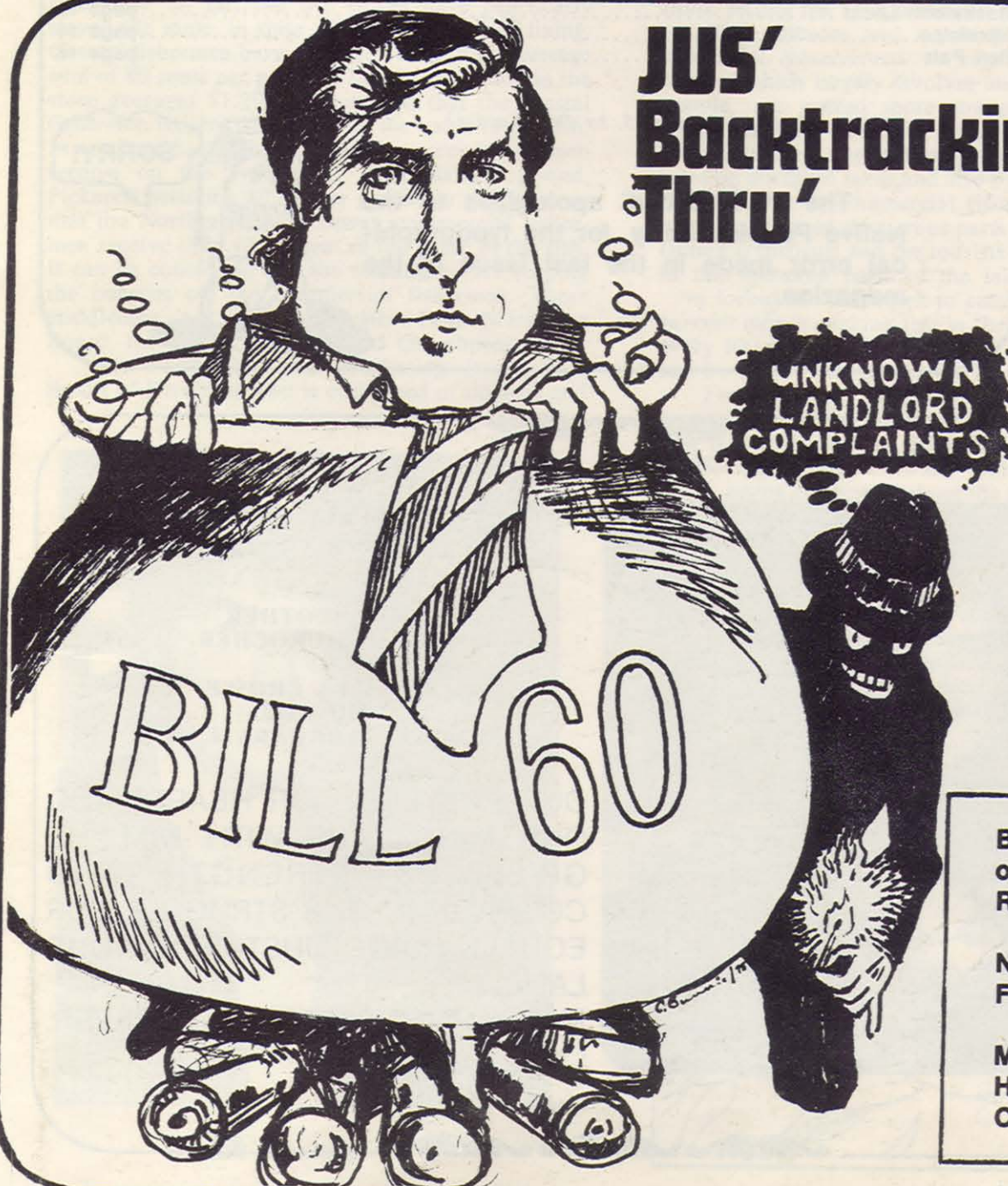


NEW BREED

IS A PUBLICATION OF THE METIS SOCIETY OF SASKATCHEWAN

APRIL 1975 EDITION

JUS' Backtrackin' Thru'



Bill
of
Rights

Northern
Fishing

Metis
Housing
Conference

CLIFFORD BUNNIE: Editor
Artist
Photographer
Lay Out

BRENDA TRIFFO: Secretary
Photographer
Lay Out

THIS ISSUE

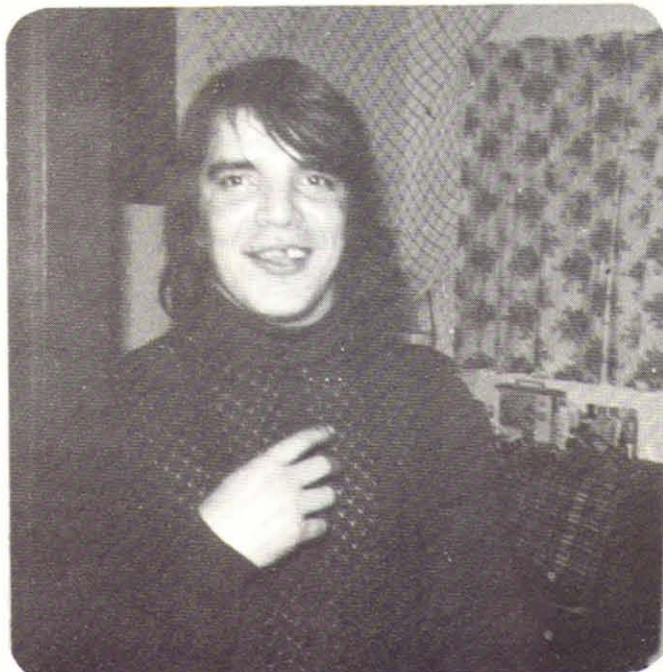
Northern Fishing	page 3
C.C.S.D. - Land Claims	page 4
Bill 60 (Bill of Rights)	page 5
Duck Lake Local	page 6
2nd Annual Boxing Card	page 7
Saskatchewan Native Women	page 8
Recreation	page 10
Metis Housing Group	page 11
Saskatoon Local	page 12
Missinipe	page 14
Pen Pals	page 16

(photo on page 5, by Don Kossick)

The 'New Breed' apologizes to the Native Peoples Party, for the typographical error made in the last issue of the magazine.



IN LOVING MEMORY



OF
OUR BROTHER
EDWIN DUROCHER
OF
ILE A LA CROSSE
WHO DIED
SUNDAY, FEBRUARY 2, 1975

OUR PRAYERS, OUR HEARTS AND OUR MINDS ARE WITH HIM. HE GIVES US STRENGTH AND COURAGE IN OUR STRUGGLE FOR EQUALITY AND JUSTICE IN OUR LAND.
MAY MANITO BLESS HIM FOREVER.

NORTHERN FISHING IN SASKATCHEWAN

In Northern Saskatchewan there are many situations that exist which concern primarily the Native people. One of the most alarming of these situations is the controlling of the commercial fishermen which makes it impossible for them to earn a satisfactory living. They are being ripped off.

One of the ways the fishermen are being ripped off, concerns the prices the fishermen receive for their fish. So far, the fish prices have practically stayed the same, in spite of the rising cost of living. Coastal fishermen have received raises to the average sum of 80 cents per pound. The cost of salmon in the store averages \$1.29 per pound so that the coastal fishermen receive 62 percent of the value of the fish. In northern Saskatchewan, the commercial fishermen receive on the average of 35 cents per pound. Pickerell sells for \$2.52 per pound in the store so that the Northern Saskatchewan commercial fishermen receive only 13 percent of the value of the fish. It can be concluded that the middlemen are reaping the benefits off the commercial fishermen. These middlemen are the Freshwater Fish Marketing Board, the Co-op Fisheries and the wholesalers.

The Freshwater Fish Marketing Board is a Board of Directors who is composed of doctors and

lawyers, no commercial fishermen. These Board members receive more money in Per Diems and expenses per year than the commercial fishermen do for their fishing. It would almost be laughable if the situation wasn't so serious and detrimental to the lives of our people. I wonder how the lawyers and doctors would feel if commercial fishermen were the only ones allowed to sit on their boards and associations, setting the rules and level of income for them.

The attitudes and resulting legislation of the provincial government in regard to commercial fishing, which largely involves and affects the native people, are geared more towards benefitting the white southern outfitters than the fishermen. This statement can be seen clearly through the tolerance rates on northern lakes and also by the designation of fishing areas to commercial fishermen. The fishermen are assigned dangerous parts of the lakes where fishing is difficult and the tourists are allowed to fish in the sheltered parts of the lakes. The tolerance rates forbid the fishermen to catch no more than 10 percent money-making fish in their catch, that is for every 100 pounds of fish, only 10 pounds of that fish can be trout. This leaves the trout for the tourists.

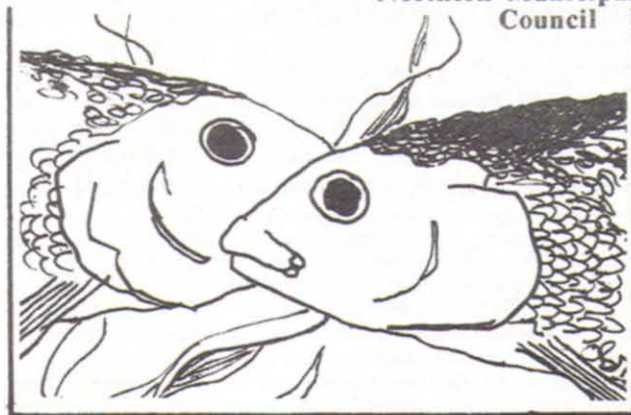
For too many years now the government has controlled the fishermen and kept them down. Only now is Ted Bowerman (Minister of the Department of Northern Saskatchewan) scurrying around the north, acting concerned about the situation to benefit his campaign. He's had almost four years to look into this matter, yet nothing has been done.

The fishermen are presently looking into the possibility of forming or joining a union. Perhaps this is more Mr. Bowerman's concern than the plight of the fishermen. In any case, the Metis Society of Saskatchewan actively supports the fishermen in their endeavors to make fishing in northern Saskatchewan a viable and worthwhile occupation for native people.

Bill Daniels
M.S.S. Representative
Northern Municipal
Council



Bill Daniels



The Canadian Council on Social Development

STATEMENT ON NATIVE LAND CLAIMS

The Board of Governors of the Canadian Council on Social Development has given approval to the attached Statement on Native Land Claims. This public statement is intended to bring to the attention of the authorities that there are many Canadians, other than the native peoples themselves, who consider this subject to be important.

The Canadian Council on Social Development represents a wide cross section of Canadian society. It is national, it is nongovernmental and it is essentially a citizen's organization. Through research and consultation with its members, it formulates and promotes social policy in the interests of equity and justice for all.

In taking a position on land claims of the native peoples the Canadian Council on Social Development is speaking for many citizens who look forward to the time when this issue is ultimately resolved. It is hoped that this statement will serve some purpose in hastening that day.

There is ever increasing pressure on the native peoples of Canada to negotiate and settle their claims respecting traditional and historical occupation and use of the lands and waters of this country. Without greater public awareness of the issues involved, plus sufficient time and resources to document and present these claims, there is a real danger that the moral and legal rights of the native people concerned will not be given full consideration. Because we believe it to be in the ultimate best interest of all Canadians that the rights of native peoples be respected and upheld, the Canadian Council on Social Development is issuing this public statement supporting the native peoples of Canada and their at-

tempts to reach fair agreements. The Council therefore urges all Canadians, and particularly the federal and provincial governments, to act according to the following principles and recommendations.

The Council considers:

- That the social, cultural and economic well-being of Canada's native peoples is of importance not only to the native peoples themselves, but to all Canadians.

- That this social, cultural, and economic well-being is intricately linked to the relationship of the native peoples with the lands and waters that they have traditionally and historically occupied and used.

- That in many areas of Canada the native peoples have legal as well as moral rights to the undisturbed possession of these lands and waters; they have these rights either as a result of their aboriginal title, or as a result of their treaties with the Crown.

- That whether they wish to maintain their traditional patterns and values based on a close relationship to the natural environment, or wish to use the land as an economic base for development, it is only by control of the use of these lands and waters to which they have a rightful claim that the native peoples can ensure a lifestyle which will continue to correspond to their aspirations.

The Council urges:

- That the Canadian people and the various levels of government recognize the rights of the native peoples of Canada to the undisturbed possession of the lands and waters they have traditionally and historically occupied and used.

- That because it is the constitutional obligation of the Government of Canada to protect the

rights of Canada's native peoples, the federal government provide adequate financial and other resources to permit the native people to undertake the necessary research to document and present their claims based on aboriginal and treaty rights.

- That pressure on the native peoples to settle their claims be minimized, to allow them sufficient time to complete their research.

- That, unless there has been valid prior agreement with the native groups involved, the exploration, mining, and development currently planned or under way on lands or waters to which native people would appear to have valid claim either by treaty or by aboriginal rights be stopped until the full extent of native title has been determined and established, so that these activities do not further prejudice the rights of the native people concerned.

- That the necessary mechanisms, including meaningful native participation, be established by which claims may be assessed and settlements negotiated.

- That each claim be considered and negotiated on its own merits, whether based on a treaty or on aboriginal title.

- That where a claim is based on treaty rights, the treaty be assessed for adequate standards of fairness; where a treaty meets such standards, treaty promises, as they were understood by the native people and interpreted in their favour, be adhered to where possible; where a claim is based on a treaty which fails to meet adequate standards of fairness, or where a treaty promise cannot be fulfillment, fair and adequate alternative arrangements be negotiated.

A salesman was trying to sell an old Metis couple a vacuum cleaner. Said the salesman: "I'm going to show you something 'tha' you've never seen before."

Then he took a sack of dirt and 'hrew it all over the floor and old the startled couple 'ha' if 'he cleaner didn't pick up every speck of dirt on the floor, he would eat it.

The farmer handed him a spoon and told him to go to it! They didn't have any electricity!

We need articles!

If you are interested in contributing articles, letters, poems, etc., send them (along with photos if possible) to:

"ARTICLES"

New Breed

**4 - 1846 Scarth Street
Regina, Sask., S4P - 2G3**

Bill 60 (Bill of Rights)

RE: The Legislative Amendments to Section 9,
Saskatchewan Bill of Rights Act.

"The N.D.P. have taken up the tactics of white southern American politicians," Rod Durocher, Vice President of the Metis Society of Saskatchewan, said. "These politicians before an election, if there was some questions of their re-election would introduce some legislations that would further curtail the civil rights of Blacks, hoping that they would pick up votes from the white racists."

"The softening of the legislation further hurts native people in that, rooms or suites in private dwellings are usually the least expensive and now the province is going to deny this to a person just because of his/her race or colour!" The Vice President also said, "The pathetic hypocri-

tical attitude of allowing the landlord/lady not to advertise that they do not want native or any other minority group but would allow them to do that in fact, is not only stupid but also would add to the humiliation the person would go through when refused."

"If the N.D.P. are going to insist on this course of action then it should also allow the landlord/lady to advertise that they don't want native, blacks or whoever, so that the landlord/lady won't be forced to revert to false advertising, thereby wasting the time of the people who are looking for a place to stay," Mr. Durocher stated.

Demonstration

The Bill of Rights Act (Bill 60) is the Legislation of law that forbids anyone to discriminate against sex, race, colour, religion and national origin.

An amendment or change to this law was put before legislature this April which would enable landlords to legally refuse accommodation on the basis of sex, race, colour, religion or national origin if this accommodation were shared or where the owner rents a suite or room in the house he is presently living in.

On Monday, April 14, 1975, the Metis Society of Saskatchewan along with seven other concerned organizations protested the changes to this law on the grounds that this change would allow legal discrimination against Native people and people of ethnic origin other than White.



It is known that discrimination cases handled by the Human Rights Commission, the government department established to ensure that this legislation is carried out, were composed 85 to 90 percent of just this type of complaint.

Reasons given by the Attorney General, Roy Romanow for changes in this law were of the nature of sex discrimination such as an older single woman would like to advertise a suite or room for a female person only. Mr. Romanow could give no evidence that there were complaints by landlords to support changing the law to include race, colour, national origin or religion, although he did state that the existing law "has proven to be unacceptable by a very large number of people and basically unworkable".

A number of representatives from the various organizations voiced the opinions of their respective organizations which all totalled were of the opinion that the NDP were merely trying to back-track on the legislation perhaps to gain Red-neck (racist) votes in the next provincial election. It goes without saying that there is probably more Landlord votes to be sought than Native votes.

Rod Bishop, selected spokesman for the demonstration, summed up the situation quite adequately by saying that the provincial government and Roy Romanow were perpetuating racism rather than fighting it. The Native Women's Movement of Saskatchewan stated that it is hard enough now for Native women to find accommodation in the city, and if this Bill was changed, refusal of accommodation because of race would make it next to impossible for Native women to rent places.

Mr. Romanow promised to take into consideration the numerous arguments against the amendment. It was not known just what impact the demonstration would have until April 28, 1975 when the Metis Society of Saskatchewan received a letter from the Attorney General stating:

"May I advise that the Legislature has passed an amended version of that Bill which allows discrimination *only on the basis of sex* where a self-contained unit in a principal dwelling is being rented."

The Metis Society of Saskatchewan wishes to thank all those who participated in and supported the demonstration on this important issue. Many of the Metis Society locals sent telegrams to the Attorney General opposing the change in the Human Rights laws. We have maintained our stand against discrimination and as far as the law goes, we have won.

Linda Finlayson



DUCK LAKE - LOCAL NO. 10 HANDICRAFT DISPLAY

On March 8, 1975 the Metis Society Local No. 10 in co-operation with Handicraft Club sponsored a Tea & Bake sale along with a handicraft and clothing display at Duck Lake, Saskatchewan.

Approximately 250 people attended the occasion. Many months of hard work went into making the event a success.

Ms. Rose Fleury, President of Local No. 10 and Ms. Rolande Como, Handicraft Instructor and Ms. Laura Pambrun, Sewing Instructor, along with the students of the Sewing and Handicraft course talked enthusiastically about their accomplishments.

How did it all start?

Two years ago Local No. 10 applied through the parent body of the Metis Society N.R.I.M. Program for a handicraft and sewing course. In their request the local felt that there was a good potential to market handicrafts through the museum located at Duck Lake. The training was to include basic instruction in sewing and handicrafts.

Because of the potential the course was approved and 20 students were enrolled. In co-operation with the Prince Albert Community College and the Department of Continuing Education instructors were hired and a Ceramic Kiln and 2 potters wheels were purchased. Some basic supplies were provided by the Department of Continuing Education.

The women experimented and produced a number of handicrafts for sale in the handicraft shop located behind the museum from May to September. The majority of handicrafts were sold at this time the women realized that they could produce more and improve their production methods.

In September 1974 the local applied for an advanced course in sewing and handicrafts and this course was approved through N.R.I.M. The course commenced on November 4, 1974 and 20 students plus 2 instructors and \$20.00 per student for supplies. The women in the course immediately began to improve their method of production. The \$20.00 allowed for students' supplies wasn't enough to build up an inventory so the students in the course raised money and contributed money from their training allowances to build up an inventory of handicrafts. As a result they have been able to accumulate an inventory of \$15,000 for sale this summer.

Attendance in the course has been above average. Many of the students stay late to finish different projects.

The following are only some of the items manufactured:

CERAMICS

ash trays, vases, table ornaments, wall plaques, dishes

POTTERY (handcrafted)

BEADWORK necklaces, chokers

DRAPING WITH ARTEX

figurines

FANTASY FUR

SEWING

mens, womens & childrens clothing, cushions, quilts,
pot holders

These items will be on sale at the Duck Lake Handi-
craft Store at the rear of the Museum. If anyone is in-
terested in any of these articles you may contact Ms.
Rose Fleury, Duck Lake, Saskatchewan.

Local No. 10 has applied for a Special ARDA grant
through the Department of Regional and Economic
Expansion; also they are negotiating with the Depart-
ment of Industry and Commerce for funds. If funding
is received the project hopes to employ 10 to 15 peo-
ple on an ongoing basis.

congratulations are in order for the Duck Lake local!

*article and photos by
Roger Butterfield*



Rolande Como

Rose Fleury



**Amateur Boxing Card
May 24, 1975**



**Regina
Exhibition Auditorium**

**Boxers From
Saskatchewan, Alberta, Manitoba, and U.S.**

majority of fighters are provincial
or national champions

**Intermission:
Tae Kwon Do Demonstration
by Kee Sung Ha
6TH DEGREE BLACK BELT**

**one of the bouts will determine
the representative for
Saskatchewan
at the 1976 Olympics.**

Advance Tickets \$2.00

Available from the Friendship Centres or any Metis
Society of Saskatchewan offices, or, write:
'BOXING TICKETS'

c/o Bruce Flamont
4 — 1846 Scarth St.
Regina, Sask.

**organized and promoted by the Metis Society of Saskatchewan.
Come and see boxing at its best in Saskatchewan.**



SASKATCHEWAN NATIVE WOMEN'S MOVEMENT

The S.N.W.M. is an autonomous and independently incorporated society. Membership to the organization is open to women of Native ancestry in the province. The provincial office is based in Prince Albert.

The organization is designed to encourage the social, political and economic development of women and children of Native ancestry at the community level so that they can participate and develop their own programs as they identify their priorities in accordance with community needs.

The problems at times seem insurmountable and the barriers are many in trying to organize. One such barrier has been inadequate funding, but despite this, several local S.N.W.M. groups have been organized in the province, Native women have been employed in their own communities, a Native Day Care Centre has been established and three Native Women's Counselling, Information and Referral Centres have been set up. They have held leadership training workshops and daycare workshops throughout the province. The Prince Albert local Native women have held workshops and developed programs in the three penal institutions in P.A.

In this year, proclaimed International Women's Year, the S.N.W.M. will be emphasizing to all levels of

government, including the D.N.S. the need to recognize the S.N.W.M. as an autonomous and independent organization. It is clearly evident that the role of Native Women in Canada has been traditionally neglected and that their place in Canadian Society and in their own society has not been and is not equal. This extends to the younger generation as well, the young Native women and girls. They will be drafting and presenting a proposal to the Minister of the DNS for the implementation for women's programs in the north. They hope to also educate the general public about the role of Native Women in Society.

The S.N.W.M. will be working towards more educational opportunities for Native Women and Native Youth as well as improving education programs to meet the social and cultural needs of Native people. They will seek concrete solutions to the high drop-out rate of Native students.

They will be launching a campaign demanding implementation of a Saskatchewan's Children's Bill of Rights. The organization will continue to work in improving living conditions for Native women, couples and families and to find solutions to the present inadequate health care, daycare, adoptions, foster care centres and half-way houses.

Regina Native Day Care Centre



Leona Blondeau, director

The Regina Native Day Care Centre located at 1770 Quebec Street, is one of the most profitable and viable programs the S.N.W.M. has encountered. The Day Care Centre provides direction and education

for Native children. It provides the opportunity for low income families, welfare recipients and single parents to become involved in working conditions. It is a program that provides a need for the doubly disadvantaged, i.e. a single native woman, on welfare who has children is definitely discriminated against and classified at the bottom of the social scale. The Day Care Centre provides the opportunity for the Native woman to improve her social and economic conditions. The Centre originated from an OFY program in September of '73 and has since developed into a non-profit, self-supporting organization. There are approximately 18-25 children attending the Centre on whole or half days. Presently five Native women are directly involved in the handling of the Centre. They are: Lilian Daniel, Delores Fisher, Kim Mathews, Debbie Lafontaine and Leona Blondeau, director.

P.A. NATIVE WOMEN'S COUNSELLING & REFERRAL CENTRE:

The Centre opened in December 1973. Apart from the Director, Mrs. Rose Boyer, the staff consists mainly of ex-convicts, both men and women. Following is a breakdown of the cases handled by our staff since receiving funding from Non-Med.

Provincial Jail for Men	56 cases
Provincial Jail for Women	90 cases
Federal Penitentiary	100 cases

Marital Problems	40 cases
Drinking Problems	200 cases
Drug Problems	50 cases
Housing	125 cases
Court Cases	70 cases
TOTAL:	740 cases

During our time of operation we have established a very good working relationship not only with the local agencies, such as RCMP, City Police, Magistrates, Social Services, etc., but also with many Government Departments and our various Members of Parliament, Mr. John Diefenbaker, Mr. Mike Feschuk and Dr. Dave Stewart.

During our year and a half of operation we have come to the understanding that prevention is the solution. Education is our only hope of prevention and the younger the people the better.

THE NATIVE WOMEN'S HALF-WAY HOME

Many girls have relocated in P.A. because of the three Correctional Institutes. They are the wives, sisters, daughters, mothers and girlfriends of inmates serving sentences at the Federal Penitentiary or the Provincial Correctional Institute. It has been the policy of Social Services to place them in a hotel for the duration of their stay. We found this practice to be inadequate.

A woman who had been through a traumatic experience will not have anyone to share her worries with, will keep her fears to herself and in the event of speaking with a professional government worker, will not bring these fears and worries to light. We solve some of these problems by offering a clean, happy, homelike atmosphere where counsellors are available 24 hours a day, who are dedicated to helping the residents of the home find their own accommodations, employment or training or in the field of whatever they desire. During their stay at the Half-Way Home, they may get instruction in: Native handicraft, sewing, knitting and crocheting; basic child care information; good housekeeping methods; low-cost housekeeping methods, home budgeting; the use of beauty aides and personal hygiene.

The Home was officially opened on October 1, 1974. We already had two residents at the time. Since then, we have had forty women. Fifty percent of these women have gone on to make their own homes, find employment, enter treatment centres or further their education and training. Approximately twenty five percent have returned to their own area. Of the twenty five percent remaining 3 are still residents of the Home and the remainder have either taken back to the streets or have been incarcerated for previous offences.

Because of the short time we have been in operation, it is too early to give a comprehensive report; however, we are quite excited about the success that we have experienced and our Half-Way Home is a reality.

*taken from S.N.W.M. Newsletter
April 1 Edition*



KIDS. THEY GROW ON YOU

Some children are difficult to reach. They have special needs. Their experience or situation has left them with feelings of loneliness and insecurity.

But these feelings can be overcome by placement in a permanent home and overcoming them can be a very special challenge which can create a lifetime of love.

The REACH program is designed to give special needs children a chance to love and be loved.

We have representatives in every office of the Department of Social Services and in the Department of Northern Saskatchewan. They will help you to decide whether adoption of a waiting child is a sound plan for your family.

Waiting children include children who have emotional problems, learning problems or physical handicaps. Many are brothers and sisters who should be placed together in family groups.

And there are children of native ancestry. There is a special need for native families who want to adopt a child.

If you'd be interested in considering the adoption of a child who is waiting, please get in touch with us.

You can write us at 2240 Albert Street, Regina. Or call 523-6681. If you live outside Regina you can call us toll free. Our toll free number in Saskatchewan is 1 or 112-800-667-3678. Or you can contact your nearest regional office, Department of Social Services and ask for a REACH worker.

IT COULD MAKE ALL THE DIFFERENCE IN THE WORLD.

REACH
RESOURCES FOR ADOPTION OF CHILDREN

DEPARTMENT OF SOCIAL SERVICES, 2240 ALBERT STREET, REGINA

RECREATION

7th ANNUAL NATIVE BONSPIEL

The Recreation Department of the M.S.S. sponsored the 7th Annual Native Bonspiel in North Battleford on the 29th and 30th of March, 1975. The bonspiel was a tremendous success. We had a total of 32 rinks or 96 curlers. Unfortunately we had to turn away a number of teams due to the limited ice time we had available to us.

The management of the Granite Curling Rink indicated that they were pleased with the success and offered us their services at any time in the future.

Trophies and prizes were donated by: O'Keefe Foundation, Sparkes & Dillon Accountants, Labatts, Regina Native Women, Super T, P.A. Native Women, North Battleford Friendship Centre, Metis Housing and Saskatchewan Native Housing.

WINNERS OF "A" EVENT:

- 1st — Leo Cameron, Duck Lake
- 2nd — Phillip Chartier, Buffalo Narrows
- 3rd — Gary Fiddler, Green Lake
- 4th — Isidore Durocher, Green Lake

WINNERS OF "B" EVENT:

- 1st — Steve Kadachuck, Cumberland House
- 2nd — Vic Archand
- 3rd — Pat Ratt, Ile a la Crosse
- 4th — Nora Cook, Leoville

Next Year's Native Bonspiel will be held in Saskatoon.

A special thanks to Mr. Maurice Blondeau, Claude Petit and Pat Ratt for the tremendous success of this event.

BOXING COACHES CLINIC

The Metis Society of Saskatchewan sponsored a Boxing Coaches Clinic in Prince Albert on the 1st and 2nd of February, 1975. Approximately 34 persons arrived at 10:00 a.m. and attended the entire clinic. Those involved felt that it was a very educational experience and hope they will find more clinics occurring regularly.

Instructors were Claude Petit, Fred Mitchell and Chuck Duncanson, Vice-President of the Saskatchewan Amateur Boxing Association.

Films, basic skills, warm-up and procedures, sparring and demonstrations were all a part of this clinic.

TO DATE

A proposal in the amount of \$240,000 has been sent to the Federal Government, Department of Health and Welfare for the 1975-76 fiscal year. To date we haven't received a definite commitment as to whether or not this proposal will be accepted, however the indications are positive. We will have more definite information at the end of the month.

For your further information, a proposal has also been submitted to the Provincial Government, Department of Culture and Youth to establish a system whereby locals may apply directly for equipment and facilities. It is my firm conviction that the biggest problem in sports and recreation amongst our people is lack of adequate equipment and facilities. To date the only reply we have received has been negative.

I strongly suggest that you people at the local level start applying pressure on your local MLA's in order for the government to start improving this very important and much neglected area.

Jim Durocher



THE REGINA 'FRIENDS' Basketball Club — Championship winners of the Prince Albert Basketball Tournament held on January 11 and 12, 1975. Two of the girls also won individual awards; Judy Clarke — Most Valuable Player; Alice Whiteman — All Star award.

2nd ANNUAL BOXING CARD

The 2nd Annual Boxing Card is planned for Regina some time in the next month. A \$3,000 grant for this event has been received from Hon. Ed Tchorzewski, Minister of Culture and Youth. We appreciate the province's participation in this event. We hope that more money will be available for events of this nature in the future. Boxers are expected from Vancouver, Edmonton, Saskatoon, Regina, Winnipeg and across the border. Co-ordinators for this event will be Bruce Flamont and Claude Petit.

to
be held
MAY 24

for more
information
SEE PAGE 7



METIS HOUSING GROUP

(reprinted from the Briar Patch)

The Metis Housing Group met in Prince Albert on March 20, 21 and 22. This group had been formed as a branch of the Metis Society of Saskatchewan, on Dec. 17, 1970 in an effort to better the housing conditions of the Metis people. They have been doing what was possible with limited funds etc. — emergency repairs, a few new homes under CMHC, assisted home ownership grant, etc, but much more than in the past must be done NOW.

About 150-200 people attended the sessions. Discussion was focusing on the basic problem of lack of adequate housing and lack of adequate jobs for Native people. Participation was general. There was little formality, people said it as they felt. People who couldn't speak English got it translated to Cree and their floor contributions in Cree were translated to the gathering into English by Rod Bishop, who is the Native Labour Candidate for Athabaska constituency for the next provincial election.

There were reports of what had already been done, and the Comprehensive Program for Metis Housing, a brief being submitted to the appropriate federal and provincial authorities, was gone over. (This brief goes over the particular need-situations and how to alleviate them and develops a budget for the Housing Group to carry it out; I might add that it is a modest budget, when you consider that there are 110 Metis locals to be visited and helped to get their local housing committees off the ground and only 12 field workers are to do it and, as well, those fieldworkers have to supervise actual construction in communities, find perhaps other Metis people from outside the community who could act as foremen because they might have more skills acquired already in the building trades.)

It was felt that the Metis Housing Group and its local committees must be recognized by governments as bargaining units for Native people. Housing programs are mostly drawn up in Ottawa, with no understanding of the local problems, especially in the North. It must be worked out closer to where such programs are supposed to work.

People from CMHC, the Sask. Housing Authority, and DNS had been invited for Saturday afternoon to answer questions and to declare whether they will support the approval by the two governments of the Metis Housing Program.

Meanwhile the people were getting themselves together for this official consultation.

The deplorable housing and the chronic unemployment of native people, it was pointed out, can best be solved by making the necessary funds available to the Metis Society, Housing Group and Local housing committees will define the needs in their communities, establish priorities and together with the fieldworkers will assemble local work crews to do the necessary jobs. These are: new housing, renovating and perhaps enlarging existing houses so they last a long time. This way communities will be improved, "blighted" areas would be rehabilitated, jobs would be created, skills would be acquired. A strong

point was made by a Northerner: he and he is sure others too can build the good old strong log-construction; logs are right there, no need shipping in fancy material which may be fine in the more southern climates, but often rot away in two years occupancy — after all snow must be melted in the homes for water, no need to say that the people cannot take care of things, it's just a different life. So, why not include under all housing package-deals the local log construction? Others could be taught the skills needed easily. Log lodges are being built for TOURISM, then why not for decent permanent living for the people who have always lived there? Right? Right!

The need for communications improvement among the people and groups and the need for political organization was emphasized. Metis Society must control work of education and field workers, not the governments. Local participation is needed all through. From locals up, political organization is the necessary answer to the tardiness of governments and their bureaucrats.

By the time the government officials had come, the people were ready with their questions. Let me finish now with just a few points coming out of the consultation with government people:

All government people agreed (verbally!) to support the Comprehensive Housing Program for Metis and the budget asked for it as well.

All of them showed that they do perhaps understand a little better why people are so angry.

One — Jack Berry — who a short four months ago started working for DNS, "does not like how things have been handled and hopes to help bring about some changes." (this to a question about the DNS line being like the Berlin Wall, trying to keep the Metis Society and Housing Group out) There will now be a meeting as soon as possible between Northern Municipal Council, DNS-Northern Housing, Metis Housing Group to come to resolve that hassle. Financially housing costs are to be born 75 percent federal, 25 percent provincial and the active partner in this to be the Metis Housing Group.

After the officials had left, there was general appreciation that, though a verbal agreement on Native people to be involved in planning and carrying out housing programs, had come out, it will require continuous pressure to come from nice words down to really decent housing and decent jobs for the Native people and indeed all low income people in society. There was enough pressure on the Powers that be, to come up with "good deals" — for communities under 2500 population — now the cities will have to fight for their needs too.

March 11, 1975 the Saskatoon Local No. 11 arranged to have a meeting with the Executive and Department Heads in Regina. The purpose of this meeting was to enable the Saskatoon Local to better understand what was going on at Head Office level and to get up-to-date information in order to operate more efficiently at the local level.

"There is definitely not enough communication between the Head Office and the Locals," Clarence Trochie said.

To overcome this situation they took it upon themselves, at their own expense, to have several of their representatives come to Regina.

"The half-day meeting was extremely beneficial and informative. When locals are having problems or need something done it's very easy for them to sit back and criticize and expect Head Office to solve everything for them. After the meeting we came to the

SASKATOON LOCAL NO. 11



conclusion that Head Office couldn't do everything for us," Mr. Trochie said.

They realized a lot of things had to be done by themselves, including communications. Clarence said they had gained valuable information as to the real purpose and function of Regina Head Office. "We now realize we can get more done if we do it ourselves and use Head Office for back up and support," he said.

Mr. Trochie thought it would be a good idea to have these meetings on a regular basis in order to keep right up to date on all pertinent happenings within the Society.

"If possible other locals should try and do likewise. Much valuable information can be obtained and a greater understanding attained, which all helps to make the locals more efficient," he concluded.

FROM OUTSIDE OUR PROVINCE

Indian Arts in Canada

From Peter Frank's letter to the Toronto Star

Indian Arts In Canada, by Olive Dickason, gave us yet another example of destruction of native art after the arrival of the Europeans.

The repressive Indian Act of 1900 stated that: "Every Indian or other person who assists in celebrating any Indian festival, dance or other ceremony of which the giving away or paying or giving back of money, goods or articles of any sort forms a part, is guilty of an offence and is liable on summary conviction to imprisonment."

On the West Coast the totem poles were cut down or defaced, the communal meeting houses were burned and religious and cultural artifacts were confiscated or destroyed. Many coastal Indians were jailed for participating in the potlatch.

In 1922, an RCMP raiding party seized more than 600 pieces of Kwakiutl Indian regalia from an outlawed potlatch or "giveaway" ceremony at Alert Bay on Vancouver Island. These spoils were divided between the National Museum of Canada and the Royal Ontario Museum. Soon the Federal share from the raid 50 years ago will be returned and displayed as the featured items in the Kwakiutl's own cultural museum.

The sun dance of the Plains Indians was forbidden by law until 1951. Prior to that the famed Mounties stopped the Plains Indians from performing this religious ceremony. The sponsor of a sun dance vowed to give the ceremony after having been instructed in a dream to do so. Failure to fulfill the dream brought misfortune to the dreamer and his family compliance guaranteed health and prosperity.

A combination of Indian agents, missionaries and Mounties helped to oppress and suppress Canada's Native people's art, religion and languages up until recent times.

Canada's white man's museums also contributed to the decline of Indian Art by systematically looting Indian communities for artifacts. Where possible, these artifacts should be returned.

*From the Native People — April 4, '75
(Alberta Native Communications)*

Starvation Threatens B.C. Indians

Jim Van Somer, owner of the only village store in Fort Ware, B.C. said his trading post is rapidly running out of supplies and the Indian population of about 200 face possible starvation unless government

agencies step in. "Unless aid reaches us soon, things could become very grim," he said. "In less than a week we'll have nothing but flour and sugar," he said. "We are very isolated here ... no road access and only air traffic in the winter, with mail only once a month."

"It is quite difficult to make our plight known to the proper authorities," he added.

*From the Forgotten people — April '75
(NCC, Ottawa)*

Kawartha Canoe Factory — Ottawa

The Kawartha Canoe Factory was begun in September and completed in six months. At full production, some ten local persons should be employed there. Approximately 25-30 more persons will make paddles, seats and even toboggans at their homes. Salaries will be paid by a three year LEAP programme. By then, the factory will be self-supporting.

The canoe, 16 feet long by 2 feet wide at the midships, is a work of art and a credit to all concerned. They will retail for between \$500 and \$600.

The Kawartha Metis and Non-Status Indian Association of the Burleigh Falls community are an example and an inspiration for all who are working to better the conditions of life in native communities.

From the Forgotten People — February '75

Metis & Non-Status Indians of Nova Scotia Form Own Association

35 delegates representing some 3,500 non-status and Metis people in Nova Scotia unanimously decided on February 15th to form their own association apart from the Union of Nova Scotia Indians (UNSI). The new board of directors will be chosen from their own ranks. The group stressed its desire to work in unity with UNSI. Vice-President and Executive Director of the UNSI assured the new organization of continued guidance and assistance.

The newly formed association of Non-status Indians and Metis of Nova Scotia elected an all-women provincial executive. It is believed to be the first time that an all-women executive has been elected to any provincial native organization.

*From Wounded Knee Legal Defense/Offense Committee
A.I.M., National Office*

FBI Spy

We might yet win dismissal of all Wounded Knee and South Dakota cases on grounds of "invasion of the defense camp, violation of the confidential attorney-client relationship". AIM's security investigations revealed that Doug Durham, Security Officer for WKLD/OC-St. Paul, and an AIM member in charge of communications, organization and money of the National Office, was in fact an "operative" (undercover agent) for the FBI the whole time.

Durham was the only person, besides lawyers and defendants, who had regular access to strategy meetings of all the Wounded Knee, Custer, and South Dakota cases. He filed regular reports on these and other matters, starting from March, 1973, in Wounded Knee. Durham has publicly admitted his role, admitted he violated the attorney-client relationship, and admitted he advised his FBI superiors (Minneapolis Special Agent Ray Williams) of this, as well as telling his handlers in Des Moines. Durham's disclosure is particularly important because the FBI was ordered to disclose names of any informants who "arguably had contact with the defense camp". They disclosed no names. Motions are being made to subpoena FBI Head Kelly, Area Head Trimbach, Williams, and others. Records and reports are being subpoenaed.

Judge Nichol

The Judge at Dennis Banks' and Russ Means' trial, who has been coordinating judicial assignment of other Wounded Knee cases, has disqualified himself from hearing any more Wounded Knee matters. The government argued that his actions showed prejudice (in favour of Wounded Knee Indian defendants), and while denying this, Judge Nichol said "avoiding the appearance of prejudice" is important. Apparently he feels that he "appears" prejudiced to some because of his favourable rulings and criticism of the FBI. At this rate, the only "unprejudiced" judges will be those eager to convict, who think the FBI's record of using secret police, bribery, perjury, covering up rape, and suborning perjury is just fine. This is another example of "white justice toward Indians" ... this strange idea of "prejudice".

Some Good News

Ken Tilsen, of the WKLD/OC, St. Paul, has recently filed a \$90 million class action lawsuit on behalf of the Oglalas injured in the government's illegal military action at Wounded Knee. The suit charges conspiracy among many FBI, military, Justice Department and government officials ... a historic first. Usually it's them charging us. Tilsen estimates it will cost \$15,000 in court costs to "keep this suit alive," which it is very important to do.

We desperately need financial assistance. Your donations are needed NOW, more than ever. Just because Wounded Knee has moved out of the headlines does not mean it's over... Wounded Knee Legal Defense/Offense Committee needs your help, so does A.I.M. Our efforts continue, and so does the government harassments of many different kinds. (Make cheques payable to American Indian Movement or Wounded Knee Legal Defence/Offence Committee.) Send to:

WOUNDED KNEE DEFENCE COMMITTEE
c/o AIM National Office
Box 3677, St. Paul, Minn. 55101

(The M.S.S. as a native organization supporting the causes of Native people, recognizes no boundary where our Native people are being oppressed.)

The Missinipe Committee was initially organized in response to a total lack of information about, and involvement in the plans and studies leading to the Churchill River Study; a process of thought and planning by government committees over a three year period, we are told. Consultants and experts are those people who have acquired a volume of knowledge about a particular subject. In the Churchill River Study much of this volume of knowledge is possessed by the northern people. In the case of the assessment on the environment of the existing forty-five year old Island Falls hydro-electric dam on the Churchill River at Sandy Bay, the people who have lived with the effects of the development, have this 'expertise'. To fail to recognize the validity of such practical input and to neglect this in favour of a theoretical approach, is to ensure that an incomplete result will follow.

4. The Study will be a reflection of the values and assumptions of the southern, white, university-trained technocrats and bureaucrats as these were the only people involved in the Study. All information is generated, assessed and interpreted in terms of their own understanding and experience.

While the Missinipe Committee and the people of the Basin have not been involved and have relatively little information to rely on, some observations can be stated at this time:

1. The Wildlife sector has maintained that it recognizes the valuable, significant and unique information available from the trappers. However, in actual practice, consultation was limited to a two week period of interviewing trappers in se-

MISSINIPE

Although concern was originally focussed mainly upon the destruction of the river through development, the Missinipe Committee soon recognized that something had to be done in a positive way: we were not interested only in opposing the project, but in protecting the river and the environment and in developing proposals for alternate economic development in harmony with our culture and environment. It also became clear that even if the hydro-electric project was not proceeded with at this time, the body of data generated by the Study would be used as the basis for future decisions regarding development in the area.

Given basic deficiencies in the Study, the people of the Basin cannot afford to let the Study be recognized as an adequate study. In addition to the problems of lack of information going to the residents, the Study has other glaring inadequacies.

1. It is proclaimed to be inter-disciplinary when in fact it is merely multi-disciplinary. During the past two years each sector has carried out its investigations in relative isolation from the others. Little effort was applied to evaluating and inter-relating the data. In effect, the right hand may have information that the left hand didn't have, so that they were working in opposition to each other.
2. The terms of reference for the Study are limited, narrow and grossly inadequate. An examination of alternatives on which to base an assessment of this particular project seemed to the Missinipe Committee to be a mandatory requirement. Yet it was not included.
3. The Study is only to make an assessment and to present information in its final report. The Study Board will not recommend that a particular course of action be followed, based on the findings. In the absence of recommendations what direction does the government incorporate from the people.

ACHIMOWIN

ven communities. At the same time, Wildlife personnel were doing studies in the area — in teams of two southern university-trained researchers. Had they been serious about accumulating and recording all available data they would have hired northern people to work with them — a team approach.

2. Fisheries studies will be inadequate due to the superficial examination of other artificial lakes.
3. The current market price of timber, rather than the potential for local utilization and local industry was the more important factor in the Forestry sectors assessment of forest potential.
4. The Institute for Northern Studies was awarded contracts for Churchill River Studies. In particular, the Socio-economic study (of which the cost-benefit analysis is a part) was awarded to this University group. The Institute for Northern Studies is suspect in the minds of many northerners because of their reputation for gathering information on and about northern people and communities without the consent of those people. Recently, concerns raised over such ethical considerations as confidentiality caused the computer information system to be halted. Questions such as whose interests the Institute for Northern Studies serves appear by the evidence to point to southern rather than northern interests.*

The government of Saskatchewan can be commended for the fact that it at least recognized the need for studies before decisions are made. It can be commended for not proceeding with any construction without an impact study and public hearings.

The government of Saskatchewan cannot be commended for the structure, the limited scope of the Study, the manner in which it was carried out or for the support it consistently gave the government bureaucrats and the manner in which it ignored the northern people. The Study has been yet another

example of development of the north for the benefit of the south, with little or no regard for the rights and concerns of northern people.

Although its grant from the Churchill River Study has now been exhausted the Missinipe Committee will not fade away. The Committee is developing a proposal in respect to the public hearings and hope to play a major role in ensuring that residents have an opportunity to present well-documented and well-prepared briefs. The Missinipe Committee is very concerned about development in the area and will be looking for funding to examine economic development and resource utilization that supports our culture and life-style and is positive rather than destructive. The Committee also hopes to research and establish the legal rights of the Indian people to the land they live on and utilize.

Whether any or all of this can be accomplished remains to be seen. But we have responsibilities to ourselves, our families, and our children to provide a proper environment and way of living — and this is why we are still struggling.

**Dr. W. Kupsch, Director of the Churchill River Study is on leave from his position of Director of the Institute for Northern Studies.*

(from Missinipe Committee)

MISSINIBE

Since the Missinipe Committee has had problems with funding right from the start, we have looked at other means of raising money.

One is selling support membership cards for the Missinipe Committee. These sell for \$2.00. The objectives of the Missinipe Committee are:

1. Protect the wilderness and natural environment of the Churchill River.
2. Create development in the Churchill River Basin that will benefit residents, without destroying the environment.
3. Ensure the protection of the rights and culture of northern native people.

Miss Ann Dorion is in charge of membership cards and can be contacted at Cumberland House, Saskatchewan. Any organization or person wishing to help in the fund raising can contact Ann for as many membership cards as they feel they can sell.

YOUR SUPPORT IN THIS MEMBERSHIP DRIVE CAN MAKE THE SILENT MAJORITY HEARD LOUD AND CLEAR!

SASKATCHEWAN HUMAN RIGHTS COMMISSION

The Saskatchewan Human Rights Commission today announced the results of a formal inquiry held on March 24, 1975. The Saskatchewan Human Rights Commission found that Mr. Frank Charneira of Saskatoon had discriminated against Mrs. Sharon Greyeyes by denying the rental of living accommodations to her and her husband because of their race and ancestry.

The Commission stated that:

The position taken by the respondent (Charneira) in this case is that he had the 'right to protect himself' and that he had the right to refuse to rent his suite to Indians.

In these convictions he is, of course quite wrong. He does not yet appreciate the fact that in Saskatchewan today human rights and the dignity of every person are not subsidiary or secondary to property rights. It is the hope of this Commission that as a result of these proceedings Frank Charneira will learn that his position is irreconcilable with public policy as expressed in the Saskatchewan Human Rights legislation. Nothing in the legislation, however, removes the right of a landlord to select responsible persons as tenants. He simply must not exclude an entire group, because of their race and ancestry, from falling within the cate-

gory of responsible tenants, and that is precisely what Frank Charneira has done in this case.

The Commission ordered Mr. Charneira to pay Sharon Greyeyes \$354.00, \$300.00 as general damages suffered by way of humiliation, insult and hurt feelings caused by the act of discrimination and \$54.00 for special damages.

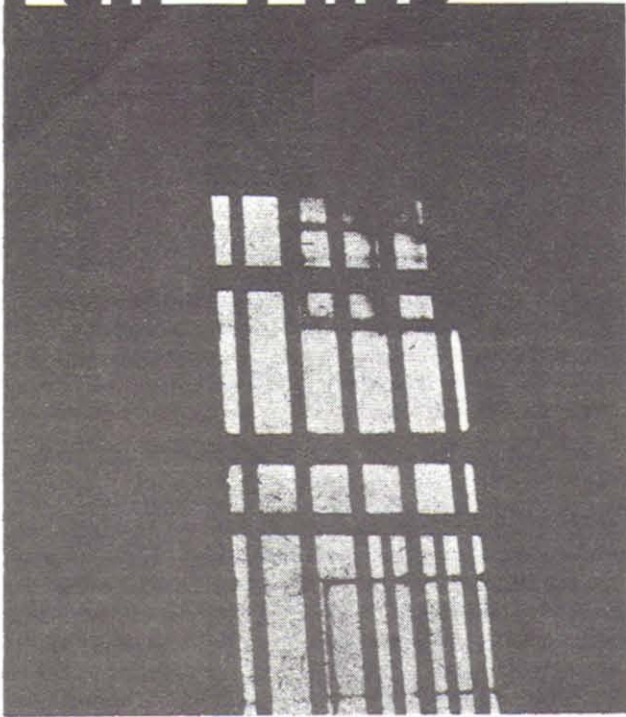
The Commission also ordered Mr. Charneira to inform the Saskatoon office of the Saskatchewan Human Rights Commission of any vacancy that occurs in any residential property belonging to him over the next 12 months prior to public advertising of any such vacancy and ordered Frank Charneira to offer written assurances to the Saskatchewan Human Rights Commission that he will abide by the Human Rights legislation of the Province of Saskatchewan and that all persons seeking rental accommodation in any property that he owns will be dealt with without regard to their race and ancestry.

We need articles!

If you are interested in contributing articles, letters, poems, etc., send them (along with photos if possible) to:

**"ARTICLES"
New Breed
4 - 1846 Scarth Street
Regina, Sask., S4P 2G3**

PEN-PALS



“NEW NATIVE PERSPECTIVE”

As a Native Group we have no recognized credibility or authority to develop and initiate Native reform programs. But we assume it will not do damage to suggest and point out where we are having problems. In our suggestions we will avoid theory and appeal to our superiors common sense.

As Native inmates serving time for crimes we committed against a society we cannot seem to cope with, our main concern and interest lies in the possible development of Native reform. Native reform programming that will emphasize the social, economic, communication and other cultural identities of the Indian and Metis way of going about life in general. If any reform programs are to serve unique purposes to the Native inmate, the programs must be fashioned relevant to his philosophies and needs. And just what are the philosophies and needs of the Native inmate? Quite a question that can raise a lot of controversy. Under the present system the social, economic, communication and other cultural identities are the major problems. The present programs fail to give the troubled Native a good strong sense of identity with its cultural concept for operation. They fail miserably to instill solid confidence into the Native of his personal worth and ability to become a citizen contributing to the welfare of our Canadian society. What are the problems here? Is it the lack of equal opportunity and involvement or do the programs really fail to help the Native inmate? Under the present classification procedure of evaluating an inmate for resocialization programming, most inmates are identified by the “Court’s” written reports. A man’s court appearance and involvement only deals with a small fraction of his lifetime activities. All the people that are involved in crime have families or belong to a family, have friends and relatives who are concerned about their future welfare in the competitive times of the seventies. Before a concern can develop for something a good part has to be seen. Most inmates have their good and bad points. Instead of emphasizing their

bad points in reform program selection, why can’t the good part of their separate individualities be developed? The present reform system, in my view, is defined in terms of good statistics rather than the needs of the inmate. Fixed doctrine rather than the good philosophy of the inmate. Classified into groups rather than individuals with something to offer. At the Prince Albert Correctional Centre both Native and white inmates share the facilities, but not their philosophies in life. What is the big problem concern that prevents everyone from starting a cultural exchange program that will expose everyone to the true meanings of other cultures?

As Native inmates we have no real alternate choice in our reform destination. When we are granted parole and work training privileges (SELDOM HAPPENS), we have no free choice of where we want to live and work. To live in a strange community has its many advantages and disadvantages. In terms of our advantage, we view our interaction a cultural exchange deal. We accept their good points and combine them with what we already know. In terms of our disadvantage, “LOOK OUT” if we ever attempt to practice our Native Culture among white superiority. As a Native group we are operating with a lot of white intervention. We cannot hold general meeting because some white superior retard suspects a racial conflict is developing within the institution. This practice of sophisticated discrimination practiced by prison officials has to be stopped by someone. As a Native group we are labelled stupid and non-beneficial to ourselves or anyone else. I will give a few examples of what I mean. Within the institution there is quite a few organizations in operation. These groups receive a lot of praise and support for their aims and objectives. (1) Inmate Committee which is controlled and run by eleven inmates, four white inmates hold the top positions. (2) Alcoholics Anonymous (A.A.) Group is controlled by the white inmates. (3) Rap Session Group is an all white group. (4) John Howard Society involvement is looked after by two white inmates. (5) Education involvement and advancement is looked after by white inmates. (6) Inmate representation outside the prison walls is done by white inmates. Triple trouble circumstances arise everytime we attempt to organize and form a Native group. At the present time we are not functioning as a Native group. All our attempts to organize and develop ourselves as Native inmates have been crushed and rendered useless by white pressures. As representative I have been threatened with much physical violence and solitary confinement in my endeavours to organize the Native group. As representative I have the backing of over one hundred (100) Native inmates. If we are given the equal chance to develop and organize ourselves we can develop a strong united group. We would also have the biggest group in the institution.

To live and work in a strange community has its many disadvantages. In our everyday rehabilitation we seldom work with outside Native groups anymore. For the last three weeks we never had the facilities to meet properly. We held our meetings outside in below zero weather. At the present time our Native social, economic, communication and other cultural identities are at their lowest ebb. Many of the weaker Natives are breaking under the psychological pressures applied and the final result is complete emotional frustration. The same principle would easily apply if a white inmate was set loose in a Native community. Immediately upon his arrival he will find himself lost and completely at a disadvantage in terms of his social, economic, communication and other cultural identities. Among the Native community he will have no lush high class restaurants, movie theatres or social clubs to visit according to his social and economic status. In his everyday endeavours he will find himself an “equal” mixing with

both the poor and rich residents of the community. If he should have a nature of looking down on other people due to their social and economic status, he will find himself checked in his criticisms.

Culture is the mode of thought and feeling encouraged by an educational system. Education is the development of a person's normal powers of intellect, feeling and conduct according to his people's customs and traditions. As Native inmates we are developed under the guidance of two cultures that conflict greatly in their application to us. A system that justified one culture as the ideal way and any other culture only justifies its humiliation has to have question marks in its development of human resources. The Prince Albert Correctional Centre justified its white culture as the ideal way. As Native inmates we are sometimes sixty (60), seventy (70) and eighty (80) percent of the concern. Just a concern with no positive consideration for any form of advancement. We are good Native people as long as we agree to alien remedies and alternatives that mean nothing to us. In our involvement within the present reform programming, we find ourselves participating whenever we are allowed to. We observe well and learn quick enough. When paroles, temporary absences, work training privileges, etc., are given out for more educational improvement, we usually find ourselves out of the class of choices. For the past while we have been awakening to the fact that we do not have to remain second class choices. If integration is to be practiced in prison reform, why can't gradual acquisition be applied? Applied in the sense of cultural exchange programming, where everyone can participate equally. As Native inmates, the majority of us find educational opportunity a dream that is out of our reach. Educational advancement is available, but whenever we raise the question, positive sponsorship and financial difficulties crop up. If it is not the financial or sponsorship aspect, our past records and Native qualifications are set up as more restricting barriers. As "God" or "Great Spirit" created humans we are all equal and gifted with intelligence. In our intellectual state we all have knowledge, understanding and wisdom. But again as humans with separate racial origins we are not treated equal. When equality is not practiced, it eliminates any further advancement. Educational advancement which can improve the normal powers of our Native intellect, feeling and conduct so as to adjust them efficiently in some particular form of living or life in general among our Canadian society.

*Indian & Metis representative
Ben Cote*

P.S. We need a lot of backing. Who will support us?

LAST PLEA

Walk not upon this soil
Tread lightly by this grave
For it is here Riel lies
And twas our land, he tried to save

And tis I who am a poet
Not playing life's unfair game
Watching you the society
And my people who are lame

Walk lightly on this ground
Mark the words that I should say
For here lies the answer
Yes he sleeps beneath the clay

Though you might have no feeling
For my last and only plea
I'm an image of your past
And the future you can't see

Disturb not this stone
Let him lie in peace
Though we'll be always different
Let all our battles cease

I speak for the poor and needy
And the children with long hair
I speak for every convict
To a society who doesn't care

Yes you'll destroy this world
Though it's not part of me
Do not awake our hero
It's my last and only plea

*All rights reserved
Written by Lyle Lee*

**Anyone wanting poems written on anything ...
write Lyle Lee, P.A. Correctional Centre, P.A.,
Sask.**

	"SUBSCRIPTIONS" NEWBREED 4-1846 Scarth Street Regina, Saskatchewan S4P 2G3	<input type="radio"/> 6 months \$3.00
		<input type="radio"/> 1 year \$6.00
Name _____		<input type="radio"/> paid bill
Address _____		<input type="radio"/> bill

REHABILITATION: A NATIVE POINT OF VIEW

First of all I would like to point out what a nice job I do in here for my rehabilitation, resocialization and reformation back into society ... I was a range cleaner for a month, now I'm a nothing in a cell many hours a day and I've been this for a month now. If you looked in my cell to see what kind of books are available, education wise, you would find books on crime and violence; sometimes I think this Correctional Centre is trying to destroy me, not help me!

The first few weeks I was here, I talked to my counsellor and he brought out a phoney probation report that helped put me in here. It said in that report that I was lazy and a drunk and had no home and should be sent to jail! All of this I can not agree with and I am open to any argument on it! He told me about the workshops and that I could apply for parole. I haven't seen or heard from him since.

After being in here a while I didn't dare try to get into any workshop because I seen guys quit their jobs and stay in their cells all day just as I do! I asked what was wrong and I was told — the guards instructing in the workshops talk like the king machines and if you do something wrong they don't say, "Hey, you're doing it wrong" and show you how to do it right ... but scream at the natives like they are high or something.

As a human being I could never hack something like that, I'd probably punch the instructor in the nose just to make him see I'm not a dog who barks when ordered to but a dog who bites when kicked at.

I do not care for violence in fact violence is what got me in here, but I take it when it comes. I can't understand why the alien people do not recognize a Native as human, and a person with feelings until they get kicked in the face by him.

The prison staff here ask for respect but give none in return... Oh how could they... How can a well respected citizen give respect to a filthy half-breed or Indian doing time!

Yes, as aliens, the staff and counsellors know nothing about the Native people, besides the wrong they have done, the wrongs that brought them into this Correctional Centre, where they are to be made fit to go back into society. But does mopping floors and getting yelled at make a man fit? No, the counsellors do not know what it is like to be a Native and they never will because they are not Native.

We as Natives need Indian and Metis people to come into this institution and talk with us, and work with us on our problems. If Indian and Metis organizations could have some say in our paroles and day passes or work training, we would benefit a great deal from them.

... As Natives we would not consider one another unequal. We as Native inmates could express ourselves more easily to our own people. I am asking the Metis Society for their support: in having their organization attend our meetings we hold in this institution we could have a school, a job and training of some kind waiting for us on the outside rather than \$3.00, a set of moth-eaten clothes, a bus ticket, and a good-bye, I hope I don't see you again from the warden!

As inmates we need support, we stand as true Natives and refuse to be brainwashed by an alien society. We no longer want to leave this Correctional Centre with heads full of hopeless ideas about equality!

In writing this article I may very well be looking forward to a lot of trouble, but I'm tired of sitting in my cell and just existing. Yes, living like a zombie and saying nothing about what is happening to me and my people! I'm tired of listening to alien people who feel their culture is the supreme and that we should look up to them! For I look up to one being only and he is the Great Spirit; yes, I need no white man's church to pray in.

As Natives we will always be as brothers and sisters, we will always need one another and stand as one... Proud and strong when the smoke is clear:

*Written by
Lyle Lee*

CONSUMER'S PROBLEM OF THE MONTH



"I recently purchased a color T.V. and agreed to make monthly payments. However, after missing three payments, the seller re-possessed the television from my home. Don't I own the T.V.?"

ANSWER

No... If you purchase anything under a conditional sales contract (on installments) you do not own the goods or services until payments are paid in full.

A WISE CONSUMER WILL ALWAYS CHECK

to see that he can afford to continue monthly payments, even in the event of unforeseen emergency.

REMEMBER!

Monthly payments to creditors (not including your mortgage) should seldom exceed 20% of earned income. Any amount greater than this will increase the risk of subjecting your family to financial difficulty.

For assistance with a consumer problem contact:

SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS

525-8791 REGINA

373-3433 SASKATOON

Call Us Collect or Write to Box 3000 Regina



SASKATCHEWAN METIS LOTTERY



MARCH '75 WINNER



Maryanne Dejarlais of Saskatoon, Saskatchewan has had her name drawn for \$200.00, on March 15, this year. The ticket seller, Betty Roy, also of Saskatoon, received \$50.00, for selling the winning ticket.

APRIL '75 WINNER

For the April 15 draw, Medric Lavoie, of Roberval, Quebec, received \$200.00 for purchasing the winning ticket from Denise Dufour, of Montreal, Quebec. Congratulations to them all, and Good-luck in the Final Draw!

DO YOU FEEL LIKE A WINNER! BUY A TICKET AND GET IN ON THE \$24,000 IN PRIZE MONEY BEING OFFERED THROUGH THE SASK. METIS LOTTERY.

EMPLOYMENT SUPPORT PROGRAM

The Department of Social Services is once again offering its Employment Support Program. Under this program groups of people on assistance interested in doing worthwhile community work can apply for an ESP grant. Such a grant covers project members' salaries for twenty weeks as well as administrative costs and operating costs.

ESP in the past has funded a variety of successful projects, from community newspapers to market gardens, day-care centres, handicraft projects and electronic inventions for handicapped. If the project is worthwhile and with any chance of suc-

cess, ESP is interested in looking at it. If you have an idea or a group of people interested in a project, contact the Employment Support Program in either Saskatoon or Regina.

While your project can start anywhere from May 1 to November 1, ESP would like to have your application at the earliest possible date. Project officers are available to help you with getting your application under way.

If you want more information on the Employment Support Program, contact them. A project officer will be glad to explain the program and some of its changes for 1975.

Write or Phone:

ESP Saskatoon, 509 Financial Building Phone: 242-0216

ESP REGina, 2043 Hamilton Street Phone: 525-9826

ADVERTISE! ADVERTISE! ADVERTISE!



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



**ADVERTISING DEPARTMENT
NEW BREED**

**4 - 1846 Scarth Street
Regina, Sask. S4P 2G3**

BUY A TICKET!



SASKATCHEWAN METIS LOTTERY

Grand Draws to be made at "Back to Batoche" — July 22, 1975

\$24,000
in PRIZE MONEY

• **MONTHLY DRAWS** •
FOR THE METIS IMPROVEMENT FUND

\$2.00 per ticket

Sponsored by the Metis Society of Saskatchewan
Authorized by the Attorney-General

• **GRAND DRAWS — JULY 22, 1975** •

First prize	\$10,000	—	Ticket seller	\$1,000
Second prize	\$ 7,000	—	Ticket seller	\$ 700
Third prize	\$ 3,000	—	Ticket seller	\$ 300

MONTHLY DRAWS ... \$200 — Ticket seller \$50

Beginning: Nov. 15, 1974 / Dec. 16, 1974 / Jan. 15, 1975 / Feb. 15, 1975
March 15, 1975 / April, 15, 1975 / May 15, 1975 / June 16, 1975.

This is one of the first attempts of the Metis Society of Saskatchewan to try and raise funds that will benefit the Society most by means of partially becoming self-sufficient. In this manner the Society's Board of Directors can use the money as best as they see fit without having to follow contract guidelines of government grants.

Some ideas that have been submitted for the use of the money are as follows: Education, Research, Bursaries,

Individual Scholaristic Funding, Housing, possible investment of Real Estate, Research of Land Claims and Co-operative short and long term investments, Economic Development.

Booklets of tickets can be obtained by phoning or writing Lloyd Pelletier, 3-1846 Scarth Street, Regina, Saskatchewan. Phone 525-6193.

AVOID DISAPPOINTMENT

BUY YOUR TICKETS NOW

YOU ONLY HAVE TWO MONTHS LEFT