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NEW BREED

A PUBLICATION OF THE METIS SOCIETY OF SASKATCHEWAN. JANUARY 1976



JONAS FAVEL

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NEW BREED

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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 point type on a 20 pica line).

The *New Breed* 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.

DEADLINE DATE: Please have submissions in by the 15th of each month for the following month's publication.

SEND TO: Articles, *New Breed*
Metis Society of Saskatchewan
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TRIBUTE TO THE LATE JONAS FAVAL 1935-1976

May the trail rise up to meet you, may the wind be always at your back, may the sun shine warm upon your face, the rain fall soft on the forests around you and until we meet again... may the Great Spirit hold you in the hollow of his hand.



Jonas Faval was born in Ile a la Crosse, Saskatchewan in 1935 spending his childhood there. In 1953 at the age of eighteen, he joined the Canadian Armed Forces as a paratrooper. He spent the next four years in the armed forces including one year in Germany.

Upon his return to Canada in 1957 he married Christine Morin also of Ile a la Crosse. During this time he worked on various jobs, some of which were driving bombadeers, fishing and hauling for the Department of Natural Resources.

In 1971 Jonas was hired by the Metis Society of Saskatchewan as a Community Development (LIP) worker. In 1972 he was hired by the Department of Northern Saskatchewan as a Community Development worker. He was fired due to his firm belief in true local control, his involvement in the Ile a la Crosse school issue and his involvement and support for the Metis Society of Saskatchewan. Although the reasons for his firing on these accounts was unofficial as far as DNS was concerned it was a known fact by his DNS Community Development Program head and those who knew him.

In 1973 he was elected to the Board of Directors of the MSS and also worked as a political fieldworker for the MSS serving the northern communities of Green Lake, Cole Bay/Jans Bay, Beauval, Buffalo Narrows, St. George Hills, Michelle Village, Dillon,

Turnor Lake and La Loche.

"Jonas Faval was a very valuable worker for the Metis Society, he was truly dedicated to the people he represented and a benefit to all who knew and worked with him," said Jim Sinclair, President of the Metis Society and friend of Jonas.

"It is a true fact that Ile a la Crosse has a local school board that has full control of the Ile a la Crosse school and a native town council due to Jonas' involvement in these endeavors of the people of Ile a la Crosse," stated Jim Durocher, Treasurer of the Metis Society of Saskatchewan and himself from Ile a la Crosse.

Jonas Faval, at the age of 41, passed away Sunday January 4, 1976. His funeral was held Thursday, January 8, 1976 in Ile a la Crosse. He was buried on a hill beside the grave of his father overlooking Ile a la Crosse.

Jonas is survived by his wife Christine Faval, his sons, daughter, his mother, six brothers and two sisters. His father Jack Faval, passed away July 1975, only 6 months before Jonas' death.

Jonas will always be with us in spirit by the work and accomplishments he has done and the friendship he has provided for many of us who knew him even though his physical presence will be greatly missed by his family and his friends and co-workers.

BRIEF WITH RESPECT TO JUVENILE TREATMENT AND DETENTION CENTRES

Prepared by
THE METIS SOCIETY OF SASKATCHEWAN

The concerns of the Metis Society of Saskatchewan with regard to Camp Klahanie go much deeper than the charges of abuse of the children who are resident at the Camp. Basically at issue is the question of policy as to who provides residential resources to children.

For hundreds of years white society embraced the concept of Children's Aid Societies. Under the auspices of these societies, middle class charitable organizations provide residential accommodations for the orphaned, deserted, neglected and delinquent children of the poor. These societies were founded on the assumption that problems related to poverty were basically attitudinal problems. Treatment therefore, involved rescuing the children of the poor from the cultural malice which spawned these wrong attitudes and treating the children to indentured labour in the same manner that disposed peasants of feudal Europe were forced, through work houses, to accept the values of hard work for menial pay.

Enlightened people in North America have long since rejected this approach not only because it was inhuman, but because it does not work. They recognized that the failure of this approach was based upon the failure of these middle-class charitable organizations to recognize the real economic and sociological problems related to poverty.

This history was repeated in Saskatchewan and formalized in the Child Protection Act, 1908. However, by 1944 the Provincial Government had recognized that Children's Aid Societies were not handling the problem. As a result the province took a more direct role, formalized in the creation of the Department of Social Welfare.

"It became evident that this system (Children's Aid Societies) was not suited to Saskatchewan and the Provincial Government assumed increasing responsibility."

— Review of Services to Children under the Family Services Act — February, 1975.

Under the new department private agencies were excluded as residential resources for youth and children.

While this approach eliminated the private societies, a number of public societies continue to exist. Regulations governing these societies restrict them to non-profit, contemporary treatment oriented operations. There is however, a recognition by the Department of Social Services that this is insufficient to eliminate all problems. A non-profit society can,
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in fact, regulate the wages to its principals in order to eliminate any surplus.

The department has however, been reluctant to eliminate the possibility of all non-government societies providing residential treatment resources to children because of other development in their planning for resources for children. They have come to realize that treatment of children should not be divorced from services to the entire family. This approach not only allows for earlier intervention while treatment in the family home is still a possibility, but also recognizes that problems are situated in an environment rather than being solely a result of the individual's personality. It also requires that institutionalization is required, restoration to the original family, is, in the long run, usually desirable. These changes were embodied in the Family Services Act, 1974.

By 1974 the government had also recognized that the control of residential programs, whether for children, adult offenders of the law, or senior citizens, were most effective in meeting the needs of the individual if they were located in the community in which the family resided and under the control of that community. Such an approach encourages the community, not only to become involved in the treatment of the individual, but also focuses community responsibility on the causes of the problems which gave rise to the need for institutionalization. The Department of Social Services created a Community Affairs Division in 1974 to implement this approach. In doing so it followed the recommendations of the Special Legislative Committee on Welfare (1972) which emphasized that social problems could only be alleviated if the local community was involved in developing community-based solutions. Regulations allowing societies to provide residential treatment were retained solely for the purpose of allowing communities to form societies to provide these services.

This history has not been paralleled in Northern Saskatchewan. In the North the rapid development of natural resources over the past decade has not only brought the Northern Native into extremely rapid cultural confrontation with southern society, but has simultaneously depleted much of the traditional northern economy, particularly in the areas of fishing, trapping and small scale forestry operations. As a result, poverty and its associated problems escalated at a rapid rate. At the same time the means of identifying these problems, through increased number of police, social workers, courts, etc. also escalated. The result included an increase in juvenile encounters with the law and therefore an increase in the identification of the need for residential treatment facilities. Because there was such an increase in need and the physical resources do not exist the De-

partment of Northern Saskatchewan has displayed a tendency to be less selective in how residential resources are provided. Camp Klahanie is such a resource.

On investigating the complaints about Camp Klahanie, the Human Rights Commission recognized this deficiency and recommended that the Camp be brought under community control. The Metis Society of Saskatchewan believes that this approach should be extended as a policy decision to govern all

residential programs for children and youth in Northern Saskatchewan. Bringing these resources under the control of the local communities is the only way to ensure that problems, such as those leading to the complaints about Camp Klahanie can be avoided in the future. It is also the only way in which the local community can become involved in solving the more basic problems which give rise to the need for such operations as Camp Klahanie.

THE WELFARE SYNDROME

by Mighty Feather

The Department of Welfare is not serving the best interests of the people it was created for the betterment of. It is too caught up in the concept of sociological methodology, psychology and petty discrimination policies.

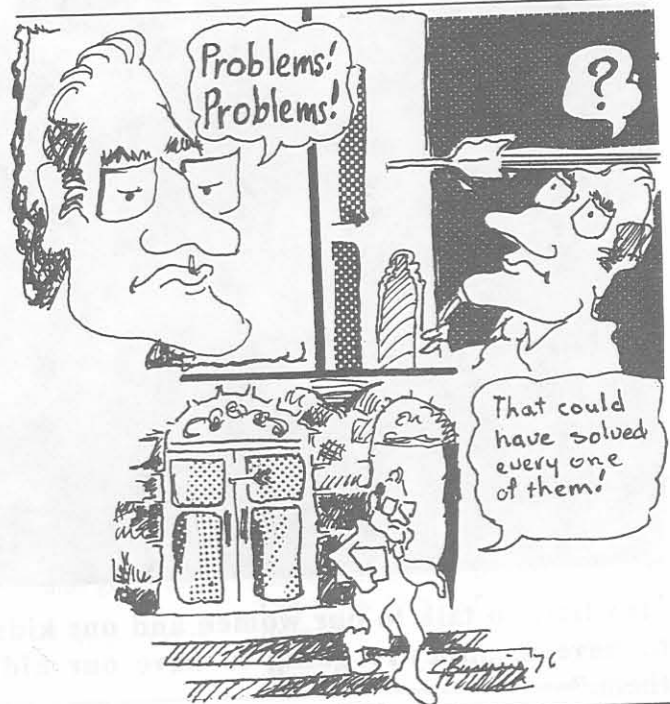
The social workers are trained in an environment of antiseptic sociological terms; precedents set out on paper and field training under staff who were prejudiced against underprivileged people in the first place. If a person goes in for assistance first they are practically psychoanalyzed to discover the person's reason for wanting welfare. If a person doesn't give a pre-set list of "right" answers they are automatically disqualified in the minds of the social workers who take it upon themselves to play God in relation to the financial problems of these underprivileged people. Then a person needing welfare almost has to assume a begging role, a wheedling role to try to win the sympathy of the social worker involved. Most times it doesn't work; they cannot get any assistance 'til the people needing the assistance approach agencies such as legal aid, Metis Society and Outreach to get help in obtaining the assistance they are so direly in need of. Then the person needing the welfare is granted welfare by the social worker(s) involved for the simple reason it is less trouble to give welfare than to undergo a big hassle with these sympathetic agencies. So the person gets the welfare but is marked down in the books of the Welfare Department as a troublemaker because they opposed the educated *reasoning* of the social worker.

The social worker should be schooled in the problems of the people needing assistance by living for a period of time with a family that is undergoing severe financial difficulties. Let them find out what it is like to live on macaroni and spaghetti for months on end; walk around with ragged old clothes on while they are looking for a job (who is going to hire a person who looks like he was on the losing end of a dog fight); and live in a house that should have been condemned years ago — but the landlord knows a few of the right people in the municipal government of the locality.

I'm sure if a social worker was forced to live in these conditions for a period of time they would be

more receptive to the needs of people wanting to get out of these conditions and not just receive enough "help" to subsist at the level that is on a par with the poverty level.

So I am telling the Department of Social Services to either shut or get off the pot and restructure the welfare concept of the province and drop some of your sociological and psychological ideology and tune in to the problems of the needy a bit more realistically ... or do they give social workers medals for the most people turned away in a month or year? Are these ceremonies behind closed doors or can anyone attend and bring a camera and tape recorder? Hmmm!



Mrs. Alexina Newman



"It's time to talk to our women and our kids. Inside of ten years from now they're going to have us....they're going to have our kids so weak that they're going to overpower them."

A descendant of Riel

Mrs. Alexina Newman is a sixty-three year old Cree Metis woman currently living in Regina. Although she can neither read or write as she never went to school, Mrs. Newman can speak Cree, French and English and has an extensive knowledge of Cree Metis history and culture. Raised in the Rebson Saskatchewan area as a young girl, Mrs. Newman, then Alexina Morcette, remembers a warm and kind people who, although poor, supported each other and got along very well with their relatives, the Treaty Indians of the area. Her father, who was a cousin of Louis Riel and participated in the Battle of Batoche, at one time supported his wife and twelve children by clearing and cutting bush for white farmers at fifty cents for a cord of wood.

When asked as to what manner of man her uncle Louis David Riel was, Mrs. Newman was quick to reply, "He was a good Christian man. He wasn't mean. He was working for all of us, both Indian and Metis." Her mother, who lived to be one hundred and seven years old, cooked for Riel in the Metis camp at Batoche and at one time visited the R.C.M.P. barracks in Regina to see the rope that hung her cousin Riel. Upon being shown the rope she immediately handed it to an accompanying R.C.M.P. officer and said, "Since you hung my cousin you might as well hang me too." The flabbergasted R.C.M.P. officer had nothing to say. This was said by a spry one hundred and one year old "militant."

Although the years have been long and hard Mrs. Newman can still manage a smile and a joke but, there is bitter edge in her voice when she relates the tragedy that has befallen the Metis people. Her feelings are perhaps the strongest when she mentions that the land scripts given to the Metis were more often than not totally ignored by the government. "Where is our land? Where is the land that was promised to us and our children.....if we had our land we wouldn't be in this way today." As the conversation progressed Mrs. Newman mentioned Riel, John Kennedy and Martin Luther King and compared them. "The ones who fought for their people they're the ones who get shot. I don't care if they come and shoot me. I'm 63 years old so...I'll talk to the last that's all!"

Due to poor health Mrs.

Newman moved into the city of Regina five years ago. She finds city life somewhat hard to bear; especially the high cost of food. "Poor people can't afford that. Now I went to the butcher for soup bones. My gosh! 15 cents a pound and not even a little chunk of meat. I told the butcher that if he couldn't afford a little piece of meat to go up north and have moose and elk steak."

When asked about how the Metis related to the Treaty Indians in years past she was quick to point out that they got along well together and often made visits to see one another. She also mentioned that the split between Treaty and the Metis was caused by the white people.

Throughout our conversation she spoke with a deep conviction and a deep respect for the Metis people who have passed this way before. I had brought some history books to use as a reference for our discussion on history. I found them to be totally inadequate to the person I was talking to as she was a living encyclopedia of Metis history and culture. In discussing history she spoke with more imagery and life than any ink that dried on a written page. Quote:

"I remember I was this big. I'm sixty three now. Jigging, moccasins, and they used to have belts,...sashes-that was beautiful! You heard the guns at New Years — shot guns. Shoot in the air you know. New Years is coming-Years ago they'd all come and get along together. "

She remembered a New Years many years ago.

In commenting on recent issues she mentioned foreigners being imported into the north to work at the Prince Albert Pulp Mill and Eldorado mines. She was quick to point out that there are plenty of Indian and Metis men and women willing to work and do a good job if given a chance. She went on to say that the north country is the homeland of Native people and as such they shouldn't be excluded from working there or even building their own pulp mills or mines to prove ourselves but, we don't have a break at all! We don't want to see our youths grow up and make tramps out of themselves."

During our conversation she mentioned a T.V. program she had seen the night before. She was visibly upset by the program as it was about Native people on the streets of Regina, particularly young girls fifteen and sixteen who had become prostitutes. The program also mentioned business men in Regina having something to do with the management of prostitution. She is strongly opposed to Native women becoming prostitutes and even more to the idea that white business men would exploit them. I asked her what could be done to change this. Her reply, "It's time to talk to our women and our kids. Inside of ten years from now they're going to have our kids so weak that they're going to overpower them." "Years ago that never happened!...but, there is hope for the youth if they can work together like in the old days."

By John Cuthand

AREA REPORT

by *Bud Pocha*
M.S.S. Board Member
for West Central Area

I have been working very closely with my locals which are about 30 in number.

My Area consists of locals from Prince Albert to Saskatoon to Lloydminster.

I did a two-week tour of the majority of the locals and am sorry if I missed some as I have a great number of welfare cases I have to attend to.

I am also the Chairman of People's Wood Procuders Board which is set up to start up small co-ops in the northern bush areas to help our people get off social aid by creating work in their own area rather than having to leave their families and travel long distances to work.

I assisted a burned out family with eleven children living in Debden get material to build a new home. I worked with the Debden local on this project. Also I assisted in Christopher Lake where more material was needed under similar circumstances.

AREA REPORT

by *Jonas Favel*
M.S.S. Board Member
for North West Area

Listed below is a brief report on the happenings in my area:

Political Achievements in the North West Area Rod Bishop — Provincial Elections.

Even though we were not successful in getting Rod Bishop elected, people should not take this as a loss, but the elections should be considered as a significant gain to the people of the Athabasca Constituencies. We should be aware that there were lack of funds and very little time for campaigning. I feel that the number of votes Mr. Bishop got has opened the eyes of white people and government bureaucrats. I also feel that a number of people that were active all through Rod's campaign have learned a lot through this election and will be prepared for the next provincial election.

Northern Municipal Council Elections

The N.M.C. elections in the North West Area, in my estimation, were very successful due to the fact that the Metis Society supported candidates got in by a land slide. I wish to take this opportunity to thank each and every person that was involved for making this a successful victory and hopefully this candidate will realize at all times who his supporters were.

Northern School Board Elections

I think this election was very successful even though some of the members we wanted on the Board lost. Hopefully the members we have in there now will all work towards the betterment of educational and
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We are working on a project now to build a new community between Prince Albert and Shellbrook. If this project goes through we will eventually be building 150 houses in there.

In addition I want to try and put houses in the country where CMHC will not build and some of our people cannot afford to build any type of home. This is to take our people out of some of the worst conditions which they have to live in.

Within my area we have set up two new locals and revised one.

On the two-week tour we took representatives from Housing, Education and T.O.J. With a group taking the tour it gave the locals a chance to ask questions on our programs and helped revitalize some of the locals. It also costs less than each person going in alone.

When not on the road I am in my office at 30 — 10th Street East, Prince Albert. The number is 763-8436. If my locals have any problems they feel I can help them with, I can be contacted at the above address and phone number.

school facilities.

Housing

We now have a worker under Housing Core stationed at Buffalo Narrows, which means that we can set up Local Housing Committees in all locals so we can take advantage of the Metis Housing and other related programs. Ile a la Crosse, as an example, has a Local Housing Committee which has bought five lots in the community of Ile a la Crosse and again applied for five housing starts which are hopefully to start first thing this spring. These houses were supposed to have been started this fall but due to government red tape this will be an impossibility.

Emergency Repair Program (E.R.P.)

The Emergency Repair Program was very successful in Jans Bay, Cole Bay and the Ile a la Crosse areas and people were quite satisfied. If this program were to be continued I would like to see housing workers in the North West Area fill in E.R.P. applications for people a number of months prior to the start of the program.

Another thing that I'd like to bring up is the fact that we have to go to all communities and reform our Metis Society Locals, i.e. election of Presidents and Boards. In addition housing workers should be along so local housing groups could be organized.





METIS HOUSING GROUP



Norman Durocher SUPERVISOR,



Ralph Morin, Manager,

SPECIAL PROGRAM DEPARTMENT

The following report is in regards to Low Cost Housing projects throughout Saskatchewan

In the northern area of Meadow Lake, most houses are completed and the people are now residing in them. Except for a few minor details, these houses are 100% complete. In Pierceland, the houses are coming along well.

In the North Battleford area, including Battleford, Leask, North Battleford, and Debden, houses and projects are progressing well.

In the central area of Saskatchewan, the projects at Duck Lake are going very well, and should be completed by the end of February.

In Saskatoon, five new houses have been started and work is proceeding on schedule.

In the southern half of the province, including Yorkton, Sintaluta, Fort Qu'Appelle, Regina, Moose Jaw, Estevan, and Maple Creek, these projects are moving along as well as can be expected.

For some time it was difficult to obtain certain materials, such as doors, windows, siding and insulation for all projects, and it slowed down progress somewhat. It seems now that most of these problems have been solved, and this should speed up progress considerably.

There are also seventeen new houses being built in Carrot River, five at Sheho, one in Alida, six in Mistatim, four in Bjorkdale and ten in Oxbow. Work has already started in Carrot River, and will start on the other projects as soon as possible.

In conclusion, our projects have been progressing well, and with the few problems that we encountered cleared up in most cases, I think we will do very well in the New Year.

LOW COST HOUSING DEPARTMENT

Metis Housing Group is now in the final stages of completing the Emergency Repairs Program for 1975.

The following is a brief breakdown of the locals, communities and families that received materials and labour under this program.

We delivered to 67 locals and communities and helped approximately 500 families. We feel this is well short of the amount of locals we had hoped to do, but with the increasing price of materials, labour and transportation, etc., we were unable to do approximately 23 locals. We are, however, quite sure there will be a larger and better Emergency Repair Program for 1976 to be started at the completion of the present program.

The 23 locals which did not receive materials this year will be the number one priority on next year's program, and the second priority will be the locals that were not completed.

We have also been informed by Central Mortgage and Housing Corporation that there will be a Residential Rehabilitation Assistance Program (RRAP) next year, and we will be keeping the locals informed through the Core Fieldworkers of Metis Housing Group and the New Breed Paper as to when and where the program will be given.

It is my intention as Supervisor of Special Programs to build a better communication between my department and the locals as to any information we may receive regarding any existing programs, or any we will be receiving in the future.



Extinction of the Indian and Indian Rights?

...Is It Inevitable? *by John Cuthand*

The price of minerals and energy related resources is at an all time high in an energy starved North America. High prices for gold, copper, zinc, iron ore, and oil and gas is bringing full scale development for formerly isolated areas of the country. More often than not these isolated areas are home to Native people. Native people live throughout a distance extending halfway around the world, from the Canadian Arctic to the top of South America. Within this vast expanse of land the Indian is taking a real beating at the hands of profiteers and cold and calloused governments. From James Bay in Quebec to the Amazon Basin in South America the people really paying the price of development are the Native people.

JAMES BAY

In 1965 the eastern seaboard of the United States experienced a power failure as electricity sputtered and died in the heavily populated areas between Boston and New York. It soon became apparent to the mingling masses of Megalopolis U.S.A. (a city of over 100 million people), that a cheap a constant source of electricity was needed and fast. An excellent source of electricity, in close proximity, was the rivers and lakes of North Eastern Canada. An ideal site for a hydro-electric dam was the watershed formed by the La Grand and Eastman Rivers in the James Bay area of Quebec. The have-not province of Quebec provided an excellent political climate for just such a scheme, as the Quebec premier, Robert Bourassa, was gunning for the upcoming election and desperately needed votes. Soon after, the James Bay development corporation was set up by the Quebec government and the worlds largest hydro-electric development project was born. The only wrinkle in the plan was the some 6,000 Cree and Inuit Indians residing in the area as they have for centuries. Just how long could they tread water? The Indians be damned; the twenty billion dollar project, (20 billion -- not million), could not be stopped. The Indians disagreed and took their case to court. Led by strong public support and some pretty sophisticated legal talent under chief council James O'Rielly the Indians succeeded in placing an injunction on the development only to see it lifted seven days later by the Supreme Court of Canada. Realizing their negotiating position was quickly eroding, as work continued around the clock, the Indians signed an agreement in principle. The agreement included the following:

- relocation of a dam site from a vital fish spawning ground.
- compensation — 150 million dollars — half in grants; half in power royalties and 60 million is lieu of mineral royalties.
- 60,030 square miles of land reserved for the exclusive hunting, fishing and trapping use of Cree and Inuit.

The agreement was hailed as the greatest victory for Indian Rights in North America. Even if that is true it doesn't mean very much. 210 million dollars is really peanuts compared to 20 billion and when the money is gone what is left? The money would really work itself out in ten years of government services and the 60 million in lieu of mineral rights leaves the door wide open to future development in the area that the trapping, hunting, fishing, clause does not provide for. James Bay has set the precedent for future government dealings with Natives. A somewhat hollow victory for Native people. Even with this dubious victory the "bigot brigade" portion of Canadians are lobbying against the agreement. The government might as well have donated water wings and Red Cross swimming lessons.

BLACK MESSA

The Navajo reservation extends over parts of Arizona, New Mexico, and Utah in the United States. It is the largest reserve in North America and home to 6,400 Hopi and 133,500 Navajo, (a little more than the entire population of Saskatoon or Regina). Their land consists almost entirely of desert that the whites didn't want in the first place. Things have changed as an energy-hungry America has

its eyes on the coal rich mountain of Black Messa in Navajo country. Black Messa is the mother mountain of traditional Navajo who regard her as sacred. The "progressive" Navajo believe Black Messa must be strip-mined in order to provide an economy to the poverty stricken reserve. The resulting rift between "progressive" and "traditional" split the reservation members right down to the families. Work progressed! In 1973, five million tons of coal were gouged out of the holy mountain and by 1976 eight million tons are expected to be mined annually. Six electric generating plants are expected to provide electricity for the cities of the American south west. Black smoke from the first is already polluting once pure desert air and if the five extra planned for are in production by 1980 the pollution index is expected to reach the proportions of the heavily polluted city of Los Angeles. The few streams and rivers of the area are already polluted from the mines tailings.

Strip mining is a dirty messy business that means stripping off the top layer of earth, rock and rubble with earth moving machines to get at the coal body underneath. Equipment used in strip mining Black Messa includes some three, million pound, drag-line machines that rip a 36 cubic yard of earth with each bite. (An area of earth about the size of a house).

The traditional Navajo belief in Black Messa as a sacred mountain could easily be compared to the "traditional" Christians view of Mount Sinai or Mount Ararat.

Mount Sinai is a holy mountain as this is where Moses talked with God and received the Ten Commandments. Now if Peabody Coal Company involved in the destruction of Black Messa were to begin to strip mining Mount Sinai there

would be an immediate uproar from the Christian World. What of Black Messa?

The six generating plants expected to be in business at this time, and the resulting pollution, are located in this isolated area, as the cities of the South Western United States did not want the pollution to begin with. Ever hear someone say about something nobody wanted, "lets give it back to the Indians."

Incidentally the Navajo of the American southwest and the Chip-pyawan of Northern Canada speak the same language. both refer to themselves as the Dene meaning the people.

SOUTH AMERICA

The interior of Brazil is mostly jungle and is often referred to by the white people as the Green Hell. It is home to some large and powerful Indian tribes or I should say was. An estimated six million Indians have been systematically killed by disease, torture, starvation and outright murder over the past ten years in the worst genocide and crime against humanity since Nazi Germany butchered some six million jews. Brazilian Indians have met death at the hands of mercenaries (paid soldiers whose only job is to round up Indians). Strycine (rat

poison, usually mixed in flour and traded to Indians), small pox infested blankets and rockets launched from helicopters all with full knowledge and support of the Brazilian government. The interior of Brazil or the Green Hell is a mineral rich area that until lately hasn't been exploited. With the rise in the World price of minerals especially oil, (Notice how Fort McMurray tar sands weren't exploited until the price of oil rose). Brazil and foreign investors especially in the United States and Canada have embarked on a multi-billion dollar scheme to open up the interior. The Indians were not consulted, and a reserve was set aside for them. Xingu reserve has become the home for the Indians the government could round up, sometimes at the point of a bayonet. Indians in Brazil have two choices; move to the dubious sanctuary of the reserve, governed by the Brazil equivalent of the Department of Indian Affairs called FUNAI or fight back with bow and arrow against the sophisticated weaponry of the Brazilian army. What it boils down to is death by fire or death by water. Some choice! Ralph Nader, consumer advocate remarked on the plight of the Brazilian Indians.

"If you want to know what genocide means look at the Brazilian basin."

Of all the development carried on in remote parts of North and South America in Indian country, Brazilian Indians have undoubtedly suffered the most. Support for these people is mounting, especially through a group in California called Indeginia, and Brazil is notorious throughout the world. Perhaps their future will be brighter?



The parallels that can be drawn between the situation of development in Northern Saskatchewan and the whole of the western hemisphere as they relate to Native people are self evident and based entirely on economics, or more appropriately greed, than any form of social injustice. Its an old story that goes back to the gold rush, the Sand Creek massacre and Batoche. It's only another chapter leading up to what some say is the inevitable conclusion... the extinction of the Indian and Indian Rights! Unity, in the face of impending disaster, is the only answer. The strong support for Native organizations in the McKenzie River valley is a good example. This in combination with a land mark court discussion has stopped development until a suitable agreement can be worked out between the government and the Native people of the area. It has really reached the point where no Native person can sit on the fence or bury their head in the sand any longer.



We are humble and helpless. Without our people and creation's gifts, we would be nothing. Everyday, we give thanks to all our relations in our own way — to our people, to the sun, to the green vegetation, to the animals to the winds, to all things.

NEW BREED 1976

JAN. Frost-exploding-trees Moon

SYARc

SUN	MON	TUES	WED	THUR	FRI	SAT
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4	5	6	7	8	9	10
11	12	13	14	15	16	17
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MARCH Eagle Moon

σPAPc

SUN	MON	TUES	WED	THUR	FRI	SAT
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FEB. The Great Moon of Returning Hope of Spring

ΓPpΔ•ARc

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MAY Frog or Budding Moon

Yp<6oARc

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APRIL Goose Moon

◁PAPc

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JULY Moulting or Hatching Moon

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JUNE Egg-laying Moon

Δ<<6v•ΔΔ•ARc

SUN	MON	TUES	WED	THUR	FRI	SAT
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SEPT. The Moon When The Deer Rub Their Horns

Δωf"ΔΔ•ARc

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AUGUST Flying-up of Young Ducks Moon

Δ<<"ΔΔ•ARc

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NOV. Freezing-up Moon

ΔδΔΔ•ARc

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OCT. Migrating or Rutting Moon

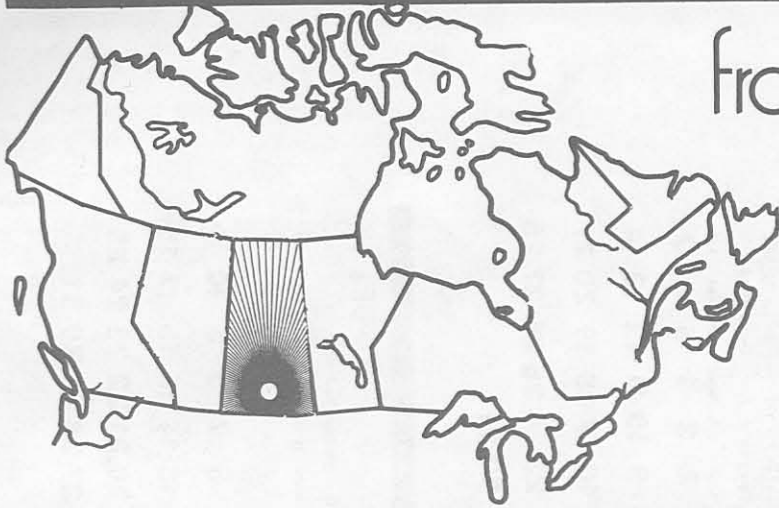
6b6ΔΔ•ARc

SUN	MON	TUES	WED	THUR	FRI	SAT
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DEC. Hoar-frost Moon

◁◁•6PAPc

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from OUTSIDE our PROVINCE



WHITE INTOLERANCE SHAMES THE NORTH

from the Toronto Star

There will be racism as long as there is ignorance, but that sad truth must not lessen our disgust at the spectacle of racism stirring in Canada's North today.

Some white residents of the Yukon are talking openly of shooting Indians to erase the "Indian problem" in the face of land claims that could see as much as 1,200 square miles (of a total 207,000 square miles) returned to Indian ownership.

It remains for the courts to decide if the Indian claims are valid but it will take more than courts decisions to change the prevailing myths and attitudes about the Indians.

As every eye can see in the North a lot of Indians have become idle drunks. This deplorable waste is in part the inevitable result of the imposition of the white man's culture on the North. But to see the Indian as a mere shiffler between the welfare office and the saloon is to view the Indian and the North through a very narrow tunnel. Such a viewpoint isn't limited to hard-hats and rednecks. Dan Lang, territorial minister of education is typical of those with limited vision. "When you give away the land, you are giving away your economy by birth and blood right," he says.

How ironic, this talk of birth and blood right from the lips of a white man whose roots in the land are but the roots of grass to the Indians' roots of oak. And how insulting, this talk of a land "giveaway" to those whose ancestors lived in the North long before the white man set eyes on the area.

Lang's steadfast refusal to increase Indian culture in the Yukon schools and his opposition to allowing Indian counsellors into the schools to combat the high Indian drop-out rate reveal his own bigotry. It is the attitude among the electors who put Lang into office and who support his actions and statements that bodes ill for the future of the North and of Canada.

The future of Canada will depend, to a significant degree, on the wise and careful management of our northern resources and energy supplies. The task will be all the harder if the people of the North are divided by racism and ignorance.



Indians Confronted by Riot Squad

Cornwall Ontario—St. Regis Reserve or Akwasasne as the traditional Mohawk Indians prefer to call it, was the scene of a confrontation between Mohawk youth and New York State and Quebec police. St. Regis Reserve crosses the Canadian-American border and lies within the boundaries of New York State, Quebec and Ontario. A Mohawk youth who had too much to drink rammed into the rear end of a Canadian Government Quebec "Indian Police" car and unceremoniously pushed it across the border into New York State. After a chase he was promptly arrested by New York State troopers on the Canadian side of the border and hauled off to appear before a New York State Justice of the Peace. American police arresting an Indian on the Canadian side of the border was too much for an angry group of young Mohawks who proceeded to burn down the Quebec Indian police station.

On December 4, two weeks later, Quebec police arrested an eighteen year Indian after first clubbing him into the police vehicle and took him to the temporary Quebec police headquarters, which happened to be the community hall. His parents arrived to tell police that they couldn't take their son away without a warrant. A short time later a dozen Quebec police cars pulled up with a contingent of another dozen New York State troopers cars. In the Quebec police cars was an eighty man squad of the Quebec Riot Police equipped with clubs and automatic weapons. They found five Indians standing around the community centre. They had been notified that Indians from Wounded Knee were rioting in St. Regis village. The five including the parents and three bystanders were arrested immediately and taken to Vallyfield Quebec to await sentencing. The five offered no resistance, but local radio broadcasts claimed, "The drama in St. Regis Village is over. Eighty Quebec Police Force officers have successfully rescued two of their officers who were being held hostage by a mob of armed Indians rioting at St. Regis reservation." One of the youths arrested faces fifty-six years in prison if found guilty.

The Canadian Government lodged no complaint against New York State for sending American police to the Canadian side of the border.

"Indian Wars are not finished yet"

This is the opinion of actor Marlon Brando. Brando states that violence on American reserves is unspeakable. Twenty-eight murders in 1974 and twenty-five murders involving the use of firearms in 1975.

Indian leaders in the U.S.A. have been forced underground and Brando feels this is a sure sign of more violence in the future. He also says that the Bureau of Indian Affairs helps in perpetrating violence on reservations.

Brando states that all the American Indians ask for is their basic human rights as stated in the constitution of the U.S.A. and the treaties. If their requests are not answered soon to the satisfaction of the In-

dian people they will bring their plight to the United Nations. He believes this action will reveal the nature of the United States hypocrisy to the rest of the world.

Certain members of the Oglala tribe have been trying to set up a meeting with United States President Gerald Ford but these attempts have been blocked and as yet the Oglalas have not heard from President Ford.

Brando suggests that all American citizens write to the senator and the president to urge fair and honest treatment in their dealings with the American Indians.



Wounded Knee Massacre Disputed

In the winter of 1890, in what is now the small community of Wounded Knee, South Dakota one hundred and fifty to two hundred Sioux men, women and children died at the hands of the American Army. The Wounded Knee Massacre has since become a symbol of the American Government's abuse of the American Indian. In early January, eighty-five years after the fact, a Senate Judiciary Committee looking into a bill that would give \$3,000.00 to each living descendant of those same Indians who died at Wounded Knee was met by an Army report that it would be unfair to call the engagement a massacre. The Army stated that the "battle" was a result of actions by both sides. Their report went on to say that the Army troops acted without "any preconceived sentiments or malevolence... they were the actions of inexperienced, untested troops who were carried away in the heat of battle, just as were the Indians."

Skepticism was forthcoming when historian Dee Brown (author of *Bury My Heart At Wounded Knee*), sarcastically replied, "when you fire on defenseless women and children with Gatling guns I don't know what other word you'd use except Massacre."

Wounded Knee was also the sight of a three month long armed occupation in 1973.



The Indian dead at Wounded Knee.



"SUBSCRIPTIONS"
NEW BREED
 4-1846 Scarth Street
 Regina, Saskatchewan
 S4P 2G3

6 months \$3.00
 1 year \$6.00



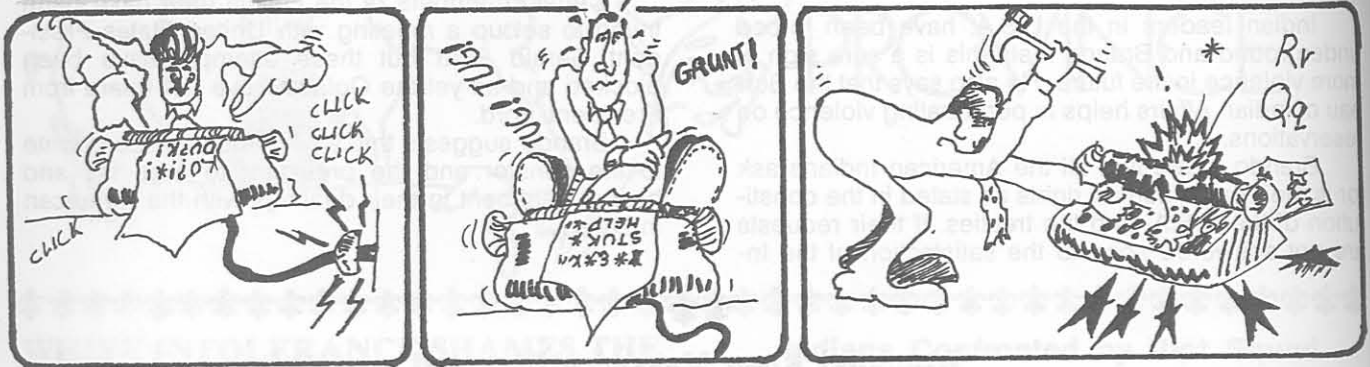
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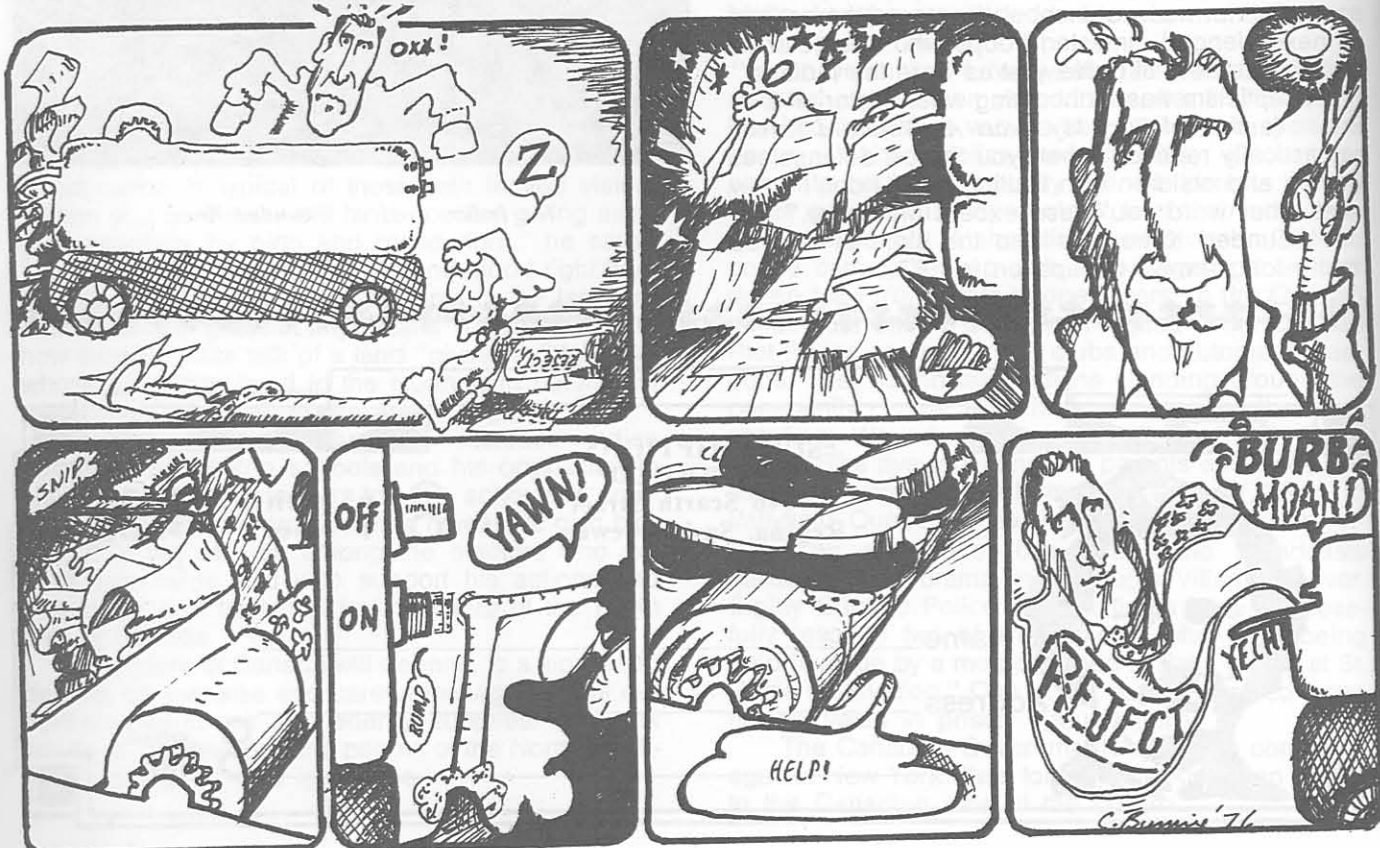
POWERMEN

KAZOON!!! SMASH! SCREECH!!!



In this issue we are dealing with the power-mad Maclurchy. We come upon Maclurchy trying to type out a letter to his cohorts in the community colleges to warn them to cool it towards the native people for awhile, because the Pants Kicking Society is getting wise to their tricks of rejecting native peoples till the classes for which they are applying, are all filled. Maclurchy's anger grows as he keeps making mistakes and getting his fingers caught between the keys of the typewriter. At last with a mixed groan and sigh he pulls the finished letter from the typewriter; he doesn't want to go through this a dozen times so he decides to use the Xerox machine to make a dozen copies of the letter. Fortunately this task will not be very easy for the mad Maclurchy. Much to his dismay the machine has become jammed with rejected application papers for the community colleges. Maclurchy flies into a frenzied rage (a common occurrence), and attacks the paper with a pair of scissors which were lying close by. During his fanatical outburst he failed to notice his tie slipping into the machine.

Meanwhile on the floor near the machine, his secretary was just coming out of a short cat-nap she had taken early in her employment. As she awoke, yawning and stretching, she accidentally bumped the "on" switch of the Xerox machine, which began to pull the much surprised Maclurchy into the copier. Moaning and with a mighty shuddering belch, the machine slid the mighty Maclurchy out with a huge reject stamp across his entire body. This is why he has been keeping out of sight, waiting for the stamp to wear off.



THE local NEWS

P.A. Local 109 Sponsors Workshop

Housing and local control were the main topics discussed at a workshop held in the Friendship Centre in Prince Albert, November 19. About sixty people from fifteen Metis Society Locals in the West Central Area attended the workshop which was sponsored by Prince Albert Local 109.

In his opening address M.S.S. President Jim Sinclair said the Metis Society of Saskatchewan is the only native group in Canada that runs its own housing program.

In its early development stages the biggest problem was to convince Ottawa such a program could work because Ottawa didn't want a different native housing program for each province, he said. But in an address following Mr. Sinclair's, Nap Lafontaine, Provincial Chairman of the Metis Housing Group said the government's original fears were unfounded as the Society's housing program is working.

In 1975 the Housing Group started construction on 288 houses and are planning 400 new housing starts for 1976. This makes the Housing Group the largest single contractor of homes in Saskatchewan and C.M.H.C. is calling our houses the best in Canada, he said.

Although an incorporated company, the Housing Group is not completely separate from the Metis Society, he said. Rather it is the housing arm of the Metis Society as executives from the Society sit on the company's board of directors and, if anything goes wrong, the Society is held responsible.

All the houses built by the Housing Group are sold at cost price, on the average \$5,000 cheaper than those built by private contractors, to Metis people on low incomes. Each year a government loan (shared by the provincial and federal governments) is made available to the Housing Group. Thus the mortgage is held by those two governments and

house payments are paid to them, not the Housing Group. The size and number of payments are based on the new owners adjusted annual income.

The Housing Group also administers Winter Warmth, a program whereby Metis families can obtain assistance to improve their present homes. Who gets what done first is decided by the Metis Society Local concerned, not the Housing Group fieldworkers.

Lafontaine said the easiest part is building the houses. Understanding the different municipal, town, and city bylaws is the hardest.

Also of concern he said is the time it takes to train people to administer the program who both understand the philosophy of the Society and are qualified trades people. An additional problem is keeping these people employed year round, he said.

And according to Jim Sinclair, the philosophy of the Metis Society is undergoing a change. The Society is beginning to decentralize its operation in favour of building stronger locals which will eventually become self-supporting. The Society then would become a resource group assisting locals rather than, as at present, a decision-making group acting on the locals' behalf.

But, he stressed, the key is economic development, not social development which he called another form of welfare. Although establishing an economic base in each community may take some time and mistakes are bound to be made, the locals will learn from their experiences, he said.

Area meetings like this one, he said, are valuable in that feedback from the locals is obtained which is important in the establishment of guidelines toward eventual local control. Local decision making in the area of housing is just a beginning, he said.



LEGAL COUSSELLING OFFERED

Battlefords Legal Services Society



Olive Pirot, Andy Iwanchuk
Community Legal Services Workers

In the summer of 1973 a Legal Assistance Clinic was opened in North Battleford under an Opportunities for Youth grant. The project demonstrated that there was a real need in this area for a permanent clinic which would deal with the broad spectrum of legal problems experienced by low income people. On August 21, 1973, the Battlefords and Area Legal Services Society was incorporated, which has as its goal the establishment of a permanent clinic which would be community controlled.

The Battlefords and Area Legal Services Society opened its offices on May 20, 1975, at 1161 99th Street, North Battleford, Saskatchewan. It serves an area which extends north to St. Walburg, south to Kerrobert, west to Lloyd-

minster and east to Fielding. At present there are six full-time employees:

- Stephen H. Johnston — Legal Director
- Leslie T. Sullivan — Staff Lawyer
- Andy R. Iwanchuk — Community Legal Service Worker
- Olive M. Pirot — Community Legal Service Worker
- June Florence — Stenographer
- Grace Ouellette — Receptionist-Stenographer

The objectives of the Community Legal Services Act, which was brought into effect in 1974 by the Government of Saskatchewan, are basically the services offered by our Legal Assistance office; first, the provision of facilities to handle problems of individuals or non-profit groups who are financially unable to obtain legal ser-

vices otherwise, and second, the prevention of legal problems through an extensive education program to inform citizens of their rights and obligations. Some areas in which legal problems arise and that our Legal Assistance Clinic would deal with are: veterans' pensions, unemployment insurance, welfare appeals, family law, landlord and tenant regulations and criminal law. The clinic also offers some degree of counselling as a preventive measure; for example, credit counselling.

From the membership of the Battlefords and Area Legal Services Society, a board of directors is elected to ensure that the clinic is community controlled. This board supervises the overall guidance of the operation of the clinic in the community, refers individuals in need to us, and is helpful in attending and publicizing our education workshops.

In order for the full potential of the clinic to be reached, as well as ensuring its success, the importance of the involvement and support of the community cannot be overstressed. Therefore, anyone with suggestions to offer, or anyone in need of legal counselling or education, should feel free to call or come in to see us at any time. Our office is located at 1161-99th Street, North Battleford, Saskatchewan, and our telephone number is 445-6187.

MISTIKWA COMMUNITY COLLEGE

The college is located at 10010-12 Avenue North. The principal of the college is Mr. Delmar d. Gorious. Supervisor of Field Services is Ted Do Coste.

The others employed there are:

- Elaine Honatzis — Area Co-ordinator
 - Ken Imhoff — Field Representative for Dept. of Con't Education
 - Barry Ward — Information Resource Co-ordinator
 - Mary L'heureux — N.R.I.M. co-ordinator
- Plus a secretarial staff.

Mistikwa Community College is operational out of two offices one in the Battlefords and one in Meadow Lake.

New Breed, Page 16



Left-Viola Schmidt, Right-Mary L'heureux

CANDO

The Cando N.R.I.M. sponsored sewing class started on Nov. 3, 1975. Enrollment in the class is approximately ten people. The instructor is Caroline

Rosette. They receive instruction both practical and theory in the construction of garments.



Caroline Rosette



NRIM STUDENTS

MARJ'S HANDICRAFT SHOP



Some of the Handicrafts displayed by the women.

Marj's Handicraft Shop is located in the Beaver Hotel Building on the corner of eleventh avenue and 100 street. The shop has been operational since the later part of June of 1975. The Shop is managed by Margaret Sombath who was previously engaged in a N.R.I.M. Program. The shop is a successfully applicant of the E.S.P. program.

The others employed are:
Stella Bear
Emily Wapass
Pearl Baptiste
Helen Armstrong

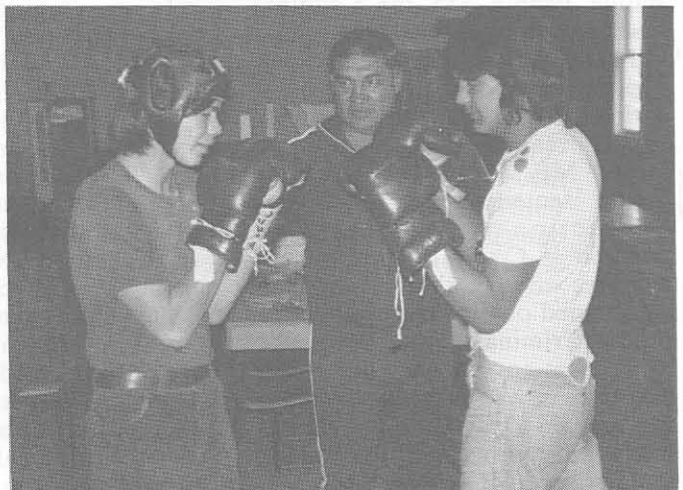
RECREATION REPORT

A Hockey Officials Clinic was held in Yorkton on October 20, 21, and 22. At the October 8 meeting of the Fort Qu'Appelle Local No. 6 four boxing trainers and five hockey trainers were recruited for the clinic in Yorkton.

Twenty five trainees attended the clinic which ran for three days. The trainees received ice-time instruction and sparing demonstrations. In addition to this Mr. Kartush gave a speech to the trainees on the S.A.J.H.L. (Saskatchewan Association of Junior Hockey Leagues).

After Mr. Kartush's speech the trainees wrote a Level 1 exam on officiation. The papers will be marked by Mr. Legace and he will mail the results to the trainees.

Although the clinic was not as well attended as had been hoped it was a lot of fun and that in itself made it a success.



pen pals

The Best Way to Get Something Done Is To Do It Yourself !!!

On February 3-5, 1975, a National Conference on Native Peoples and the Criminal Justice System, took place in Alberta, at the Edmonton Plaza Hotel. We have read the Position Paper submitted by the Federation of Sask. Indians, and some of the words we see throughout the paper are, We Recommend Immediately, The need for development, Legal Services, Institutional Services, Community Correctional Services, Educational Programs, Jurisdictional Responsibility etc., etc., etc. Damn it all we have read enough, seen enough and heard enough of these Recommendations upon Recommendations, meetin that have, are and will be held, proposals that "must be implemented immediately." Just what the heck does "Immediately" mean to the Federation anyway??

The Federation is not the only Organization to submit a paper, or proposal, or position paper. Government Departments such as (a) Department of Northern Saskatchewan, (b) Sask Department of Social Services, (c) The Attourney Generals Department. The headings on these Position Papers read: (1) Positional Paper re: the National Conference on Native Offenders. (2) The Native Offenders in Saskatchewan. (3) Position Paper on Native peoples and the Criminal Justice system. (4) Position paper on Services for Indian Offenders. (5) A Current Summary of Recommendations from Member Centres of the National Association of Indian and Metis Friendship Centres. (6) Native People and the Criminal Justice System in Saskatchewan.

Through-out these position papers, proposals, recommendations, I read the word "Native," and I realize that, that word means ME, I who am doing a prison sentence in one of the Correctional Centres. Our position is Crystal Clear, we are the ones who are IN JAIL, because we stepped outside the boundaries of the Criminal Code. We make no excuses nor are we going to try and reason our way out. We are not here on a "BUM" beef. We admit we did wrong and are paying Society for that wrong.

Throughout the Position Papers, proposals, and recommendations I further read these two words "implemented IMMEDIATELY", hmmm!! Damn it all, just what does the word (Immediately) mean?? Right whenever the Gov't is ready?? After we hold more meetings?? Or, Whenever these Departments and/or organizations are damn good and ready to start pushing?? It has been almost a year now since that Conference in Edmonton; what has come out of it?? From where we stand all that has come out of it is what has been written on paper. Recommendations that must be Implemented Immediately, no more, no less, just Recommendations, that is all, Period.

In mentioning "Federation of Sask. Indians," we mean all people of Native Ancestry, in Saskatchewan, which means YOU. In mentioning the different departments of Government, we mean the PUBLIC, and that takes in everyone who holds the right to vote, and that also includes people of Canadian Native Ancestry, again in Saskatchewan.

We admit that the two Native Organizations in Saskatchewan are doing and accomplishing much in other areas, and we applaud you. But a chain is only as strong as its weakest link, and we submit that in the areas, of

Judicial, Correctional and Rehabilitation, there has NOT been that much accomplished.

Having read this far, if you feel that it has been written in bitterness, you are absolutely, right On, correctbut, we add that it is not destructive bitterness, nor can we rightly term it Constructive, not at this point in time anyway. If we must stand and shout accusations at each other, then lets!! By all means. Out of it all must come a meaningful direction and above all "Action."

If this letter has made you angry, Thank God. If it made you laugh, share your humour. If it made you say, "I'll be a son-of-a-gun," then ask "WHY?"

send all inquires to:
New Native Perspective
Box 580,
Prince Albert, Sask.
President — Archie Starr
Sec. Treasurer — Art Fourstar

You Have Our Support!!!

To the New Native Perspective:

I would like at this time to express the support of the Inmate committee towards the views and ideas stated in the paper "An Open Letter."

Too often people are content to let the issues of today lie stagnant in the minds of our Government

heads and thus allowing them to escape the important factors of reality.

We, the Inmate committee feel that it is time that people be made aware of the needs of the Native Society, and particularly the needs of the Native Inmate. In saying this we also realize that talk and no action, creates dissention, and

in turn Society asks, "What is wrong with those people?", and the vicious circle continues.

I only hope that the *New Native Perspective*, continue to focus their attention to the issues of today and in doing this, can and will service the needs of their people in the realistic way that is required to maintain consistency in the

struggle for progress and avoid aggression.

Continued Good Luck and all the Best for the New Year:
You Have Our Support!!!
Rich Hall, Acting Chairman,
Inmate Committee,
Prince Albert
Correctional Centre
Box No. 580....

IMBO REPORT

The Indian and Metis Brotherhood Organization at Stony Mountain Institution will now have greater community involvement in planning their weekly programs. There was a meeting recently with 25 people in attendance. Groups represented included: Manitoba Metis Federation, Indian and Metis Friendship Centre, Native Clan Organization, Student Council of the School of Social Work, University of Manitoba, Society of Friends (Quakers), the Baha'i Community and the Unitarian Church.

Top interests were Indian religion and communicating with people. Next came Indian and Metis history and life today; getting along with people; how the courts operate; the relationship between man and nature. Plans were discussed for having small group sessions on communicating with people; use of the "Woodsmoke and Sweetgrass" community television program; how to organize groups of visitors and how to arrange for debates; and possible revival of a drama group.

A PRISONER Blair Pelletier Sr.

*The door to my cell has just closed
Here I stay till morning comes
All that remains are my sink, toilet and bunk
And yes, myself, lying on my bunk.*

*There is nothing left now but my thoughts.
If I could have one wish it would be to leave.
That's all I have left to do is dream
For I am in this cell till a new day.*

*The turning of a crank and sliding of doors
I am quickly awakened to another day
You are marched down the stairs, across the jail
Only to find a tray, which holds the same as before.*

*You go through this three times a day
And get so used to it, you can guess what's next.
The routine is the same, which makes the days longers
The nights get longer, from doing nothing all day but
worry.*

*I've not been convicted of anything, only charged
Yet I'm still being held without bail
After the long months I spend in here
My charge will be dropped, without even an apology.*

*All this has been wasted, upon my expense.
The mental pain they've put me through
Time that can't be replaced in which
They've separated me from my family.*

*They've scarred both my family's and my heart
With time that can never be replaced.
They call it remand, but to me it's INHUMAN
And living in hell without a cause.*

Christmas Party Prince Albert Penitentiary

On December 20 the Prince Albert Penitentiary was the scene of the annual Christmas Party for the Inmates and their families.

The families had dinner together and following that the children watched cartoons and opened gifts.

The obvious absence of scores of guards was a welcome change, and despite the rather dismal surroundings an atmosphere of happiness prevailed.

Many thanks to the administration for making this event possible. The staff extends their best wishes to all our friends and brothers in Prince Albert and wishes them all the best of luck in the New Year.

NOW IT'S YOUR TURN

Article on Racism Disputed

Mr. Cuthand:

An open reply to your article on racism in the October issue of the Metis Society's publication, **NEW BREED**.

First of all I must say I'm very opposed to the statement you made about racism being as Canadian as the Maple Leaf. Racism is not as Canadian as the Maple Leaf. The statement made by Mr. Richardson is a class statement. Mr. Richardson is a member of the bourgeois class and was acting in the interest of his class when he made that gross statement about Native people. It has always been a tactic of the bourgeoisie to attempt to divide working and oppressed people by this very method; to distract us from the real issue of class struggle by putting these distractions in our way.

Your statement about racism being "deeply ingrained in the Canadian fabric" is a slander against the Canadian working class and must be dealt with as such. It is only a small minority of people in Canada who actively practise racism. The opposition to the racist and fascist "Green Paper" on immigration has proven this. It is, in fact, the bourgeois government that practises racism. Are they not the instigators of the previously mentioned "Green Paper", and is the "Green Paper" not a racist and fascist document? You may remember that when the "Green Paper" was first introduced to parliament there was an immediate uproar by trade unionists and other progressive people in Canada. The opposition to the "Green Paper" is certainly proof enough that Canadian people are not racists. So, Mr. Cuthand, may I suggest that you direct your attacks against the government and not against the working people.

I am also writing this letter in order to say how well written and well researched your article was. You should use your talent to serve the people and oppose the government. It is in the interests of the working and oppressed people to unite against the attacks of the government and to struggle for National

Liberation from U.S. Imperialism and Soviet Social Imperialism.

I remain,

Very Sincerely,
Pat Fineday

First of all it's the Canadian people who vote in a Canadian government. The dealings of government with Natives are therefore a direct extension of the Canadian people's contempt for Indians. The treatment of our people has been, and indeed remains today, nothing short of a national tragedy and disgrace. If the Canadian working class had a genuine concern for the plight of Canadian Natives we would not be in the position we are in today. Racism does indeed thrive in Canada amongst all classes and it is not getting any better. It would be good, if not desirable, to have the working class openly and actively supporting Natives, as some trade unions already are. The paradox of the Canadian working class is that although Native people have received some support from the unions, workers have, in turn, been instrumental in such atrocities as the James Bay and South Indian Lake hydro-electric projects. The government loads the gun and the workers pull the trigger. Just as the all American hero of the Indian wars of the nineteenth century American West was the U.S. Cavalry on their white chargers — the all Canadian hero of the paper Indian wars in the twentieth century Canadian North is a union man astride a D-9 Cat.

As far as the Green Paper on Immigration goes, it came four hundred years too late. We should have had a red paper back in 1492 and then we wouldn't have these troubles today. Perhaps it is not too late. Just think, we could apply for a DREE grant to build three giant canoes. We could call them the Nina, the Pinta, and the Santa Maria and use them to send undesirable aliens — all two hundred forty million of them (except for a few concerned trade unionists) back to Europe.

On a more serious note racism is a vicious, dirty and dehumanizing concept born out of ignorance. It is best fought by educating the public at large as to what kind of people Indian and Metis really were and are. This was the intent and purpose of the article I wrote. Since the red and the white are both going to be here in the future, we might as well learn how to live together and hopefully make a better world for the children.

John Cuthand



Comments on our publication would be 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:



NOW IT'S YOUR TURN
NEW BREED
4 - 1846 Scarth St.
Regina, Sask. S4P 2G3

EMPLOYMENT FOR JANITORIAL SERVICES:

5 women and 6 men needed for janitorial services in office.
 Applicants must be bondable and not have been in trouble with the police for at least 2 years.
 Male applicants must have fireman's papers.
 Applications can be submitted to the receptionist at the Metis Society Office — No. 4, 1846 Scarth Street, Regina.
 Wages will be paid as follows:
 Male with papers: \$600 per month.
 Female: \$3.00 per hour.
 All interested applicants will be contacted within 6 weeks.

ARE YOU INTERESTED IN A CAREER IN LAW?

The University of Saskatchewan offers, each summer, an eight-week course for persons of native ancestry wishing to undertake regular law studies at a Canadian Law School. The purpose of the program is to introduce the student to, and prepare him or her for, University law studies leading to a law degree and eventual admission to the practice of law.

If you are interested in this program please write to:

The Director
 University of Saskatchewan Native Law Centre
 410 Cumberland Avenue, North
 Saskatoon, Saskatchewan
 S7N 1M6
 Phone: (306) 244-9720

ATTENTION VOLUNTARY ORGANIZATIONS:

The Department of the Secretary of State is awaiting word about their Student Community Services Programs.

If the program gets the go-ahead, it will operate much the same way as it did last year.

The program is designed to supply youth and mobilize volunteers to work towards the strengthening of voluntary organizations, thus improving their capacity to respond to community needs. It also attempts to promote better understanding between voluntary organizations and the general public.

Within the scope of these objectives, the program, if implemented, will be able to offer financial assistance to voluntary organizations interested in administering summer projects which run from May 3 to September 17.

Any interested voluntary group should contact Wayne McKenzie at the district Secretary of State office, 1967 Hamilton Street, Regina. Telephone: 569-5540.

CONSUMER'S PROBLEM OF THE MONTH



"I am planning to have repair work done on my car. How can I be certain the mechanic won't do any unnecessary work?"

ANSWER:

"A written work order should be prepared prior to any repair work. This work order should include a list of repairs and/or parts to be provided as well as an agreement that if additional work is necessary, you will be contacted before this extra work is performed."



THE WISE CONSUMER WILL ALWAYS

CHECK

to see if there will be some form of guarantee provided following repair or maintenance work performed.

REMEMBER

Before repair work is performed you will usually be required to sign the work order. After you sign it, obtain a copy for future referral.

If you are unable to resolve a consumer problem, contact:

THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS
 Phone: 565-5550*, Regina Phone: 373-3433, Saskatoon
 OR WRITE: BOX 3000, Regina

(*Please note our new Regina office phone number!)

ADVERTISE!

IF YOU WOULD LIKE TO OBTAIN ADVERTISING SPACE IN OUR PUBLICATION OR RECEIVE FURTHER INFORMATION REGARDING ADVERTISING SEND INQUIRIES AND/OR MATERIAL TO:

ADVERTISING DEPARTMENT
 NEW BREED
 4 - 1846 Scarth Street
 Regina, Sask. S4P 2G3

Our rates	\$3.50 -	column inch
	\$30.00 -	quarter page
	\$60.00 -	half page
	\$120.00 -	full page



CHILDRENS CHRISTMAS PARTY



The Annual Childrens Christmas Party was held on Wednesday, December 17 at the Regina Friendship Center.

Hundreds of children attended the event to make it a successful and merry afternoon. The children received gifts and candies from Santa Claus and refreshments were served for the children and their parents.

The staff of the New Breed would like at this times to thank the many Regina Business Men and service groups who donated their time, money and merchandise to make this event so very successful. We would also like to thank the executive and staff of the Saskatchewan Native Womens Movement, The Metis Society of Saskatchewan, and the Regina Friendship Center for making this party possible and bringing a little sunshine into the lives of the children who attended.

The atmosphere was joyous and a good time was had by all. Many thanks and best wishes in the New Year to all who attended.

