

Wayne Mackenzie, Southwest Area Director:

*"AMNSIS is a political organization -
and the only one that should be
recognized as the voice of Metis and
non-status Indians in the province"*
**WE MUST SPEAK WITH ONE
VOICE: Page 2.**

NEW BREED

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

OPINIONS

HIS FATHER WAS AT REBELLION AT BATOCHÉ

Dear Friends:

I am just going to tell you that my father fought at the Rebellion at Batoché. It was my father who went and got the priest from Batoché church. It was Father Formon. My father told me that "I fought for you to have land and a home."

Although we are old we take care of ourselves. We belong to the Metis Society. I don't write very good. I didn't go to school very long - only to grade 3.

I went to Batoché two times. I never saw a priest say mass but there were dances and pow-wows. That is why Louis Riel sent my father for the priest to come and say mass for them.

My father was a prisoner of war too, but an old man by the name of Jean Louis Legare saved him.

My father came from Willow Bunch and so did Jean Louis Legare.

I am yours truly
Albert Roy
Box 745
Meadow Lake, Sask.

SYMBOLIZING THE VOICE OF OUR PEOPLE

Dear New Breed:

Enclosed is an article which I would like you to publish in hopes that it will help me and others like me to be able to communicate better with my own people.

I am very much interested in AMNSIS and what they are doing for Metis people in our province. Through AMNSIS I foresee a great many changes and improvements.

As for your magazine, NEW BREED, you symbolize the voice of our people worldwide. Thank you for a great magazine and a chance to voice my opinions and feelings.

Sincerely
Alice Lee
Porcupine Plain, Sask.

EXCELLENT PUBLICATION

New Breed:

Thank you for the copy of the NEW BREED and for sending the extra application for your excellent publication.

I hope you do mailings outside the province as the one enclosed cheque is for Ontario.

Sincerely
Evelyn Cherry
Cherry Film Productions Ltd.
25 Bell Street
Regina, Sask.

HAPPINESS IN THE TWELVE MOONS AHEAD

Staff of New Breed:

Signaling Merry Christmas and heaps of happiness to you in the twelve moons ahead.

Please keep up the good work!
NEW BREED tells it like it is!
... and a lot of your poems really "hit home".

From an American Sister
Pam Riley
1300 Polk City Rd. Lot 23
Haines City, Florida

INCARCERATED

Dear New Breed Staff:

Since I have been incarcerated would you please send my subscription of the NEW BREED to Box 617, Regina, Sask.

Thank you and keep up the good work.

Sincerely yours
G.P.

note: NEW BREED is free to all incarcerated people. If you know of someone who would like to receive our magazine send us their names and addresses. Back copies are also available upon request.

TWO RACES: PRODUCERS & PARASITES

Dear New Breed:

Re: your article in which it is said: "the only way the people of Canada will free themselves from economic bondage ... is self-determination". The Natives, as human beings, are in the same boat as the white, black and blue slaves of our economic system.

In 28 years, the Chinese, after 1200 years of revolts and immense suffering - "from a system worse than what we have" - are at least a hell of a way further developed today than the Christian hypocrites. After 1,977 years the main attainment of civilization is now: the neutron bomb, poison gas, biological warfare, napalm, etc.; as much as we like to live in a golden age of our own making, regardless of creed, religion, hoodoo worship, etc. At last the masses are awakening to their rights to a good life ... a life founded in altruism, and co-operation. They say: Fight fire with fire.

The total economy of this so-called free world is founded on barbery. The business of the world, through the Clearing House (banks etc.) manages as capitalists to operate with very little of what we call money. Most of all trade and industry is financed by the savings of the POOR. The 36 billion dollars of savings in Canadian banks and insurance companies is all needed to run the show for the power-elite. Skyscrapers house the capitalist servants that compute and analyze the day-to-day greed. PRODUCING ABSOLUTE - LY NOTHING, not even a radish, at great cost for nothing but the enslavement of the producers.

There are only TWO RACES of people in the world: the PRODUCERS and the PARASITES; so our duty as citizens is to eradicate all Parasites. There is plenty in the world for everybody; enough to give all of us a good life. There is only one law: The Golden Rule. The present system of justice and laws is the greatest racket of all - so it is **not going to eradicate itself from the scene.** If the Native peoples had stuck together they would own their country yet. They had beef (buffalo), fish, etc. produced at no cost of energy, no pollution, etc. Today the Wise Whiteman is destroying the ecology at an increasing rate; is taking millions of dollars to mechanize farming and ruining the land to boot.

So why worry ... We'll soon be dead.

Yours truly
The Scribe from Joussard, Alberta
Jean Chancelot

PEN PALS WANTED

Dear Sir/Madame:

The New Brunswick Association of Metis and Non-Status Indians is opening up a pen pal section in our newspaper "Mal-I-Mic News."

It will be under the Recreation Program. What we are interested in is obtaining names of children ages 7-15 in your Association who might be interested in joining our pen pal program.

By starting off as pen pals we can later look forward to an exchange program with the children throughout the country. They will be matched according to interests, hobbies, age, school grades and whatever.

There have been many services such as these throughout the world and have worked very successfully. It would be of benefit to children as well as interesting for them.

We desperately need your co-operation in starting this program, or the children will only experience a limited amount of pleasure if it is contained within this province.

Thank you for your help. I remain,

Yours sincerely

Stephanie Strilchuk

Recreation Co-ordinator

New Brunswick Assoc. Metis & Non-

Status Indians

Suite 4, 390 King Street

Fredericton, New Brunswick

note: If you are interested in obtaining a complete list of children that are interested in corresponding with other children across the country, you may write to the address above. We simply did not have room to publish the names, addresses, ages and interests.

OPINIONS

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

OPINIONS

New Breed

2 - 1846 Scarth Street

Regina, Sask. S4P 2G3

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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 on our special offer.

NEW BREED

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

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Cliff Bunnie, Brenda Triffo, Donna Pinay, Ron Thompson and Terry Ireland

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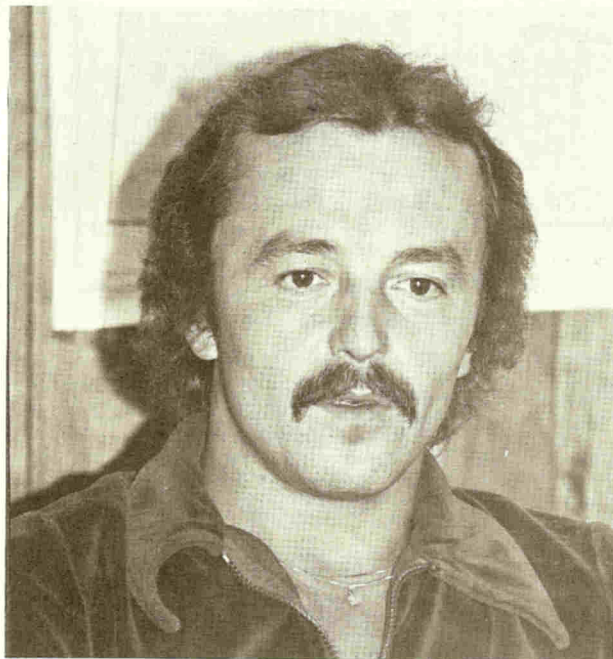
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ATTENTION WRITERS: Articles submitted to the NEW BREED and subsequently used for publication shall be paid for at the rate of \$2.00 per column inch (10 pt., 13 pica). We reserve the right to publish whole or parts of articles submitted.

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



Wayne McKenzie, SouthWest Area Director

We Must Speak with One Voice

On the back of each membership card of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) are the words:

OBJECTIVES:

1. To unite Metis and non-Treaty Indians
2. To promote the culture of Metis and non-Treaty Indians
3. To work for the betterment of Metis and non-Treaty Indians.

For Wayne McKenzie, Southwest Area Director for AMNSIS, that

means the Association is, and should be, a political organization - and the only one that should be recognized as the political voice of Metis and Non-status Indians in this province.

AMNSIS is an organization representing some 85,000 Metis and Non-status Indians across the province. In democratic votes, members elect executives to 115 locals, nine area directors and a provincial executive.

That makes all these elected officials responsible to Native people; and that, says McKenzie, gives the association the right and the res-

ponsibility "to be the spokesman on all issues pertaining to Natives."

He points out that the social and political issues affecting our people are the main concern of AMNSIS - not money issues: "The real problems our people face are the issues our organization talks about to governments."

For McKenzie and AMNSIS that means talking and acting in areas such as:

- housing
- training and education
- racial discrimination
- political and economic development of Native people.

The record of the Metis Association in these areas is a long and positive one. Particularly in the past few years, it has become a much more effective and responsible organization.

"Our job is to be a sort of Native ombudsman to federal, provincial and local governments as the

POLICY

The article on this page about the political role of AMNSIS deals mainly with the direction that Southwest Area Director Wayne McKenzie feels the Association should be heading. We, on the New Breed, think it should go much further than just this article.

We think that it is a political decision whenever we decide what stories we publish. And we think it is important that we spell out the political viewpoint we use to make those decisions.

At this point, we think that the things Wayne McKenzie is saying are a good spot to start from. AMNSIS should be the only political voice for Metis and Non-Status Indians in Saskatchewan. We agree and feel that any attempt by governments to use other organizations [such as Friendship Centres, etc.] to divide Native people should be exposed and condemned.

We think that the time will have to come when service organizations and groups who say they are there to help Native people should be working through and with the political organizations.

We think that the success stories of AMNSIS must be told clearly and often. We must let each of the areas of the province know about

elected spokesman of Native people. We should be negotiating with government for the necessary services. But realistically, we have to be a pressure group -- the 'stick' that makes things happen."

GOVERNMENTS PROMOTE DISUNITY

The main obstacle to achieving the necessary changes, says McKenzie, is the way governments promote dis-unity by dealing with Natives through too many different organizations.

"There are only two legitimate organizations representing Native people in Saskatchewan," he says, "the FSI [Federation of Saskatchewan Indians] for treaty Indians, and AMNSIS representing non-status Indians and Metis."

Other organizations should be acting as service groups, doing the work that the two political organi-

zations see as being necessary.

But governments don't deal with the situation this way. Instead, they are buying off the various groups with money -- getting them to compete with one another for funding, rather than concentrating on the real needs of Native people.

Friendship centres are a good example of this tactic by government.

"As I see it," says McKenzie, "their (friendship centres') job is to help Native people to get housing and employment. But they don't have the resources to do a proper job, or the political clout to get those resources."

McKenzie doesn't knock the people in the friendship centres. They are, he says, well-intentioned and trying to do the best they can.

"What they lack, however, is the sort of political direction that comes from being elected by, and responsible to, Native people the way the two political organizations [FSI and AMNSIS] are."

Realistically, he says, all the friendship centres can do is tell people who come to them for help about all the resources that are not there.

"Maybe what they should be doing at this stage," he says, "is getting the numbers and the information to define the needs. Then they could sit down with the political organizations and we could work together to get the funding to do the real jobs that need doing."

UNITY NEEDED

In short, McKenzie makes it clear that he isn't out to pick a fight with friendship centres or any of the other service organizations and projects that presently compete for government funding:

"It's not my job to promote dis-unity among Native groups. That's what the governments are up to."

The federal government spends more than \$6 million on friendship centres, but they don't give them money to help Native people find out why they have the problems they do -- or how they can help themselves out of the problems. And the friendship centres, because they are not directly responsible to elected Native representatives, don't even have the power to ask for such programs.

"The federal government would like the friendship centres, through their national association, to become a third political 'party' representing Natives. That's their way of trying to split the voice of Native people," McKenzie says.

He says what should be happening is that all groups or organizations wanting to deal with Native problems should be referred to one of the political organizations [FSI or AMNSIS] and the service organizations that they are working with. In that way, the problems could be defined correctly. Solutions could be mapped out, and the political organizations could go to work negotiating to see that the service organizations get the necessary funding and resources to do the job.

A good example of the way governments work to try to get Native organizations fighting with one another rather than working together is the Native Court-Workers programs.

"Native clients are often told to cop a guilty plea to avoid sitting six months on remand," McKenzie says. "The choice is put 'either plead guilty and get three months or sit six months on remand because there's no money for bail'."

"That's no choice," he says, "and so we can't support a program like this that ends up supporting a system that does these things to our people."

"But how that gets turned around is that we're said to be opposed to the friendship centres. The government does these things deliberately."

For government it's a good deal -- either way they win. They promote friction between Native groups, and at the same time they save the expense of keeping people in jail on remand and save the expense of people pleading not guilty and taking the case to trial.

The losers are Native people. They are not only forced into guilty pleas, but they also are not given the resources to find out why they are being treated this way. And if the Native organizations continue to fight with each other, they can't go to work on solving the real-life problems.

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STATEMENT

these successes, so that they can be duplicated over and over again.

To do this, we intend to run more articles about what people are doing

We will still, of course, carry information about meetings in the locals, and run opinion articles about the problems facing our people.

But we will concentrate much more than before on telling the stories of how Native people, with the help of AMNSIS, have worked to develop themselves and their skills and put that development to work in the service of their community.

To tell the stories from all areas of the province we need your help. You have to let us know about what's been going on in your area. If AMNSIS in your area has been putting people to work or finding housing or doing something about problems with the law and the courts, tell us.

We'll do the story, but you have to tell us where to look.

We are also open to any viewpoints people might have about the position that Wayne McKenzie is taking. Whether you agree or disagree, let us hear from you.

— The New Breed Staff

Native People & the Judicial System

— by Donna Pinay

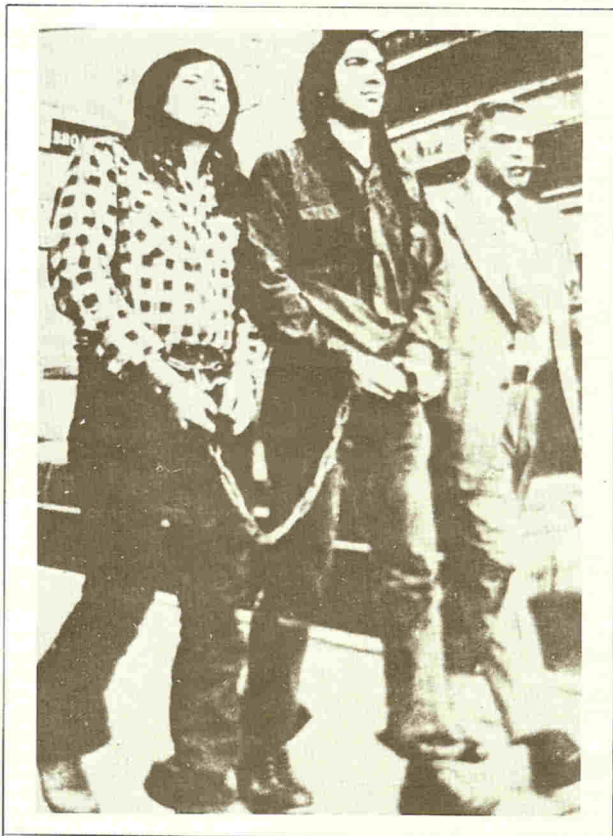
The history of Native participation within the judicial system is comparable to our participation in the many other institutions - very minimal. The greatest role we have played is that of the accused. Only lately have some programs been implemented but these are piecemeal when one realizes just how little these can accomplish.

The Indian Special Constable program trains Indian people to become members of the RCMP. Indian Special constables have been trained within the RCMP with the purpose of providing liaison between Native people and the police force. However, the constables can only do so much liaison (which is not the problem in the first place) and their numbers are limited.

There are fourteen special constables within the 1,300-member police force in Saskatchewan. Will these 1,300 suddenly change their attitudes because of the special constables? If so, has the program done this? The program has changed some of its acceptance standards for training and each applicant is assessed on an individual basis. Regular RCMP training is a six-month course while the special constable program is 9 weeks with training on the job and further courses.

Has the program brought about any changes in Native/police relations? Who can judge? Is it better or more comforting to be arrested by an Indian or a non-Indian? The uniforms, the system and what the RCMP symbolize are the same regardless of who does the arresting and the high number of offenses among Native people continues to increase.

Another program implemented by the Federation of Saskatchewan Indians (FSI) is the Indian Justice of the Peace Program. There are presently 18 on various reserves

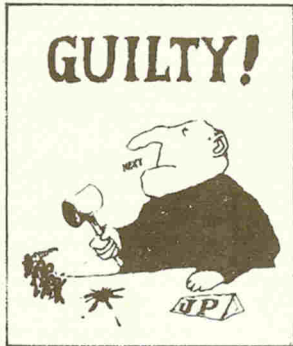


throughout Saskatchewan. Although they do have some training, the powers or authority of the Indian JP's are limited in comparison to those of a regular JP. The questionable part of the program is that they can only take guilty pleas to summary (non-criminal code) offenses! That is if a person has an offense and feels he should plead guilty, he can do so in front

of the Indian JP who then assesses the person's past record and levies a fine. The Fine Option agent in the area or reserve can then be contacted if the person hasn't the money to pay the fine.

The Fine Option Program has been used extensively by Native people especially at the reserve level. The program operation is relatively simple - the program will

find you some type of temporary employment at which are you paid minimum wage and this is applied against your fine. Such employment includes various community services at the reserve level and at various 'human service' agencies in the cities. One of the greatest criticisms of the program has been the fact that government can find you a job to help you pay a fine (after pleading guilty) and yet cannot find adequate employment for Native people when they are not in trouble.



The Indian Probation Project also operates on several Saskatchewan reserves. Twelve probation officers are responsible for a total caseload of about 250 on fifty-two reserves. Basically, the program is a probation service with those on probation reporting to the employees on a regular basis. In some cases the probation officers have become involved in related community services and the local band councils.

The Saskatchewan Association of Friendship Centres also has a Native Courtworker Program which employs about 16 people who work out of the eight Friendship Centres. Their responsibilities include acting as a liaison between the courts and Native people and they are also to assist people in general court room procedures. A criticism of the program has been that the courtworkers are only in court to assist Native people in pleading guilty. There is a need for greater education and preventative services.

There is also a University of Saskatchewan Native Law Studies Program which has students from

across Canada enrolled in a two-month course before they enroll in the regular law schools. At present there are under ten practicing Native lawyers in Canada and none in Saskatchewan. And there are no magistrates or judges.

There are some employees of Native ancestry with the various legal aid clinics throughout the province but the numbers are few. These include secretarial as well as paralegal or paraprofessionals as they are termed. They work closely with lawyers and assist in the courts in a manner similar to the courtworkers program.

As for jury duty, you must be a burgess or property owner as well as have no criminal record. These two conditions eliminate almost all of our people. When one thinks of it, how many guilty or not guilty decisions made in the courts are based on a jury's feelings? If that juror has any negative feelings about Native people, surely these are reflected in decisions. The majority of Canada's non-native population view the Native with fear, resentment or plain dislike and these attitudes are easily brought to light. A Regina lawyer, in appealing his client's 'guilty verdict' was heard to comment "If ----- was a white boy from a middle class home, he would never have

been found guilty." It makes one wonder just how often this occurs. It can be compared to the situation in the United States when blacks were always found guilty - by the racist white juries.

The picture of Native participation in the judicial system is indeed a bleak one. However, some people may feel the above programs are making a difference and promoting Indian development. But are they? It is simply a way for government to sluff off it's responsibilities to Native people? Surely the politicians realize the poverty and present living conditions will continue to result in a great number of offenders. And being arrested by the Indian cop or appearing in front of the Indian J.P., and paying your fine through Fine Option or having an Indian supervise your probation certainly is not going to help.

The government is only too happy to have these types of programs handled by Native people ... they can sit back and say how much they have done and brag to other departments about the great break they've given the Native people. Meanwhile the number of people in the correctional centres remains at 70% Native - but, of course, the Department of Social Services is actively promoting the hiring of Native guards!!! ☆



You have the floor, explain yourself.



Native Children in City Schools

— by Rick Ast

Part Two: Part One appeared in Nov/Dec 77 issue of *New Breed*

The last article on Native children in city schools was meant to provide a background necessary to discuss the question of how we can better educate Native children. We examined the school experience of these children, the influence of family life on school achievement, and some of the social, economic, and political realities Native people confront in their everyday lives. I thought that by describing some of these realities I might move teachers to think and learn about certain questions inherent in any worthwhile discussion of Native children in city schools.

In this article I want to write about what is being done in Regina to meet the needs of Native children and to correct the serious problems these children face in our schools.

Mr. Ron Mitchell, the chairperson of the Board of Education's committee set up to inquire into an alternative program for students with special needs, believes that "the difficulties Native

children have in school may only be symptoms of other underlying problems." He declared at a meeting of the Let's Talk series at the Regina Public Library that "it is pertinent to not only state the problems, but to try to provide reasons for them." The social and economic conditions Native people survive determine to a large extent the duration and kind of education Native students undergo. According to Mr. Mitchell these conditions include inadequate housing, crowded homes, unemployment, dependence on welfare, and unstable family situations. These environmental conditions help explain the high transiency, the sharp drop-out and truancy rates, the age-grade variance which can be devastating to a child's self-image, the low level of motivation, and the feeling of being different and alienated continuously.

The majority of Native people, as revealed in public school enrollment data, live in the inner-city core, in what are

generally classified as the poorer areas of the city. Many teachers, through their own experiences, might agree that absenteeism, dropping out, truancy, age-grade variance, and even functional illiteracy as well as other "school problems" are more prevalent in poor and working class neighbourhoods than they are in wealthier city neighbourhoods. Accepting this as true then we can see that the education of Native children is not that much different, with respect to the limits schooling imposes upon their freedom and growth as human beings, than it is for other children from the same neighbourhoods. There are, of course, the effects of racism and cultural conflict which differentiate the school experiences of Native children. Nevertheless, they have a good deal in common with other children who live in poverty.

The intent of Mr. Mitchell and the committee is to bring forth recommendations gradually with the purpose of

evaluating alternative programs on an ongoing basis as they are introduced in Regina schools. Thus far, the committee has determined the percentage of enrollment which Native children represent in our schools. It has observed the considerable decline in Native enrollment beginning as early as grade 3 and accelerating until only .5% are in grade 12. It has gathered information on the progress of Native students and has noted the environmental conditions of

Committee set up to look at needs of Native children.

Native people living in the city. Committee members have travelled to Winnipeg to see first-hand how its school system is meeting or not meeting the needs of Native children. They have also been in contact with the provincial departments of Education, Health and Social Services in addition to numerous other federal government and private agencies. The committee has made recommendations to the Board of Education concerning experimental and modified programs. Should you desire to see the recommendations, which were submitted to the Board last spring, please contact Mr. Mitchell or Mr. J. Toth.

These activities are all necessary to thoroughly study and comprehend the nature of the problems facing educators and Native people. However, the committee has had very limited consultations with Native people, their organizations, and teachers. One of the goals the committee has set for itself is that of keeping a "low profile". Though several articles have appeared in the Leader Post mentioning the creation of the committee, its members have chosen not to openly publicize their actions and findings. They fear that doing so would, in the words of Mr. Mitchell, "bring forth indignation and accentuate existing differences." They don't want to bring attention to the problems Native children are encountering in our schools.

Limited Native involvement in Committee

In keeping with the method of "low profiling" its work, the kind and scope of consultations carried out by the committee have been extremely limited. A small number of Native parents, some of whom are personal acquaintances of committee members, have been talked to. These parents have, for the most part, been "cooperative and pleasantly

vocal" according to one member. They have endeavoured, by conferring with experienced social workers, to provide themselves with some insight into "the cultural roots of Native people." But they have not gone to the Native community and its various organizations in the city for advice about producing recommendations. Involvement of Native people and the community comes after the questions have been asked and answered by the fact finders.

It's been said that Native people feel apart from our schools. The manner in which the committee functions does more than reflect this truth. No rationale the committee can offer for this method of operation is acceptable. It's possible that many Native people see the whole effort as merely another hollow gesture of a paternalistic system of education to solve the "Indian problem."

Why?

If the committee is trying to honestly inquire into the education of Native children, why didn't it start by consulting the people most concerned? There is a need for achieving a real involvement by the Native community and this should occur in the initial stages of the study, not after the decisions have been made.

Many northern Saskatchewan communities and reserves all over the province are making decisions about the schooling of their children. Changes have occurred in these communities where Native people have won the right to community controlled schools. They are opening up the schools to be used for adult education classes, meetings and recreation. Schools are becoming

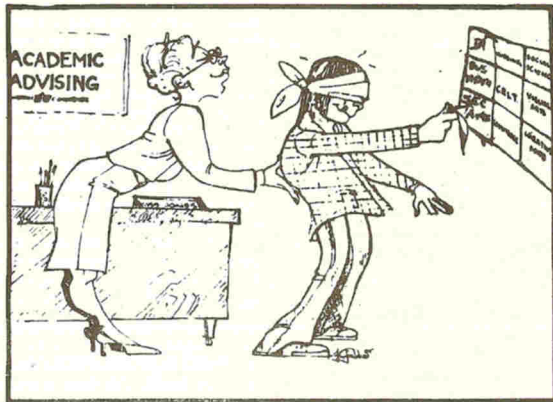
centres for study which are accessible to all community members, not just the children, and they are increasingly staffed by Native teachers, aides, caretakers, and resource persons. Special programs are designed and implemented, as far as possible by Native teachers and community aides. For those teachers who are not Native, a consciousness is encouraged of the intimate relationships among language, culture, personality and mode of learning that is basic to assisting Native children towards completing school. This process of change results from Native people struggling for self-determination.

Native people must be involved.

There are many alternatives being considered in Regina to change the existing school system so that Native people might have an effective voice in shaping the educational experiences of their children. For example, some time ago the Leader Post reported Mr. Albert Robillard, a director of the Regina Friendship Centre, as saying that "there are stirrings in the city about new directions in Native education." One possible development, the article read, might be the creation of another separate school district within the city. Whatever happens, it is essential that Native people be involved in the decisions that make the changes.

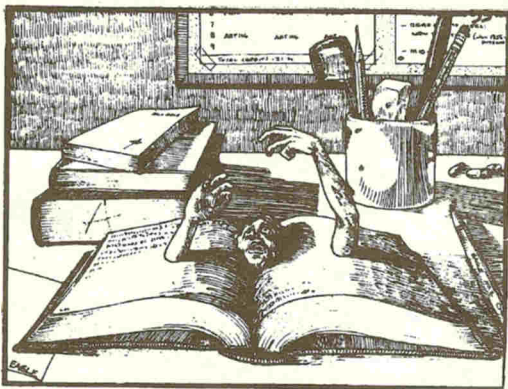
Another shortcoming the committee has, concerns its consultations with classroom teachers, particularly those who work with Native children. To my

Continued on next page



Native Children

-continued from page 7



knowledge there have been no meetings arranged by the committee with interested teachers and no requests for advice from teachers have been issued. It might be that teachers want and be able to use some in service study of Native history and culture and in-service training in the Cree language or linguistics. More than this, these teachers may know, through their own work experience, of some teaching methods, program materials, learning environments and ways of relating to Native children that are especially beneficial.

Native Women set up alternative approach

It appears that only one of the committee's recommendations is being acted upon, and this is largely the result of the initiative of the Regina Native Women's Centre. This group met with the Board's committee last June to talk about the possibility of setting up a community liaison project. Aware of the disproportionate number of Native children being classified as "slow learners" and enrolled in "opportunity" classes, of the mistreatment and discrimination their children face, and conscious of the high drop-out rate and other school related problems, the

Native Women thought it obvious that there was a need for an alternate approach to the education of Native children. Consequently, in cooperation with the Board of Education and the approval of Social Services, they have set up a community aide project which employs two women to work directly with students, their families and the school.

Success!

The women work with the staff of the special class for drop-outs carried on in Kitchener School. Their job calls on them to gather information about the kinds of problems Native children and their families experience with the school system, to counsel students in regular classrooms as well as students in the special class, and to overcome the lack of involvement of Native parents and the general lack of liaison between the school and the families. The project is operating successfully and there is hope that it will be expanded to encompass other schools.

At this point, I might say that if it were not for the obvious concern of Mr. Ron Mitchell for the lives of children, there would in all likelihood be no

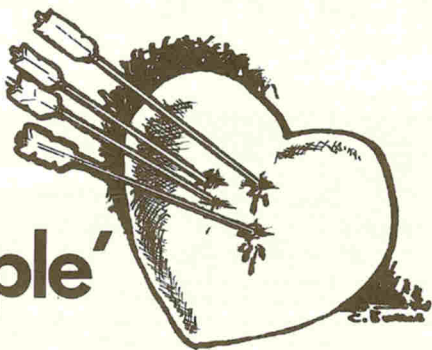
investigative study or alternative programs even contemplated. He has been the initiator of the project and its progress to date has largely been due to his earnest labour. I only hope that the study's effectiveness, which has been impaired by its methodology and manner of functioning, can be improved. By striving to more thoroughly involve Native people and interested teachers in the making of decisions and the designing and implementing of alternative programs, the shortcomings of the study can be surmounted.

In concluding this article I want to make one final comment about the nature of the issue at hand. No recommendations the committee produces or alternatives it implements will fundamentally change the existing situation for Native children. The problems they confront originate, for the most part, outside the schools. They manifest themselves in the schools because education is not a neutral process; it functions primarily to socialize and indoctrinate children into our social order. It seems to me that many teachers put on blinders and pretend not to see this reality. They work with children who grow up on deficient diets, who are inadequately clothed, who sniff glue to take away their pain and feelings of worthlessness, who as infants die at twice the rate of white children, who are four times more likely than their white counterparts to die violent deaths, who drop out of school, and who are said to be fully responsible for their lot in life. Such is the life of many people who suffer poverty and exploitation. Yet I hear few teachers speaking in surprised and outraged tones about these injustices, or how such conditions could affect their work with these children. I could go on to detail even more painful examples of the life-struggle these children and their parents experience because of their position in our social order but hopefully you will take it upon yourselves to find out more.

Atrocities, real and repeated, proliferate within this society. The deepest of all lies in our will not to respond to what we see before us. ☆

WHO IS MORE FOOLISH:
THE CHILD AFRAID OF THE DARK, OR THE MAN AFRAID OF THE LIGHT?

'I Just Love Native People'



"I just love Native people - they're so special" ... "Why some of my best friends are Indians" ... "You can't judge the whole bag of apples by one or two rotten ones" ...

How often do you hear these sayings? They're actually pretty common and come from the mouths of racists who don't want to be known as racists. Whatever they are, denials or confessions, it makes one wonder how to deal with the 'I love everybody but especially Indians' racist.

You could probably take this Indian lover and he or she wouldn't want an Indian in their home nor would they hire one or want their kids playing with them. As for the ones who are the Indian's best friend, question them a little about their friendship. Sometimes they have a hard time remembering their Indian friend's name and if they do, this Indian friend is employed and is considered fairly successful by middle-class standards. And then you get the attitude of "this person did it, why can't everyone else?"

As for judging rotten apples, potatoes or whatever else we are compared to, the person making this great statement probably does exactly what he/she proclaims not to. Upon further questioning, this person may have had a negative experience with a Native person and is trying to justify why he/she thinks we are all lazy, drunk or whatever.

To openly admit to racism is rather difficult to do. Human rights legislation has made it against the law to openly discriminate; consequently many people are careful to hide their true feelings. Instead of openly hating, simply pretend to love and befriend Canada's Native population regardless of location, tribe, status, or whatever ... just love them all!

Perhaps it is the "in" thing to love and befriend Indians and other minorities. In coping with this feeling of wanting to be with it, Indians are probably the greatest cause in recent years. But what has this so-called support done? Very little! This shallow feeling can easily be applied to baby seals, whales, whooping cranes or anything or one else anyone would care to love.

When it comes to obtaining a true understanding of native people, the lovers and befrienders don't want to

hear about it. They want to believe that Canada is beautiful, great and the "melting pot of nations" where everyone has equal opportunity. They don't want to know about the way the Canadian system has stripped the Native of almost everything, including his land, pride and way of life. They don't want to know **why** these things happened because it "just can't happen in Canada".

They don't want to hear about the death and suicide rates, the unemployment and undereducation and the incarceration rate. They don't want to know about the reasons why Canadian Indians are at the bottom of the social and economic scales. They just want to go on loving and befrienders Indians.

As for awareness and education with the Indian lovers and haters as well, where does one start? A person can talk themselves blue in the face and it appears to have little, if any, affect. Many Indian lovers and haters alike get angry and sometimes admit their racism. Unfortunately their anger is directed at the person making the statements and not at the system which perpetuates the treatment of Native people.

One AMNSIS staff member recently spoke to a group of RCMP members in training. He wondered why he wasn't injured as almost all the group openly displayed their racism. Apparently the trainees found what he had to say so disturbing they had to yell and protest which brought out their true feelings about Indian people. (These same trainees, by the way, will soon be out in full force, wielding their power, guns and authority; exercising their personal prejudices while in the "line of duty".)

Much of the feelings stem from ignorance. But how can one Native group or individual be expected to change the attitudes of society in general? It has been drilled into their heads, and it's going to take more than speeches to change a lifetime of biased education.

Rather than direct their love and friendship, shallow as it may be, at Indians, perhaps these lovers and befrienders should stop pretending not to be racist and ignorant and come to grips with their true feelings. Openly admit it and work from there. You don't see any of our people running around proclaiming love and friendship for all non-Natives!



NORTHERN SASKATCHEWAN

LA RONGE NATIVE WOMEN OPPOSE WILDERNESS CAMPS

Dear Mr. Bowerman:

We don't want to discredit the Ranch Ehrlo Society in any way for the work they do with delinquent young men. We respect the programs they have in the south as they provide a service needed by our society. We recognize their genuine interest and concern for young men who are having trouble coping with our society. However, we ask you to urge Ranch Ehrlo to search for alternatives to wilderness camps. We feel the camps are operating under an entirely different concept and are therefore not successful like the programs run by Ranch Ehrlo in the south.

We are disappointed that the whole concept of wilderness camps was not considered by the public inquiry. We feel the past record of all wilderness camps in Northern Saskatchewan should have been covered as part of the purposes of the mandate stated in Section 2 of the Order in Council No. 896/77. We feel that by limiting the scope of the inquiry the question of the effectiveness of wilderness camps as a method of rehabilitation was not answered fully.

We are opposed to the use of wilderness camps for the purpose of rehabilitation of "severely personality disordered boys." Upon the boys' release from the camps that were closed, Neil Armitage has stated "some [boys] have been sent to jails, a number have charges pending against them, one has been sent to a federal penitentiary on a rape conviction and one has died drunk." We question the effectiveness of wilderness camps with results like these. How can you take emotionally disturbed young men who can't cope with society and put them in an isolated setting? Healthy people have trouble coping with the social and psychological pressures of isolation.

We feel that the concept of wilderness camps cannot adequately adapt to and prepare for the hazards of isolated wilderness living.

We feel this was shown when a young man froze his foot and had to have five toes amputated. We cannot accept this as an "unfortunate incident" but as something that will happen again, perhaps with more serious consequences, if these wilderness camps continue.

We ask how many incidents have to take place before people question the validity of a wilderness camp program? In Mr. Justice Maher's report, he states that in a camp not operated by Ranch Ehrlo, there was evidence of serious incidents and at least one tragedy was involved. These incidents were not considered as part of the inquiry.

As stated in the evidence of Justice Maher's report, a young man was allowed "little if any sleep for five days." The practise of not allowing a person to sleep is a method of altering a person's psychological state to confuse them for interrogation purposes and as a method of torture in other countries. This practise has been condemned by people in Canada when it is used in other countries. We feel this method of treatment should have received some attention in the report and more concern shown for the use of this method of treatment on people in camps set up for "boys diagnosed as sociopathic personalities, behavior disordered or character disordered."

We don't feel it was necessary to discredit Mrs. L. Hope's professional reputation. We feel Mr. Justice Maher did not take into consideration the circumstances under which Mrs. Hope gathered her information. After Social Services had been contacted by a probation officer and Mrs. Hope met with the RCMP about physical assaults on the young men in the camp, she was asked to visit the camps. Mrs. Hope went in to the camps, listened to the young men and reported what they said to her. In Mr. Justice Maher's report the RCMP stated the boy's "credibility as witnesses would be very low", yet the boys' evidence [most of whom were still under the jurisdiction of the Ranch Ehrlo Society] given in front of their counsellors was used to discredit the very things they told Mrs. Hope in confidence when their counsellors were not present.

Mrs. L. Hope, who has worked in our community for more than four years, is known to be a conscientious social worker of the highest integrity. We feel her character and her professional reputation have been unjustly criticized.

We feel the allegations of physical and psychological abuse substantiated by the report as well as incidents that took place at other camps in Northern Saskatchewan warrant a total change in the concept of wilderness camps in Northern Saskatchewan. We wish to support Mrs. Linda Hope and you, the minister of Northern Saskatchewan and the Ranch Ehrlo Society in the decision to close these camps.

We feel no camps should be opened in Northern Saskatchewan, but suggest that you as Minister closely watch the progress of the group home established by the people of Sandy Bay to see if it can be a better alternative to wilderness camps.

La Ronge Native Women's Organization
Box 657
La Ronge, Saskatchewan



ROLFES RESIGNATION CALLED FOR



Rod Durocher, Vice-President of AMNSIS

Premier Blakeney:

This is a letter in response to the report by Judge Ben Moore on his inquiry into the riot in the Prince Albert Correctional Centre. That report makes a number of recommendations with which we take exception. Further it fails to deal with several important factors contributing to institutional problems.

The report has already resulted in the resignation of the director of the Correctional Centre. If Mr. Fairbank's resignation could be justified then the obvious procedure would be to remove those in higher positions who must take the ultimate responsibility.

Specifically we call for the resignation of the Minister, Herman Rolfes. The inquiry indicates quite clearly that Mr. Rolfes has no control over his department. He is clearly derelict in his duties as head of the department and therefore it is his moral obligation to resign. We do not support his "head in the sand" approach.

The solution of the department to correctional problems and needs in the province is to build more jails rather than to concentrate on programs which are preventive and which create constructive alternatives for the inmates of these jails. It is a well known fact that over two-thirds of the inmates in provincial correctional centres are Native people. It is further well documented that the majority of our people in these institutions are the victims of society's oppression and not offenders against society.

We are in these jails because we are poor, because we are discriminated against in education, housing and jobs; and because of persistent attacks on our culture.

When is the government going to recognize that these are the real problems and the crowded prisons and riots are symptoms of a bigger problem. More and better prisons will not solve the problem. We challenge the government to deal with the real problems rather than putting their emphasis on more jails. Judge Ben Moore's report does not deal with these issues but feeds the bias of the bigots who want more severe punishment. He recommends disbanding the New Native Perspective Society rather than seeking a way of increasing Native input into programming needs at all levels including the prisons. He recommends more custodial staff with riot training which amounts to repressions.

We reject this type of 16th century solution. We call upon the government instead to devote the resources it planned to use to build prisons on programs designed to assist us rather than keeping us down.

For the past several years we have raised concerns such as the present foster homes and adoption programs. We asked the government to allow us to run our own programs. It is a well known fact that present foster and adoption programs, the receiving homes and the boys' schools are the breeding grounds for future inmates of the provincial corrections system.

Your government is elected to represent all people, not just the white society. We therefore call on you to deal with the real problems faced by our people in this province. We call on you to abandon your plans for more jails. We are prepared whenever you are to participate in a meaningful dialogue, planning and programming designed to come to grips with the real problems that we face.

Rod Durocher
Vice-President
Assoc. Metis & Non-Status Indians of Sask.

Uranium Eroding A Traditional Lifestyle

They say you can take a man away from his land but you cannot take the land away from a man. Like anything in nature, he will return to his place of birth. When you hear or see that your place of birth is being threatened ... then you will react. This was the case with a young man, Peter Deranger (35) of the Carswell Lake area, near Cluff Lake, Saskatchewan.

Peter had previously written a pleading letter to the "Akwasasne Notes" [early winter 1976], and subsequently reprinted in our issue the "Natotawin" [vol.2-issue 12-Aug. 1/77].

The letter, in part, read "a french mining company, AMOK, backed by U.S. capital, has decided that uranium is to be had from our land. Not only our land, but the land of our ancestors from the beginning whose spirits are still there; a land that was not to be bothered; a land that our family had a deed to long ago; a land that, until recently, was respected and kept in harmony. Now more and more mining camps are moving in to dig up this uranium."

During the recent uranium hearings held in various communities of Northern Saskatchewan, Mr. Deranger, his wife and 5-month-old daughter travelled

from Manitoba to La Loche and Uranium City to present his views to Mr. Justice Bayda. He said well, and meant well ... that the land was being mistreated and many people "have dug into our mother earth", to get rich quickly. As uranium was being dug out of the ground, "it was like digging out the heart of the mother earth."

All too unfortunate that while he was away, his birth place, which had provided his food and a way of life was being sold out by "a lot of ... of Carswell Lake area, some foreign interest ... Mr. Flett, all too easily Deranger when he added younger Derangers, has shown any interest in traditional life of trapping

It was the same old s living in the North, were literally "plucked" homes [who were living life style] and placed tions to be educated Canadian" civilization ways. Did Peter ask to the age of 7 at the Fort dian Residential School

Now Peter, and many of us who were victims of this colonization play have been educated and traversed to all parts of Canada and U.S.A. We have seen our identity erode until we said to ourselves "Enough ... I must go back to my home. I have been educated but I must re-learn the ways of the past, my language, my identity."

It was expected that the homeland where you were born will have remained as you had remembered it. Was it

I Wear the Mask of

I wear the mask of a white woman, yet my heart is that of a halfbreed. Like you, Native blood runs through my veins. Like you, I have suffered because of what I am. Like you, I am a halfbreed. Like you, I am proud!

Don't judge me because my skin is white! I don't judge you because your skin is brown. I envy you. You are my people and I need you. I don't want the white man's society nor do I want to teach my children the white man's ways. Just as I am, I want them to be proud of their Native ancestry.

As a halfbreed, I have no heritage. My mother's people gave to me "Kitche Manitou" - The Great Spirit. They gave to me the love of nature and to my spirit the will to be one with Mother Earth. They gave to me the music of my people; the drums which sends the Native blood running through my veins, when I hear my people singing of forgotten dreams. My mother's people gave to me my pride.

My fathers people God. They gave to Hate, and Suffering! me ancestors I am I cannot hate my fathers gave me life. I cannot hate his people because their blood also runs through my veins.

I am neither Native nor white - I am a halfbreed!

At one time I belonged nowhere. My mother's people wouldn't accept me because of the color of my skin, and my father's people shunned me because of the color of my mother's skin.

As a child I felt alone in a whiteman's world. I felt the hate and the cruel words of the children of my father's people. My pride was wounded as they called me down because of the Native blood in my veins. My mother's people considered me white and while visiting relatives with my mother they called me "white girl" because of the color of my skin. They knew not the color of my heart.

I felt as though someone had given me something very important and it was important. I had been given an identity. I was a halfbreed. I was someone. Something. For once I belonged.

I belonged to neither the white man's world nor to my mothers world ... but to you my people. You are my brothers and sisters. We are one and together we will better the whiteman's society; if not for ourselves, for our children.

I wear the mask of a white woman, yet my heart is halfbreed. Like you, Native blood runs through my veins. Like you, I have suffered because of what I am. Like you, I am a halfbreed; and like you I am PROUD!

by Alice Lee

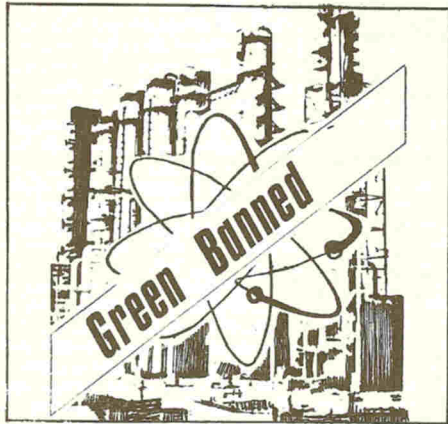
Anti-Nuke Support Grows

Even though opposition to nuclear power far outweighs support for it, no political party has had the courage or foresight to oppose nuclear power and support a conservator society in its place. In effect, a large segment of Canadian society has been disenfranchised!

On Monday, December 6, 1977 a nationwide Gallup Poll on the question of nuclear power was published. The results indicated that 43% opposed an increase in nuclear power generation [this represents two groups - 25% opposing an increase in nuclear power; and 18% who go farther and think that present nuclear power stations should be shut down]. This opposition has grown from 35% in 1976. Thirty-seven percent favoured an increase in nuclear power [down from 41% in 1976]. Only 20% of those polled said they didn't know, a drop from 25% in 1976.

The trend is clear: significantly more people oppose the increase of nuclear power than favour it. During the past year, the group opposing nuclear power has increased by more than 25%, while the one supporting it decreased by more than 10%. The number not having an opinion is small and decreasing.

Growing international opposition is shown by more news reports of massive opposition to nuclear power in France, West Germany, Spain, Japan, Sweden and the United States; not to mention Australia, where trade unionists have stopped the export of uranium with **Green Bans**, a policy whereby unionists refuse to work on projects that cause social harm, i.e. destroying parks or polluting the environment.



In the second part of the survey, people were asked how they would feel if a nuclear power plant was located in their area. Thirty-four percent would oppose construction of the plant; 29% would feel anxious, though would not oppose it [this is up from 23% in 1976]; 25% were in favour [a drop from 28% in 1976]. Only 13% did not express an opinion. If given the democratic opportunity to vote in **local referendums**, one must expect that most would vote against it.

Note that the 20% who, in the first part of the survey, didn't express an opinion, when faced with the question of a nuclear power plant being located in their area, over a third [7% of the total survey] quickly made up their minds and did not agree with the proposal.

While 37% favoured an increase in nuclear power, only 24% would agree to a nuclear power plant being built in their area. Therefore, over one-third of those supporting nuclear power would rather someone else take much of the risk for their nuclear generated electricity!

Those who oppose nuclear development will take heart from the Gallup Poll results and increase their activity. The survey shows that public opposition is widespread and this opposition includes organized groups of environmentalists, church people, students, farmers, trade unionists and community organizations, some of which are formed solely for this issue.

Such things as demonstrations, Green Bans, and local referendums are among the tactics advocated by some anti-nuclear groups because they are considered more effective than depending solely on lobbying.

Even though opposition to nuclear power far outweighs support for it, no political party has had the courage or foresight to oppose nuclear power and support a conservator society in its place. In effect, a large segment of Canadian society has been disenfranchised!

Now will Mr. Gallup conduct a poll to see how many people support renewable energy sources such as solar power, wind power and biomass; in short, a conservator society? This option is superior because it protects the environment and limits the spread of nuclear weapons materials. Also, saving one unit of energy is less expensive than producing a unit.

In conclusion, these energy sources create many more jobs per dollar invested than does nuclear power, which makes them a preferred solution to the unemployment problem.

— Larry James Fillo
Sask. Coalition Against Nuclear Development
c/o One Sky
134 Avenue F, South
Saskatoon, Saskatchewan

WE MUST SPEAK WITH ONE VOICE *continued from page 3*

CHANGING IMAGES

McKenzie also sees the need for AMNSIS to do a better job of communicating to the rest of society about Natives and the problems they face.

"One of the biggest problems is attitudes," he says. "We've got to destroy the old myths that Indians 'like welfare and not working' and 'that we're a bunch of lazy drunks'."

"That sort of propaganda has gone on so long that I'm afraid some of our own people are going to start believing it's true.

"We have to start telling the media about what we're doing -- and what we're not letting happen -- and about the successes we're having," he says.

Society has to be told about the real cost of keeping people on welfare and in institutions. Then that should be compared to the cost of training and educating those same people; putting tools in their hands; and letting them go to work.

"We can show," says McKenzie, "that once we do that, people do become productive -- paying taxes instead of costing taxpayers money."

NOT EASY STRUGGLE

The Metis Association makes it clear that it is a political organization.

"The funding we get is used for politicizing and organizing our people," says McKenzie, "otherwise, we can't use it."

But it's not an easy struggle. McKenzie says there are also attitudes among Native people that must be dealt with.

"Our opposition in government and the media is always promoting rumours and jealousies," he says.

"No one complains about the cars or clothes that their MLA or MP have. But jealousy is always created whenever one of our directors wears good clothes or gets a new car.

"Yet, at the same time, no one asks why they never see their MP out at an evening local meeting or in a small village. Once the jealousies are created, people forget that we're always on the job -- our doors never close."

And with that, the interview ended. Wayne McKenzie was off to a meeting in Prince Albert. ☆

Native · Police Relations said Insult

PRINCE ALBERT - "A real insult". This is what vice-president Rod Durocher termed Prince Albert City Police Chief Brooman's suggestions as to bettering Native/police relations.

Brooman had suggested that AMNSIS representatives "ride around in police cruisers" as one method of improving relations.

Apparently the police chief feels that police and Natives getting to know each other on a first-name basis would go a long way towards solving the problems.

Durocher had brought up several recommendations to the police including the establishment of a Native ombudsman to investigate complaints and the appointment of a Native to the police commission or the establishment of a Native police commission. These suggestions have been disregarded as have AMNSIS's criticisms of police investigating police when complaints arise.

Durocher was concerned about the lack of support to AMNSIS suggestions shown by the police chief. "If Brooman can only offer riding around in police cars as a way of improving relations, what are the attitudes of the other members? Are these reflective of the whole force and if so, how can we expect any changes with this type of mentality?"

He said Brooman is aware of the AMNSIS recommendations and has been for over a year but he has done nothing to offer his support in establishing these.

"Riding around in police cars is nothing new to our people - we've been doing it for years; but it's always been in the back seat and as a prisoner. And in many cases, a ride in a police car means one thing - harassment and perhaps a good beating," Durocher said

Northern Nutrition

The results of a \$40,000 Department of Northern Saskatchewan study on northern people's diets has shown that many diets are deficient because of the harsh living conditions. The study found the average diet of northern residents meets the Health and Welfare standards but is not high enough due to the harsh living conditions. It also stated that northern residents need more nutrition because of the higher rates of alcoholism and poor sanitation.

One recommendation was the establishment of education programs about nutrition. The report is overlooking one very important aspect of eating properly -- the cost. Southern residents have a difficult enough time feeding themselves

adequately because of the ever-increasing food costs. In the North, the problem is much more severe. Isolation and transportation are two important factors which contribute to the high food costs.

Fresh fruit and vegetables are just two of the many items southerners can take for granted in their diets; but in some parts of northern Saskatchewan, eggs and milk and many other items are increased in price as much as **150 per cent** as compared to southern stores. The DNS should look at subsidizing food prices -- education programs will help, but are of little value if people don't have the money to spend on nutritious foods, or if those foods are not available.

Our People

Eliza Pelletier

After forty years of active involvement with the Metis Society and watching it develop into the organization it is now, Eliza Pelletier feels the many years of work are worthwhile. As president of the Crescent Lake Local, Eliza is kept busy attending meetings and coordinating their programs.

Eliza Cappel was born on the Muscowpetung Reserve in 1909. She came from a family of eight and together with her brother John they are the only two surviving members of the family. She received her education at the Indian Residential School in Lebret. She married Daniel Pelletier in 1929.

The Pelletier's first resided on the reserve and then in Lestock and Regina. In 1939 they moved to Crescent Lake. Eliza and Daniel had 7 children, five of whom lived. The years were hard for them since it was difficult to make a living during the Depression years. Daniel did farm work and managed to provide for his family in this manner.

The Pelletier's first began their active involvement in the Metis Movement in the 1930's in Regina. Together with many of the early pioneers in the Movement, they had a difficult time raising funds. Eliza remembers holding dances, basket social and bingoes to raise money to send delegates to meetings.

The years in Crescent Lake were the same. Although the organization was not as large or as complex as it is today, Eliza feels that somehow these early days were better. "In those days, you had nothing. This made you work harder to obtain little things. Today there is sometimes conflict over money, whereas before we had to work hard and work together to accomplish anything. We did it on our own as we had no choice."

Although kept busy raising her family, Eliza always had time to



help out whenever and wherever it was needed. She remembers writing many letters attempting to establish a school at Crescent Lake for Metis people (One of the Crescent Lake Local's activities now is writing a history of the area and the school.)

Elected president in 1968, Eliza sometimes feels a younger person should take over the position. "But when I mention this, they say no and they won't let me go." She is a familiar figure at all meetings that concern Metis people and is presently a member of the housing board for the East Central Area.

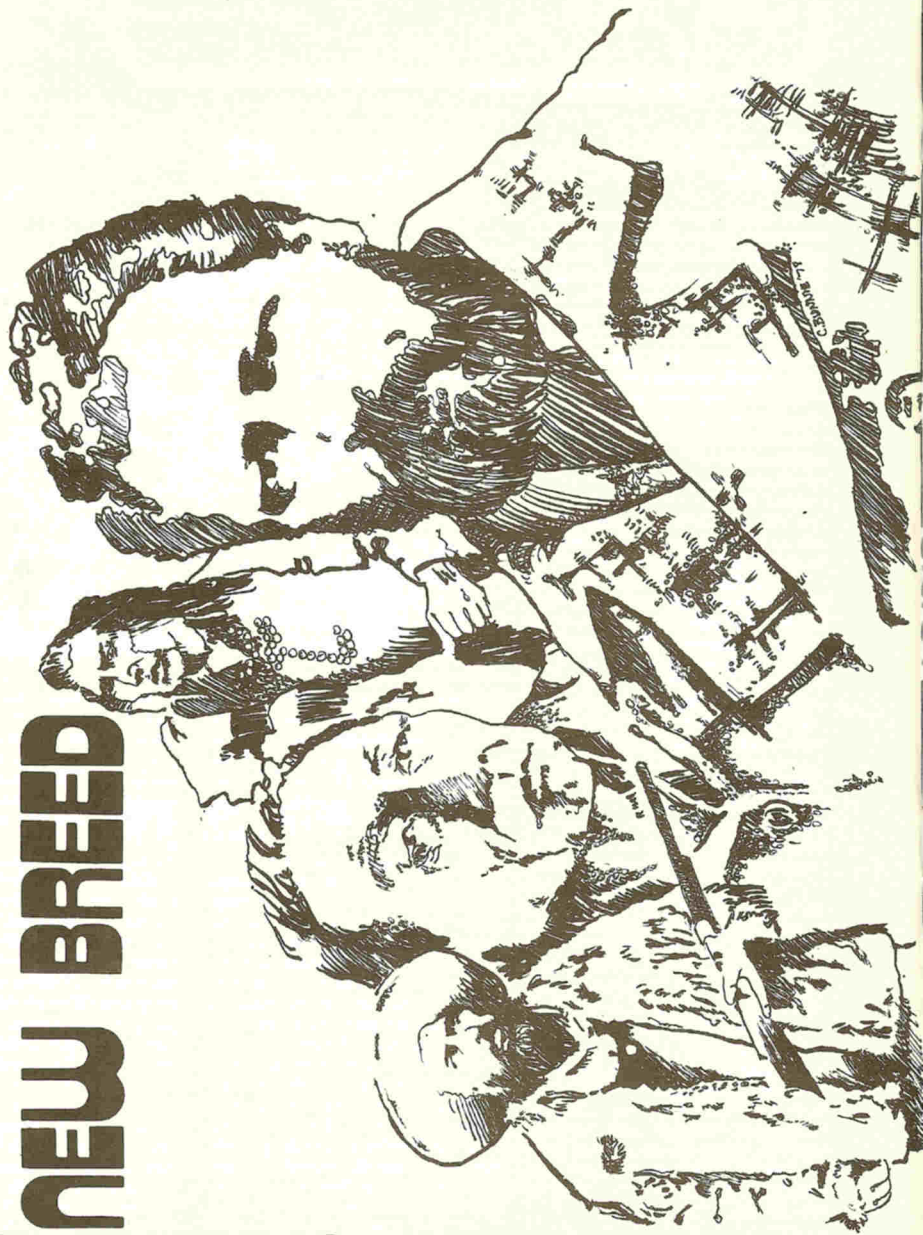
As a great believer in Indian traditions, Eliza is often called to elder's workshops at the Saskatchewan Indian Cultural College in Saskatoon. She is employed part time by them as a cultural advisor. She must attend workshops and children's camps. She enjoys this as she shares her knowledge of Indian crafts and legends with the children. "It is important for our

younger people to know these things as it will help them in their lives." Eliza and Daniel are also avid pow-wow fans and attend as many as possible. Daniel is employed by the Saskatchewan Indian Cultural College as well and is required to attend many events throughout the province.

Asked about membership, Eliza said it is important for all local members to realize their responsibility and the need to support the local. "We all have our responsibilities and these should not be forgotten. It's only with hard work on everyone's part that anything can ever be accomplished. It's unfortunate that some people forget this."

After forty years of hard work, Eliza is not yet going to stop. She feels many more changes are needed for her people and she is prepared to help as best she can. She has seen much in her years and believes greater improvements can come about. ☆

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DECEMBER

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THE local NEWS

AREA #3 REPORT COVERS SUCCESSFUL YEAR'S WORK

ILE A LA CROSSE — More than \$350,000 was obtained for seven projects in various communities in Area #3 last year according to a report by area director Jim Favel. In addition, ten houses were built in Ile a la Crosse with more being worked on for other communities in the area.

"We have fought very hard to get programs and employment in Area Three," Favel says in the report. "Without the support and determination of Metis people, Area Three would still be deprived of many programs".

The five locals in the area now have some 440 members with the largest number in Ile a la Crosse, but growing in Beauval, Jans Bay, Cole Bay and Patuanak. Each of the locals is now registered under the Societies Act for housing and local registration.

The report makes special mention of the late Jonas Favel and John R. Daigneault whose struggles resulted in the formation of the Ile a la Crosse local, and their work on housing and the famous school issue in the community.

"The present school is locally controlled," says the report, "and happens to be one of the finest and most beautiful education systems in northern Saskatchewan".

Struggle not over

One section of the report talks about the problems still faced in the area with "Bureaucratic Red Tape" from both provincial and federal departments:

"One of the most degrading



Jim Favel, AMNSIS Area #3

things is the hiring practice for Native people by the Department of Northern Saskatchewan. All northern residents are stuck with token jobs, whereas southern residents have the jobs which decide the ways of Native people".

The report questions the ability of high salaries and fees to guarantee wise decisions by southerners--asking how they can decide policies for northerners "when they haven't the foggiest idea as to how we live in the north". It also questions the spending of \$80,000 to beautify a bureaucrat's office in Ottawa, while "Native people practically have to beg for money to improve their lives socially and economically".

Monthly meetings are now being held in the area to discuss issues such as housing, welfare, the judicial system and other local issues. Anyone wishing more information can contact Jim Favel, P.O. Box 8, Ile a la Crosse.

ESTEVAN LOCAL PRINTS ITS FIRST NEWSLETTER

ESTEVAN — "New Year Greetings" was the headline on the first ever newsletter published by AMNSIS Local #25 here this month. Edited by communications worker and local vice-president Nancy Kleebaum, the two-page publication gives basic information about the local, its executive and its activities during recent months.

"We have sent this newsletter to all Metis on our mailing list," says Kleebaum. "with the hope of inspiring more interest for our group. Maybe others could use this idea (of a newsletter)".

The Estevan local boasts four active committees for 1977-78 in: Housing, Recreation, Welfare and Education. Programs and business conducted in 1977 included more than 30 students enrolled in upgrading, hairdressing and Native crafts programs; two community surveys; and putting one family in a local house. Numerous area workshops were attended, including two held in Estevan, in addition to the AMNSIS provincial annual meeting and a meeting between the Estevan Welfare Committee and the Department of Social Services.

Local meetings are held the 2nd Tuesday of every month at 7:30 p.m. Further information can be obtained by contacting Nancy Kleebaum, 1134B Fifth St., Estevan - Phone: 634-2479.

REGINA
LOCAL
GETS
50 HOMES

REGINA - The Regina AMNSIS Local #9 has negotiated for the purchase of 50 family units for people of Native ancestry in the city, it was announced here recently. The announcement marks finalization of an agreement with the Central Mortgage and Housing Corporation (CMHC) for delivery of a housing program for Regina urban Natives.

CMHC mortgages will provide for the purchase and renovation of existing housing units in Regina. The Metis local's Housing Group will buy the homes, fix them up and rent the finished units to Native families on the basis of need.

The Housing Group acts as landlord, but also provides family counselling, employment services through the Native Manpower Outreach office, and on-going encouragement, particularly to single parent families. The Metis Housing Group also acts as an advocate to families that require other support services, such as from the provincial social services program.

Dave McKay, director of the Metis Housing Group, says he hopes the program will prevent the Department of Social Services from continuing to use Native people to support slum housing. The program also provides Native families with an environment that enhances the education of children, employment stability, and overall social development.

"By offering services other than just rental units," McKay says, "we are following the AMNSIS policy of trying to look after problems people have 24 hours a day. You can't separate out employment and daycare and housing from each other."

Other non-government agencies involved in similar housing programs are the Regina Friendship Centre and the Regina Native Women's Association; but even with these programs, says McKay, there is still "a severe shortage of adequate housing for Native people in Regina and other urban centres".

NEW METIS HISTORICAL MUSEUM
PRIDE OF SASKATOON A.M.N.S.I.S. LOCAL

SASKATOON — After a year of hard work, the Metis Historical Museum became a reality to the Saskatoon Local of AMNSIS. Sheila Safinuk, museum worker, says the project was well worth the effort and is the pride of the Saskatoon Local.

provided books and other information which was invaluable in compiling the early history.

The Metis Historical Museum is located at the Local's office and is divided into two sections. One section includes the interior of a



The Museum project was designed to gather both information and artifacts of the Metis people in the Saskatoon area from early times to present. This involved gathering information from many sources including books, museums and other written records. The most valuable source and perhaps the most important was speaking to elders and recording their conversations. Many elderly people can best remember the true history and events as they happened - this information has to be recorded now, before it is lost!

According to Sheila, the need for materials and information is still great. The project cannot stop as there is so much more to record and display. Sheila said many people made the project a success and mentioned Audie Dyer of the Indian Cultural College in Saskatoon as one who greatly helped her and co-worker Wayne Trochie. Mr. Dyer

Metis home in the early 1900's. Included are various furnishings and other household materials common to Metis homes in this period of time. Thanks to willing contributors much of the material is now a permanent part of the display. The second section includes written history compiled from the elders, photographs and other artifacts on loan or donated. Also included is a history of the Saskatoon Local from its beginnings to present day activities.

A Canada Works project will make it possible for young people to gather further information from elders. They will be contacting elders and recording conversations. The information will then be compiled into book form and hopefully distributed.

MEADOW LAKE LOCAL #31 OPENS MULTI-SERVICE CENTRE

Held on November 9, the grand opening of the museum saw participation from many local members as well as government people. Alderperson Helen Hughes of Saskatoon City Council cut the ribbon to officially open the museum. Herman Rolphes, Minister of Social Services, was also in attendance. The evening began with a local meeting and concluded with a chockcherry and bannock lunch.

Local president Clarence Trochic spoke of the importance of recording their Metis history. He said for too long Native people have not had a correct or positive view of their history and in one way the Museum will contribute to this. "As well as making our own people aware of their background and culture, it will help make the non-Native aware of us as well. Our Museum is only a start - it will expand into something that we can all be proud of and something that will contribute greatly to Native self-identity."

Anyone wishing to visit the museum or contribute to it can do so at:
Metis Historical Museum
111 Avenue 'B' South
Saskatoon, Saskatchewan
Phone: 652-9002 or 244-1172

On December 16, 1977 a large crowd of spectators and participants were on hand for the official opening of the multi-service centre in Meadow Lake.

The Honourable Cliff McIscac M.P. and Chairman of the DREE committee cut the ribbon opening the centre. The ribbon was held by Jim Sinclair, provincial president of AMNSIS and Hal Coupland Mayor of Meadow Lake.

Roger Butterfield AMNSIS director for the Economic Development program acted as chairman of the proceedings and as Master of Ceremonies. The speakers at the official function were from many different walks of life and fields of government: federal, provincial and local. The opening speaker was Mayor Hal Coupland of Meadow Lake. He stated the building had been vacant for the past two years and he's glad to see it occupied again as this will tend to lessen the acts of vandalism perpetrated against the building. He also

wished a Merry Christmas and Happy New Year to all present.

Flo Clark president of the Meadow Lake Chamber of Commerce and former Mayor of Meadow Lake offered her congratulations to Local #31 and wished every success in the future. She reminisced of happy memories she had of the building. While the building was serving as the hospital Ms. Clark worked as a nurse there. She said she also had her children there.

The Hon. Cliff McIscac said the co-operation of both provincial and federal government was needed to bring about the birth of the Centre. McIscac also said, "This Centre is the first of its kind in the province housing several projects under one roof."

The M.P. further stated, "In my personal opinion it is projects like this which have helped to further the objectives of underprivileged peoples and this project in particular will do a great deal toward serving the needs of Native peoples in the prairies and the Meadow Lake area."

Terry Nylander, a candidate for the P.C. seat in this area gave his congratulations to the people involved in bringing about the opening of the Centre. He said DREE has chosen a worthwhile project to support.

Gordon Maier, Mayor of Glaslyn was on hand to offer his congratulations on the opening of the Centre. He said he realizes how much effort and money went into the Centre to ensure it was a success. He also said "All the work done till now is just the tip of the ice-berg, the real work is just beginning."

Randy Wallace, a Social Services project worker from Saskatoon is one of the people who did a lot toward the inception of the Centre. He said AMNSIS Local #31 bought the old hospital from the Anglican Diocese. The cost of purchasing the building, the extensive renovations,



Mayor Hal Coupland (left) and AMNSIS president Jim Sinclair hold ribbon while D.R.E.E. representative MP Cliff McIscac snips.



AMNSIS board member Rod Bishop (centre) talks, while MP Cliff McIssac and Local #31 president Laura Boyer listen.

the purchase of equipment for the workshop and maintenance was kept under the projected figure of \$122,000.00." Mr. Wallace further stated, "The real energy and initiative has come from the local people. Money by itself doesn't do anything."

The President of AMNSIS Local #31 Laura Boyer thanked the other speakers for their support of the project and gave special thanks to Randy Wallace for the time and effort he gave to ensure success to the Centre.

Rod Bishop Area Director of AMNSIS called for unity of all people of all races. He said, "Real unbiased unity cannot begin until more people are willing to face up to the problems inherent to our society. Until we can understand ourselves we cannot hope to understand the problems of others." He also said the local people have accomplished a great deal by getting the Centre, and he looks at the Centre as a means of making a closer knit community.

Mr. Bishop also gave plaques to Naomi Seib, Bernice Heiber, Rose Bishop (his wife), Leon Kennedy and Mary L'Heureux to show appreciation for what these people have done to advance the objectives of Native peoples in this area over the years.

Jim Sinclair President of AMNSIS remembered the days when he

couldn't even get a basement to hold some of his meetings when the fledgling Metis Society was just getting off the ground. He said "Pressure on governments was a big factor in being able to get funding for Centres such as these."

He also said, "Canada Works programs, Special ARDA projects and so on give Metis and Non-Status Indians a chance to learn how to manage money, to manage their own projects and make a success of these projects through effective business practices learned through experience." He congratulated the members of Local #31 on the time and effort they put into the new

Centre. He hoped the business venture would be a resounding success to open the door for more ventures of this type for Native people. He said, "90% of all inmates of Saskatchewan's prisons are people of Native ancestry, most of whom are imprisoned because of alcohol or alcohol related problems."

He spoke about more re-direction of welfare and jail money into economic development schemes which would hopefully leave our people in a better economic situation. He said a Canada Works grant would be arriving within the next few weeks for the Meadow Lake Multi-Service Centre to initiate projects into alcoholism research development.

Naomi Seib an AMNSIS development officer who has been working closely with the Centre said the Centre would house several projects as well as providing office space for various groups and projects. The Centre is at the present time housing several community college classes some of which are: Hair-dressing [instructor Valerie Dull]; Sewing [instructor Germaine Ross]; Ceramics & Handicrafts [instructors Cora Yurko and Glenna Tourand]; and Carpentry [instructor John Lucas].

The Centre may also house night classes under the community college scheme and an economic development office of AMNSIS may be situated in the building. ☆

—photos & article by Ken Arnault

Mayor Hal Coupland listens as AMNSIS Economic Development Director Roger Butterfield (standing) talks.



CHILDRENS' CHRISTMAS PARTIES

SANTA CLAUS WAS A BIG HIT at the Moose Jaw Local #34 Christmas Party (pictures this page) held at the local YMCA on Dec. 17. Approximately 150 children brought their parents and friends to the party, attended by Mr. Claus and his wife. Similar goings-on were attended by Claus without his wife in Swift Current (Local #35) and in Regina, for the Local #9 party on Dec. 16 at the Regina Friendship Centre which co-sponsored the event. About 2,000 children attended the Regina party. At all parties, gifts, candies and a visit to Santa's knee made things fun for all. Organizers of all three parties gave thanks for kind donations of merchandise and money from local companies and businessmen. We assume that lots more locals held Christmas parties, but we didn't hear about them at New Breed.



LOCAL CONTROL WORKS IN SANDY BAY

Nine years ago when the Local Community Authority [LCA] formed in Sandy Bay, residents gained a focal point for participation and an opportunity to put ideas into action. It has been an experience that has absorbed a lot of energy of the people in this predominantly Metis, isolated community of about 700 on the Churchill River in Northern Saskatchewan.

The authority is financed through a per capita grant from the Department of Northern Saskatchewan. Besides the LCA, the town has six boards including the school board, the recreation board, the youth centre board, the alcohol rehabilitation centre board, the child care board and the day care board.

Louis Bear, town overseer, said one problem the town should rectify is that the town overseer is paid only \$20 per month. This system works in the south where farmers work is seasonal but in the North, Mr. Bear said, the position of overseer and clerk should be combined.

"I can't be here the whole day in the office when I have so many other things to do," he said. "There are so many programs now we need a full time overseer.

"Being an overseer is one of the hardest jobs. RCMP, everybody comes to see me anytime of the day or night."

Part of the burden of Sandy Bay's overseer is today being carried by Tom Ludwig, a community developer educator that the Dean of Social Work at the University of Regina employed to supervise graduate social work students in 3-month rural practicums.

The town reaction to Professor Ludwig has been positive. Ernie Ray said of him. "He has a way of straightening out problems.

"I think we have the right guy working for us in the community development area."

But the fact that Professor Ludwig leaves in the winter of 1978 has strengthened the town's representatives belief that the town overseer position should be full-time.

The town has built about two dozen new houses through a federal-provincial program delivered by the department of Northern Saskatchewan.

Ernie Ray, deputy overseer said he believes there is less contagious disease because the town has better housing.

Local government has improved the town's well-being, he said. "Lots of times a person with a grade two education is better in the North than a person with a university degree.

"He know what the community needs."

Mr. Ray said he hopes the town in the next five years will improve roads and fishing and trapping facilities, develop a small-mill industry, continue the battle against alcohol and improve educational resources.

BISHOP CALLS FOR DEVELOPER TO GUARANTEE NATIVES JOBS

GREEN LAKE - The director of the Northeast Central Area of the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) has called on the developer of the proposed Cluff Lake uranium mine to provide a written statement on its employment base and hiring policy.

According to the La Ronge Northerner, AMNSIS board member Rod Bishop said, "AMNSIS could support the project without hesitation if there is to be a written employment guarantee for northern Natives."

Bishop said the pro-mine stance during an early January meeting seems to infer AMNSIS supports the project proposed by the French uranium firm Amok Ltd., when it does not. He said in the past there have been a great number of pro-

mises of employment when a project is announced, and then very few jobs.

"If there was something in it for us; if we stood to gain from it, we would support it. As it is," he said, "all we get is the loss of fishing and trapping livelihoods with no compensation. The only benefits will go to the business entrepreneur class.

"If there are no benefits for Native people, then why don't they leave Native people alone and quit bothering us? If there are to be benefits, then let Amok put it in writing," he said. AMNSIS has invited Amok to a public meeting, as yet unarranged, with northern residents and the association, at which Amok could make its guarantees and put them in writing.

— by Peter Hawley

from OUTSIDE our PROVINCE

ABORIGINAL HUNTING RIGHTS ISSUE STILL UNSETTLED

LABRADOR - The Newfoundland government has still not said whether it will honour aboriginal hunting rights of the Labrador North West River Indians. Tourism minister Tom Hickey had promised a final stand by the end of December; then changed the date to Jan. 15. On Jan. 17, he was aiming for the end of the month.

The government and the band council arrived at a temporary agreement in October after six Indians and a Catholic missionary were charged with illegal hunting of caribou. That agreement said Indians would not hunt in the Mealy mountains except for trappers, and that the government would come to Labrador to settle the issue. The band has recommended that a lay biologist be trained to work with the government biologist in Labrador to determine wildlife standards, and that Indians be allowed to live a traditional lifestyle, with areas set aside where they could hunt for food.

Hickey says he hopes the government will accommodate the Indians' demands, but says indiscriminate killing of caribou has hampered conservation efforts, and that the local herd is down to 300 animals.



GIANT OIL RIG THREATENS CRAB FISHERIES

HOMER, Alaska - One of the world's most productive fisheries, and a major source of Alaska King Crab, is threatened by the installation of the world's largest floating oil rig to drill test holes under the waters of Cook Inlet near here. Nineteen oil companies are backing the test drilling, all hoping to cash in on the **almost three billion barrels of oil and more than three trillion cubic feet of gas** thought to lie underneath the bay.

Environmentalists say an oil spill in the bay would be many times more disastrous than a similar spill in open water. Such a spill, says the Native publication, **Akwesasne Notes**, would "ruin forever fishing of the bay, source of livelihood for the village of 75 Indians at English Bay. Onshore industrialization accompanying the drilling is expected to result in 'cultural extinction' of the Native people there."

RCMP 'DIRTY TRICKS' INVESTIGATED

OTTAWA - The McDonald Commission looking into RCMP 'dirty tricks' has changed its mind, and will now investigate charges that the redcoats may have been involved in break-ins at Indian organization offices in Ottawa, Regina, Saskatoon and Yellowknife. The change of heart came after a meeting between judge David McDonald and National Indian Brotherhood [NIB] president Noel Starblanket. The NIB says they first became suspicious after noticing the "similarities" between RCMP "dirty tricks" against Quebec Separatists and recent happenings concerning the NIB. Starblanket said files were taken from the Saskatchewan and Yellowknife offices and a headdress from the Ottawa office in break-ins over the past two years.



P.E.I. INDIANS TO GET 8% TAX EXEMPTION

P.E.I. - Status Indians in Prince Edward Island will soon have the same sales tax break afforded status Indians in most other provinces, the province announced Jan. 13. P.E.I. Indians will be exempted from the eight per cent sales tax on most items, but not from tax on the sale of gas, booze, tobacco, prepared meals and accommodation. The amendments to the provincial tax act will come in the next legislative session.



POISON SPEARS REPEL OIL COMPANY INVADERS

QUITO, Ecuador (UPI) - Twenty poison-tipped spears were found imbedded in the bodies of three oil prospectors in the western jungles of Ecuador recently. A party of five oil prospectors had disregarded a crossed-spears warning sign from Native Aucas not to go any deeper into their territory. Indian experts in Ecuador say the Aucas are basically peaceful and attack only to repel what they consider invasions of their territory. For thousands of years they managed to avoid most contact with the outside, but evidence of vast oil deposits beneath the Ecuadorian jungles have sent hundreds of explorers into the region.

JAILED NATIVES A CANADIAN RENEWABLE RESOURCE

OTTAWA - A report on Natives in federal penitentiaries lays the blame for the high percentage of Natives in the institutions at the feet of Canadian government and society, and a co-sponsor of the report has labelled Natives in jails as one of Canada's renewable-resource industries.

The report of the Metis and Non-Status Indian Crime and Justice Commission says the 12 to 50 per cent Native population in the penitentiaries reflects the position of Natives in society. The average incarcerated Indian, the report says, is poorly educated, under-or-unemployed, poor, welfare dependent, and suffers from a lack of "realistic opportunities". It says one reason is "the lack of participation" by Natives within the departments responsible for Natives and for criminal justice, particularly at the decision and policy making levels.

The report's more-than-ninety recommendations cover areas of provincial and federal jurisdiction.

"There are a lot of people involved in keeping Natives in jail," said Harry Daniels, president of the Native Council of Canada, which co-sponsored the \$85,000 report released December 8.

"Unless social-economic change takes place and we become an integral part of the Canadian mosaic, there will be a lot more doing it five or ten years down the road," he said, noting that it costs \$17,500 a year to keep one man in jail.

LOTS OF HEAVY READING

TORONTO - For anyone who cares to get involved, lots of heavy reading material will soon be available from the Polar Gas company. The company, which has applied for permission to build a 2,338-mile gas pipeline from the high Arctic down the west side of Hudson Bay, through Manitoba's north-east corner to connect with the TransCanada pipeline at Longlac, Ontario, is going to make available copies of the detailed scientific and technical information it has collected on the project since 1972.

The information will make truly "weighty" reading. Each set of the documents will weigh in at more than 70 pounds and will cost about \$2000 to print. The company is giving sets to selected libraries and government agencies. In a gesture towards social responsibility copies will also be provided to settlement council, band council and community libraries in the vicinity of the proposed route, as well as to major national and provincial Native associations.

One reason that Polar Gas may be willing to spend so much money putting out all these information sets is that they are having a tough time developing good will for their proposal. Hugh McCullum, of Project North, told an Alberta group recently that it is estimated the pipeline would affect, directly or indirectly, some 1,800 Native people living along the proposed route. Project North is urging people to write to the government demanding an inquiry into the Polar Gas project similar to the Berger Inquiry in the Mackenzie Delta.

Native War Hero Dies

Canada's most-decorated Native hero was buried with full military honors amid national news coverage in Winnipeg, November 30. Thomas George (Tommy) Prince died four days earlier, destitute and in obscurity, in a city hospital after living his last years at the local Salvation Army hostel. He was 62.

Prince achieved fleeting fame more than 20 years ago as the winner of 10 medals and numerous mentions in dispatches for fighting Germans and Italians in the Second World War and the Koreans and Chinese during the Korean War, before he was permanently crippled by machine-gun fire in 1954. The medals, along with all his possessions, were lost in a fire several years ago.

Several hundred mourners turned up at the funeral ceremonies,

conducted with the assistance of \$500 from the veteran's administration, to honour the memory of the grandson of the former Saulteaux chief Peguis.

When Tommy Prince re-enlisted in the army for the Korean War, he explained: "I owe something to my friends who died."

We think that society in general - and publications like the *New Breed* - owe something to all the Native warriors who died in even greater obscurity than Tommy Prince ... and to those Native veterans still alive.

We would like to print something of the stories of these heroes who gave so much to this country despite the little given their peoples in return. If you have information, stories or pictures relating to Native veterans, we would urge you to contact us at the *New Breed*.





Books, Poems and Stuff

AND THE RIVERS OUR BLOOD by Joseph McLeod

New Canada Publications - NC Press Ltd.
Box 4010 - Station A
Toronto, Ontario. M5W 1H8

Could there be a way to leave us alone for a hundred years?

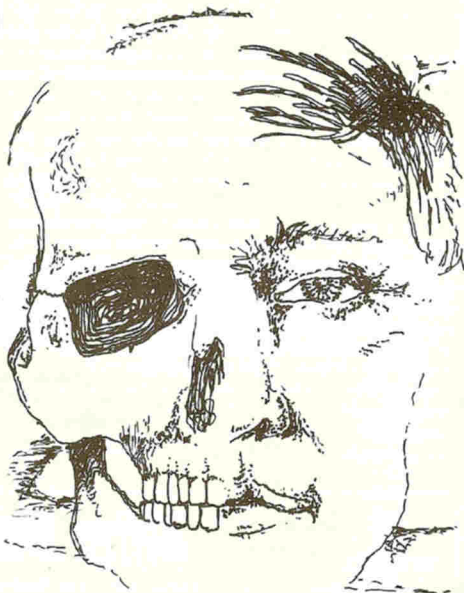
Could we turn off the media?

Could we cut the mercury from our bodies?

The above is part of the many poems found in *AND THE RIVERS OUR BLOOD*. Although the book takes an excellent look at the mercury poisoning issue, the poetry is also sensitive and brings across the despair many people face because of mercury pollution.

McLeod outlines the history of the pollution in the Grassy Narrows and White Dog area of northern Ontario and is clear in his criticism of government and industry who could have prevented the poisoning in the first place. He also brings out the Native people's understanding of the problem and how it has adversely affected their lives.

McLeod properly lays the blame on an uncaring government and on corporations who care more about money than people. He also mentions other areas of pollution that should be of concern to everyone.



WASWANUPI - Songs of a Scattered People

Hugo Muller

The Anglican Book Centre
600 Jarvis Street
Toronto, Ontario. M4Y 2J6

The author, in his writing and poetry, takes a look at the Cree of James Bay and how technology has affected them. He mentions their ways and the lack of contact with non-Natives until the James Bay Hydro developments began. Unfortunately, the affects have all been negative.

A lifestyle has been destroyed and with it many lives have also been destroyed. Muller mentions the alcohol problems and the increasing number of deaths and the situation of today is compared to a time when the people lived in peace without white society's ugliness.

WASWANUPI is illustrated with many pictures of the Cree people and their land. It is a good reminder of how fast a people can be destroyed by insensitive developers who care more for profits than for a people and their pride.



LAMENT OF A GRASSROOTS TREATY

The coolest expression I have
Hurling into space
Humiliation starting
Anger making me soar
Past all my boundaries
I hear my cry for war

At the beginning I am on the ground
With my people all around
And then they all begin to fade
Like the sun upon the shade

Visions of council
Fragile as a dream
They make your world
More alien seem
As the collaborators stand
Side by side
Some red, some white
But let's not really fight

Nelson Smalleggs Jr.,
Benjamin Chee Chee
And some cousins I'll never see
Could this really be possible
That it's happening
to me

Pagan Warrior



EVEN NOW



Even now
I mind the coming and talking of wisemen from towers
Where they had thought away their youth.
And as I listened I heard no wiseness,
But only a murmur of confused colors
And in a while I understood the colors
Wanton as water and filled with foreboding

Even now
I mind that I have loved pine and lily
The great blue mountains, small grey hills
And the solitude of wide prairies. And upon a day
I saw strange eyes and hands like butterflies
When I looked again the purple fields were drawing nearer

Even now
I know that I have savoured the hot taste of life
And lifting cups at the great feast
Just for a small and forgotten time
I saw in the eyes of the newborn child
The whitest pouring of eternal light.

- Fred Johnstone

My Old Grandmother

As I look upon the picture
Of my old grandmother
I see love and understanding.

There is pain in those eyes
But there is also hope
Because of a belief in the Lord.

I had been strong at her funeral
Until I kissed her cold forehead
Everything I had I lost too soon.

She spoke no English, had no teeth
And her gray and thinning hair
Was usually captured in braids.

Grandma's favorite dress was black
Dotted with little yellow flowers.
She wore that dress to no end.

She attended Church everyday -
Sunday Mass to Saturday Benediction
With morning mass during the week.

Her life meant little to others
But Grandma left knowing
She had done her best.

Mary Mudd,

PARLIAMENT REFUSED EVEN TO TALK ABOUT NATIVE UNEMPLOYMENT when MP John Holmes (PC Indian Affairs critic) tried to introduce a motion calling for programs to combat the over 75 per cent unemployment in Native communities. The motion failed to get the required unanimous consent needed before Parliament could even debate the proposal.

ALMOST TWO-THIRDS OF HIS CONSTITUENTS ARE OPPOSED TO NUCLEAR REFINING. That was the message MLA Ralph Katzman (PC-Rosthern) received when he counted up about 1,000 questionnaires returned by his constituents. Less than one-third favoured uranium exports by Canada, or even uranium development at Cluff Lake. Most of the respondents said they were well enough informed by the media, and those in favour of a vote by local residents before proceeding with any nuclear facility outnumbered the others by four to one.

COMMERCIAL FISHERMEN ON LAKE OF THE WOODS IN NORTHWESTERN ONTARIO have asked the Ontario Ministry of Natural Resources for legislation to reduce the daily catch by sport anglers on the lake from six walleye fish to four walleye fish.

NATIVE PROJECT SOCIETY HAS A POW-WOW PLANNED FOR APRIL 15, 1978. Be sure to contact the office at least two weeks prior to that date. Native Project is a Native inmate group primarily functioning out of the Provincial Correctional Centre. They also have an office at 1689 Toronto Street. Anyone wishing to contact the office may phone 525-5459 (ex. 15). Native Project hosts two pow-wow's per year and other special events in areas of sports, cultural and social activities with the Correctional Centre. Through staff persons and board members Native Project is also involved in various agencies with Native Women and Citizen Advisory Council.

REGINA NATIVE RACE RELATIONS ASSOCIATION AND REGINA CITY POLICE have reached a two year agreement for the delivery of a training component to be used in the training of Regina city police officers. The component was developed by the R.N.R.R.A. which has been involved in police training sessions since mid December. These sessions have been designed to sensitize police trainees to the special needs and problems faced by Native people in adjusting to an urban environment. The Native Race Relations Assoc. have also been allotted time in training sessions at the provincial police academy. Since its inception, the board of directors of the Association have been meeting regularly to coordinate funding sources. An active search for qualified legal personnel is now being undertaken. The Association will establish permanent offices as soon as funding is finalized. Financial resources for the staffing and programmes are expected to come from the federal government, the city of Regina and private foundations. Plans are being developed to seek future funding from the provincial government. Information on the Regina Native Race Relations Association can be obtained by calling 525-6721.

MOUNTIES WILL SOON BE ABLE TO OPEN THE MAIL LEGALLY, according to Peter Trudeau in an Ottawa news conference this month. The PM said his government arrived at the decision to give the RCMP legal powers to open and read personal mail while a federal inquiry into police 'dirty tricks' was still underway. Trudeau did not say whether the police have been told it is **not** illegal to be of Native ancestry.

GUN CONTROL LAWS COULD BE USED TO DISARM ALBERTA NATIVE PEOPLE, according to Metis Association of Alberta president Stan Daniels. Native people are the most heavily armed in Canada, and although the law exempts those who depend on hunting and fishing for their livelihood, many Native people fear and distrust provincial politicians. Daniels says Alberta's interpretation of federal policies has been different and that the situation has reached the point where the province has 'a government-red necked, bigoted and racist'. He would like to see Native gun control officers appointed who would explain and interpret the laws to Native residents of the more remote areas of Alberta.

THE CANADIAN BROADCASTING CORPORATION HAS ACKNOWLEDGED ITS FAILURE to provide programming for the cultural benefit of Native people and that their present programming is threatening the survival of this culture. While the CBC provides 112 hours per week of programming to northern communities, only **one-half hour** is in the Inuit language. According to the Inuit Tapirisat of Canada (I.T.C.), southern television is a serious threat to the language and culture of the people and any programming in the North should be suited to the interests and needs of the Inuit. The I.T.C. would like to see local residents producing their own radio and television programs with the necessary training provided. They also want adequate transmission equipment to reach some of the outlying hunting camps where many Inuit spend up to six months pursuing traditional lifestyles.

GRANT OF \$111,500 FOR INDIAN PROGRAM. An experimental grant, said to be the largest the University of Regina has received to carry out a non-science program, is destined for a new program that will teach Native people managerial and entrepreneurial skills. The ultimate goal of the program is a nation-wide, entirely Native-run program conducted through participating Indian, Metis and Inuit groups across Canada.

MANITOBA FLOOD AGREEMENT. The Northern Flood Committee does not expect the new Manitoba provincial government to balk at signing the Churchill Diversion compensation agreement which the former government refused to sign. The N.D.P., the former Manitoba government, refused to sign the agreement because of a controversial paragraph which they said would tie its hands in planning northern policy. The paragraph gives a compensation arbitrator the power to recommend social programs and to assess damages if the programs are not implemented.

STUDIES FIRST, DRILLING SECOND. Oil companies anxious to begin exploration drilling off the coast of Baffin Island will have to wait until the Eastern Arctic Marine Environmental Studies (EAMES) are completed. This is the first time oil companies have to pay for studies of this sort before authority to drill is granted. The studies will take up to five years and be monitored by representatives from each of the 10 Inuit communities and four outside experts.

DID YOU KNOW ...

- that the Incas knew how to keep records without writing by use of a set of strings called a quipu which had tied knots on different parts of these strings?
- that the only people in the world to use porcupine quills for design work were the North American Indians?
- that the highest rate of albinos are found among the Cuna Indians of the San Blas Islands off Panama?
- that the first Europeans in the United States to establish a calculated policy of extermination against the Indians were the Christian pilgrims?

WHO LIVES HERE ANYWAY??

If you've ever wondered who the people of Regina are, here is a partial answer.
[1976 figures published by the Regina Real Estate Association, October 27, 1977]

Population154,107

Ethnic Make-up

British Isles	47.0%	Scandinavian	.....4.0%	Netherlands	.....2.0%
German	....20.0%	Austrian	....3.0%	Russian	....1.4%
Ukranian	....5.0%	Polish	....3.0%	Italian	....0.7%
French	....4.0%	Hungarian	....3.0%	Others	....6.0%

Anyone Missing??

Yes, what happened to the **Native People** who make up about **one fifth** of the population?



The Battlefords Indian & Metis Friendship Centre

1978 13th Annual
ALL NATIVE
HOCKEY TOURNAMENT

North Battleford Civic Centre

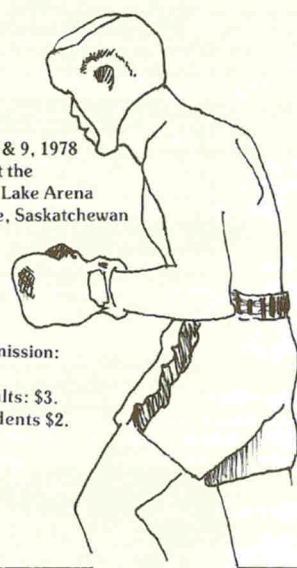
March 18 & 19

8 of 12 teams guaranteed prize money
twelve teams mailing \$100 entry fee will be accepted
absolutely no entries by phone

Send entries by March 6, 1978 to:
Battlefords Friendship Centre
Box 667, North Battleford, Saskatchewan

For further inquiries phone 445-8216 or 445-5832

PROVINCIAL BOXING CHAMPIONSHIPS



April 8 & 9, 1978
at the
Meadow Lake Arena
Meadow Lake, Saskatchewan

Admission:

Adults: \$3.
Students \$2.

10th
Annual

PROVINCIAL NATIVE
BONSPIEL

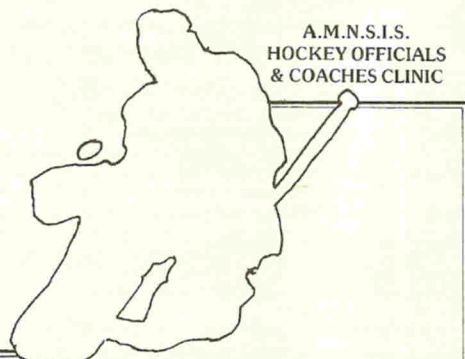
Granite Curling Club
992 - 107th Street, North Battleford, Sask.

MARCH 31, APRIL 1 and 2, 1978

Sponsored by Recreation Department, A.M.N.S.I.S.

First 56 Rinks Accepted
Entry Fee \$40.00 - Includes Cabaret Tickets

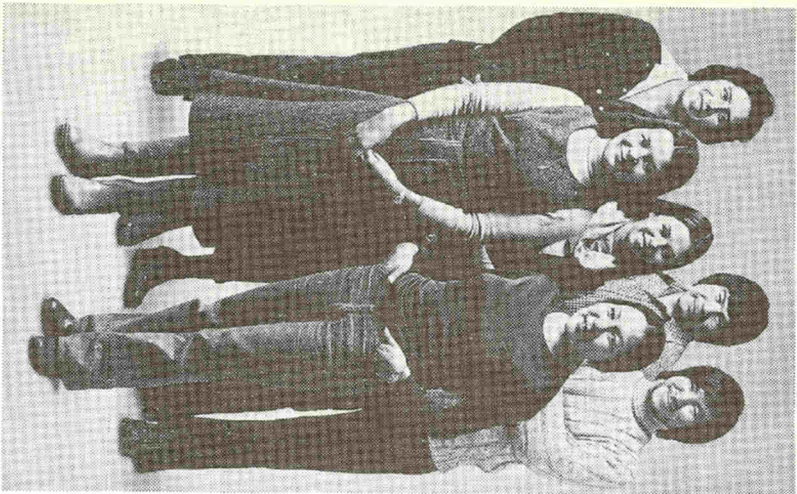
Send Entries To:
Claude Petit
#3, 1846 Scarth Street
Regina, Sask. S4P 2G3. Ph: 525-6721 (ex. 28)



A.M.N.S.I.S.
HOCKEY OFFICIALS
& COACHES CLINIC

The Recreation Department of AMNSIS has received money from Health and Welfare for nine Hockey Officials and Coaches Clinics to be held at: Prince Alberta, La Ronge, Saskatoon, Duck Lake, North Battleford, Regina, Fort Qu'Appelle, Ile a la Crosse, and Buffalo Narrows. Times, dates, and places to be announced.

For further information contact:
A.M.N.S.I.S. - Recreation Department
#3 - 1846 Scarth Street
Regina, Sask. Phone: 525-6721



A great idea to start working on for student employment.

Young Canada Works.

Right now, your community group or organization has the opportunity to create student jobs in your area. How? Through a Young Canada Works project.

If your group can think of a good idea that benefits the community and creates student employment in your area, then Young Canada Works may be able to provide the nec-

essary funding. Please keep in mind, your project must provide a

minimum of three student jobs for six

consecutive weeks next summer. And, your project can operate for up to 18 weeks between May and September. Here's how to get things underway.

Agree on an idea you can all support. Think it through, carefully. Then go to your local Canada Manpower/Canada Employment Centre or Job Creation Branch Office or Native Outreach Office and pick up a Young Canada Works application form, and Guide. But do it right now! The deadline for applications is February 17. Young Canada Works for students in your community. So let's get working on some great ideas, now.

YOUNG CANADA WORKS

for all of us.

 Employment and Immigration Canada Bud Cullen, Minister

 English as a Second Language Canada Bud Cullen, Minister

WE'RE WORKING WITH YOU.

Your Canada Manpower Centre is as concerned about your work as you are.

Right now, in addition to our ongoing efforts to keep Native People informed about the availability of jobs, we've got several very effective programs underway to make the chances of finding good work even better.

Like our job training programs. We can help you to learn the skills you need to get the work you want.

If moving to another place is the best way to obtain worthwhile employment, we can help you with that, too.

And then there's our job creation program. With government funding, we help to organize projects that bring good jobs and lasting benefits for the community.

Canada Manpower Centres are working with Canada's Native Peoples to build a better life for everyone.

Let's discuss your future. Now.

We can do it together.



Employment and
Immigration Canada
Bud Cullen
Minister

Emploi et
Immigration Canada
Bud Cullen
Ministre



AND THE RIVERS OUR BLOOD

by Joseph McLeod



"They sent mercury into the fish. They outlawed commercial fishing. We cannot work as guides on the polluted river system. They tell us we will die, but not to worry! What would you do?"

— Isaac Mandamin, Chief of White Dog

AND THE RIVERS OUR BLOOD tells you what to do! A stirring indictment of government and industry, it is also a layman's guide to ecological management.

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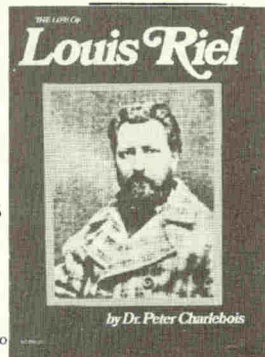
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... there is finally a book on Riel that Native people can read and appreciate! — New Breed July 1976



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Toronto, Ontario
M5T 2P3

THE UNIVERSITY OF MANITOBA

Requires Immediately
Native Students Advisor

Qualifications Required:

Bachelor's Degree, extensive experience in at least one of the Native cultures, effective leadership experience and empathy with Native students in educational settings. Fluency in English is required. Fluency in one or more Native languages common to the Prairies is a definite asset, as is recent University experience.

Responsibilities:

To provide academic, personal and financial advice and counselling to Native students; to act as liaison between students and agencies, organizations and departments both on and off campus; to initiate programs for new or prospective students.

Salary Range: \$17,144.00 - \$21,294.00

Please apply in writing to:

Mr. M. Robson
Staff Development and Employment Office
Room 203, Administration Bldg.
University of Manitoba
Winnipeg, Manitoba. R3T 2N2

SASKATCHEWAN ASSOCIATION ON HUMAN RIGHTS

will receive applications for the position of
Executive Director

Duties will involve:

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- community organizing
- forming liaisons with other community groups
- taking minutes at board meetings
- and following directives given by the Board of Directors

Salary: \$800.00 per month.

If you wish to apply for this position please send a resumé stating past experience and qualifications with the names, addresses and phone numbers of three references to:

Saskatchewan Association on Human Rights
311 - 20th Street West
Saskatoon, Saskatchewan

Only applications received before Feb 21/78 will be considered.



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