 60 Canadian delegates and observers and joined by the approximately 500-600 people in attendance. On the final evening the crowd was entertained by the hosting Sami people who sang their traditional songs and presented an entertaining modern opera which told of the history and future aspects of the Sami people of Scandinavia.

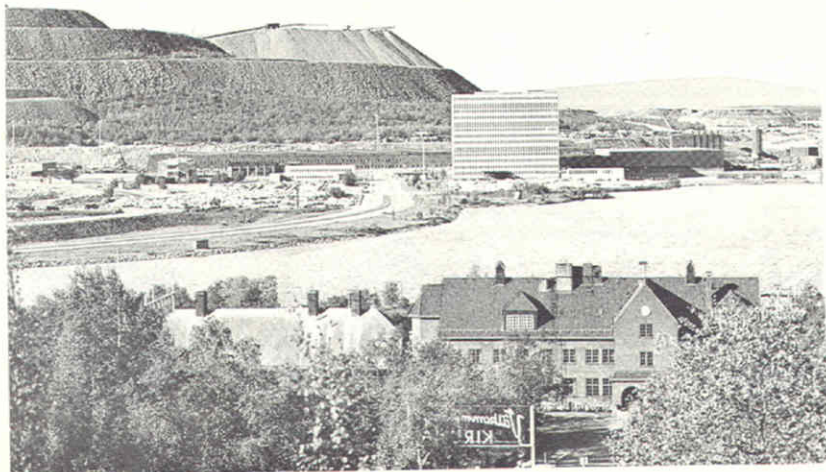
The second general assembly of the WCIP was considered successful by the conference organizers. Credit should be given to the hard work of George Manuel and his voluntary staff in Canada as well as to the hosting Sami people who went to extreme lengths to make their visitors comfortable and happy. However, the consensus of opinion of all concerned was that there is much work and effort required to continue the effectiveness of such an organization. Indigenous or Native people around the world must pitch in and help wherever and however they can in order for the council to be effective. A problem common to most organizations of indigenous people, a lack of funds, has plagued the WCIP.

However, George Manuel, in his closing remarks to the assembly said, "We will retain our culture, we will fight oppression - as Native people around the world. Our brotherhood is strong. Through the strength of that brotherhood, we will achieve justice, liberty and the right to our land, religion, language and basic human rights, wherever we choose to live."

The third general assembly of the World Council of Indigenous People is planned for 1979 and will be held in Australia. As for immediate plans the WCIP is actively involved in an international music festival of Indigenous People to be held in Karasuaanta, Finland in June of 1978.

Representatives of various cultural groups and Native politicians will take part in the official opening of an assembly hall and cultural center for Native people in Argentina in January of 1978. Any person interested in getting involved in the World Council can contact Marie Marule, WCIP Secretariat, University of Lethbridge, Lethbridge, Alta or the New Breed, #2-1846 Scarth Street, Regina, Sask. ☆

Kiruna, Sweden
Site of the World Council of Indigenous People's (WCIP) Conference



Economic Development for Natives

by Roger Butterfield, Director
Economic Development
Assoc. Metis & Non-Status Indians of Sask.

I The Need for Training

The Association of Metis and Non-Status Indians of Saskatchewan represents approximately 80,000 Metis and Non-Status Indians in the Province of Saskatchewan. The Association consists of 110 active locals or community organizations. From those locals a board of directors and executive are elected at the Organization's annual meeting.

Traditionally, Metis and Non-Status Indians are at the lower end of the economic and social structure of Canadian society. Approximately 70 percent of the population in correctional centers are made up of Native people. Yet Native people only make up 10 percent of the Province's population. In some communities 80 percent of the people are dependent on social assistance, and alcoholism also affects a high proportion of the population. The Metis person on the average lives in housing which has less square footage than a jail cell. The life expectancy is one-half that of an average Canadian. These social problems are of serious concern to the Metis and Non-Status Indians. The solutions to these problems have been discussed at local, area and annual meetings. Decisive action is required. The Association is being asked to obtain resources and implement programmes that are meaningful at the community level. Programmes are designed to eliminate poverty, to improve and upgrade leadership and education skills in the communities and in general assist Metis and Non-Status people to develop pride in themselves. In order to accomplish this it is apparent that most communities must establish an economic base; along with this, human and natural resources will have to be developed simultaneously. Financial resources, in order to enable this development to take place, will have to be explored through the private and public sectors. The Association recognized the need to have native people trained in a number of skills. These skills fall into the following categories:

- 1] The development of communications and human relations skills.
- 2] The development of leadership, community awareness and development of skills is necessary to organize and develop leadership in Metis and Non-Status Indians' communities so that projects may be planned and implemented on a sound footing.
- 3] The development of basic business management skills so that projects can be implemented with sound accounting and business principals.

In order that the programme serve as many people as possible those persons trained should act as community facilitators or instructors. The skills learned in a classroom setting should be transferable to the community.

II Programme Philosophy

It is our contention that any economic development programme, to be successful in providing opportunities for Native people, will require a combined effort in

the social, cultural and economic areas. Provisions for economic development must be seen as part of a total process of development and resource use. Resources made available under any economic development programme must be closely co-ordinated and integrated with resources and services available under other federal and provincial programmes. These programmes will include manpower training and job creation, cultural and educational programmes, and the Native housing programme. The basic underlying thrust of economic development for Native people must be to provide an opportunity for our people to be involved in identifying their own needs and their own problems in the economic area, and in development and implementing the programmes to cope and respond to these problems and to solve their needs.

III Basic Development Principals

The Association believes that the following basic principles are essential to the implementation of any programme of economic development for Native people if it is to be successful. These include the following:

- 1] Native control and Native action as the basis of development, i.e. development from the bottom up rather than from the top down.
- 2] A planned approach to development which includes all of the development needs of the native people, not just the economic development needs.
- 3] The provisions of the necessary development services which will help initiate a process geared to enable Native people to participate in their own social and economic development.
- 4] The provisions of the necessary special skills and expertise which Native people can use as they see fit to assist them with their development programmes.
- 6] Arrangements for decision making which provide for the maximum involvement and control by Native people and their organizations.

SO... YOU'RE IN THE MARKET
FOR A RED RIVER CART.



- 7) Guidelines for funding and other assistance which recognize that Native people in all parts of the province are in need of assistance, not just those living in isolated or rural parts of the province.
- 8) Provisions for Native people to be trained as leaders, managers, professionals, tradesmen, and workers in their own development enterprises.
- 9) Training programmes must also provide for historical and cultural strengthening and the development of the basic life skills necessary to adequate social and economic functioning.
- 10) Access to independent experts and professionals against which the views and recommendations of government-supplied experts can be checked.

IV Programme Implementation and Co-Ordination

In November of 1974 our Association requested funds from the Department of Regional Economic Expansion to implement a training programme to train economic development consultants. The proposal received favourable responses from Canada Manpower. However, some reluctance was expressed by provincial government departments. Our Organization felt this caused a delay in the training programme, which was not pursued with any interest until November of 1975. Discussions held with all departments of the federal and provincial governments were favourable. In April 1976 approval was received from the Special ARDA Committee, Department of Regional Economic Expansion, to develop a strategy for the training of 20 persons. The development phase was not to exceed six months. The resources required to develop training were located in a number of different departments of government. For example, the major portion of funds required to develop the training ideas was located within the Department of Regional Economic Expansion. Funds for actual training were located within the Department of Manpower and Immigration. The Department of Continuing Education had funds available for curriculum development and refinements. The Department of Industry and Commerce and Department of Northern Saskatchewan were also involved in the funding. In addition these departments of government had technical skills and resources available that could be utilized. The Natonum Community College at Prince Albert offered their technical staff and facilities for the purposes of training.

In order to implement a training programme that was meaningful to our people we felt that we had to take the leadership to co-ordinate the various resources of government that were available.

Each department and agency was contacted individually and in group meetings to co-ordinate this joint effort. Government departments, both federal and provincial, had to keep in contact with one another so that the projects would move ahead.

Whenever an obstacle was encountered all concerned worked together to attempt to find a solution.

In order to ensure the co-ordination of various agencies a Training Monitoring committee was established consisting of one member from each of the following departments: Industry and Commerce; Northern Saskatchewan; Regional Economic Expansion; Manpower and Immigration. In addition one member from our Association was chosen to serve on the Committee. The Committee would monitor on going activities of the programme and provide technical advice.

The Human Services Course offered by the Natonum Community College was utilized as Phase A of the training to provide initial human skills. The course would serve as a screening device as well as a means of upgrading skills.

A detailed training curriculum (Project Development Phase) was also developed. The curriculum was developed jointly by the Programme Director of our Organization and the Natonum Community College officials. A request was made to the Special ARDA Committee for funding.

Summary

Co-ordination of financial and human resources is the key to implementation of training. However, before we could utilize existing resources our Association had to accept the responsibility to be part of the co-ordination mechanism.

In many cases the attitudes of agencies and individuals had to be changed.

As the programme developed more and more people expressed an interest in it. This enthusiasm helped the programme. Those individuals involved in the training have gained this enthusiasm and now view community economic development in a new light.

Our Association has received co-operation from all agencies to date and if this continues the programme will certainly succeed. ★



Blakeney's Northern Tour

Below is a brief report on Premier's Blakeney's Northern Tour of Saskatchewan submitted by Edward Charlette. The article imposes the opinion of a resident Northerner and of Indian Ancestry. "Enough has been said by D.N.S. (Department of Northern Sask.) beaurocrats on the Summer Tour ... it's time the South realizes that the Northern Administration District is not D.N.S. bought!"

Two Powers of Saskatchewan Visit Sandy Bay

On July 21, the Community of Sandy Bay had the privilege of hosting the two big decision-makers of Saskatchewan; namely, Premier Allen Blakeney and D.N.S. Minister G.R. Bowerman. The four hour visit highlighted with Premier Blakeney dedicating the Sandy Bay Health Centre, Sewer & Water System and a luncheon of fried fish and bannock.

Some two hundred people attended to witness this somewhat important occasion. Two of our Native dignitaries were also present Leon McAuley [Northern Municipal Area No. 5] and Norm McAuley [M.L.A. Cumberland Constituency]

The topic of song from both Blakeney and Bowerman was progress and development in the North. It is true to a certain extent in Sandy Bay it is assumed to be four years ahead in Social, Economic, and Community Development. If one realizes that progress and development is being applied in the North. Why did not the big decision-makers visit every Northern Community in the North regardless of size of community. Instead of only communities of substantial progress, example - Creighton, Sandy Bay, La Ronge and Cumberland House, etc. My overall understanding is that these are D.N.S. bought communities, in simple terms "Brown Nosing" each other.

Progress and development in my opinion is getting right down to the grass-roots bracket. Namely, Sturgeon Landing, Southend Reindeer, Kinoo, These communities are a minority. Residents of these communities still expect equal treatment as their sister communities. I am not at all against development in Sandy Bay or the other



Ed Charlette [in striped T-shirt] shaking hands with Premier Blakeney. L.C.A. Chairman Louis Bear [with leather vest]. Premier's assistant looks on in fascination. Photo by Ralph Merasty [AMNSIS] at Sandy Bay Public Dock.

places just mentioned. Sandy Bay could become a city for all I care. The point is, if our government (D.N.S.) will ever make a Northern Tour again ever, I would suggest they visit Kinoo, Sturgeon Landing, Southend Reindeer and I would like to see them convince the Local Advisory Council about progress and development. I hate to say it - but they would probably be run out of town. Blakeney and Bowerman both; Richard McKenzie of Southend Reindeer and Melanie Dion of Sturgeon Lake in close pursuit.

Some of the more memorable events of the Premier's visit included the presentation of the gold wrench to the Sewer & Water

Manager, which is to everybody's expectation 99.9% copper!

The fish-fry - half expecting "caviar" or at least pickeral - turned out to be jackfish.

A conclusive event turned out when Leon McAuley [N.M.C. Area No. 5] handed a jar of water to Blakeney. "Here is a sample of water from the Churchill River. It is hoped you will consider it during the final decision on the Wintego Falls Project."

All in all the Premier's visit was based on a one-sided view in favor of D.N.S.

by Edward Charlette
Local 90
Sandy Bay, Saskatchewan

Our People

Phillip Morin

"If the government wants to do something it will do it anyway. The government is very tricky, especially to Natives."

Phillip Morin is a Metis elder at Sandy Bay. He and his father were the first to reside at what is now Sandy Bay. Now at age 66, he still traps to supplement his pension and he talks about what it was like when the Island Falls dam was established and his thoughts about the Churchill River project 30 miles upstream from Sandy Bay.

"My dad and I came to Sandy Bay when construction started. I first saw three white men and one Indian surveying for the elevation of water. Dad talked French.

We saw three tents and wondered what the people were doing. A one-eyed cook who played the fiddle told

dad they were going to try to build a dam.

The cook said we should wait for the boss and have supper.

Mr. Flanagan was the boss. When the boss got in, he asked dad questions. Dad said we were going to camp in the bay.

"What are you going to do in the Bay?"

"Put in a net."

"If you are killing a sturgeon, I'll trade you for cash or grub," Mr. Flanagan said.

"No cash," dad said. "Just give us some grub."

Dad set the net. In the morning he had nine sturgeon and some pickeral, whitefish and jackfish.

Dad took one sturgeon and stuffed it and smoked the rest the next day.

The engineer was confused when dad said he made grease. "We used it to fry things and make bannock."

The boss came the next morning. He was surprised when he saw all the fish. Every one was cleaned.

"How much do you want," he asked.

"Just give us grub," dad said.

The boss said, "Go help yourself with grub."

My dad took a box and emptied some.

"Help yourself to all the grub you want," Mr. Flanagan said. "The company is paying."

Dad said, "That is too much."

Flanagan said, "It's already paid for." He asked my dad if he wanted to work, and offered to pay my dad to cut brush for one week. Dad cleared the place to pitch tents.

"What about you, young fellow, do you want to work?"

"What kind of work?"

"Split wood and help the cook."

That was Phillip Morin's first job, age 14. Later he was to have a job freighting supplies from Flin Flon by canoe. When the construction on the dam started, 1,700 men poured in, settled Sandy Bay and built the dam almost completely by hand.

Phillip Morin was on the Churchill River Committee for the community and brought a life time of experience living next to the dam at Island Falls. He spoke at Lac La Ronge before the public enquiry in 1974.

"I told them I have a little bit of experience about dams and what it does to us."

"I don't see any benefit, I told them."

"All the benefit I see was they worked us like a horse. After everything was finished they turned us loose like an old dog that's no good any more. I think that's the way I look at it."

"I say no, don't build the dam because we have been using the river more than 200 years. I prefer to leave the river alone."

"If the government wants to do something it will do it anyway. The government is very tricky, especially to Natives."

"On the other hand, they just help themselves to the land even though they flood everything - the trees and the people."

"Oppression grew because of the Island Falls dam."

"So now they put a study board in to trick the Natives this time."

"There are many ways to bargain with them. Most likely they'll start voting in the South about who wants more power."

"The Southerners will out-vote the Northerners."

"The only thing to do is destroy the dam and then they'll have to put us all in jail and feed our families. But they'll have to give us some bargains. They should sit down with the people and make some bargains. If the deal is good the Natives will take it."

"I told the enquiry that's all I had to say."

"You can bargain any old way and if the bargain looks good, the people will take it."

by Peter Hawley



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Green Lake

Meadows Lake
Big River
Chutes Lake
Dore Lake/Sheet Lake
Pierceland
St. Walburg
Rush Lake
Waldaston
Lafayette
Dorintosh
Livelong
Makwa
Green Lake



Leoville
Dorbinosh
Livelong
Bakwa
Great Lake
Glashyn

Saskatoon
Lloydminster
Cochin
St. Louis
North Battleford
Cando
Kindersley
Belferme
Alton
Weyburn
McDowall
Leask
Sheff Lake (Mt. Nebo)
Debden
Roxetown
Batoche
Biggar/Springwater
Wadena
Battleford
Paynton
Asquith
Beadle
Delmas
Frenchman Butte
Ontonagon



Tony Camponi
30 Palmer Place
Saskatoon

Gerald
Bjorkdale
Estorbazy/Stockholm
Reserve
Porcupine Plain
Yorkton
Melville
Punnitichy
Wadena
Archerswill
Carragana
Dyart
Ludys Lake
Lawenburg
Crescent Lake



Alvin Campeau
Box 61, Carragana

Wayne McKenzie
2425 - 13th Ave.
Regina



Maple Creek
Willow Bunch
Regina
Moose Jaw
Assiniboia
Sag Beaver
Saskatoon
Craven
Regina Beach



Nap LaFontaine
Box 1159
Ft. Qu'Appelle

Spartana
Qu'Appelle
Abernathy
Indian Head
Estevan
Fort Qu'Appelle
Weyburn
Hoopsonin
Barnes
Weyburn

Our People are Canada's Political Prisoners

SUBMISSION TO THE MOORE INQUIRY

by Association of Metis & Non-Status Indians of Sask.

We [Natives] are presently the most incarcerated people in the entire world. Can you accept this as a normal situation in a country that brags to the world that it is free and democratic. Our people are political prisoners.

Amongst other things, your inquiry has been charged to look into the causes of the alleged "riot" at the Prince Albert Correctional Centre and into any other associated matters, which you deem to be worth looking into. Such terms of reference can be interpreted very narrowly, or very widely. To date, the former interpretation seems to have been taken. Our Association is not surprised by this decision because we know that a sincere look at the real causes of the disturbance in the Prince Albert Correctional Centre on June 21 and 22 would raise questions about the century of genocide committed against our people that would demand answers far beyond the jurisdiction of a judicial inquiry.

The typical attitude taken towards the massive atrocities committed against Native people was expressed at your inquiry by Mr. Clyne Harradance when he told Mr. Thompson that "it seems strange to me that he [Mr. Thompson] would spend so much time running around to help an inmate he doesn't even know the violent background of", in his legal battle against one of Mr. Thompson's own longtime staff members. While the attitude expressed by Mr. Harradance typifies the attitude of the white establishment towards Native people, and while we would not have used the word 'strange', we would certainly agree with Mr. Harradance that it is very unusual for a government bureaucrat to assist a Native person whose most basic human rights have been brutally violated in seeking justice from those violations.

The norm is quite the contrary. The establishment generally rushes to hide any suggestion of misdeeds by their employees, in spite of the fact that the atrocities committed against Native people are a secret to no one. This observation, however is extremely ironic coming from Mr. Harradance, who is a member of the profession of people who earn their livelihood by helping all manners of people in seeking compensation for, or defense against, all forms of real or imagined injustices; so long as they have the money to pay for this help. Native people, however, generally do not have the money necessary to use the services of this profession.

We were not born a suicidal race of people. Before the white conquest of North America we did not hang ourselves slash our wrists or blow out our brains with bullets, alcohol or airplane glue ... they are part of our existence under the oppression of the Canadian government that has robbed us of our land, our culture, our identity and our dignity.

During the course of this investigation you have heard stories of prisoners taking massive doses of drugs in quantities sufficient to take the lives of two of them. It must have crossed your minds, at some point, that there must be a reason why these people would be so willing to consume drugs in this quantity. Why we would be willing to risk our health, even our own life, to seek momentary relief from the nightmare in which we live?

This phenomena is not restricted to our prison population. Drug and alcohol addiction is at a crisis level for our entire people, both inside

and outside jail. We were not born a suicidal race of people. Before the white conquest of North America we did not hang ourselves, slash our wrists or blow out our brains with bullets, alcohol or airplane glue. No - these things are a recent part of our history. They are part of our existence under the oppression of the Canadian government that has robbed us of our land, our culture, our identity and our dignity. Without closely examining this fact, your inquiry will only scratch the surface in your attempt to understand the disturbance that occurred in Prince Albert on June 21 and 22.

It has been mentioned at this inquiry that 67% of the jail population in the P.A. Correctional Centre is Native. This figure must be examined in light of the fact that we represent only 10% of the population in Saskatchewan; this over representation in jail population is common for Native people.

We are presently the most incarcerated people in the entire world. Can you accept this as a normal situation in a country that brags to the world that it is free and democratic? Our people are political prisoners. The Canadian government is presently planning 27 new federal penitentiaries, while the Saskatchewan government is planning 3 new jails. Who will occupy these new institutions? Our experience with your system has already given us a reasonably good idea as to who will make up the inmate population. Our people are doing life on the installment plan.

Your histories tell you that we were savages, inhabiting the North American wastelands before your ancestors discovered us. Perhaps this lie allows Canadians to sleep with a lighter conscience, given your government's treatment of us.

Your ancestors brought us diseases, including tuberculosis and gonorrhoea ... one out of every three Blackfoot Indians alive in 1860 died of smallpox, and it is only now that we are coming to learn that much of this disease was spread by deliberately giving us infected blankets!

After all, you brought us civilization and modern medicine but your ancestors also brought us diseases, including tuberculosis and gonorrhoea, which are still epidemical amongst our people. 1 out of every 3 Blackfoot Indians alive in 1860 died of smallpox, and it is only now that we are coming to learn that much of this disease was spread by deliberately giving us infected blankets. If this was an act of civilization then we would have gladly remained being savages. But, our people were not savages and North America was not a wasteland. We lived here with our own culture and our own institutions of government. We did not have police because we did not require them. Our culture and our laws prohibited anti-social behavior. We did not permit one man to steal another man's land, deprive him of his means of a livelihood and leave him and his family to starve to death.

Those laws were part of the civilization which your ancestors brought to us. The barbarities committed by your civilization against our people are part of your civilization - not ours. But you had to force your civilization upon us and destroy our culture, which was based on values of sharing and brotherhood. Instead of allowing us our own schools you violated your own laws and denied us this right. You broke up our families and dragged our children off to your 'Indian schools' to learn your values of greed and competitiveness. But those schools did not teach us the technical competences that were necessary to earn a livelihood in modern industrial society. Academic inequalities between 'Indian schools' and the rest of the public school system were so great that to have called those institutions 'schools' was a joke. They were concentration camps for Native children.

Having deprived us of our land and livelihood, having broken up

our families and our social organizations, having destroyed our culture and our identity, having been cast aside by your civilization as being just so many objects standing in the way of Canadian development that you call progress, many Can-

adians cannot understand why we act in a self-destructive manner. Our behavior is no different than any other people who are facing genocide. Our people are becoming a violent people. At first, this violence will be turned inward - against ourselves. This phenomena always accompanies cultural disintegration. But the violence does not remain inward. Eventually, more rational targets will be found for our frustration and despair. This is beginning to happen. This is what was happening in the Prince Albert Correctional Centre on June 21 and 22.

Much has been said at your inquiry about who led the riots. Was it the New Native Perspective Society? Was it the American Indian Movement? These questions seem to suggest that if you know the leaders you know who caused the disturbance. What nonsense! The cause of the disturbance was not inside the Prince Albert jail but within Canadian society. The disturbance was a result of people striking back against years of injustice. Do you really believe that leaders start, or are capable of holding back, such uprisings?

Inside the jail is a reflection of society at large and your justice system, which affects us both inside and outside of jail. You have heard Mr. Bryshyn admit to brutally attacking a prisoner and explaining away this atrocity with an apology in which he said he only wanted to show the prisoner what it felt like to be on the receiving end. Our people have been on the receiving end for a 100 years and we know what it feels like to be there. Sometimes we are even tempted to retaliate. You have heard Mr. Bryshyn testify that 2 of his fellow guards stood by and encouraged this vicious attack. These men are

civil servants paid to ensure that incidents like this do not happen. Not only are they accomplices to Mr. Bryshyn's assault but they are committing theft every time they accept their paycheck. Most of our people are in jail for far lesser crimes. You have been told that Mr. Chester was removed from his job for reason of assault, but actually he was promoted. Under your law he should have been incarcerated. Had he been a native and his victim white, incarceration surely would have resulted. The crimes that cause us to be incarcerated are usually the crime of being Indian or the crime of being poor. The self-confessed assaulters are hired as our guards.

Your inquiry has heard much discussion about Native organizations within the jail. Some of your authorities are concerned. Your leaders, who allow or even encourage the racist brutality we face every day, are called statesmen. Our leaders are called "heavies". The newspapers have been full of these discussions. Isolate the "heavies." Restrict the privileges of the "heavies". Confine the "heavies" somewhere else. More nonsense.

Our leaders are sincerely seeking solutions to the desperate situation which we face. If the limited parameters in which they have to work causes them to act in a manner that threatens the system then the parameters should be widened - not narrowed. Our people will develop leaders, and if the system represses those leaders, then new leaders with more militant solutions will emerge.

Mr. Stubbs, Mr. Waller and a host of other "authorities" have told your inquiry that tighter security and more discipline are required to keep our people in line. Mr. Bryshyn even suggested that we should be worked so hard we would be too tired to cause trouble. What absurdities! You cannot kill the spark that exists within our people to resist racist oppression. You can only cause that spark to find more desperate means of fighting for our liberation. The answer to dealing with our people lies either in the elimination of the oppression under which we live, or the completion of genocide, which was started by your forefathers. ☆

You cannot kill the spark that exists within our people to resist racist oppression. You can only cause that spark to find more desperate means of fighting for our liberation.

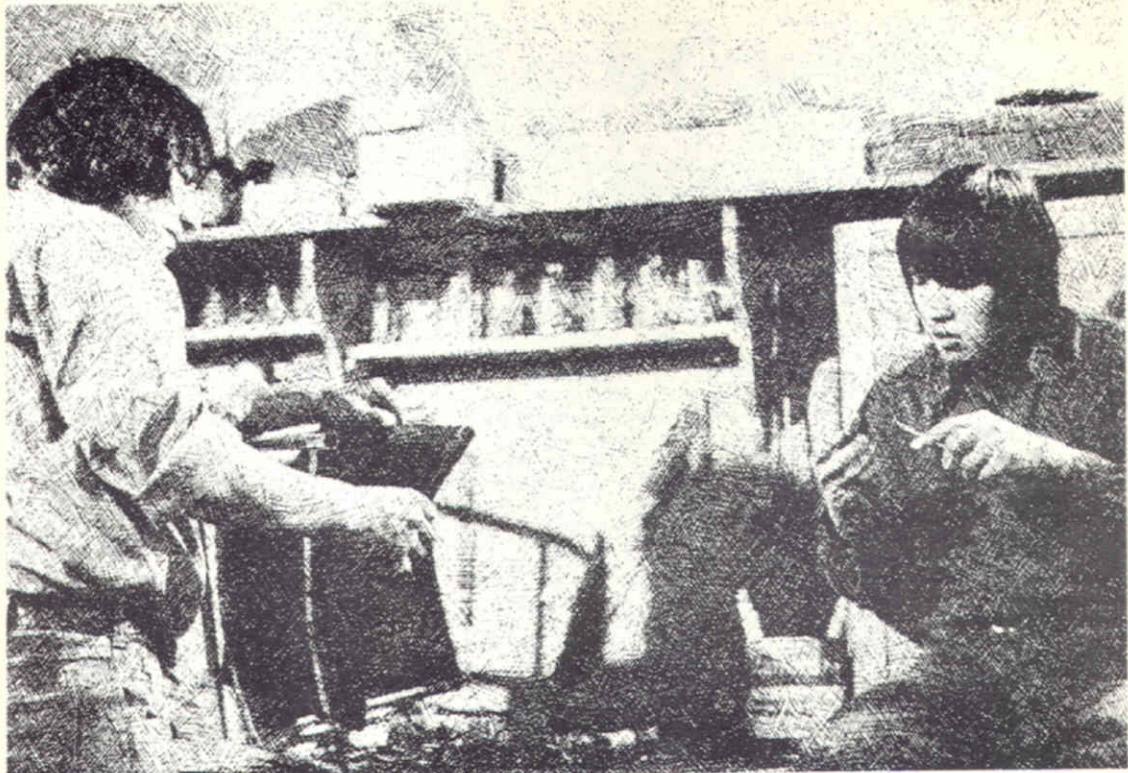


Photo: National Film Board

Cold Journey

Town	Theatre	Time	Date
Saskatoon	Place Louis Riel	2:30 p.m.	Nov. 20
Saskatoon	Place Louis Riel	7:30 p.m.	Nov. 21
Saskatoon	Place Louis Riel	9:00 p.m.	Nov. 21
N. Battleford	Mini	7:30 p.m.	Nov. 21
N. Battleford	Mini	9:00 p.m.	Nov. 22
N. Battleford	Mini	7:30 p.m.	Nov. 22
N. Battleford	Mini	9:00 p.m.	Nov. 22
Prince Albert	Cinema IV	7:30 p.m.	Nov. 22
Prince Albert	Cinema IV	9:00 p.m.	Nov. 23
Prince Albert	Cinema IV	7:30 p.m.	Nov. 23
Prince Albert	Cinema IV	9:00 p.m.	Nov. 23
La Ronge	Aurora	7:30 p.m.	Nov. 24
La Ronge	Aurora	9:00 p.m.	Nov. 24
La Ronge	Aurora	7:30 p.m.	Nov. 24
La Ronge	Aurora	9:00 p.m.	Nov. 24

He was called an apple,
Red on the outside
White on the inside...

a film by
Martin Defalco and George Pearson

**starring Buckley Petawabano
Johnny Yesno**

featuring Chief Dan George

National Film Board of Canada Production

COLD JOURNEY

A young Indian boy struggles against the bitter cold in a desolate area of northern Canada. Finally he gives in to exhaustion and dies alone by a railway line. The body is discovered some days later by his friend who delivers it to a nearby residential school which the boy attended.

"Cold Journey" traces the steps that led to the boy's tragic death and tells of the dilemma faced by a young Indian who fits into neither the world of the Indian nor that of the white man.

It tells of an education system that teaches him to be white and of his attempts to discover a way of life closer and more meaningful to his Indian ancestry and culture but one for which he has little knowledge.

"Cold Journey" stars Buckley Petawabano (star of the TV series "Adventures In Rainbow Country") and Johnny Yesno (Wilderness Award winner for his role in the "Wojeck" TV series) as his friend who provides a link between the old and new ways but who can't help his friend make the transition.

Academy award nominee Chief Dan George makes a guest appearance as Johnny's uncle, the ideal that both young men try to emulate.

Also featured are Guy L'Ecuyer, Jennifer Phipps and Sue Helen Petrie.

"Cold Journey" was directed by Martin Defalco and produced by George Pearson. The cameraman was Tony Ianzulo with original music by Willie Dunn and Eldon Rathburn.

NFB

DANCE, YOUNG ONE, DANCE!

by Alice Lee

I wiggled impatiently as "Kookum" carefully braided my hair in preparation for the sun dance which would soon begin. A gentle tug on one of my braids told me to keep still, as "Kookum" was one of few spoken words. She always seemed to talk to me with those eyes of hers, those wise little old eyes that seemed to know so much.

Looking down at my moccasins, I told my feet that they must not forget the dance that Mama had taught me for if they forgot I would shame my family. As I thought of failure I became afraid. It felt as though a great hand was squeezing my heart. "Kookum" seemed to sense my fear. She turned me around so I could look into those eyes of hers.

She looked at me a long time before she spoke. She chose her words slowly and carefully. "Fear is a song of the devil. He gets inside you and you know nothing but the tune of that song. You will close your ears to those lyrics young one and gaze at the sun. You will feel the sun's embrace and you will feel the sun's kisses upon your face. The Great Spirit will enter your heart as you dance. You will dance for those who are no longer with us. You will dance for your children to be. You will dance to cleanse your spirit young one. Come now, and be not afraid."

I thought of her words as I walked beside her to where the dancers had gathered. My "Kookum" was wise and I would listen. But I was only a child and had little strength of mind. I began to hear the devil's song of fear playing inside of me.

The dancers stood straight and tall and proud in their best finery. Colorful feathers and beads shone in the sunlight. Seated around the drums were the singers who sat ever so still.



We took our places and I could feel myself beginning to tremble as the devil's song played through my body. I looked at "Kookum" for help and her eyes held mine. Gaze into the sun they seemed to say; gaze into the sun. Although the brightness of the sun hurt my eyes, I turned my eyes upwards. It was just as she had said. I felt the warmth of his embrace and the softness of his kisses upon my face. I heard nothing but the drums and the voices of my people.

I turned once again to "Kookum" and her eyes seemed to say, "Dance, young one, dance!" ... and I danced!

THE *local* NEWS

AMNSIS ANNUAL MEETING

PRINCE ALBERT Over 500 delegates, observers and staff attended the Association of Metis and Non Status Indians of Saskatchewan annual assembly, held in Prince Albert recently. As well as discussion of current issues, there were several positions on the board and executive for re-election.

In his opening address to the assembly, President Jim Sinclair, echoed the need for furthering steps towards decentralization. Although AMNSIS can assist by negotiating for funding and providing other related services, the major steps towards decentralization must come from the people at the local level.

"Local control means local responsibility for some of the problems that exist. We will help but you must accept some of the responsibility in making the programs and improvements work."

Sinclair also criticized recent actions by Department of Northern Saskatchewan Minister, Ted Bowerman, who has attacked the recently released Human Rights Commission on his department's hiring practices. "Bowerman fails to deal with the issues. Instead he singles out the people who write the upsets, and does not deal with the issues." He said AMNSIS will once again be taking greater responsibility and making stands in the DNS administration area. The area of natural resources and development is one of the greatest issues affecting Native people in the North and AMNSIS realizes its responsibility to the people.



The court system is inadequate for Native people and AMNSIS will soon be examining this area in great detail. Alternatives will have to be found as the system is obviously failing Native people as jail statistics indicate. Sinclair was also critical of the Native Council of Canada and its failure to deal with the real issues involving Native people in Canada.

"The National body does not represent our issues - they still play petty politics like we did ten years ago. We want to confront the politicians on the issues and not talk

behind their backs." Referring to NCC president Harry Daniels' attendance at the World Council of Indigenous Peoples, Sinclair stated, "As Native leaders we do not have to go to Sweden to make accusations to our politicians - we can do this right here where at least we have their attention."

Sinclair also stated AMNSIS's position on Aboriginal Rights. "Before any further development takes place in Northern Saskatchewan, we have to work towards settling our aboriginal rights and claims for our people. As original

inhabitants of the land, we should control the development, if any, as well as safeguard our people's traditional ways of life. We have to ensure that any development that takes place will benefit our people economically."

The executive positions of vice-president Rod Durocher, and Secretary Frank Tomkins were up for re-election. Both were re-elected and promised to work for improvements as they had in the past year. Board members re-elected included Jim Favel, Wayne McKenzie and Rod Bishop. New board members elected included Tony Kiezie, Tony Camponi and Alvin Campeau. Pierre Dorian was also elected at an area meeting held shortly before the annual assembly. (See centerfold for locals and areas which the board members represent.)



Frank Tomkins
Re-elected as Secretary of AMNSIS

Delegates brought some of their concerns to light including housing. People are tired of playing government games while the conditions worsen rather than improve. They also expressed the need for more work at the community level.

Although AMNSIS's programming has been successful in the past year, the need for expanded services is great in all areas. With adequate funding, improvements could be brought about in housing, alcohol treatment, economic development and Aboriginal Rights research. Nevertheless, AMNSIS has worked hard and continues to strengthen itself as an organization representative of the people at the local level. ☆

THE REGINA RACE RELATIONS ASSOCIATION

The Regina Race Relations Association was developed by AMNSIS as one vehicle to work for improvement of relations between Native people and the general population of Regina. The Association's main concern has been the improvement of Native/police relations and they hope to have a Native person appointed to the Regina Police Commission. The project would involve a staff of three - an ombudsman and two assistants. To date, proposals have been submitted to the Department of Secretary of State and the Solicitor-General, as well as the Donner Foundation. Regina City Council has been asked to provide the basic start-up funding of \$15,000.

One of the strongest supporters of the project, other than the Native groups in Regina, has been the Inter-Church Relations Committee. The following was their submission to City Council in support of the Race Relations Project.

My name is Tim Lilburn and I am spokesman for the Inter-Church Relations Committee. We are a Committee made up of representatives from the Roman Catholic, United, Lutheran, Anglican and Presbyterian Churches. The purpose of our group is to encourage unity and understanding between Native and non-Natives in Regina. We are formed together into this Committee because we believe our religion calls us unequivocally to try to bring peace where there is confrontation, justice where human rights are challenged and truth where prejudice has sown discord and suspicion. We are not often able to achieve these goals; however, this does not suggest to us that we should abandon them.

We are a young group and a small one. Because of this, we are often intimidated by the vastness of the task before us. We gain strength, however, by recognizing the concern of the Native Race Relations Association for greater friendship between Natives and non-Natives in Regina. We gain strength as well, by noting the sympathy of City Council for the proposals of this group. Alone, we can do nothing; we have power only as a complementary part of a collection of groups striving for racial unity in the City.

We, therefore, support without qualification the proposals of the Race Relations Association. With the Natives we urge City Council to make a commitment to the three

recommendations put forward by Mr. Klyne, the interim chairman of the Native delegation. We urge the City Council to allot \$15,000 to the group represented by Mr. Klyne to assist it in implementing its programs; to invite a native person to sit on the Regina Police Commission; and to appoint a delegate from City Council and from the Police Commission to sit on the Race Relations Board.

As Regina citizens and as Christians concerned with living the message of our faith, we welcome the initiatives of the Natives to bring communication and racial unity to our City. We see them as peacemakers. We extend to them our unstinting support and solidarity. ☆

HISTORY OF THE MOOSE MOUNTAIN AREA

—by the representative of Historical Records for the
Jubilee Year of the Province of Saskatchewan

I have been requested to furnish some history on the early years in the Western part of the Moose Mountain area. This area later became the districts of Warmly and Hazelbank. I resided there for the past fifty-six years and had many opportunities to meet people associated with the locality before the turn of the century. I shall proceed to record some of what I have gleaned in those early years. These are events I believe to be authentic, as well as my personal experiences. Very, very few of us who were in the area in the nineties are still living and much of the history is lost.

Firstly, I must go back to the days before the arrival of the first white settlers. In the 1860's two nomad bands of Stoney Indians roamed the Prairies as far west as the Rocky Mountains and South to the Missouri River. They were induced by the government to settle on two reserves at the west end of Moose Mountain. As the North reserve was by far the finest land, both bands wanted it. It was very difficult to come to a peaceable decision. Finally it was agreed that a young man from each tribe would meet on a certain morning at a big butte, near the boundary line between the two reserves and fight it out. The tribe of the winner would have the choice. One young man fled to the Missouri and the young man who went to fight was named Ishnacoota (He Fights Alone). His tribe got the North reserve. The chief's name was Eshic Niki, or Pheasant Rump and the reserve was of that name. The South reserve was named Ocean Man and the Chief was named Red Ear. The first instructor was named Mr. McArthur. He married a daughter of Pheasant Rump. The residence of the new agent was built near the line between the two reserves and was a landmark for many years to come.

In 1880 a band of Indians from Wa-wasee-capo Reserve in Riding Mountain had a buffalo hunt at the Southwest corner of Moose

Mountain. It was reputed to be the last Buffalo hunt in Saskatchewan. One lone Buffalo, however, was shot by a man named Hassard in 1885 near the gap between the mountains and the sandhills.

In 1869 many Indians died of Smallpox. Their bones, scattered through the bush, were visible after the arrival of the white settlers. Charles Lawford came as instructor in 1884 and had the task of keeping the Indians in hand during the Rebellion of 1885. Lawford left the reserves in 1894 and was replaced by William Morrison. Morrison moved to White Bear with all the Indians of Pheasant Rump and Ocean Man in 1901. The reserve lands were then made available for settlement.

The territory North and West of the Indian reserves was used by some as sheep camps in the summer. Phillip Currie had a horse camp there. The coulee West of the Mountains is named after him.

The first permanent settler in the district was a Scotsman, John R. Smith, a native of Belfast, Ireland. East of the district, bordering the Timber reserve, were three cattle ranchers; Joseph Burgess, James Gordon, and Donald McKenzie.

At the turn of the century settlers really began to arrive. Thomas Harkness, William Cummings, R. Richardson, and John Hemsworth from further east in the Mountains. W. Cummings came west from Blyth, Ontario in 1882, and Thomas Harkness from Scotland in 1888. John Shiels arrived in 1903 and will be long remembered as always taking the opposite view whether it was right or wrong. This always resulted in a debate or an argument. Joseph Little came from Moffat Scotland in 1903 and is still living on his homestead. Fred Stender took up residence in the Indian Agency House in 1903. An American, Geo. Hoy started a farming operation on the reserve land.

In the '90's a colorful character

came from Essex, England. Jesse Hammond was an adventist preacher, a cowboy, a trapper, a horse thief, and finally a murderer. He spent many years in provincial institutions. Many are the tales and legends of his exploits, some authentic, and some highly fictitious ... a dog with a last name.

In 1904 a general influx of new settlers came on the old reserves, Robert Schwartz, Perse Tounsdell, James Maitland, James McGregor, Harry Walker, J. Barnet, and Eddie Spears, the three Armstrong brothers, Issac Galbraith, Phillip Reynard, and Fred Whiteside. Fred Whiteside later became the first Secretary of the Municipality. Later Fred Schmidt, the chemist from Munich and John Capp, the ex-gunner of the German army came too. A. S. Porter became owner of a large tract of reserve land. He built extensively and had a town site surveyed on his property. The Warmly Post Office is named after the ancestral home of Mrs. Porter in Gloucestershire, England.

In 1905, the Warmly School District was organized. In 1906, James Gardiner, who in later years became a National figure, was the first teacher. Thomas Sayles arrived from North Dakota in 1905 and was followed by his brother-in-law, W.J. McSparrow and his seven daughters. Pierre Binon, a son of a shoe manufacturer in France acquired a tract of land from Porter interests. Binon did not assimilate himself to new conditions and the holdings are reputed to have become the largest mink ranch in Canada. E.P. St. John settled at Warmly in 1908 and became the largest individual farmer in the district. ☆

[This brief history of the Moose Mountain area was sent to us by Peter Lawrence of Regina Beach. It was written in about 1960 by Robert Richardson]

CAMP GABRIEL

About thirty Native children had their first opportunity to participate in a children's camp this summer. Organized by the East Central Area of AMNSIS, Camp Gabriel was held for two weeks at Regina Beach.

Plans had been made to have the children stay outdoors in teepees but the government was slow in sending the necessary funding and as a result it was too cold to stay out doors. Motel accomodation had to be arranged but this didn't appear to hamper activities in any way.



Nature hikes, water safety courses, horse back riding, organized team sports, weiner roasts, campfire singalongs and fishing were some of the many activities the children participated in. Whatever the activity, the thirty children managed to keep the staff, consisting of a director, 4 counsellors, a cook, and several volunteers, busy and always on their toes.

Camp Director, Alex Hamilton, felt that in spite of holding the camp late, it was successful. "Many of the children don't receive this opportunity otherwise and it's a good experience for them. Many were from the cities and especially enjoyed the opportunity to participate in outdoor activities."

Although Camp Gabriel was the first of its kind, it was seen as a pilot project and it is hoped it can be improved and expanded next year. Alex says plans are to include holding the camps in different age groups rather than all at one and holding these throughout the two summer months.

"I would like to thank all those who volunteered their time to Camp Gabriel and hopefully we can have this participation next year when we will be setting up another Camp Gabriel. Hopefully we can have more and more children participate. We know they need this type of activity and we are certain that they enjoyed it." ☆



In the Sept./Oct. 1976 issue of New Breed, Swift Current AMNSIS Local President, Cecile Blanke, expressed her concerns over the control of water at Lac Pelletier where Cecile and her husband have a cattle ranch. It appeared as if cabin owners were more concerned about their recreational needs than those of the ranchers and since they own the water rights to the lake, made it increasingly difficult for the ranchers to adequately water their stock.

The situation has changed little in the past year although the Lac Pelletier Park Board (composed mostly of cabin owners) was concerned over the adverse publicity it received. According to Cecile they still refuse to allow an adequate

water flow to the grazing lands. "We did not have this problem when the PFRA controlled the water flow system but the cabin owners care more about the amount of water they can have to cruise around in their boats than about our stock."

At one point, the ranchers were forced to contact the RCMP to have the water flow control system opened. Cecile says they will do this again if necessary. "What else can you do if your stock is thirsty?" Cecile feels the fact that many cabin owners are real estate agents, doctors, lawyers and other professionals in Swift Current has much to do with the situation.

Cabin owners complain of the cattle breaking through fences and

crossing cabin owner's yards to obtain water but when cattle are thirsty, it is a natural thing for them to obtain water. The ranchers contacted the Provincial Environment Department and asked for the license suspension of the Lac Pelletier Park Board over water control. The Park Board responded "in disgust" to the letter and brought up various matters about water control, lake levels and other matters.

After a special meeting called to resolve the matter, Cecile and the cattle ranchers were not satisfied and are concerned over the matter arising again. As she says, "We are all disgusted with the matter and really don't know who to turn to." ☆

YORKTON NEWS

Improving their facility and securing vocational or educational opportunities for their members are two of the greatest concerns of the Yorkton Local of AMNSIS. Several programs are underway and some are scheduled to begin within the next few months.

With the start of the new school year, five local members have enrolled in the 'Five to Ten' upgrading course. Sponsored by the NRIM program, the students all plan on furthering their education after completion of this course.

Eight women have just started a basic sewing class which will continue until January. The women are learning the basics of sewing and hope to continue with an advanced class after completion of this one. They are interested in garment or clothing manufacture with the possibility of using their newly acquired skills in an industrial setting.

The Metis Society Hall is the scene of a basic construction course which employs six men through an



Claude Langan
Yorkton Local President

Employment Support Program. The six are learning all basics of construction including drywalling, plastering gyprocking, ceiling application, renovations, plumbing and electrical work. The course began in June and will last until December.

As well as doing basic repairs to the hall, the men have worked at other places and used the money towards the purchase of materials for the hall.

Eight of ten people will begin taking a furniture making course in December. Obtained through the NRIM program, the workers will learn all aspects of making furniture and will begin by making tables. They will also learn how to repair furniture. It is hoped either a market can be obtained for their work or the skills obtained can be used in an employment situation.

As well as weekly bingoes, held every Wednesday at the hall, the local is also working towards establishing a student residence. Many students have difficulty finding adequate accommodation when they come to Yorkton and this causes financial problems. The local is planning to continue to secure additional programming which will help their members in any way. ☆

**SUNRISE CANVAS
TENT & AWNING**

What originally started as a basic sewing course has now developed into a small industry. Several years ago, members of the Yorkton AMNIS local expressed interest in taking a sewing course. After completion of the first, they took a production sewing course and decided to work towards establishment of a canvas industry.

Financial assistance was received through various short-term employment programs and the Department of Industry and Commerce. The establishment of an office and equipment and supply purchase was possible. Sunrise Canvas, Tent and Awning moved into its present location in January, 1977 and immediately began production of numerous canvas articles.

The Native women employed at Sunrise are able to manufacture almost any article of canvas. They have also done swather canvas repairs which has provided a valuable service to the Yorkton district. Their business is not a common one. Hopefully once others learn of their business, sales can increase to make the industry a viable one.

Anyone interested in obtaining canvas goods from Sunrise should contact them. The following is a list of some of the products manufactured: awnings, boat and truck tarps, sportsbags, bat bags, canopies, newspaper bags, gun cases, small fish tents, tents, tool kits, shop aprons, clothesbags and many others. The prices are reasonable and goods can be made to order.

For further information, please contact:

Sunrise Canvas, Tent & Awning
29 Livingstone Street
Box 216
Yorkton, Sask.
Phone: 783-3630



SUNRISE

CANVAS, TENT & AWNING

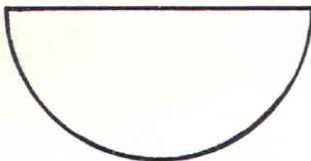
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**Call Them
Reasonable Prices**

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SOLAR ENERGY SAID TO CREATE MORE JOBS THAN NUCLEAR. 9 times as many jobs will be created if money is invested in solar energy instead of nuclear. This was the conclusion of James Benson from the Council of Economic Priorities in the U.S., who was testifying before the Cluff Lake Board of Inquiry. He pointed out that in the present time of rising unemployment, the choice of whether Canada goes solar or nuclear will have a great impact on the job market. Benson also pointed out that in the present time of rising electricity prices solar energy costs are already proving to be cheaper than electricity for heating in many parts of North America, and will come down even more when solar components are mass produced.

PRISONER AWARDED DAMAGES FOR BEATING HE RECEIVED FROM GUARDS. A former inmate of a federal penitentiary has been awarded damages for a beating he received from three guards. It is believed this is the first time a prisoner has been awarded damages for such an incident. John Dodge was awarded \$15,000 and all legal costs involved in the Ontario Supreme Court suit. Dodge was severely beaten by the three guards in October of 1972 and suffered back injuries and required an operation to correct the damages. Dodge said he hopes he has shown others that "just because you are locked into one of those places, you don't lose your self-respect." He also referred to the incident as one that most people don't believe happens. His lawyer said he expected more such cases to occur in the future and he would encourage inmates to take similar action if they are abused. In passing the judgement, Justice Keith said he had no doubt that Dodge was assaulted and rendered unconscious in circumstances that cannot be justified.

HOUSING SITUATION ON RESERVES IS "scandalous" says Indian Affairs Minister Warren Allman. He has announced a new multi-million dollar Indian housing program to deal with it. Allman said he would "like to have members of the treasury board on those damn reserves to see for themselves." The treasury board substantially reduced the original housing proposal that Allman put forward after consultation with the Indians, but the program is still a major step forward, he said.

KLUANE TO PROTEST GAME SANCTUARY ARRESTS. The Kluane Indian Brotherhood in the Yukon plans to contest the recent arrest of three Indians - to the Supreme Court of Canada, if necessary. The three were arrested for hunting caribou within the Kluane Game Sanctuary. The Kluane Brotherhood, which has charged the enforcement officers with harassment, considers the Sanctuary part of its traditional hunting grounds and intends to include the area in its selection of land claims.

LOUIS HOOPER - "GRAND OLD MAN OF JAZZ" died in Charlottetown in early September. Of Cree Indian, African and Irish descent, Hooper was born in Ontario. In Detroit he formed the Hooper Brother Orchestra; played the piano in New York as a vauderville performer; taught music in Montreal [one of his students was Oscar Peterson, one of Canada's foremost pianists.] Hooper who was 83 at the time of his death will be missed by the music world.

CANADA'S POLICE WANT TOUGHER NEW REDNECK LAWS ON VAGRANCY. Tougher vagrancy laws are objectionable because they make it a criminal offence to be unemployed and "without visible means of support". Under such a law anyone who hasn't a bank account, anyone who is unemployed and not on welfare or receiving unemployment insurance, anyone who hasn't a place to sleep can be arrested, convicted and imprisoned. Our society has had more than enough experience with vagrancy laws in the Hungry Thirties. These laws were used to arrest unemployed found "loitering" on the streets [what the hell else are people who are unemployed going to do?] Most important of all, these vagrancy laws were used as a political weapon to arrest leaders and activists of unemployed organizations to keep them from organizing any kind of protest against their conditions. Unemployment is not a necessary evil in our society. It can be eradicated by government policies that have as their starting point the needs of the people and the country rather than the profits of corporations. (from an article by Harry Rankin, a Vancouver alderman and member of the Committee of Progressive Electors (COPE).

REED PAPER WHO BOASTS AN INCREASED PROFIT OF OVER 3 MILLION DOLLARS in the first nine months of 1976 faces an enormous new debt load. There is speculation among certain individuals that five \$1000 fines levied by Judge Roy Mitchell against the corporation for contamination of the Wabigoon River's ecosystem may cripple the company. Financial spokesmen for Reed were unavailable for comment. It is tragic the way our legal system harasses this large corporation. A five thousand dollar penalty seems a little severe for merely destroying an entire river system. This is a particularly harsh penalty since Reed only has a few extra million dollars profit with which to pay the fine. Perhaps the offer to give Reed 26,000 square miles of Native timber land was the government's way of making amends.

POTENTIAL DANGERS OF NUCLEAR REACTORS ARE SO SERIOUS that Saskatchewan should not mine further uranium for the nuclear industry until the reactor safety problems are resolved. This was the view expressed by Barry Spinner, a chemical engineer with Energy Probe of Toronto in testimony before the Bayda Inquiry. "Many safety problems are being kept hidden from the public ... and many parts of nuclear reactor technology remain untested. Yet if these parts fail, the result could be thousands of deaths from deadly radioactive gas escaping to the environment. If we proceed with reprocessing, Saskatchewan uranium will ultimately end up as bomb-grade plutonium and highly radioactive liquid wastes," he concluded.

INUIT HEALTH DECLINING. Inuit are abandoning their traditional diet in favor of white man's food with a resulting decline in health. Dr. Draper of Guelph University told a group of nutritionists that Inuit are contracting in greater numbers diseases common to industrial societies - obesity, high blood pressure, heart disease and tooth decay. Their nutritional problems are part of a bigger social problem. In the traditional Inuit diet there is little choice of different foods so they ate what there was. Draper's tests showed the traditional diet gave Inuit reasonably good all-round nutrition. In northern settlements where the Inuit still follow the old way, Draper found little or no evidence of vitamin deficiencies. But in southern villages, Inuit showed levels of undernourishment, hypertension, overweight, heart trouble and other diseases equal to those found in low-income industrialized communities in the south.

SMOKING LINKED TO ABORTION. Women who smoke during pregnancy are nearly twice as liable as nonsmokers to lose their babies through spontaneous abortion. The study recommended that women give up smoking to increase their chances of having full pregnancies with normal childbirth. Studies have also shown that babies of women who smoke are smaller than normal and more likely to die at birth.

NUCLEAR WAR COULD OCCUR AT ANY TIME says Dr. George Wald who won the 1967 Nobel prize for work in biochemistry. In a recent conference Wald attacked nuclear power installation and Canada's CANDU reactor. He said "intolerably dangerous" nuclear wastes take decades to dispose of and require vast expense to do the job properly. "If it was up to me, I would close down every nuclear power installation in the world tomorrow," he said.

TWO DRINKS DAILY - RISKY FOR PREGNANT WOMAN. Recent studies have confirmed that pregnant woman who take two or more alcoholic drinks daily increase their chances of giving birth to mentally retarded and physically deformed babies. The studies have concluded that the most dangerous period for the unborn child of a heavy drinker is from 3 to 4½ months after conception, and during the final 3 months of pregnancy. Periodic binge drinking was also found to be more dangerous than drinking in moderation throughout pregnancy.

AMERICAN INDIAN LEADER RUSSELL MEANS said that Indians in the U.S. "plan to ram the human rights issue down President Carter's throat" by telling East European leaders of "the horrendous genocide carried out daily against the American Indian people."

SKULL OF INDIAN WOMAN ON DISPLAY. The Museum of Arts and Sciences at Daytona Beach, Florida recently held an exhibition called 'Indian Cultures of North & South America'. One of the displays was the skull of what was believed to be a 45 year old Indian woman found on Tick Island, near Daytona. Those who wish to protest this lack of respect should write to the museum's director, Mr. Gary Libby.



from OUTSIDE our PROVINCE

SIoux INDIANS TO FILE COURT CLAIM FOR RETURN OF LAND

WASHINGTON, U.S.A.: Sioux Indians plan to file a court claim for the return of all or part of five states that encompass their homeland, but will settle for \$30 billion as an alternative, American Indian Movement leader Russell Means said recently. The Sioux want the federal government to return to them all of North Dakota, South Dakota and Nebraska and portions of Montana and Wyoming. The \$30 billion alternative would be in compensation for the government's alleged violation of the Ft. Laramie Treaty of 1868, violation of the Indians' constitutional rights and for environmental damage to the land.



MANITOU COLLEGE TO BECOME A JAIL

QUEBEC: While the federal government cannot adequately finance an Indian Education Centre, it is more than willing to fund jails and prisons. Plans to turn Manito Community College in La Macaza, Quebec into a 110 inmate jail were recently announced by the Solicitor-General's department.

Officially opened in the summer of 1973, Manito College was established as an alternative to sending Native people to impersonal institutions in unfamiliar urban surroundings. Natives from isolated reserves often have difficulty adjusting to these institutions in large cities. Manito College offered the equivalent of grade twelve or first year university classes to Native students from across Canada. Fine arts, communication, social sciences and humanities were some of the classes offered but provided an emphasis on the past and present situation of Native people. For example, an economics class not only offered the basics of economics, but also provided a look at the current economic situation of Native communities and Indian reserves.

Manito College had been plagued by the problems of inadequate funding since its openings. While the cost of support for one student per year averages between \$3,500 and \$4,500, the cost of keeping one inmate in jail for the same length of time is \$20,000. Perhaps the government would sooner see our people behind bars than obtaining an education ...

CANADIAN INDIAN TRAVELS ON AN INDIAN PASSPORT

SWEDEN: When Ojibwa Indian, Fred Plain arrived in Sweden he presented his passport issued by the Grand Council Treaty No. 9 [They recently presented the Ontario government with a declaration that its people are a nation within Canada] The immigration officers in Sweden looked at it and gave it the officially approved entry stamp. Plain said that by stamping the passport, Swedish officials have recognized the Ojibwa-Cree as a sovereign state. Swedish authorities have some doubts regarding the validity of the passport and questioned Plain for almost an hour.

Lawyer Doug Sanders of Victoria, B.C. representing the World Council of Indigenous Peoples, said the passport is not fraudulent because it was issued by the Grand Council and does not purport to be a Canadian document. Plain who was attending the 2nd general assembly of the World Council of Indigenous Peoples in Kiruna, Sweden holds a valid Canadian passport. He refused to produce it on the grounds that the Indian passport had been issued by a Nation and should be accepted by other countries.



NEW WOMEN'S JAIL IN N.W.T. TO BOOST TOWN'S ECONOMY

N.W.T.: The first permanent women's jail in the Northwest Territories has recently opened. Located in Fort Smith, the new facility will hold a maximum of 20 prisoners. According to the new jail's superintendent, it will be "a small boost to the town's economy".

For Native people in the North, the new jail will definitely have more effects than "boosting economies" It's an indication of the many problems that plague our people - and government's only answer to the high incarceration rate is to construct more and bigger jails. Rather than work effectively in programming to prevent high incarceration rates, governments only answer has been to build new jails or expand present ones.

The Native people in the North are beginning to feel the damages that southern Native people have felt for years and unfortunately the high number of people in jail is one of them. One would think with all the years of experience in Native affairs, government, with all its expertise, would have developed more worthwhile and effective answers.

ONTARIO [CNNS]: The Women's Bureau, Ontario Ministry of Labour has recently translated its basic labour legislation information brochures into Cree Syllabics. These two publications 'Labour Legislation of Interest to Working Women', and, 'Pregnancy Leave in Ontario', describe the Ontario Labour laws which provide for the right to equal opportunities in employment for all women. The information describes in capsule form minimum standards for work and protections against discrimination in employment.



INUIT WANT BERGER-STYLE INQUIRY RE: POLAR GAS PROPOSALS

N.W.T. [CNNS] : The proposed route of a pipeline bringing natural gas from the High Arctic will violate three zones declared to be of international significance by biologists. The zones are critical living and breeding areas for polar bears, muskoxen, beluga whales, hundreds of species of birds and other animals. One Inuit leader explains, "The pipeline will destroy us ... If you fiddle with the environment, if you offer big money jobs, if you bring on all the pipeline social problems you'll drive us under ... we say 'no pipeline'."

Most of the Baker Lake residents feel as strongly about the pipeline. Their municipal council has ordered Polar Gas to close its office in the community's hotel. The council in its letter to Polar Gas said it fears the Inuit "culture, language, land claims proposals and political control of our lives will be destroyed if your project is allowed to proceed. We do not want to cooperate in our own destruction, no matter how indirectly."

The Inuit would like an inquiry such as Justice Thomas Berger conducted into the proposed Mackenzie Valley pipeline. They want the inquiry to look at both the pipeline proposal and a separate proposal to ship the gas south by means of liquid gas (LNG) tanker. They want the hearings to have terms of reference as wide as possible.



ALBERTA MAY HELP INDIANS

ALBERTA: "We are Albertans. We should be sharing in the progress and development of the Province," said Joe Dion, President of the Alberta Indian Association. Premier Lougheed will approach the Prime Minister to discuss the possibility of Alberta providing services to Indian bands without forcing them to give up their treaty rights. Native Affairs Minister, Bob Bogle would not predict what the provincial government's offer would be, but said services offered to Alberta Natives would not be restricted to social services. Dion said his people are dissatisfied with inadequately-funded federal programs and are now looking to the province to fund additional road work, social services and agricultural programs or other forms of assistance individual bands may request. Dion feels that Alberta Indians have not benefitted as much from the province's boom as other Albertans, partly because the federal Indian Affairs Department is short of funds.

NEW BRUNSWICK: A group of women who have been occupying the Band Council offices on the Tobique Indian Reserve since early September are protesting certain Indian Act provisions. Under the Indian Act there is no community property on the reserve and husbands can separate from their wives by ordering them out of the house. Another section of the Indian Act is also under dispute by many Native women's groups across Canada. This section of the Act states that Indian women who marry non-Indian men lose their status and the status of their children. Reversely, non-status women gain Indian rights by marriage to a status male. The Tobique Women sent a petition to the Indian Affairs minister protesting the inequities of the Indian Act. This action failed to bring a positive response so the women then met with the local department of Indian Affairs officials in Fredericton. Unsuccessfully the district manager tried to arrange a meeting between the Chief and Council and the women.

The women then staged a protest outside the Band Council offices and when the demonstration brought no results from the Chief the women went inside and occupied the building. The women began by only occupying the offices at night and allowing the normal daily business routine to continue unhampered. Now, however, the women are occupying the building full time and the Council workers are forced to work at home. Band Councillor, Vaughn Nicholas who is running for Chief in the October elections says he "morally supports" the women in their stand. He agrees that women and children on the reserve should be protected from the whims of their husbands and property should be in both names.



INUIITS SEEK SELF RULE

QUEBEC: Representatives of the Inuit people in 13 Hudson and Ungava Bay communities met in September to discuss the possibility of forming a self-government within Quebec. Charlie Watt, president of the Northern Quebec Inuit Association, said that although it's impossible now to envisage full autonomy - there is a possible way down the road to shoot for territorial status. Some activist Inuits have said the north would separate from Quebec if the province left Confederation.



INDIAN SKELETONS RETURNED TO THE EARTH

ONTARIO: In a special reburial ceremony in Centennial Park in Grimsby, Ontario, 373 skeletons were returned to the earth. The skeletons, remains of the Neutral Indians of Ontario were unearthed in October of 1976 by Walter Kenyon. Kenyon, who is the Royal Ontario Museum's field archeologist has since been charged and convicted on each of two charges laid under the Provincial Cemeteries Act. The skeletons were reburied in special vaults lined with animal skins brought from Newfoundland.



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1874 Scarth Street
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Dept. of Regional
Economic Expansion (DREE)
1919 Rose Street
Regina

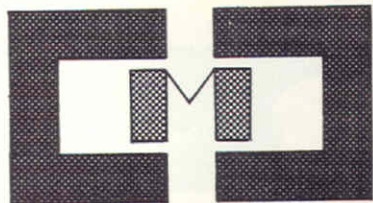
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