

NEW BREED

a publication of the Association of Metis & Non-Status Indians of Saskatchewan



Seasons Greetings

OPINIONS

SUBSCRIBERS IN FRANCE NEW BREED ADDICTS

Dear New Breed:

We find your magazine to be informative, well written and put together - so much so that we have become incurable addicts.

Someone, however, has cut off our supply! You can imagine how we felt - we went right through September and October without a NEW BREED - it was a very bad experience.

Seriously, we are concerned by what is happening to your people and are dying to let Europe know what is going on. I will be publishing a book next year and need information from NEW BREED to keep things up to date.

A subject we would like to see you do in more detail is sterilization of Native women in Canada - in fact, if you could send me any or all information you have on this subject, I would be most thankful.

In the meantime, best of luck, and keep on fighting! (Don't forget to send me the two last issues!)

Sincerely
Sabine Vogel
8 bis Rue Jouffroy
75017 Paris
France

NEW BREED VERY "ACE"

Tansi New Breed:

Thank you very much for the copies of NEW BREED! And of course I'll look forward to other issues.

Since this is my first "glimpse" of the paper in 3 months, I noticed the turn over to a more "professional format". And strictly in my own opinion, this clearly emphasizes the continuous advanced folks you people are, in the AMNSIS and NEW BREED. It's very "ace" and "example setting" and therefore a role well done.

I couldn't help but notice an "eye opener" of significant interest to me in the May/June issue - "More Native Journalists Needed!!" I have to agree 101% that we need more thorough and

realistic coverage from the media for all issues that are too often blown out of proportion.

I am doing "ground work" on a book I plan on writing, and so far it looks like a tough task but I'm very determined to tackle and overcome the challenge it will provide.

In conclusion, go always like the Eagle - Proud, Swiftly & Gracefully!

Walk in Balance
A Brother in Struggle
Billy Brass-Indian Artist

NEW BREED FREE TO IN-MATES

Dear New Breed:

We were told that your publication NEW BREED was free to any in-mates in Correctional Institutes. If so, we would be grateful if you could send six copies of your issues every month. Thank you in advance for a fine publication.

Lynda Roberts
Drawer "O"
Burnaby, B.C.

note: As requested we have sent Lynda our publication free. Any other in-mates of Correctional Institutes or Penitentiaries please feel free to write for our magazines. We will be more than pleased to send them to you with our compliments.

WELL PUT TOGETHER

Dear New Breed:

I am enclosing a money order for twenty dollars for a subscription to your magazine for three years.

I found your sample copy very interesting and thought it was well put together.

Karl W. Carlson
219 Coteau St. W.
Moose Jaw, Sask.

COMMUNITY SWITCHBOARD WISHES US CONTINUED SUCCESS

New Breed:

Please accept the enclosed cheque as payment for one year's subscription to NEW BREED magazine. Please send us a receipt.

We wish to commend your organization on the quality of format and content that has consistently been evidenced in the magazine. We hope that you will continue to so succeed with your publication.

Yours truly
Staff of Community Switchboard

FAR OUT MAGAZINE

Dear New Breed:

Just like to say thanks for the NEW BREED and I still haven't got a Sept. or Oct. issue. It would be greatly appreciated if you could get them as I pass them around to the rest of the Brothers after I finish reading them. I like to find out what's happening in my home province.

Tell the people there to keep up the good work. It's a far out magazine.

Yours truly
Leo McCallum
Box 150
New Westminster, B.C.

RESEARCH ON METIS

Dear Sir:

I am doing some research on the Metis/Indians for a course that I am taking at university in anthropology.

I am in need of material on this subject and am hoping that your society will forward any information that would be helpful to me.

Anything that you send at your earliest convenience would be deeply appreciated.

Sincerely
Mrs. Valerie Young
1222 Janisse Drive
Windsor, Ontario



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

OPINIONS

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

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

SUBSCRIBE

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

OLD "NEW BREEDS" WANTED

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

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

ADVERTISE

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NEW BREED

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

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Cliff Bunnie:editor, artist, photographer, lay out & paste up
Brenda Triffo:co-ordinator, writer, photographer, typesetter
Donna Pinay:writer/reporter, photographer
Terry Ireland:secretary, bookkeeper

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ATTENTION WRITERS

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

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

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

SEND TO:

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

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

The Metis Claim to Nationhood

Land, a political and social system, common language and culture and the control of government and public services are some of the characteristics associated with "nationhood". The Metis people were a Nation and should have been treated as such when negotiations took place for land settlement a hundred years ago. However, the Canadian government, under McDonald, tricked and swindled the Metis in ways very few people know of. The government's treachery is one part of Canada's mistreatment of Native people that should be brought to light.

History books and politicians regard Canada as having two founding nations - the French and the English. Totally ignored is the fact the Metis were a nation and the first one in Canada. The social and economic disorder amongst the Metis people could have been avoided had the Metis people been treated fairly in early negotiations about their nationhood claim. It would have allowed the Metis the right to control and use their land as they wished. This aspect of Metis Nationhood becomes especially important when the issue of aboriginal entitlement and land claims arises. The Metis people of Western Canada never did have any fair settlement of rights or claims and government should recognize this fact when, and if, the issues are to be settled.

Metis contribution to early settlement of the west invaluable.

Although ignored by modern day historians, the Metis contributions to early settlement and development of the west are invaluable. As interpreters, advisors and fur company employees, the Metis contributed as much, if not more than the English and French traders and their companies. In the 1730's a group of French explorers chose to remain near the Red River area. A fort

was established which served as a major point for future exploration and development of the fur trade. The French took Indian wives and chose to remain in the area - eventually, a new population developed.

Through the Hudson Bay Company which began to carry out its fur trading in the area of what is now Manitoba and Saskatchewan, there was the development of a further population. New France was ceded to Canada in 1760 and a new company took over trade. The Northwest Company quickly realized the importance of the Metis and aligned itself to them. At this time, both this company and the Hudson Bay Company employed the Metis and half-breeds in various aspects of their business. More numerous and better developed as a group, the French Metis were more dominant. Many English men returned to England leaving their wives and children - these people were readily taken into the French Metis community.

Metis developed a lifestyle of their own

During this period the Metis developed a lifestyle of their own. Earlier their lives had centered around the hunt as did their laws and sense of community. They lived in log houses where some of their time was spent. The remainder was that of a nomadic lifestyle - hunting trading and freighting. The Metis also began to settle in sites where present day Edmonton, Batoche, Calgary, Prince Albert and The Pas are today. They were always near the rivers and close to the fur trade activities.

The Metis also developed some agricultural lifestyles growing vegetables, small amounts of grain and tending to livestock. Grandparents and children did not participate in the hunting but remained at home to tend to these small

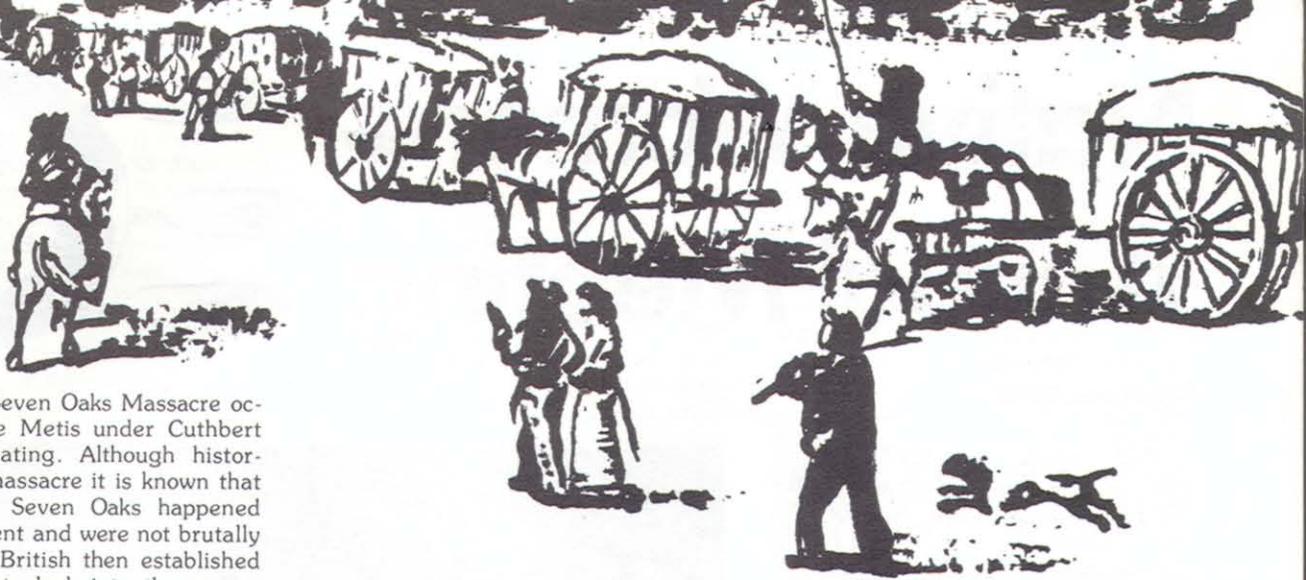
farms. From hunting, the people obtained a supply of meat, hides, tallow, bones and if there was any surplus, this was traded or sold. As they developed their own lifestyle, other values and rules also developed. They retained the respect for the rights of others - anyone offending this quickly lost the respect and esteem of his peers. Theft was considered one of the worst offenses that could be committed. [Perhaps this value is the main reason the Metis so strongly resisted the Canadian authorities who seized their land.] The Metis were also very community oriented and realized the importance of remaining together.

Fur trade rivalry led to open conflict with Metis in between.

As the Hudson Bay established forts at the Red River, Portage La Prairie and Brandon, rivalry developed with the North West Company. It led to open conflict - with the Metis people in between. Although they had tried to remain outside the conflict, the Metis often found themselves on opposing sides due to ancestry and kinship bonds. There was a tendency for the English half-breeds to be employed with the North West while the Metis were with the Hudson Bay. But this conflict did not lead them into separate communities. The rivalry led to many problems with murders, thefts and proved to be financially disastrous for both companies.

Attempts to settle the Red River led to further conflict.

At this time, Lord Selkirk attempted to settle the Red River area between 1812 and 1816. This led to further conflict who saw the settlers as a threat to the fur trade. The Metis tended to take sides with the companies. It was at



this time the Seven Oaks Massacre occurred with the Metis under Cuthbert Grant participating. Although historians call it a massacre it is known that the events at Seven Oaks happened more by accident and were not brutally planned. The British then established a commission to look into the matter and recommended the British assume governing authority over the colony and that the two companies merge as one.

The merger took place in 1821 and the result was positive for the companies but not the Metis. It eliminated competition and left them at the mercy of the Hudson Bay Company. To the Metis it posed the threat of large scale unemployment as almost half the posts closed. It also meant they must settle and farm as never before. However, this settlement brought about a stronger Metis community with more common institutions and stronger cultural ties.

Metis became involved in freighting.

The church began to affect the Metis people and many communities developed a parish base. Agriculture also increased. Some people continued to depend on the land for hunting and fishing although farming and livestock provided a back-up food supply. Many also continued to trap on a part time basis.

With increasing settlement came the demand for imported goods and the need for improved transportation. This led to the development of the Red River cart and many Metis became involved in the freighting business hauling loads over rough trails throughout the land. This led to a further strengthening of the people and contributed to the feeling of Metis Nationhood.

In the Red River area, the Hudson Bay Company and the governor of Assiniboia controlled trade and civic government to some extent. Outside the area, the HBC was the power in trade regulation and held courts to deal with civil and criminal matters arising between the Native and white traders and settlers. In other areas such as local government, the Metis people were left to their own devices. With the help of the church, they developed both formal and informal institutions and rules to govern their conduct. The values, roles and relationships among people became institutionalized to quite an extent.

High cost of goods due to monopoly held by Hudson Bay Company

With the HBC's monopoly on trade, the prices for furs, hide and pemmican were low with goods costing very much. The Metis tried to bypass this by trading with American companies but the HBC responded by arresting the people and confiscating their goods as well as convicting the Metis. With the help of the famous Metis lawyer, Alexander Isbister Kennedy, the British Colonial office was petitioned. A special committee was formed in 1846 to deal with the issue but it was one-sided and found the HBC innocent of any wrong doing. But it did rescind part of the HBC trading charter and this resulted in competition with the HBC paying better prices and charging less for goods. The economic situation of the Metis and Indians did improve somewhat.

Also recommended was the possibility of a merger of Rupertsland with Canada. The HBC was not in favour as they saw it as a threat which would lead to greater settlement. It was agreed to give the Metis greater representation in the Assiniboia council and a number of key Metis leaders were appointed with a resulting Metis majority. The council was allowed to run local and civil matters under the Governor of Assiniboia's direction with little HBC interference. Those appointed to the council had the respect of the Metis community as they listened and worked for the Metis people. As a result when the question of renewal of the HBC charter arose in 1857, there Metis did not protest and agreed to a 14 year extension.

Talk of a union with Canada created dissension between Metis and English settlers.

In 1858 the Canadian government sent agents to Rupertsland to explore the area. Some settled in the area and attempted to stir up the population against the HBC and the Council of Assiniboia. Settlers began to advocate

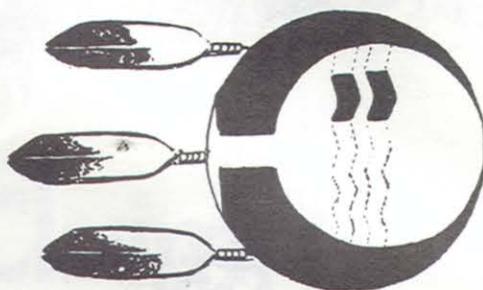
union with Canada and worked to create dissension between the Metis and English settlers. This offended the Metis but strengthened their distrust of the Canadian government as they did not want a union. They began to fear their rights and culture as well. The Metis greatly opposed the idea of transferring land to the territory of Canada. The Hudson Bay Company was finding that by the mid 1860's their fur trade was affected by the lack of a monopoly and a declining trade. The HBC entered into negotiations with Canada about possible transfer of Rupertsland and the North West Territory. By 1867 an agreement in principle had been reached for the transfer with Canada paying a monetary sum for legal costs. The HBC retained its posts as well as some land around these and an allocation of 5 percent of all land in the fertile belt. This transfer required an Ordre-In-Council under the British North American Act and this was to take effect in July of 1870.

Canada regarded Metis as part of uncivilized population.

During all of this negotiation, no one consulted the Metis people or others in the territory. To the Canadian government the Metis were regarded as part of the uncivilized Indian population who would be compensated for loss of land! At first the Metis did not understand the transfer and took no action against it. Canada then began to assert her so-called authority and plans were made to build a road from the lake head to the Red River and sent out surveyors. The Metis began to understand the proposed plans and forced the surveyors to leave. Although the HBC were at first against the surveyors actions, they agreed to leave the question of trespassing in the hands of British authorities. The Canadian government rejected the claim of the HBC to rights

continued on page 10

Native Women's Annual Meeting



— by Donna Pinay

The need for further programming and a funding agency for Native Women were two of the many issues discussed at the recent Saskatchewan Native Women's Annual Assembly.

According to newly-elected president, Agnes Sinclair, the conference was a success. "We had a good representation of Native women from throughout the province and many of their concerns were brought to our attention and to the attention of the government representatives in attendance. We were especially pleased with the Northern Women who were able to express their concerns to DNS Minister Bowerman."

One of the greatest needs the women face at present is adequate funding. They need centres established to offer programs, services, classes and a base from which to organize. It is the only way services can be offered to help their membership and community in general. The women see themselves as having an ability to offer necessary family and social counselling to their people and can work for improvements in their situation.

Another area that was of concern is the young. The centres of Regina and Lestock see an increasing need for recreational and social activities among the young. Juvenile offences are increasing and with adequate programming for the youth, much of this could be prevented. Drug abuse and glue-sniffing is fast becoming a serious problem and there is a great need for extensive education/preventive programming.

The increasing number of young people dropping out of school is also a great concern. The women see the need for a community liaison project between the school and the women especially in Lestock and Yorkton. One such project is underway with the Regina Native women and is working successfully - two women work directly with the



students, their families, and the school. It is hoped the project will be expanded and Regina can offer their program as an example to other Native women's groups interested in this area.

The increasing racism in schools was also mentioned. This racism is on the part of students and staff alike and forces many young children to quit school. The women realize it is not their children but a problem the school system must deal with. One delegate expressed her concern over the intelligence tests used to rate or grade students. "These tests don't apply to our children but are made for white middle-class students, and as a result, our children don't do as well and are put in slow-learner or special classes."

Interest was also expressed in the establishment of a court worker program for native women. Often an offense in court is related to the home environment and the women can work effectively in this area. As it is today, the established women's centres are working extensively in the courts and helping in whatever areas they can.

The La Ronge Native Women expressed the need for a half-way home. Many Native people from various northern communities go to La Ronge for medical treatment. Prior to and after their hospital stay, they do not have a place to stay and are put up in hotels facing loneliness and depression. The women feel that with the establishment of a half-way home, the people could be offered support services during this time as well as during their hospital stay. Translation services could also be offered, as well as health education, alcoholism and family counselling, and recreational or social activities.

The women presented this to DNS Minister Bowerman who was non-committal and said something to the effect that this idea had already been brought up and there was a problem with fire regulations. [One wonders if Bowerman is as concerned over fire regulations in the many poor homes throughout the North?] The women also asked for establishment for a Native Women's Department which could provide funding for the women to carry out their programming.

Bowerman was again non-committal to the point of offering a glowing account of what DNS had done for the North, especially in Sandy Bay. The La Ronge women obtained the support of the Saskatchewan Native Women's Movement and plan to work towards making their halfway home a reality.

When Saskatchewan Regional Director of Indian Affairs, Joe Leask, attended the meeting, the Regina Native Women had the opportunity to bring up many of the problems they have encountered with Indian Affairs staff. While the Native women do not receive any federal funding, and treaty Indians are supposedly a federal responsibility, the Native women's client load is 80 to 90% treaty Indian. The women are frustrated with the staff and their bureaucratic ways - the staff has no understanding of the people or their problems. As one delegate termed it "whether or not you receive help depends on who you know within the department."

Although the Regina Native Women now receive their per diem rates for Treaty Indians staying in either the halfway home or treatment centre for young girls, it was a long struggle and took a trip to Ottawa to meet with former minister Warren Allmand. However, priorities are also with the housing, education, short-term assistance and health services of treaty Indians. While the Federation of Saskatchewan Indians receives funding on a much higher scale, the Native women are the ones who are providing necessary services to the urban Indians.

Concern was also expressed over the complications of applying for funding. In many cases, a centre or group can only qualify for short-term make-work projects such as LEAP or ESP. While this helps a group start and provides short-term employment, a centre can just begin to operate and the grant runs out. In smaller communities it is difficult to obtain the necessary resource people to work out grant applications. If the women complete these themselves, they are often told it isn't good enough and must be re-submitted before a certain deadline. Not only is this frustrating but sometimes deadlines are not met.

It is apparent the women know their needs and have solutions to the many problems facing them. With adequate programming made available now, they can work in the areas of priority before it's too late. It appears, though, that government is more willing to provide welfare dollars than it is to make programs available to Native people. Cited as an example was the low-rental housing programs. When such units are made available to people they have something to work for rather than having half their income gobbled up by high rents. The head of the household then wants to work, if it is possible to provide other necessities to his/her family.

Although Regina is the women's local with the most programming, it is only because it has taken long hard years of work for such programs to be obtained. Regina has clearly demonstrated that Native

Women can meet community needs if they have the necessary resources and support. Such programming is needed in every Native women's group in the province whether it be in the North or in smaller centres or cities. Wherever problems of poverty, poor housing or alcoholism occur, it is the woman who must cope with these and keep a family together. This is where necessary support services must be provided. No government agency or service can offer this service to Native people as their staff are too far removed from the problems and the people.

Elections of the Saskatchewan Native Women's Movement (SNWM) saw Agnes Sinclair of Regina as president, Mary Heinbecker of La Ronge as vice-president, Debbie Pinay of Regina as secretary and Barbara Asapace of Regina as treasurer. Board members include: Thereas Smith of Pine House, Marg Beaumont of La Ronge, Caroline Nelson of Weyakwin, Laura Boyer of Meadow Lake, and Marg Bailey and Barb Fourstar of Moose Jaw. South eastern board members from the locals of Prince Albert, Lestock, Regina, Yorkton and Piapot's will be elected in the near future.

Agnes Sinclair feels that SNWM must work towards establishing stronger locals and forming new ones where the interest is. "The SNWM has lost a lot of credibility in the past few years and with our new board, we have to repair this. If we can work together and remember what we represent, it should make our task a little easier. When we organize our women, we must remember what the problems are and what we can do together to improve the situation."

Plans have been made to hold workshops with the present board in which many issues can be discussed. One of these will be funding sources and programs available. Agnes feels women from throughout the province should be made aware that Social Services, Community Colleges, private foundations, and other agencies can and do provide funding for programs. She sees the SNWM as working for improvements and offering their support to the many issues facing Native people today. ☆

delegates at Native Women's Conference



Almost a year ago a committee was formed in Regina to inquire into an "alternative program for students with special needs". This committee has a mandate to investigate alternative education programs for students who need different forms of education and is concentrating on Native children.

- Different from What?
- What do you mean by alternative education programs?
- What does this have to do with Native children in city schools?

It is the intention of this article to answer the above questions and illuminate certain other conditions which prevail in Regina.

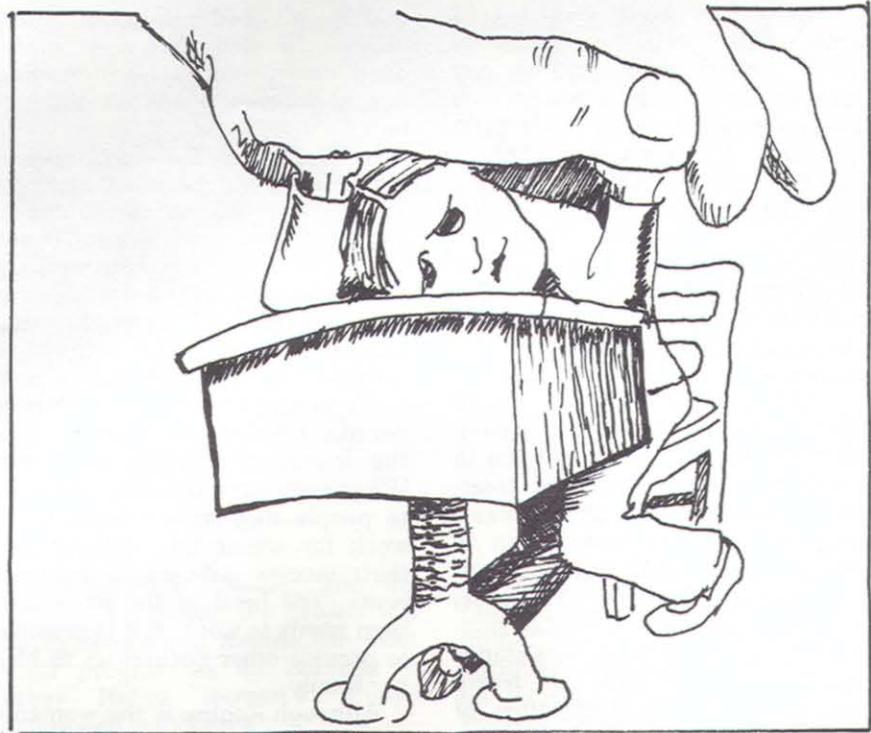
Native children drop out of schools in large numbers after reaching the eighth grade. Many of them become chronically truant at ages 14 and 15, and then are officially dropped from the school rolls when they reach 16. The Hawthorne-Tremblay Survey, a report made for the Department of Indian Affairs in 1964, found that 94 percent of Native children fail to continue school past the compulsory minimum age. More recent information from provincial government sources state that there is a considerable and continuous decrease in Native enrollment, beginning as early as grade three and continuing to gain momentum until only 5 percent reach grade twelve. Some 60 percent of Native children are behind in terms of age-grade criteria.

These figures bring a certain question to mind: the kind educators usually ask. Are Native children different from the children of other social or racial groups in their ability to perceive, to think and to learn? Some people would have us believe that this is true and that Native people are racially inferior. In cases where this has been said to be true, it was proven some time ago that the inferiorities shown by I.Q. tests among Native children in America were dependent upon the nature of the tests themselves, in particular their social class and cultural content. Native children are found to be as intelligent and perceptive as any other group of children on earth when one analyses the development of more fundamental concepts.

It follows then, that the truancy and drop-out rates, the age-grade variance, and the problems of illiteracy must be due to factors other than natural ability. School performance is well known to be related in a significant way to a child's school experience, to family environment, and to social class. Let's examine these other factors and conditions which appear to be the source of the problem.

Native Children in City Schools

- Rick Ast



School Experience

"Schools, because they are the most widely shared and commonly experienced institution in North America, are where racism and discrimination are most widely experienced."

Presently about 50 percent of Saskatchewan's Native population is under the age of 15, compared with 25 percent of the non-Native population. By 1981 it is expected that 12 percent of the primary and 5 percent of the secondary school, or a total of 17 percent of the province's school population will be Native. These figures represent conservative estimates and projections.

According to George Manuel, former leader of the National Indian Brotherhood and now leader of the Union of B.C. Indian Chiefs, "schools, because they are the most widely shared and commonly experienced institution in

North America, are where racism and discrimination are most widely experienced."

To describe the experience of a large majority of Native children in city schools, and still in many reserve and rural schools, is to paint an image of despair, degradation, and alienation.

On school playgrounds, in staff-rooms, in program materials and texts, prejudice are learned attitudes. That schools should be places where these attitudes are produced and reproduced - through either incidental or intentional means - indicates how thoroughly our society is capable of injustice [Read the Saskatchewan Human Rights Commission report **Prejudice in Social Studies Textbooks** for documented evidence of this phenomenon].

Native people are not the only ones to face racism and intolerance. One has only to inquire into Canadian history and closely examine present events to learn of the many peoples of different races and ethnic origins who are in this unjust situation.

On school playgrounds, in staff rooms, in program materials and texts, prejudice and racist stereotyping of Natives are commonplace. Racism and prejudice are learned attitudes. That schools should be places where these attitudes are produced and reproduced indicates how thoroughly our society is capable of injustice.

The following words are simply a collection of statements made by teachers, social researchers and Native people themselves concerning the education and school experiences of Native children:

... They are taught by non-Native teachers who are untrained, unprepared and sometimes unwilling to work sympathetically with these children's difficulties and needs.

... The Native community has no benefit of consultation with the schooling hierarchy. They remain essentially powerless, as do most other people of their social class, to affect the decisions made about the lives of their children as well as their own.

... Public schools have alienated a large number of Native children from their culture while failing to provide them with the type of education which would enable them to work effectively in the dominate culture.

... Too much of the curriculum is unrelated to their life experiences; the social studies and literature they must learn are degrading and dishonest. Most of all, the entire structure and routine of the school represents a way of life that acknowledges neither their culture nor the land from which it sprang.

... Because of the different values and natures of Native children, teachers insensitive to the cultural barriers might be apt to neglect their Native students, to act as though these students could not learn much, and to be content with low-level achievement as long as the students were not disruptive.

... Urban schools that Native children attend, in most instances, differ from other schools serving Native children in that the number of them present is relatively smaller than the number attending a school in a Native community.

Respecting the language and culture of Native children implies taking a non-elitist attitude toward them ... to respect someone's culture, history or language does not merely mean to tolerate it or condescendingly accept it. It is an attitude which exists among equals and without respect it is not possible to avoid a master-slave mentality ... teachers should work to construct learning situations tailored to the culture and lives of the children.

They suffer cultural isolation and loneliness. Native children new to the city find it difficult to identify with and relate to the subculture of predominantly white students.

... It often happens that Native children do well in terms of school attendance and achievement up to about the sixth or seventh grade, when they become more keenly aware of being "Indian" with a consequent feeling of rejection or alienation which saps their self-confidence. The results are absenteeism and drop-outs.

... Respecting the language and culture of Native children implies taking a nonelitist attitude toward them. Respect is the basis for dialogue between peoples and different cultural traditions. To respect someone's culture, history or language does not merely mean to tolerate it or condescendingly accept it. It is an attitude which exists among equals and without respect in this sense it is not possible to avoid a master-slave mentality. Within this context, teachers should work to construct learning situations tailored to the culture and lives of the children. So-

called "normal" curriculums and programs have to undergo considerable change. This process involves learning about the needs and experiences of the children to come up with workable programs they can relate to and understand.

To conclude this section one must remember that in describing conditions which exist in schools we are not putting the blame for the problems on the schools. If we do this, in effect, we are demanding that the schools produce equality of education and educational opportunity among all groups, regardless of other factors. This is a naive and rather simple-minded liberal view of the function of schools. This logic ignores the fact that Native people share a position of powerlessness and poverty with other minorities and working class people. While criticism of the schools can be useful in calling attention to certain failures and in raising important questions, attacking the schools as the primary cause of the problem oversimplifies the issues and, more notably, diverts attention from the basic economic and political aspects of the problems.

The Family

Blaming the victim is a serious error and one that is all too commonly committed. People are not poor or unemployed or unhealthy because of some personality defect. These conditions are the products of concrete, perceivable forces which exist because of the way in which our society is organized.

The Native family is often claimed to be responsible for the difficulties Native children encounter in school. This claim overlooks the reality that these parents have also have an "education" and that the conditions of poverty, alienation,

racism and powerlessness have forced on them the same kind of life which is now being forced upon their children. Blaming the victim is a serious error and one that is all too commonly committed. People are not poor or unemployed or unhealthy because of some personality defect. These conditions are the products of concrete, perceivable forces which exist because of the way in which our society is organized.

The average Native family teaches its children valuable lessons and skills necessary for their survival and well-being. There are some characteristics of the family, however, which should be noted. With the exception of a growing number of Native people, most families have little formal education and therefore Native children are far more dependent upon the school for academic instruction than children whose families are in a position to assist them in this area.

Furthermore, of those parents who have attended school, many have suffered humiliation and degradation. Is there any wonder why parents sometimes do not encourage their children to stay in school?

The first language in many Native homes in Regina is Cree. This factor has an obvious impact in determining school achievement, as most school programs are organized around English as the language of instruction.



The Native way of life conflicts with the competitive nature and individualistic achievement demands of the school.

The crowded and inadequate housing Native people encounter contributes to absenteeism and low school achievement.

Another way in which family background influences school performance for many children is that the demands of schooling are discontinuous with Native culture. We speak here of a general "Native" culture rather than the numerous and distinct tribal cultures. While there is diversity among various tribal cultures, there are certain qualities which tend to be the same among all Native cultures - and different from the larger dominant society. In general, the great majority of Native children grow up in families where these cultural values and characteristics predominate. However, the Native way of life invariably conflicts with the competitive nature and individualistic achievement demands of the school.



Social, Political & Economic Realities

The wretchedness and oppression Native people experience is not of their making; it has been imposed upon them by a social order whose interests do not lie in bringing about the needed fundamental social change.

In 1976, the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) carefully assessed the Native population of Regina as being approximately 30,000. Some 25,000 Native people are living in Saskatoon. These statistics do not account for status Indians moving into the cities. It is clear that more Native people are leaving the reserves and rural areas to take up residence in the larger urban centres. They are seeking jobs, improved living conditions, increased educational opportunities, and a number of other things.

The living conditions they expect to find in the cities consist of better housing, the provision of such services as running water and sewer, improved health care, and generally a better quality of life.

In 1973 fewer than 4 percent of reserve houses had running water, and barely 2 percent had indoor toilets. Yet urban housing conditions are characterized by overcrowding and poverty. Last year AMNSIS housing group estimated that a minimum of 2,000 Native people were without proper housing in Regina.

Conservative figures put unemployment among Natives higher than 60 percent. Native youth currently represent 1.7 percent of all unemployment and only .2 percent of the population. A large number of people moving to urban centres is composed of young school-leavers in search of work. It was estimated in 1971 that 50 percent of present Treaty Indian families must find economic livelihood off reserves. At maximum, reserve development can support only half the Treaty Indian population. Native family income levels are as low as 1/6 the provincial average. Again, these statistics are all on the conservative side.

In 1974, 66 percent of all admissions to provincial correctional centres were Native. They constitute up to 44 percent of total populations in provincial and federal prisons. They are the most incarcerated group of people in the world.

While beyond the walls of the jails, Native people of all ages experience police brutalization and harassment.

A Native child born in this province has a life expectancy of 36 years - about half the norm for all Canadians. The infant mortality rate is twice the provincial rate, a significant decline from past years. Close to 60 percent of all deaths in the Native population are from poverty related illnesses or violence (accidental and deliberate).

Native people have not been passive victims. They have a history of fighting back. The changes that have been brought about have occurred through the united actions of Native people. They have organized to provide self-help and mutual aid, to construct housing, to defeat illness and alcoholism, and this has meant fighting paternal government bureaucracies and resource hungry multi-national corporations. Just as other poor and working class people have organized to change their destinies, so have Native people. The wretchedness and oppression they experience is not of their making; it has been imposed upon them by a social order whose interests do not lie in bringing about the needed fundamental social change. ☆

Canadian Natives Attend Indigenous People's Conference in Sweden

Approximately 60 Native people from across Canada participated in the Second General Assembly of the World Council of Indigenous People in Kiruna, Sweden in August. The Canadian delegation was composed of Native leaders from organizations across the country, dancers, singers, press and interested people.

Official delegates to the World Council of Indigenous People (WCIP) conference were Dennis Nicholas of the National Indian Brotherhood; and Harry Daniels of the Native Council of Canada. Also with the Canadian contingent were WCIP president, George Manuel of British Columbia and WCIP Secretary, Marie Manuels of Alberta.

The Canadian contingent gathered at Mirabel International Airport in Montreal where they were joined by the delegation from South and Central Americas. The Scandinavian Airlines charter left Mirabel at 3 a.m., Monday, August 22 and arrived in Lulea, Sweden eight hours later. From Lulea the delegation boarded three separate busses for the overnight trip to Kiruna and the site of the WCIP conference.

In Kiruna the Canadians actively participated in the business meetings of the WCIP as well as participated and contributed to the many cultural events on the evening programmes. On "Canada Night" the huge crowds were entertained by Native traditional dancers and singers and the Canadian delegation presented gifts of traditional crafts to each official delegate of the 23 participating countries. The evening ended with a gala friendship dance led by the Canadian Natives and joined by the entire crowd of 5-6 hundred people.



Some members of the Canadian delegation at the Indigenous People's Conference in Kiruna, Sweden

Following this conference the entire delegation boarded busses for Karrasuauto, Finland where the Canadians participated in the building of a traditional SAMI hut. In Finland the Canadians were hosted by the local Sami (Laplanders) who are the indigenous people of Scandinavia. While in Finland (2 days) Canadians twice participated in an international "jam session" of musicians and traditional singers from around the world. Gordon and Arsene Tootois of Saskatchewan contributed their talents in traditional songs while Bill Briton astonished the crowds with his hoop dances. Saskatchewan's Brian Ranville made many of the Canadian delegation homesick with a few country and western songs. Other entertainers were the hosting Sami and their "Yoigs", Mexican Mariathis, Bolivian Drummers, Aboriginee (Australian) digger doos, songs from the Caribbean and an instrumental flutist from a Mohammedan

delegate. These evenings were thoroughly enjoyed by the Canadians and were topped off nightly with a bonfire and more singing.

The Canadian delegation participated in a visit to a typical Sami village which is quite similar to any Canadian Metis community or Indian Reservation.

Another feature event was an international soccer match in which the Canadian "Natives" defeated the South American "All Stars" by a score of 7-3.

In all, the Canadian Native delegation made a great contribution to the WCIP assembly and had a wonderful time participating in the many cultural activities. The exchange of cultures and the feeling of Brotherhood with indigenous people from around the world was an invaluable experience for all those fortunate enough to participate. Certainly the next WCIP assembly in Australia in 1979 will be equally interesting, educational and enjoyable. ☆

over the North West Territory and Rupertsland and gave no indications that they even recognized the fact there were other inhabitants in the land other than Indians. It is assumed the provision regarding Indian rights was insisted upon by British authorities who did not want the responsibility for this in the HBC's hands.

Metis opposed invasion of their country with Riel as leader.

The Metis' first protest against these actions came in 1869 with Riel as an established leader. The matter of surveyors was a key issue which led to the people meeting in assembly to discuss this. They decided to organize to oppose the invasion of their country and the violation of their rights. The National Committee for the Red River Metis was formed and they issued an order for the governor of the HBC not to enter the North West Territory without their authority. The Council of Assiniboia tried to persuade the Metis to give up the action but the Metis were firm. The order was delivered to the governor [McDougall] who retreated to the American territory.

The Metis took control of Fort Garry in November of 1870. There is evidence that governor encouraged this action and yet he later denied knowledge of the Metis action. Canadian settlers with certain leaders such as Dr. Schulz, attempted to stir up the population against Riel and the Metis. Discussions then took place on the establishment of a provisional government. The English hesitated as they did not want to challenge the governor's authority but he responded by telling them to proceed as he no longer had authority.

Provisional government of Rupertsland was formed with Riel as secretary.

The provisional government of Rupertsland was formed on January 25, 1871 and an executive was elected with Riel as secretary, Thomas Bunn as treasurer and various other positions such as chief justice, postmaster, adjutant general and secretary. The government began their work immediately on developing a list of rights and a position on how Rupertsland should enter confederation. Canada had sent a special envoy, Donald Smith who met with the provisional government and left them with the impression that Canada would be pleased to ratify the requested rights.

At Portage La Prairie, English settlers were organizing to resist the provisional government. [There is evidence

that Smith supported them and wrote to Ottawa saying his sympathies lay with them.] The English settlers marched to Fort Gary to obtain release of some prisoners held there and refused to support the government.

Riel proceeded with a military court against the leaders of the resistance. They were tried and convicted and sentenced to death. However, they were pardoned as they agreed never to take up arms against the government. A Thomas Scott who was an active supporter of Dr. Schulz, was also tried and convicted but refused to leave the country. He was then executed. Although this strengthened Riel's support and authority, it later led to greater political problems and Riel's eventual execution in 1885.

Canadian government officials seemed to recognize the legality of the provisional government.

A question arises as to whether the Canadian government recognized the provisional government as representatives of a self-governing colony and dealt with Riel and his supporters as such. It leads to a further question of whether Rupertsland entered confederation as a nation or was simply acquired as crown property. Various government officials in many different capacities met with the provisional government and it appears as if they did recognize their legality and yet later denied it or ignored the matter completely.

It was decided to send a delegation to Ottawa to negotiate the terms of which Rupertsland would enter confederation. Their safety was guaranteed and they were to be recognized as official spokesmen for Rupertsland. A list of rights was prepared which brought out such things as provincial status, house and senate representation, guarantees for all rights including property, taxes, voting and other aspects which dealt with control of political rights as well as the right for full control of the land and resources. The delegates were sent to Ottawa with the list as well as a letter stating that definite arrangements would have to be made with the provisional government before becoming legal or recognized.

In no place did the question of the Indian title of the Metis arise. Their list of rights did provide for treaties to be entered into with the Indians but the Metis did not feel that Indian rights for themselves was even a matter to be discussed. It was assumed the government would recognize the Metis as a

nation and deal with them as such and not as they had with the Indian bands in other parts of Canada.

The west was to be settled by people of Canada's choosing.

The delegates brought out the feelings that citizenship and Indian title were two different things and one did not affect the other. Ritchot, the main negotiator, made known the Metis Nation's feelings about Indian title and the claim to nationhood. However, the Canadian government wanted full control of the land and resources and reasons given for this include building of the railroad, settlement of Indian claims and the implementation of a free homestead policy. Although these reasons were given to the Metis delegates, there was no mention made of the fact that British Columbia entered confederation in 1873 and retained control of land and resources - a further agreement was worked out for railroad construction which only gave the Canadian government control of the land on both sides of the railroad. Nor was there any mention of the fact that other provinces did not have to settle land claims immediately - Quebec only settled these in the 1970's. The Canadian government also wanted the west settled by people of its choosing which would inhibit the rights of the Metis. The government deliberately set up an open immigration policy which encouraged and provided for European settlers - land companies went to Europe to recruit settlers!

Rupertsland was to enter confederation as Manitoba.

Ritchot, who was at first firm on the stand of land control, later reconsidered his position. [Although he did not have the authority of the provisional government to negotiate this aspect of the agreement]. Ritchot began to reconsider his position over land and indicated the Metis might be willing to give up their claim to provincial control if there was adequate compensation. Land compensation was discussed and Ritchot suggested 3 million acres be provided to the Metis and the Canadian government refused and offered 1.4 million acres. Although there was never any formal or official agreement, after the delegates had left Ottawa a stipulation was added on that Rupertsland should enter confederation as the province of Manitoba.

The question of Ritchot's full understanding of the issue arises. Did he know what he had agreed to? Even if



RIEL'S PROVISIONAL GOVERNMENT 1871

he had, he did not have the authority to agree as he was to return to Rupertsland and obtain the provisional government's consent before anything was finalized. Ritchot remained in Ottawa until the Manitoba Act was passed [by special order] and then returned to Rupertsland where he gave his interpretation of what had taken place. Satisfied with what he had said, the provisional government was disbanded with Riel granted the right to govern and maintain law and order.

Why wasn't Riel at the actual negotiation? He had been charged with the 'murder' of Thomas Scott and feared for his life. There is evidence that Prime Minister McDonald had offered Riel a senatorship and a pardon if he agreed never to return to the Red River area. Fortunately, Riel was not easily taken in and he refused this offer.

Metis claim to Nationhood affected by large number of settlers.

The Manitoba Act enabled the government to solve its so-called problem with the Metis Nation under the pretense of granting it provincial

status and recognized nationhood rights and yet in truth, Manitoba was more of a colony. Although other provinces were granted the right to control land and its resources, Manitoba was not. Although other rights were provided these were easily over-ridden in later years. Such nationhood rights as language, religion, justice, civil law, and education were supposedly granted and incorporated into the Manitoba Act. But since they did not control the land and its use, the flow of immigration and the degree of commercial development greatly affected these rights. Gradually the number of settlers and immigrants increased to make the Metis people a minority rather than the rightful owners they should be.

An army of volunteer Orangemen brought terror and oppression to Metis

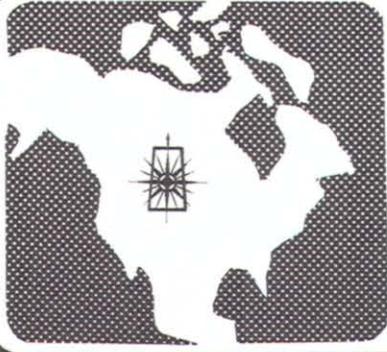
Other matters agreed to during negotiations were also ignored and these affected the future of the Metis to unknown lengths. Ritchot had asked that no army be sent to deal with those who had established the provincial government and that Riel and others be

granted complete amnesty over the Thomas Scott affair. Although McDonald agreed to these he added some conditions. In the meantime, an army was formed under Wolseley which was sent to the Red River area. The army was largely volunteer Orangemen who hated the Metis and brought with them terror and oppression. [The army was later granted land - the same allocation received by the Metis people!]

Riel was pursued by Wolseley's army and fled to the United States and then Quebec. With his execution a few years later, the Metis claim to nationhood was crushed and the people were in a confused state.

The Metis people were now at the mercy of the Canadian government and were subjected to harassment and exploitation. Many left Manitoba and continued on with their traditional ways in other settlements including St. Laurent, St. Louise, Qu'Appelle and others.

The issue of land scrip and its affects on the Metis people will be explained in a further article. ☆



From OUTSIDE our PROVINCE

FIRST METIS LAND CLAIMS WORKSHOP

MANITOBA — Manitoba hosted the first Metis Land Claims Workshop in Winnipeg, and was sponsored by the Manitoba Land Claims Commission. John Morrisseau, Manitoba Metis Federation president, during his speech said that the Metis people must understand how their ancestors received virtually no compensation for land that was universally recognized as belonging to them. When the times comes to negotiate a settlement, this knowledge will enable them to bargain from a position of strength. "We seek to gain what we lost in 1870. We intend to regain first class citizenship," he added.

George Munroe, Native Council of Canada vice-president, told the assembly, "We have to develop an overall national strategy to deal with our problems in land claims." The Metis people need political power to settle what he claims to be a political settlement.

Bruce Flamont, Executive Director of the Association of Metis and Non-Status Indians of Saskatchewan, spoke on Aboriginal Rights. In the days of the Metis in the 1870's there was a common language, a common culture and an economic base. He said that there was a great need today for a common language, a common culture and a sound economic base. The Metis in 1870 had their own distinct way of life and had their own government spokesmen. "We were a Nation in 1870!"

Larry Heineman and Ron Bourgeault, both Saskatchewan Metis researchers, spoke on the Metis suffering from government policies imposed upon them; the detrimental effects of the railroad: John A. MacDonaldis' policies of removing any obstacles in the "growth of Nationhood" - such as the Indian and the Metis.



PRIEST READY FOR PRISON

LABRADOR — A Roman Catholic priest has vowed to go to jail if necessary to support Labrador Indians in their struggle for special hunting privileges. Rev. Frank Gibson, an Oblate priest, attached to the Indian Mission at North West River, faces charges, along with several Natives, for killing caribou out of season. Father Gibson and the Indians were found to have had caribou meat in their possession when RCMP officers raided their camp in the Labrador wilderness.

MOHAWKS CLAIM RIGHT TO LICENCE HUNTERS

ONTARIO — The St. Regis Mohawk Indian band has claimed sole control over hunting and fishing rights in an 80 mile stretch of the St. Lawrence River and has appointed a 40-man force of Indian game wardens to back up its stance. Their action is based on an 1888 agreement. Armed Indian patrols will demand that hunters buy a \$5 Indian hunting and fishing permit to hunt on land claimed by the St. Regis Band.

One Ottawa official with the Canadian Wildlife Service said the Indian wardens sworn in by an Indian Justice of the Peace on the 4,000 member reserve, could face arrest if they operate beyond Indian territory. The hunters who refuse to buy the Indian permit also face court action.



BLACKS CLAIM I.Q. TESTS DISCRIMINATE

CALIFORNIA, U.S.A. — For the first time in legal history, a group of black students are charging state and city boards of education with discrimination in the use of intelligence quotient (IQ) tests. Six San Franciscan students allege the tests are culturally biased and therefore they are immediately at a disadvantage when administered such tests. The students claim that as a result of the tests, they were put into 'educable mentally retarded' classes. Five of the six are now enrolled in the regular classes. Figures indicate in 1976-77 blacks were only 29% of student enrollment, yet made up 53.8% of the 'educable mentally retarded' classes.

First filed in 1971, the judge hearing the case ordered a moratorium on the use of I.Q. tests to place students in the special classes until the matter was resolved. The lawyer for the students says "it is our opinion that there is no such thing as culture-free I.Q. tests". He also stated that if the tests were banned in California, "it would have a tremendous ripple effect and what you will tend to get is voluntary withdrawal of I.Q. tests nationally." One of the mothers of the students commented that her son would never attend college - "education-wise, he's hurt. I hold the school system responsible." She also felt that the case is best done publicly "in order to let the other black parents know what is happening to their kids."

MICMACS OCCUPY LOUISBURG

NOVA SCOTIA — Forty members of Indian communities in Cape Breton staged a peaceful occupation of Fortress Louisburg National Historical Park in protest over what they called failure of the federal government to negotiate aboriginal title compensation. Those taking part in the five-hour occupation were also critical of the absence of a Micmac Indian presence in costumes of the early 18th century life in the fortress community.

The group centered its demonstration on the restored fortress's main building. The King's Bastion, marching in shortly before dawn. It ended about noon, soon after representatives met with Park Superintendent John Fortiere. Fortiere noted that although Micmac representation in period scenes had not yet been worked out, those entrusted with reproduction were "militant about historical accuracy."



LOUIS RIEL CULTURAL CENTRE

QUEBEC — The Louis Riel Cultural Centre will soon open its doors as a place where the Non-Status and Metis people can rediscover a sense of belonging. The Laurentian Alliance of Metis and Non-Status Indians felt it necessary to have a place where their members, both young and old, could call their own and have as a cultural centre.

The Alliance has many plans for its proposed cultural centre including education awareness of the cultural and traditional values of elders, an outdoor survival program, arts and crafts, pow-wows and other related activities. They hope to develop a family camping ground as well as a young people's summer camp with elders as resource people. Awareness programs on drug and alcohol abuse are also planned as well as training programs and a conference centre.

The Alliance hopes to purchase an existing site which has the needed facilities including a community hall, larger halls, and kitchens. The site covers a surface of 44 acres and is situated near an unpolluted beach. The Alliance is located at 1410 Stanley Street, Apt. 618, Montreal, Quebec if any individual or group is interested in further information.

"Old Ki-pitch" by Billy BRASS © Sept. 1977 ←



JAMES BAY A SETTLEMENT OR A SELL-OUT?

QUEBEC — Hailed by some as the first modern major Indian land claim in Canada and termed a sell-out by others, the James Bay Agreement became official law recently. Whatever it is, the claim is sure to set a precedent for many other Native land claims throughout Canada.

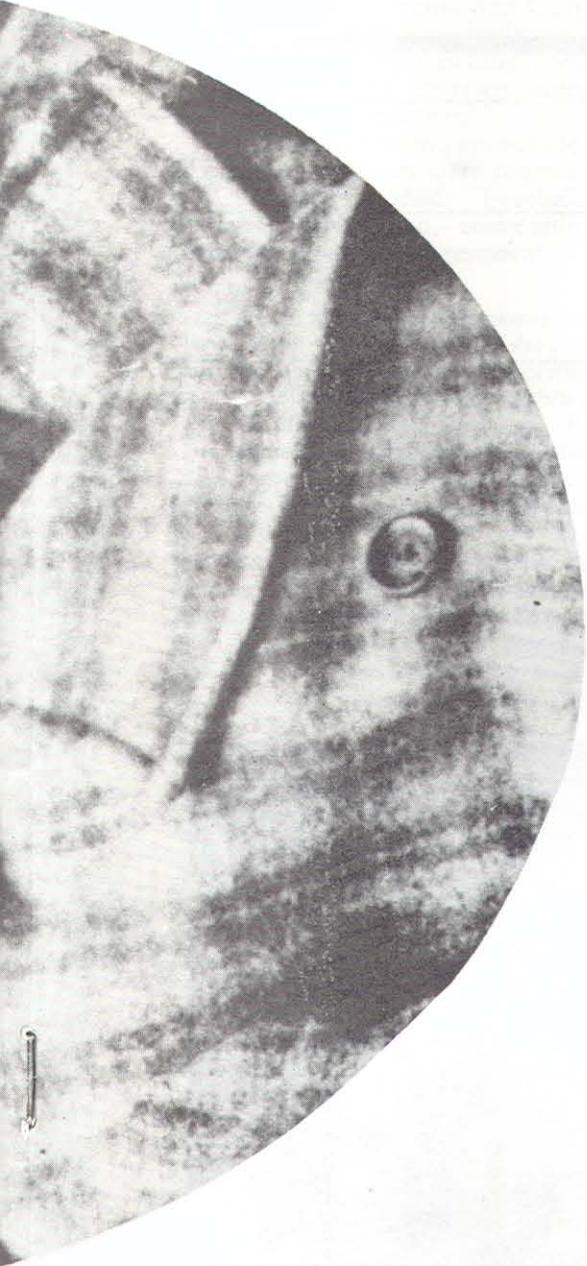
While the 6,500 Cree Indians and 4,200 Inuit settled for over 200 million dollars and other rights or lands, they did give up all title to 379,000 square miles of land—more than half of the province of Quebec. When one thinks of the hydro-electric projects under development and the millions and millions of dollars to be spent on this in the next few years, it appears as if the northern Quebec Native people did indeed sell-out. If the Canadian government was prepared to provide over 200 million dollars to buy them out, perhaps a better settlement with worthwhile land claims could have been reached.

The Cree and Inuit did settle for a \$225 million cash payment over the next 20 years. [This is a little over 10 million dollars per year.] They also retain the land title to small patches of land surrounding their settlements as well as exclusive hunting, fishing and trapping rights on larger tracts of land. Although they will be allowed to pursue traditional economic ways on this land, the Quebec government retained legal title and will be able to take these lands for possible future developments. [Which they will surely do.]

Some Native groups are not satisfied with the settlement and did ask for a delay in the deadline for the agreement becoming official law. They did not receive it and will probably regret the day the agreement was signed.

In the meantime, the Inuit and Cree are having difficulties obtaining some assurance that the French Language Law or Bill 101 will not affect them. It appears that the government has not only taken away their land but will now attempt to take away their language - and perhaps their independence and pride. To the government, the James Bay Agreement may be considered a fair land settlement, but to the Native people, time will show that it has been a sell-out. Hopefully it won't affect all the other Native claims in Canada.





RIEL, 16 NOVEMBRE 1885



THE *local* NEWS

SOUTH EAST AREA YOUTH MEETING

The problems and issues facing Native youth were discussed at length at a recent workshop for young people in the South East Area. The workshop also saw the election of an executive and board for the group.

One of the main areas of concern was education and the need for students to take advantage of the programs offered in educational institutions. At the same time, the youth recognize the need for the necessary support services for students, adequate housing and continued involvement in Native organizations.

Recreational and social activities is another need and hopefully these can be established at various centres working closely with either the AMNSIS Local or Native Women.

The youth were also interested in establishing an 'odd job squad' for students which could provide spending money while the person is in school. This would also provide needed services to the communities involved.

The new executive include: Gary Pelletier of Ft. Qu'Appelle as president; Alvina Poorman of Lestock as vice-president; and Denise Morin of Lestock as secretary-treasurer.

According to Gary, other board members will be elected at future meetings. At present they have completed their constitution and are planning to apply for funding which would make some of their plans a reality.

The workshop saw the participation of Nap Lafontaine, area director for the AMNSIS South East Area, who said he and the locals were prepared to work with the young people in obtaining their programming. Tom Chan, a Native Alcohol Council worker for the South West Area of AMNSIS also spoke about his program and the effects of alcohol

abuse. The youth expressed interest in possible drug abuse prevention programs.

Gertrude Vass of the Lestock Native Women's Centre addressed the group on their Centre and what services it provides. She said the women were prepared to help the youth organize and provide help in whatever way they could. Greg Brass, an Indian constable with the R.C.M.P., spoke about his program and the law in general.

According to Gary Pelletier, all in-

vited resource people did not attend but the workshop was successful and the youth know what direction they want to go and are willing to work for this.

If any young people in the South East area are interested in becoming involved with the youth group, they are asked to contact:

Gary Pelletier
General Delivery
Fort Qu'Appelle, Sask
Phone: 332-5546



SUMMER YOUTH PROJECT

The Youth Program ran very successfully in Deschambault Lake. My thanks for the cooperation shown by the Recreation Director and the local participants who made it a very enjoyable and easy job for me. Special mention is due to Alena and Kate Custer, Verna and Caroline Sewap, and Patricia Ballantyne who disregarded "Indian time", and showed up at my doorstep every morning at 9 o'clock sharp.

Things started rolling immediately after the activities were organized, which included: baseball, volleyball, swimming, community clean-up, cemetery renovation,

bake sales, rummage sales and even badminton.

The badminton courts posed some problems until someone suggested strings, which turned out to be exactly what the doctor ordered. However, after the boys acquired the game's skills and rules, they proceeded to beat me - game after game. But what do you expect from a tired wrist?

For the grand finale, I took eight girls out for an overnight camping trip. We roasted bannock on sticks, drank herbed tea, carved mottos on fungi, swam and sang songs around the campfire. The latter

was more to build up my courage as an uncle had "conveniently" informed me, at the last minute, of bears roaming the territory we were in. We had two tents along, but one way or another we all ended up in the same tent, as the other tent had collapsed under the very strong wind.

Besides sprouting a few white hairs, I managed to have a great time. My only regret is that the summer was too short, and the fall season was too early.

- Bonita Beatty

NEWS FROM REGINA LOCAL

REGINA - Obtaining rental units, A Canada Works project, and recreational activities for youth are a few of the projects under way in Local #9 of Regina. The activities under way are open to all members and more participation is needed.

Under Section 15-1 of the CMHC Act, the local was able to purchase 17 units. Although these are not low rental, the homes are in excellent shape and can be rented according to house cost. An arrangement has been made with Social Services to adjust rents accordingly. Under a mortgage basis, Local #9 will own the homes in 25 years. Plans are to further purchase another 25 units this year and possibly 150 next year.

As well as providing the units, Local #9 staff will be working in other areas.

Plans include a social and recreational program, youth activities and support services such as alcoholism treatment, educational and employment opportunities and others. Housing Manager, Paul Lafontaine says that any local member in need of better housing should contact him as soon as possible to apply for the program.

A gymnasium has been rented for young people to use two nights a week. Volunteers have been found to help coach the youngsters in basketball, volleyball and other activities. Film nights and organized gym periods are planned. Bev Ross is in charge of this program and should be contacted for further information. Transportation to and from home will be provided for anyone interested in the activities. At the

moment the age restriction is set for ages 12 to 14, but arrangements will be made for expanded activities.

Twelve employees have begun work under the Canada Works Project. Five are employed in housing and will be offering the support services. The other seven are to work in organizational work including education, employment, training, and communications.

If you require further information on any of the programs, contact the Local #9 staff at the following:

3rd Floor
2425 - 13th Avenue
Regina, Saskatchewan
Phone: 565-0676



Approximately 60 delegates from eleven locals in the Southeast Area of AMNSIS attended an area workshop in Fort Qu'Appelle on Friday, November 18.

The workshop, sponsored by the Southeast Area Council dealt with some of the pressing issues in that area, particularly housing.

Jim Sinclair, president of AMNSIS and Fred Storey, the housing programme consultant, answered questions and explained the options available to the Area in delivering their housing programme.

Roger Butterfield gave a presentation on economic development and Senge Perrault and Eva Peters gave a brief talk on the NAC programme.



Nap LaFontaine

Karen Beharry and Brain Ranville answered questions on behalf of the Secretary of State and other federal government programmes.

Other topics of discussion were the activities of the Native Youth and Native Women in the area.

To most of the delegates from the various locals in the area the workshop was informative and interesting. They were especially interested in the housing presentation.

Colonel Saunders was also pleased that the planning committee decided to serve Kentucky fried chicken for the workshop luncheon.

There are follow-up meetings being planned by the area council.

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DUMONT COLLEGE

REGINA — For over a year the Association of Metis & Non-Status Indians of Saskatchewan (AMNSIS) has been working on a project to develop a Metis Cultural College.

Bruce Flamont, AMNSIS Executive Director, and other staff members have been negotiating with the University of Regina to have the College incorporated into that University.

As a result of discussions, the University and AMNSIS have agreed to jointly work together to promote the cultural and educational objectives of the Metis and Non-Status Indians in Saskatchewan.

The University has also agreed to support the Association by supplying advisory and consultative experts from the University and aid them in obtaining the necessary funding.

The College was an idea which came about during a Cultural Conference held a year ago in Saskatoon. The workshops at this conference discussed the problems which face the Metis people in their attempts to maintain their cultural identity.

One of the issues which was raised at the conference was the negative media coverage that the Natives now receive - and have

always received throughout history. This inaccurate history is still being taught to children in our schools.

The purpose in establishing the Dumont College is to carry out research and provide a more accurate account of Metis peoples' history; and then to introduce this information into literature for our school system, archives, libraries, museums, universities, etc. Hopefully this information could be published and distributed through the entire system giving a much more accurate account of Metis history.

5th annual fiddling contest

PLACE: YORKTON FRIENDSHIP CENTRE

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TIME: 8 P.M.

PRIZES:

FIRST — \$150.00
SECOND - \$100.00
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ENTRY FEE: \$10.00

MORE INFORMATION CAN BE OBTAINED BY
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ENTRIES CAN BE SENT TO:

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108 MYRTLE AVENUE
YORKTON, SASKATCHEWAN S3N 1P7

DEADLINE FOR ENTRIES — DECEMBER 14, 1977





Books, Poems and Stuff

INDIANS OF THE WOODLAND: Before and After the Pilgrims

Author: B. Seigel



Indians of the Woodland: Before and After the Pilgrims is a ninety-four page book written in question and answer fashion dealing with the Indians of the Northwest Coast such as the Abnaki, Penobscot and Passanaquoddy Indians of Maine, the Pequots of Connecticut, the Wampanoags of Massachusetts and the Narragansett of Rhode Island. This book would be a beautiful gift to give to a child in the eight to fourteen age bracket who has no knowledge on this subject.

The authoress, B. Seigel, a New York born college graduate with a MA in history and political theory, covers all areas of the New England lifestyles; she discusses cooking habits, fishing and farming techniques, clothing and housing habits.

Accompanying the printed material are fifty-eight detailed illustrations by Baptiste-Bayhille Shunatona, Jr., a young creative Pawnee-Otoe Indian from Wichita, Kansas.

This book is an excellent book to read for the beginner of New England Indian history as its depth is not at an adult level. It is hoped that Shunatona's artistic talent will be seen in another book - his own.

[review by H.M. Brooks]

A COLORING BOOK OF CONTRIBUTIONS FROM THE ORIGINAL PEOPLE OF THE AMERICAS

Produced by the North American Indian Travelling College
R.R. 3, Cornwall Island, Ontario & Hogansburg, N.Y. 13655.

Lacrosse



Perhaps many Native parents and educators have wished for a suitable coloring book for their children. It has been long in coming. But it is finally here! - and this one is not just any old coloring book.

Besides offering the fun of coloring about 70 attractive pages, it has the special purpose of educating. Each page tells a little story about some gift that Indian people have offered to the world. For example, Natives have contributed games [lacrosse, bone buzz, cat's cradle, etc], numerous implements, a great variety of agricultural goods and medicinal herbs, as well as hospitality, democracy and women's rights.

The purpose of the coloring book reflects the purpose of the producers. The North American Travelling College [NATC] is a cultural organization whose purpose is to create a positive self-image in Native people as well as about Native people.

The coloring book certainly serves this purpose.

The NATC should be encouraged to produce more coloring books. Perhaps the next ones could be less somber in tone, and more fun-oriented. The pictures could give a lighter side to the Native personality. The front cover of this coloring book for example, is perilously close to painting the Indian as stoical, sour and tough. And several times Indian young men wrestling are referred to as "braves". The stoical image and words like "brave" betrays the depth of Hollywood influence in us all. Incidentally, words like "bucks", "squaws" and "braves" were American terms meant to separate Indians from the human species. So we could do well to give new original names to ourselves as part of our new self-definition process - which the coloring book is meant to be all about.

Nonetheless, this coloring book is a must for parents and teachers for both white and Native youngsters. It should be publicized and circulated into all elementary schools.

[review from July/Aug. '77 edition of The New Nation]

THE DREAMER

I'm a dreamer
Dreaming my life away,
and I dream of a better day,
Tomorrow the sun may shine
and the world that I know
may smile and shine

I'm blessed with the love
of one,
she's as pleasant
as the morning sun,
I'm not sorry
If we don't fit your plan
She's a gentle loving
Dream-a-long
Woman

Some people would envy me
and would shatter
my revery
but there's always
a brighter day
and I'll dream
till it comes my way

by Willie Dunn



Freedom
What does it mean?

No one knows
Until they've lost it.

You cannot enjoy life
Without freedom.

Freedom means a lot
Only after it is lost
Then it's much too late

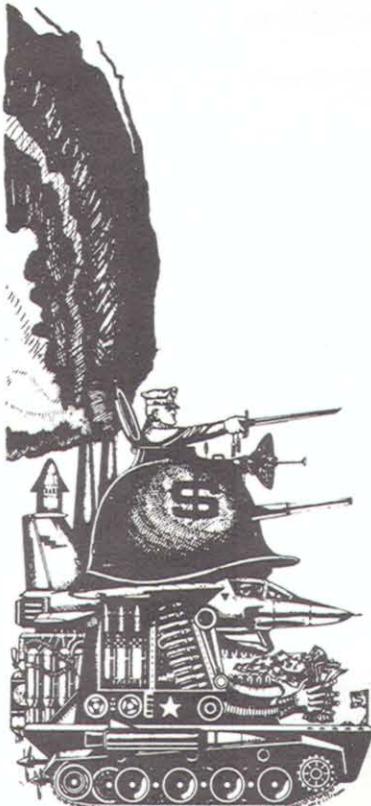
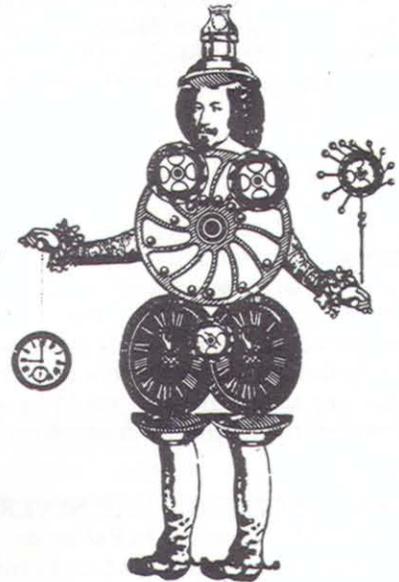
Drugs, booze or freedom
Which has more significance?
My choice is freedom.

*Genny McLeod (age 15)
Stanley Mission, Sask.*

THE MONSTER

The monster charges onward
An unstoppable, invincible force
Many flee to hide from the demon
As it enslaves and kills the innocent
None may challenge it, fight it, and live
Many have tried and many have died
In countless battles to stop the monster
The monster that calls itself, MAN.

by Fred Johnstone



THE DREAM

I had a dream, everlasting did it seem
That world-wide destruction has reigned supreme
It was as though hell had been set free
And there was no one left but me

I called, I cried, I crept about
But there was none left to answer my shout
The weirdest thing was that it seemed
I could not awaken from this nightmare I had dreamed.

by Fred Johnstone

BULLFROGS ARE CANNIBALS, AND CAN BE CAUGHT by hanging a small bait-frog from a pole. The bullfrog locks his jaws on the bait and can be pulled in, much like a fish. During the mating season, working at night, the hunter can take them by coaxing them into range with a flashlight. Doug Williams, chief of the Curve Lake reserve, and a companion, Wayne Taylor, were using the latter method when they were charged with taking bullfrogs out of season at Crowe Lake, 35 miles east of Peterborough. The two pleaded not guilty on the grounds that when Central Ontario Indians surrendered their lands in treaties, their hunting and fishing rights were retained. The case was heard on September 22 by a provincial court judge. Judgement was reserved until a later date.

"THE PEOPLE OF SASKATCHEWAN WOULD DO THE WORLD AND THEMSELVES A GREAT SERVICE by making a decision to keep Saskatchewan uranium in the ground," said Dr. Joseph Camilleri, a leading figure in the international movement for non-nuclear future. "Such action would be a major step towards reducing the spread of nuclear weapons resulting from the export of uranium and nuclear facilities."

A FEDERATION OF SASKATCHEWAN INDIANS [FSI] OFFICIAL SAID THAT A RECENT LAND entitlement settlement of one million acres is not the end to land claims in the province. More entitlements have to be negotiated and work is still under way on land claims, said Cy Standing. The one million acre settlement announced earlier this year satisfied the claims of only 15 of the 25 bands, "many still have land coming to them according to the treaties," Standing said. Much of this one million acre settlement has yet to come into the hands of the bands.

SASKATCHEWAN URANIUM MEANS DEADLY RADIOACTIVE WASTES. "To many people in Ontario, Saskatchewan uranium will mean deadly radioactive waste that must be kept out of the environment for a **quarter of a million years**. People in Madoc, Ontario have already been threatened with this problem. Federal government officials working on plans for uranium and nuclear development misled the people of Madoc as to the hazards of radioactive waste disposal, and were not open about disclosing plans they had to locate an experimental waste disposal site in the Madoc area." These charges were made by Monte Dennis, an electrical engineer who is co-founder of a Madoc organization called Citizens Opposing Radioactive Pollution, a group formed early this year to investigate the plans that Atomic Energy of Canada Ltd. was making for their community.

Dennis said that "the people in Madoc are opposed to the danger of plutonium being separated into pure form. The plutonium is extremely dangerous because it is bomb-grade material that, if stolen, could be used for military purposes. They are also against the uranium wastes from a reactor because there is no country in the world that knows how to bury them safely. They stay dangerous for such a long time that no one is sure what will happen to them over the course of thousands of years. The radioactivity could get into ground water that could contaminate the surface even though the wastes are stored thousands of feet beneath the earth. The radioactive material is also very hot and we are afraid the heat could break up the rock structures where it is stored, and perhaps result in heat explosions underneath the earth which could, in turn, lead to radioactive contamination of the surface."

"NUCLEAR ELECTRICITY HAS NEVER MADE ECONOMIC SENSE," says Walt Patterson, A Canadian-born nuclear physicist. According to Patterson, nuclear power was born and reared on government money which was allocated for military purposes, and it has only survived as a result of massive transfusions of taxpayer's money.

NEW PROVINCE PROPOSED. Canada's Barren Land could become Canada's 11th province under a plan proposed by the Inuit Tapirisat of Canada (ITC). "We want powers similar to a provincial government," John Amagoalik, ITC's land claims director said. "We may eventually decide to become the 11th province." The proposal calls for four basic rights for the Inuit: self-determination and legislative authority within Canadian political framework; to exist as an integral culture and society; right to use the Inuit language; and ownership of traditional lands and waters.

DOWN BUT NOT OUT: "DOGTEAM" BILL SMITH LOST HIS FIGHT IN COURT to prove the Yukon is not part of Canada. He plans to appeal three cases which Justice Patrick Mahoney, of the Federal Court of Canada, rejected. Smith, a U.S.-born college graduate and trapper, has launched about 20 different actions in his seven-year long campaign to bolster the land claims of Yukon Natives.

ANCESTORS BONES WASHED UP ON SHORE. On the first day of hearings into Ontario's northern environment, Ray Ningewance showed the Hartt commission pictures of his ancestor's bones washed up on the shore of the lake on which his reserve is situated. More than 40 years ago, he said, Ontario Hydro washed away the burial grounds when it flooded land to produce electric power. It is only one example of how white people treat Indians when they want development, he said.

INDIANS ARE A WASTE OF TAX-PAYERS MONEY according to mayor George Rowat of Dryden, Ontario. He told a royal commission that programs to help Indians are a waste of tax-payers money. It is "Beyond me how the government can spend money on programs that do no service to anybody", he said. One of the two programs he referred to involved sending a man to the North to "train Native people how to trap and read maps". The other was a plan to "rent a plane to fly in to the North with books."

IT SEEMS THAT THE PRACTISE OF WHITEMEN STEALING FROM AND EXPLOITING INDIANS hasn't stopped. Jim Windigo, a Treaty No. 3 Indian and president of Man-O-Min Wild Rice Co-operative, said that for years the wild rice crop has been considered the property of the Indians and for years they were allowed to harvest it. But because white people consider the traditional food a delicacy, and large profits can be made from it, slick white promoters and government agencies are trying to steal yet another Indian resource. "The rights of Indians have always been trampled when profits are concerned", Windigo said.

EAT WHOLE GRAINS, SEEDS AND NUTS. As a group, these are the most important foods of all. Seeds and nuts are best eaten raw or sprouted. Grains can be used either raw or lightly cooked. An excellent source of protein, this group is also high in unsaturated fatty acids, lecithin, B complex and vitamins A, C and E. Whole grains relieve constipation by adding bulk to the diet. Refined flours and cereals have the majority of these vital elements removed in the milling process.

THE QUEEN VICTORIA TREATY PROTECTIVE ASSOCIATION (QVTPA) originally formed in 1947 and disbanded to make way for the Federation of Saskatchewan Indians (FSI), is currently conducting a membership drive throughout Saskatchewan. Sidney Fineday, a spokesman for the association, said that 1,500 Indian people have become members since the drive began last year. Fineday said he is attempting to rejuvenate the organization because he feels band chiefs and councils, along with the FSI, are isolated from ordinary Indians. Because band councils rely heavily on government funding, the federal department of Indians Affairs is able to use government as a lever in isolating band chiefs and councils from their people, he said. And as long as reliance on government funding continues, the band officials will not properly represent their people. The emergence of this new organization for Indian people in the province, poses no threat to the strength of the Federation of Saskatchewan Indians, its president David Ahenakew said.

PRESIDENT CARTER ASKED NOT TO PAY OFF INDIANS. Maine's Governor has asked President Carter not to use millions of American tax payers' dollars as a payoff for an Indian lands claims settlement to right wrongs of a century or two centuries ago. He said that if there should be "a political payoff" to the Indians, then next year it would be the blacks and after that the Vietnamese.

AFFIRMATIVE ACTION IN HIRING, AND IF NECESSARY, TRAINING NATIVE JOURNALISTS was one of the resolutions the Saskatchewan Journalists Association [SJA] recently approved. As 11 percent of Saskatchewan's population is Native, the SJA felt it was obvious Native people are not represented in the province's media. According to Paul Brettle of the SJA, it is hoped discussions can be held with Native organization representatives to further discuss the notion and to develop co-operation in implementing the idea.

LOOK AT LABELS AND READ THEM CAREFULLY. Most prepared food contain additives to preserve, colour or enhance the flavour of the product. Forget it. Your body doesn't need them, in fact many of them are extremely harmful to your body. Doctors now trace hyperactivity and schizophrenia to the residual build-up of these additives in the system. Some, such as nitrites [used in the curing of meats like bacon, sausage, hotdogs] and Red Dye No. 2 [banned in the U.S. allowed in Canada] show up in tests as cancer causing. If you want a healthy diet, choose foods that are as close to their natural state as possible.

SOUVENIRS OF THE ARCTIC: What other than soapstone sculptures can a regular traveller to the Arctic bring back as a souvenir? Well, Liberal caucus chairman Peter Stollery, in his search for souvenirs came across some white bones in the Native co-operative store in Hall Beach. The largest bones, now being used as Stollery's gavel in the Liberal caucus room turned out to be an "aiviup usuanga", which in Inuktitut means walrus penis.

the *Inside* NEWS



SOCIETY NEEDS THE CRIMINAL

Why should it be so difficult for a twenty-year old, ex-criminal who has cleaned up his act to find suitable employment in the only thing he knows - criminology, corrections or rehabilitation? Government bureaucrats do not want outsiders without academic degrees to be involved in their programs - they may make them work and this is the last thing government bureaucrats want!

Consider a sincere ex-inmate who makes one of the establishment's rehabilitation schemes work. By doing so he is working towards self-unemployment. But he is sincere and doesn't care as he is tired of being a so-called "tax burden" who supposedly does nothing but hurt and manipulate people. He knows he is an important part of our sick society and he pays his taxes with part of his life.

The geniuses in corrections know what should happen by using the book, but does it always happen that way? Six times out of ten shouldn't be good enough when dealing with human lives. A sincere person would work for complete success. Textbook geniuses learn bureaucracy from day one. They also learn why and how to receive substantial salaries. These insincere people involved in various rehabilitation programs cannot attack the problem from the proper direction because their success will result in having to look for a job themselves. Our society could not stand to see the collapse of the penitentiary-police-complex. The establishment does not want or need people involved who might make one of their programs work.

"Would I ever like to find a way to get even with these guards for all the garbage I've taken all these years." Many ex-inmates have this attitude. The answer has always



been before us - 'stay out of prison! Native inmates should be given the good word. Ex-inmates could throw a wrench into society - wouldn't they find it rewarding to have society admit they really do need the criminal. What would all the leech-like corrections people do without the criminal?

We live in a strange world ... when World War II was over, we forgave our enemies almost overnight; to the point that millions of dollars were spent helping their re-establishment. On the other hand, society is very reluctant to spend money to help our very own citizens. They forget criminals are human beings. Society's goals seems to be to lock them up and do nothing to correct or rehabilitate them. Or as a well known politician says "Lock criminals up and throw away the keys."

Once a criminal, always a criminal - this seems to be the out-

standing citizen's approach to crime and punishment. Only the true humanitarian would make it his business to let the criminal change this lifestyle if he so desires. If the criminal became a responsible, concerned, tax-paying citizen, imagine all the hate, frustration and animosity they would release by putting these academic administrators out of work!

Would anyone even admit that society depends on the criminal? Society exploits him for the sake of deterrence as without criminals we cannot safely test the limits of our freedom. To a large extent, we need the concept of crime and criminal law because we need limits to our permissible behavior. With limits, freedom is restricted. Without limits, our freedom would be an illusion and life impossible. We need criminals because we cannot appreciate the limits without testing them. Criminals unknowingly do

testing for society and society learns its lessons at the criminal's expense.

The deviant or the 'not normal' in society is an absolute necessity - for the criminals show the rest of society its bounds and limitations and where it stands on the scale. Take away the deviant and all behavior comes under suspicion as we then have no guidelines for comparison. No one will argue with the idealist who wants to correct every deviant but society needs the deviant behaviorist to keep others away from deviancy.

Let's make some assumptions. Assume an effective rehabilitation program was available and that psychologists agreed that the

elimination of criminals would result in the destruction of our deviant element. The destruction of this element is undesirable. It must follow that the elimination of the criminal element is totally undesirable and recidivism will continue until we can adopt a program that will eliminate criminality without destroying the vital deviant behavioral patterns.

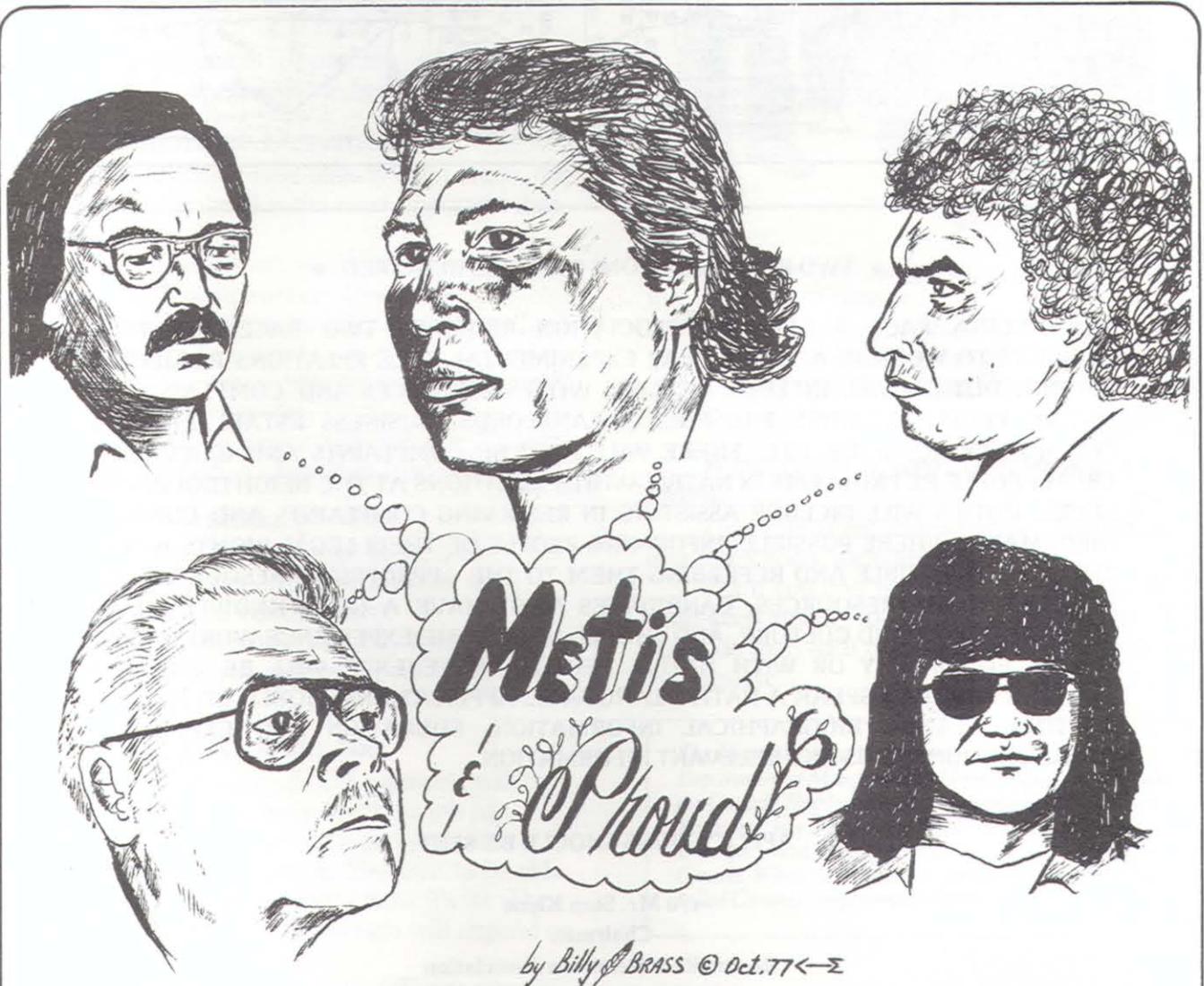
Society needs the criminal. Any program designed to eliminate criminality is doomed to failure because we cannot eliminate it without also eliminating deviancy which we need to measure our normality. We have a costly program that is only paying lip service to the theory of rehabilitation.

All I ask for is a reduction of Native inmates in all institutions. Let's have nine percent of Saskatchewan's population represent nine percent of Saskatchewan's prison population - not seventy percent.

The governments seem to be saying "talk about a good rehabilitation program but it damn well better not work." Sincerity is one element that will not be tolerated in the crime and punishment industry.

Perhaps someone will someday state the truth ... "Society needs the criminal". I wait patiently for that day to come. ☆

Stanley J. Klyne



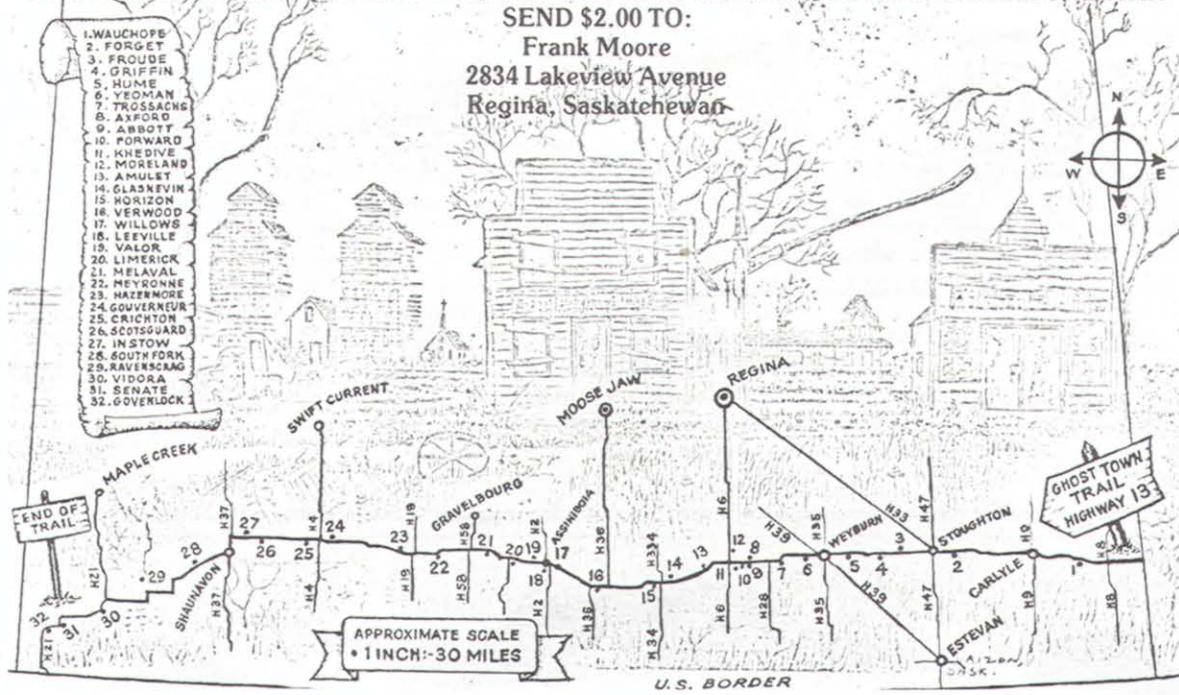
by Billy Brass © Oct. 77 ← Σ

This drawing was done by Billy Brass who is presently incarcerated in the Prince Albert Correctional Centre. He wrote: "Please find an illustration of a few out of the many, many good people at A.M.N.S.I.S. ! I enjoyed doing this one. My interpretation goes like this: (l to r) Roger Butterfield, Jim Sinclair, Bruce Flamont, Bud Pocha and Rod Durocher. Keep up the good work! All you people are a good influence."

— In Struggle, Billy Brass-Indian Artist

TO RECEIVE A LARGE [2 feet x 3 feet] MAP SHOWING GHOST TOWNS IN SASKATCHEWAN
SEND \$2.00 TO:

Frank Moore
2834 Lakeview Avenue
Regina, Saskatchewan



★ TWO RACE RELATIONS OFFICERS REQUIRED ★

THE REGINA RACE RELATIONS ASSOCIATION REQUIRES TWO RACE RELATIONS OFFICERS TO WORK IN A THREE YEAR EXPERIMENTAL RACE RELATIONS PROJECT IN REGINA. DUTIES WILL INCLUDE DEALING WITH GRIEVANCES AND COMPLAINTS OF NATIVE PEOPLE AGAINST THE POLICE, LANDLORDS, BUSINESS ESTABLISHMENTS, COMMUNITY AGENCIES, ETC. THERE WILL ALSO BE COMPLAINTS AND GRIEVANCES FROM PEOPLE RE PROBLEMS IN NATIVE-WHITE RELATIONS AT THE NEIGHBOURHOOD LEVEL. DUTIES WILL INCLUDE ASSISTING IN RESOLVING COMPLAINTS AND CONFLICT INFORMALLY WHERE POSSIBLE, INFORMING PEOPLE OF THEIR LEGAL RIGHTS WHERE THIS IS NOT POSSIBLE AND REFERRING THEM TO THE APPROPRIATE RESOURCES AND IN USING THESE RESOURCES. CANDIDATES MUST HAVE A GOOD KNOWLEDGE OF NATIVE HISTORY AND CULTURE, AND SHOULD HAVE SOME EXPERIENCE WORKING IN A NATIVE COMMUNITY OR WITH NATIVE PEOPLE. PREFERENCE WILL BE GIVEN TO PERSONS WHO CAN SPEAK A NATIVE LANGUAGE. APPLICATIONS SHOULD BE MADE IN WRITING, STATING BIOGRAPHICAL INFORMATION, EDUCATION AND EXPERIENCE QUALIFICATIONS, PLUS ANY RELEVANT INFORMATION.

APPLICATIONS SHOULD BE SENT:

c/o Mr. Stan Klyne
Chairman
Regina Race Relations Association
1846 Scarth Street
Regina, Saskatchewan

CLOSING DATE FOR APPLICATIONS WILL BE DECEMBER 22, 1977.

Have you heard about the changes in Unemployment Insurance?

New law has changed some parts of our UI program.

The rules on how much you get and how soon you get it are now related to the job market where you live.

And that makes it better for people who live in places where jobs are hard to find.

Remember December 4.

Some changes have already been made. But for you, December 4 is the most important date to remember.

From that day on, you'll need more work time to get Unemployment Insurance.

If you live where there are many jobs, you'll need up to 14 weeks.

If you live where jobs are hard to get, you'll need as little as 10 weeks.

But until December 4, everyone still needs 8 weeks. No matter where they live.

Same waiting period.

There will be no change in the basic 2 week waiting period, (from when your work earnings end until benefits start).

But remember that you may have to wait up to 8 weeks if you get fired or just walk away from your job.

Same payments, too.

If you lose your job, UI payments will be $\frac{2}{3}$ of your average weekly insurable job pay.

The most you can get is \$147, less tax.

Another small change. You used to be able to get UI for up to 51 weeks. Now it's 50. The number of weeks for each person will depend on the job market in the area.

Right now, we look at 16 different areas of Canada to decide about UI benefits. Later in 1978, we will use 54 areas for even greater fairness.

Sickness, having children and age 65 benefits.

Before these changes, you could only get 15 weeks of sickness benefits in the first 39 weeks of your claim, if you had 20 weeks of insurable



earnings. Now you can get up to 15 weeks over a longer period of time.

If you're having a baby, maternity payments still go for 15 weeks. And the special one-time payment (equal to 3 weeks of benefits) at age 65 stays the same, too.

If you're not working, look for work.

Unemployment Insurance has changed for everyone's good, including yours.

But if you ever need to come to us, you must keep looking for a new job all the time. If you'll do that, we'll make sure you get everything you deserve.

The Unemployment Insurance Commission and the Department of Manpower and Immigration have become the Canada Employment and Immigration Commission. For a time, you'll still see our local offices identified as Unemployment Insurance offices or Canada Manpower Centres. When they're together in one location, they'll be called Canada Employment Centres.

Working with people who want to work.



Employment and Immigration Canada

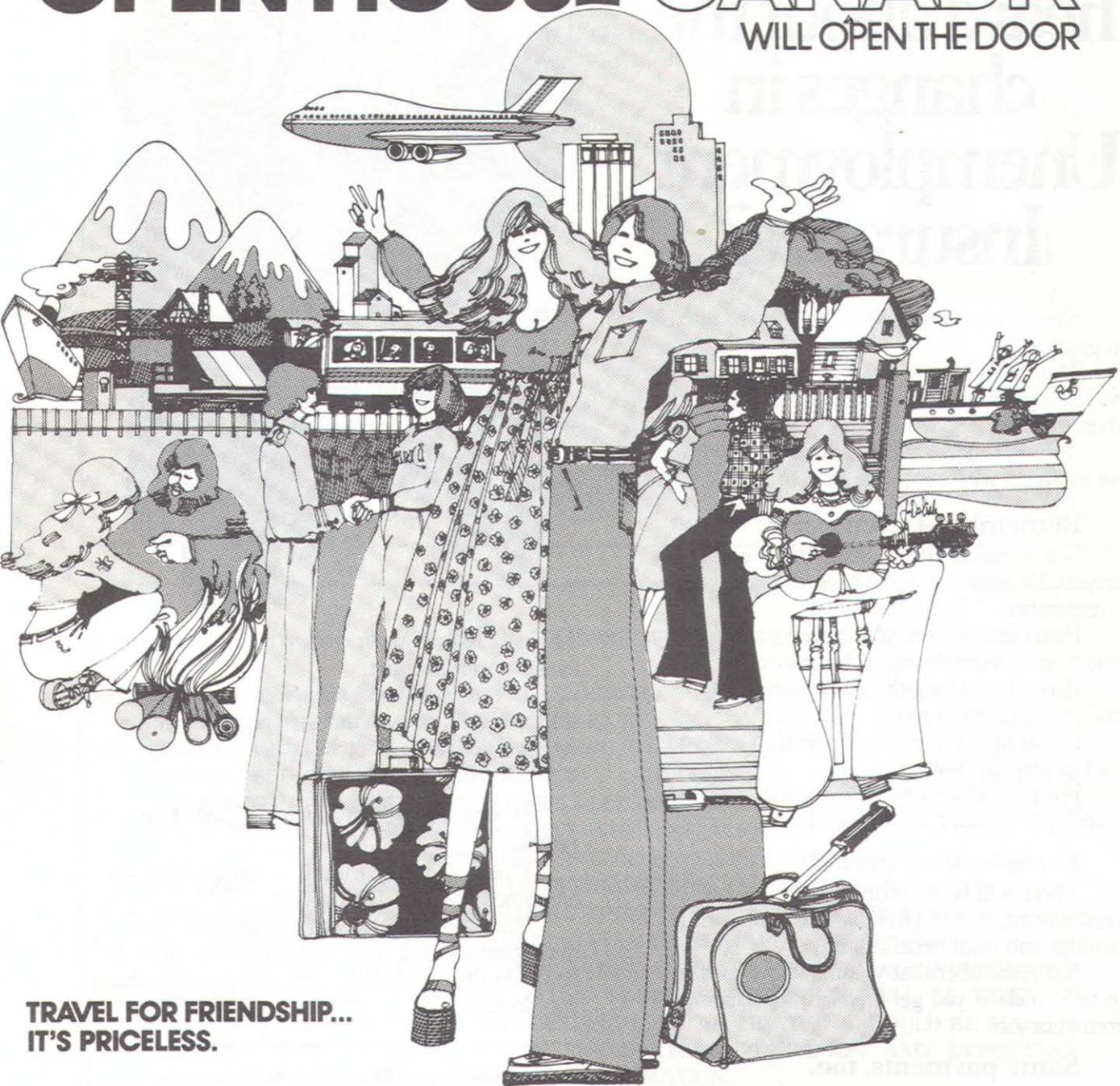
Bud Cullen
Minister

NEW BREED, Page 27

OPEN YOUR MIND

OPEN HOUSE CANADA

WILL OPEN THE DOOR



**TRAVEL FOR FRIENDSHIP...
IT'S PRICELESS.**

*I fit a small space
in a big land whose face
I hardly know.*

*You say I can go
explore its regions, discover its
seasons
venture, taste adventure
sing a new song, find I belong
anywhere, everywhere.*

Open House Canada invites anyone between the ages of 14 and 22, to discover Canada, its geography, its people; to meet other young people like themselves in another part of Canada and visit them for a minimum of 5 days either in a group or as an individual . . . and Open House Canada will pay the fare.

OPEN HOUSE CANADA

*A youth exchange program sponsored
by the Department of the Secretary
of State of Canada.*

John Roberts
Secretary of State

 Secretary of State Secrétariat d'État

I would like to learn more about
Open House Canada.

Open House Canada
66 Slater
Ottawa, Ontario K1A 0M5

Name

Address

City

Province Postal Code

*Canada is your land and this is your
chance to see it.*



Some parents can't show love.

Not all parents are able to express love for their children.

They try hard. But they end up hurting their children instead. Sometimes physically. Sometimes emotionally.

Parents who hurt or neglect their children need help crossing the barrier between wanting to love and being able to express love.

Seeking help is often the hardest step. So if you need help, take that step by contacting the Child Protection Worker in the Social Services Office nearest you.

Child Protection Program
We care about families

A program of the Saskatchewan Department of Social Services.

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 Depth of column10" or 140 lines
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 Printed page size7 in. x 10 in.

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 Quarter page\$ 75.00
 Half page\$150.00
 Full page\$300.00

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



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

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