

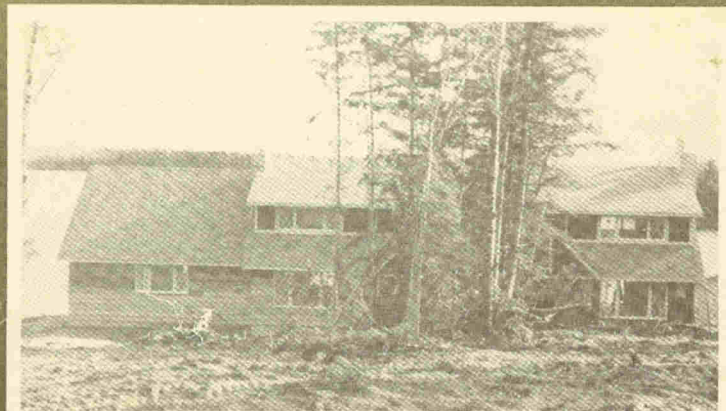
NEW BREED

October 1978

80¢

Association of Metis & Non-Status Indians of Saskatchewan ISSN 0706-2141

MORE ON **NORTHERN DEVELOPMENT**



Cedar homes for DNS officials

OPINIONS

SAMPLE ISSUE WANTED

Dear Editors:

We read of your publication in the May-June issue of Emergency Librarian. We wonder if you could send a sample issue to us, for our consideration should we decide to subscribe.

We have a good collection of Native American periodicals here in our Contemporary Culture Collection, but are weak on Indians from north of the US border.

Best wishes, and thanks,

Daniel Tsang
Temple University Library
Philadelphia PA 19122
USA

WANTS DUCK SOUP?

Dear Editor:

I am writing in regards to a poem which I submitted to The New Breed in the early part of 1975. The poem is titled "Help me Oh Great Spirit".

Somewhere in my travels I have misplaced my book of poems I had written and I am gathering as many as I can from different magazines and newsletters the poems I have written myself.

At this time I would like to send a big hello to the brothers at Regina Correctional - Prince Albert Correctional - Prince Albert Pen. - Also my best regards to everyone at Pine Grove in Prince Albert - Indian Alliance Bible Study - Sarah, Charity and Henry Beauchamp - Rose Boyer and family, Native Women's office - Floyd and Betsie Roberts of Prince Albert, Saskatchewan. Miss you all very much -

think of you constantly - wish I had some duck soup!

At present I am just getting back into writing poetry and hope to have another letter out to your magazine along with some poetry by the end of the month.

Do you have any New Breed magazines from August - September? I would really appreciate copies so I can keep up with what's happening back there. I will be here serving approximately a year and hope to be able to send a few dollars for the New Breed.

Must sign off for now. My regards to you all who work so hard to keep New Breed going.

A Sister,

Penny L. Wells
Burnaby, B.C.

SHORT STORY

The following story is a true one. It illustrates the treatment of our people twenty years ago but the same thing happens today. It should be a reminder of 'elections' and what these are all about.

In 1960 Indian people obtained the right to vote. Indian Affairs staff were required to assist during the voting. On a reserve in Northern Saskatchewan, elections and voting were underway.

An old man, who could not read or write, came up to the polls and was preparing to vote. One Indian Affairs staff asked him if he knew how to vote.

"Oh yes," the old man replied, "they told me to mark the one on the bottom."

SLOW, STUNNED AND INEXPERIENCED

Dear Brothers and Sisters:

Your assistance is vital to us. The fact that Native workers in B.C. are badly treated has gone unnoticed for too long. At the Muckamuck we are told by our management we are slow, stunned, inexperienced and hard to train. As soon as we got together to ask for some respect and some rights, they fire us and hire expensive lawyers to fight us and break our union.

We are appealing to you, our brothers and sisters in the Native community for assistance in any one or more of the following forms:

- donations and/or loans to our strike fund (send them to the SORWUC Union office)
- assistance with finding jobs for

some of us who are on strike (call the union)

- assistance with picketing (come down to the Muckamuck at 1724 Davie St.)

We are part of the renewed struggle of Native people to gain the rights and respect denied us since Captain Cook landed here. We hope that you will support us. The Union address is 207 West Hastings, suite 1114 in Vancouver, and the phone number is 684-2384 or 681-2811. You may also contact me at my home, my number is 324-4348.

In Solidarity,
Ethel Gardner for all SORWUC
members at Muckamuck.

**FOSTER CARE AND ADOPTION
JULY ISSUE — CORRECTION.**

In the July issue of New Breed we ran a story entitled "Foster Care and Adoption".

On page 9 of the story, there was an error in information concerning the adoption of Metis and Non-Status Indian children. The story stated that a treaty Indian family adopting a Metis or Non-Status child could make application to the band to have the child registered as a treaty Indian.

This statement was incorrect. And, in fact, a child can only be registered if s/he is born a treaty Indian.

OPINIONS

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

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

SUBSCRIBE

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Donna Pinay, Leanne McKay, Gene Stevenson, Robert LaFontaine, Cliff Bunnie.

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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.

Northern Development NOT Northern Destruction

by Donna Pinay

Order another one and try to forget
It's one big drunk with more despair
A few years ago it was different and so were you
This was all your land and it was your life
Now it's DNS buildings, hotels, a liquor store
Cedar mansion, split-levels and trailers
And you and your kids are in a drafty shack
The Co-op, Bay and Government all taking your money
White people and the developers have been here
And now it's those rich and tireless tourists
Out there - on your land killing for fun
And now it's the police who only haul you away
To a drunk tank so tourists won't have to see
And now it's those stores that say you cannot eat
Even if you are hungry and without any money
While the businesses and construction go on
The Heart of the Northland and your destruction.

Not very long ago the Native people in northern Saskatchewan were a proud and independent people - they depended on no-one but themselves and the land. In many areas this has changed - and these changes have meant nothing but despair and agony for the majority of Native people.

You can see this despair in La Ronge - a typical 'northern development' town. No-one can argue that

this development has not been beneficial but it has not been for Native people.

First the explorers, then prospectors and more people. La Ronge became a government centre overnight. Now tourists and white businesses dominate the economy. Gradually the Native people have been pushed off their land and have been forced into a welfare existence which offers little hope.

Now it is a crime for Native people to hunt and fish - regulations and rules are strictly enforced by government. Tourists have almost a priority to fish and hunt while for Native people, it is difficult to make a living off traditional methods.

Little of this development has meant employment for Native people. If there is employment in business or government it is usually at the bottom. It appears that the best prepared budget is the one for Natives - welfare.

And La Ronge profits. With all kinds of business operations. One of the most profitable is the Saskatchewan Liquor Board Store. Apparently this aspiring business made over one million dollars last year. Airlines, hotels, outfitter's camps ... you name it ... all are doing well.

There is a sign in one store that grabs your attention as you enter. Its a sign that advises people that if you are found eating food, you will be asked for a sales slip or a bill. If you cannot produce this, it will be considered shoplifting.

Yes, La Ronge with its over 60 businesses is doing well. There is

all kinds of construction going on - a new DNS building, apartments, houses.

This construction is carried on right alongside small shacks that belong to Native people. Part of the reserve is also in the middle of La Ronge.

Even the laundromat does well - tourists use it as do all the Native people who don't have washers, dryers or even running water. Taxi services also do a good business.

As for Native owned and operated businesses, these are few and far between. La Ronge Native Handicraft closed last year. Warren's Smokies, a fish processing plant, was 40% owned by the Indian Band but only lasted a few weeks.

One positive step is the Indian operated and controlled school presently operating out of condemned buildings. The new school is under construction on the reserve. Apparently La Ronge leaders were only too glad to have the Indians build on the reserve. The condemned school is on prime commercial land.

While the school is not to be completed until next year, it is amazing how fast the new Bay store is being completed. It burned only a short while ago. But there are priorities.

How is DNS doing? Quite well. Their new building is located near the lake and will be an architectural wonder. Of course there are a few Native shacks nearby but it won't be

long before these are re-located ... perhaps there will be a Native section.

The hospital also does an excellent job. They treat the damaged drunks from nearby hotels as well as patients from all over northern Saskatchewan. Many of whom are suffering from the many diseases that development has brought.

One only has to look south for examples of what development has done to Native people - the barroom scenes of La Ronge bear a striking resemblance to skid-row Regina. It is rumoured the police only haul drunks away during tourist season ... La Ronge can't have drunken Indians on the streets when thousands of tourists come to spend thousands and thousands of dollars!

Yes, La Ronge is certainly one fine example of northern development. If it is possible to think positively about future development of the North - let's hope developers

don't use La Ronge as a model.

Let's think carefully about this development and what it will mean to us and to future generations. If it means destruction let's act now and have this changed. For once, we should have our own people benefit from the development of the land that is rightfully ours.

Development, in the past, has done a lot of damage to our people - we were once a strong Nation that was independent and did not drink and die in despair.

We have to learn the damages we have faced and the mistakes of the past. We must assert ourselves and work for improvement and change.

If these improvements and changes do not come about, the development of the North will only create more and more communities like La Ronge. Whether it is uranium or other resources to be developed, we have to participate fully in this development - it is our right.



New DNS cedar buildings and the liquor store



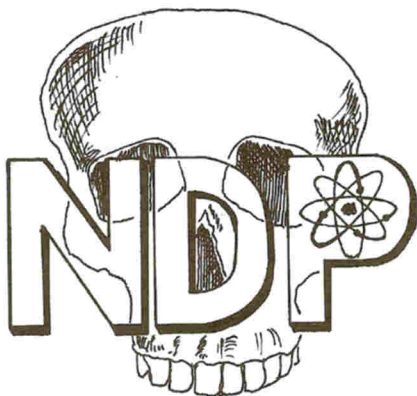
The Uranium Industry

Turning Healthy Bodies Into Wasted Lives

Saskatchewan's N.D.P. government has given the green light to a major expansion of the uranium industry. This decision follows the government's acceptance of the Cluff Lake Board of Inquiry's recommendations about how to "safely" exploit Saskatchewan's uranium resources. It demonstrates just how firmly the New Democratic government believes the "technological fix" will solve the multitude of problems associated with uranium development. It also demonstrates how the government is willing to put workers' lives on the line and threaten the lives of tomorrow's children so that it can make money on the royalties being charged corporations like Amok.

We urge you to resume and carry on the debate over the question of uranium development. Your lives, the lives of your children, and generations to come are the issue!

LEAVE URANIUM IN THE GROUND!



WHAT IS RADIATION?

Everybody gets a little radiation. We receive about 100 millirems* a year from the ground and sky. A little radiation isn't supposed to hurt you because your body can heal the damage it does. Too much radiation can make you sick, cause mild mutations of body cells, make you more susceptible to chronic illnesses, and too much radiation can kill you. **No one knows how much is too much.**

Uranium is a very unstable element that is undergoing a process of radioactive decay even as sits undisturbed beneath the earth. As it decays, uranium gives off small harmful particles and waves of energy. These particles and waves are called **radiation**. There are three types of radiation emitted - alpha particles, beta particles and gamma waves. Beta particles can go through an inch of flesh and gamma waves pass right through the body. Alpha radiation won't penetrate the skin but is dangerous if inhaled, ingested or absorbed through an open wound. All radiation can be harmful if it gets into your body.

When uranium decays it changes into many lighter elements. First it forms thorium, then radium, then it turns into radon gas and radon "daughters", and finally into lead after a long period of time. At each of these stages uranium gives off radiation.

Uranium underground, in its natural state, is not very dangerous. When it's taken out of the earth, **miners and millworkers are exposed to high levels of radiation**. If miners or other workers inhale, swallow or absorb uranium dust and radon gas, alpha radiation penetrates their bodies. The dust produced by blasting and drilling can also cause silicosis.

WHO SETS AND ENFORCES THE RADIATION STANDARDS IN THE URANIUM INDUSTRY?

The Federal government sets the radiation standards. It is also the main force behind the Canadian nuclear industry, doing nuclear research and developing the Candu reactor. Having the government help finance the construction of nuclear reactors, own and control uranium processing, and at the same

time set and be responsible for enforcing standards, is a clear conflict of interest. It is like having General Electric and Westinghouse, who control 70% of the nuclear industry in the U.S. (and are the fourth and fifteenth largest holders of military contracts in the U.S.), set nuclear policy in that country.

HOW SAFE ARE EXISTING STANDARDS?

In 1959 the International Commission on Radiation Protection recommended that no uranium miner be exposed to more than 3.6 Working Level Months (WLM)* per year. The Atomic Energy Control Board of Canada (AECB) still has a standard of 4 WLM.

Not only is the Canadian standard **above** the recommended international standard, but the **international standard has been shown to be quite unsafe**. A study of uranium miners in Sweden, for example, where the standard is 3.6 WLM, showed lung cancer to be twice the rate of the total population.

HOW MANY CANADIAN URANIUM MINERS HAVE DIED OF CANCER?

Canadian uranium miners have already died from radioactive dust in mines in Northern Ontario. The Ham Commission on mining health and safety concluded that Elliot Lake miners had **twice** the lung cancer rate of the overall population. The Ham Commission estimated that nearly 90 workers in Ontario uranium mines had already died from lung cancer. Sixty-one (61) of these dead miners has **less exposure** than is allowable under the existing Federal standard. The Ham Commission also indicated that **none** of the 90 dead miners had worked for more than 19 years.

The risk of lung cancer among uranium miners is actually

- * A rem is a biological measure of radiation absorbed in the body.
- * A WLM is a measurement of the radiation given off by radon gas in the air.

greater than the Ham Commission reported. An Ontario Ministry of Health study indicates that the risk of lung cancer was greater for miners between the ages of 40 and 60. Many uranium miners in this group had lung cancer rates **5 times the expected rate for that age group.**

Workers don't get exposed to harmful conditions one day and fall sick the next. It can take up to two decades for the harmful effects of radiation and toxic conditions to change healthy bodies into wasted lives.

IS THERE A SAFE LEVEL OF RADIATION?

Existing standards clearly do not protect the lives of the workers in the uranium industry. Even if uranium companies admitted this (which they won't until forced to by studies and compensation claims), they would turn around and argue that a lower, safer, level of exposure could then be set. But what evidence is there that there is a safe level of exposure to uranium radioactivity?

Three recent scientific studies of the health hazards in the uranium industry strongly suggest that there is no safe level.

1. A study of deaths and health problems among 50,000 uranium workers in Czechoslovakia indicates that past statistical studies have greatly underestimated the health risks. Unlike the studies cited by AMOK and other uranium companies, this study took into account the actual death rates and the latency period for radiation cancers to occur. It showed that great health risks occur at levels of exposure far below the existing standards. This study also proves that uranium companies and the government nuclear establishment are relying on the same kind of faulty methods of study that asbestos mining companies used for years to cover up the health risks to workers in that industry.
2. The lack of any safe level of radiation has been shown by a study of 3,883 workers at the atomic plant at Hanford, Washington. That plant operates at the standard of 5 rems per year used in Canadian and U.S. atomic plants. Yet Dr. Thomas Mancuso discovered that lung cancer among the workers was **64% higher** and bone marrow cancer was **74% higher** than the U.S. national average. The majority of the dead workers from this plant had radiation doses **that were only 1/10 of the Canadian and U.S. standard.**

The Oil, Chemical and Atomic Workers' Union has said that Mancuso's research "is the first real documentation of the cancer risk associated with long-term low level radiation exposure. It should serve as a basis for action."

3. Dr. Rosalie Bertell, senior cancer research scientist in Buffalo, New York has found that exposure to low levels of radiation can cause permanent genetic damage in people and can be passed on to future generations. Low level ionizing radiation exposure causes mild changes or mutations of body cells which leads to increased susceptibility to heart disease, hardening of the arteries, diabetes, asthma, allergies, leukemia and other chronic illnesses. These changes in human cell structure are passed on to one's children, creating a generation of people more receptive to diseases. Dr. Bertell states that even if governments set lower radiation levels for uranium mines, the **background levels of radiation will increase wherever uranium is processed, stored, handled or transported.**

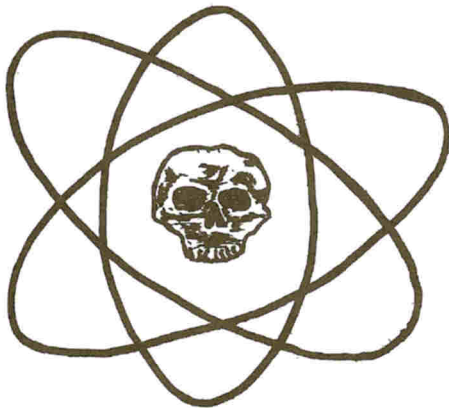
The United Steel Workers' position in Ontario is that **no level of exposure to radiation is safe beyond normal radiation absorbed in nature from the sun.**

HOW SAFE IS THE MINE AT URANIUM CITY?

Advocates of nuclear energy would rather talk about how a particular mine or atomic plant meets a government standard than about the danger that the existing radiation presents to human life. The fact that the Eldorado mine in Uranium City has less radioactivity than the Federal standard does not make it safe. A study is now underway to determine how much greater the death rate among Eldorado workers is than the Canadian rate. Uranium City also has dangerously high levels of radiation outside the mine which resulted from using radioactive wastes as landfill in the town.

Part of Uranium City is built on radioactive mine tailings or had mine tailings used as foundation backfill. High levels of radon gas were first discovered in Uranium City in 1976 when the Atomic Energy Control Board (AECB) revealed that 100-125 homes required the removal of contaminating radioactive material. In April of 1978 the number of sites showing hazardous radiation levels rose to 185. Of the sites, 82 were owned by Eldorado Nuclear. Natural deposits of subsurface uranium also account for the high radiation counts found in Uranium City. According to AECB reports, all sites should be cleaned up by 1980.

The Cluff Lake Board of Inquiry neglected to consider Eldorado's shocking record of "nuclear house-keeping" in Uranium City when examining the adequacy of existing environmental safeguards.



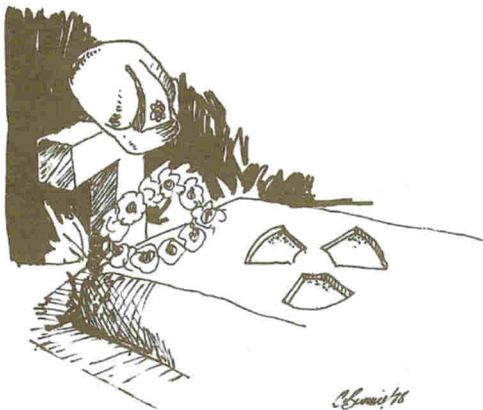
WHAT ARE THE HEALTH RISKS OF THE PROPOSED CLUFF LAKE MINE AND MILL?

The Cluff Lake mine would be an open-pit operation. While there may be less exposure to direct radiation under such conditions than in an underground mine, the ore of Cluff Lake is up to 45% uranium and is much more potent than underground sources. It therefore will present particular dangers. The disposal of tailings (radioactive wastes) by using settling pools and cement vaults will not guarantee that there will be no contamination by air-borne dust and seepage, since the tailings will be active for 100,000 years. The fact that the uranium produced in Saskatchewan is mainly exported creates two moral dilemmas: the health of Saskatchewan workers will be harmed to create "benefits" for other societies; while the health of workers in other countries will be harmed when they work in the nuclear industry with our uranium!

WHAT DO THESE HEALTH STUDIES TELL US?

Studies of the health of uranium workers show that present standards do not adequately protect the lives of uranium workers. They also tell us that such standards are quite arbitrary and that there would still be a danger to the lives of workers if the standards were reduced. In short, there are political, not health, standards.

But the comparisons of rates of cancer among uranium workers and the general population greatly underestimate the actual health consequences of expanding the uranium industry in Saskatchewan. Though cancer deaths among uranium miners were 2 to 5 times that of the general population, deaths by cancer among the general population are already epidemic. And these cancer deaths among the general population are themselves greatly the result of environmental contamination. The standard of health for the general population, against which uranium workers' death rates are compared, are themselves poor health standards. If we want to reverse the trend towards a growing cancer epidemic we will have to set healthy standards and stop all forms of industrial contamination which threatens the health of the general population, uranium miners or otherwise.



HOW MANY CANADIANS WILL FACE THESE RISKS OF DEATH IF THE URANIUM INDUSTRY EXPANDS?

There are presently 3,300 uranium workers (in mining and processing) in Canada. The Ontario Ministry of Health estimated that 18,000 people in Ontario alone have worked over one month in Ontario uranium mines. If we allow the uranium industry to triple its production in the next decade, there will be at least 30,000 uranium workers in Canada who directly face these health risks at any one time. There could be as many as 150,000 Canadians who will work in the uranium industry at some time in their life.

WHY IS THERE SO LITTLE CONCERN ABOUT THESE HEALTH RISKS?

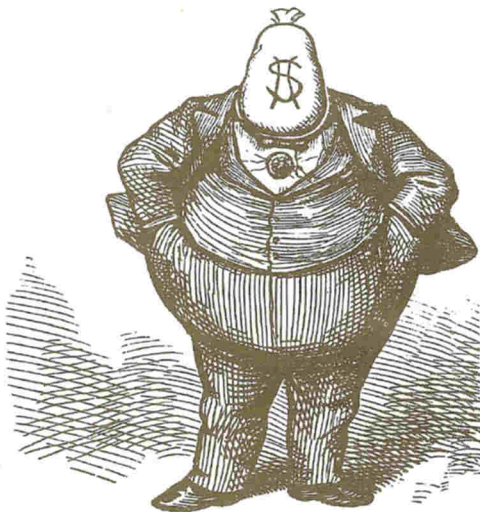
A school in Port Hope, Ontario, was closed down last year because the radiation level was reaching 4 WLM. Workers in a nearby uranium refinery, who face this level of contamination day in and day out should be equally protected. Are workers' lives less important than the lives of others?

The media has focused on the danger to community health from radioactive landfill in Uranium City, Saskatchewan, and Port Hope, Ontario, but has ignored the continual risk to workers in nearby mines or plants. And saying that a miner chooses to

work in a uranium mine or refinery and is therefore to blame if he dies, is a gross over-simplification. Blaming the victims of radiation is not the way to solve the problem of industrial contamination. The important question is how do we change a situation which is increasingly a threat to our individual and collective health?

WHY IS THE PROVINCIAL GOVERNMENT ENCOURAGING URANIUM MINING AND PROCESSING IN SASKATCHEWAN

The uranium industry presents a clear danger to our health and increases the chance of the proliferation of nuclear arms. Why then is the NDP government encouraging the growth of a nuclear industry here? It has been argued that there is pressure to create jobs in the north, but the mining of high grade ore at the proposed Cluff Lake mine will only create 60 jobs for Indian and Metis (This is the guarantee of AMOK - 20% of 300 jobs at full production). And these unsafe jobs will do more to generate new social problems rather than solving existing problems in northern communities. While a few are pushing the short-term self-interest of jobs above our collective health, most mining unionists have recognized the hazards to their own members from the deaths at Elliot Lake. The primary reason why the NDP government is going nuclear is political. The NDP fears it will lose some rural seats due to its rising budget and taxes and therefore needs royalties to directly finance the mounting budget especially the health budget. Rather than de-centralize the provincial health care system and stress prevention and community health as was originally promised, both prior to and with Medicare, the government has failed to find that alternative, and by default has decided to make the health system more and more bureaucratic and expensive. It now has to encourage a nuclear industry, which will add to health problems in Saskatchewan, as a way to pay for its expanding health system.



The fact that the Liberals and Conservatives would do the same opportunistic thing does not justify such a contradictory move. It just shows how existing political parties are not willing to put the health needs of the people ahead of the bureaucratic needs of the party and government. It also shows that the main

people who gain from this growing distance between government and the Saskatchewan people are the multi-national corporations.

The Saskatchewan government claims to own the land that the uranium companies want to mine. Uranium is to be exchanged for money called royalties. The Saskatchewan royalty scheme was worked out in consultation with the mining corporations and revised to satisfy both government and business. There is a puny basic royalty equal to 3% of the uranium sales, and also a graduated royalty which takes a small share of the profits. No company pays any graduated royalty until after they have completely recovered their initial investment including interest.

Millions of dollars are being spent by the government on exploration grants, road construction and maintenance, supplying electrical energy, building airstrips and on townsites. Mine tailings and other waste material will have to be monitored and managed for thousands of years.

Saskatchewan's elaborate royalty structure depends on many factors that are not within the government's power to control. The fluctuating price of uranium on the world market, over-supply of uranium, cartels and price-fixing, and other factors make the selling of uranium a very risky business venture. The government has yet to share important information on royalties and projected provincial revenues from the Cluff Lake operation.

The people of Saskatchewan will pay dearly for the government's "make a fast buck where you can" policies.

IS THERE A REALISTIC ALTERNATIVE TO A NUCLEAR INDUSTRY IN SASKATCHEWAN?

United Nations studies show that there are enough fossil fuels to provide for our energy needs until we develop energy policies based on conservation and renewable, safe energy resources like the sun, wind, etc. We are being steamrolled into nuclear power unnecessarily, largely because the Federal government has invested millions of dollars in nuclear research and development and the uranium industry can see a quick buck. The issue is too vital to be pushed through like this.

A base study of health problems of Saskatchewan people should be created before the exploitation of uranium resources accelerates. Future law suits against corporate owners or workers' compensation cases for radiation related diseases would be easier to prove with such an information base.

Government spending that is going to aid resource exploiting corporations in their search for profits should be redirected into job-intensive renewable energy industries.

We need a moratorium on the nuclear industry in Canada so that the health facts can become known by those who will be affected and realistic alternatives can be developed.

Prepared by:

THE REGINA GROUP FOR A NON-NUCLEAR SOCIETY
2138 McIntyre Street, Regina
Phone: 523-7875

CANCEROUS URANIUM MINES

Cancer spreads over the body (an uncontrollable pest)

Hollowing it out with it's free hand,

Just as these mines will spread over the North and West

Eating out the insides of our land.

As cancer provides employment for doctors and scientists and so forth,

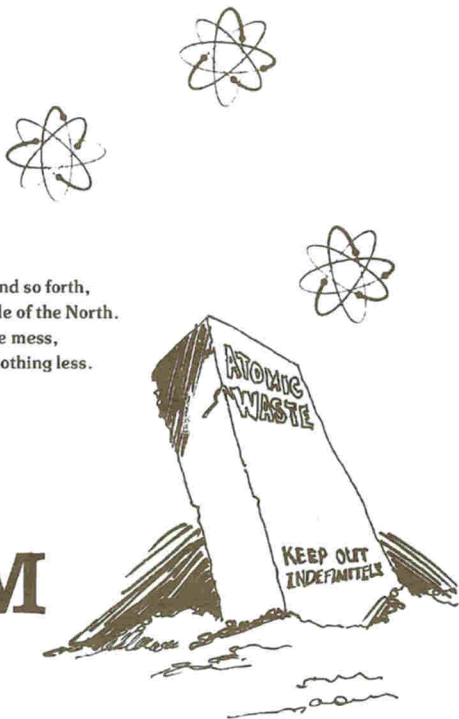
So the mine will provide employment for two hundred people of the North.

Soon all that is left are the brittle bones and skin to cover the mess,

Where once there were dutiful drones provided with jobs, nothing less.

—S.D.F., Green Lake

STOP URANIUM MINING



Beauval fisherman charged with stealing his nets from DNS compound



Fishing and hunting have been traditional methods of earning a livelihood for many people in Northern Saskatchewan. Time and time again we hear of fishermen who have been charged with various offences under the Fisheries Act and other Acts that have been implemented throughout the North.

A 36 year old fisherman, Leon Hanson, is now quite familiar with the unfairness of some of these laws. He has recently been charged with robbery. He was taken into custody in connection with an incident in which police allege Hanson stole nets from a Department of Northern Saskatchewan compound.

What actually happened is a totally different story according to Hanson. His nets were confiscated by DNS and stored in the compound. When Hanson went to get these back, the compound keeper let him into the compound after unlocking

the padlock. Hanson said the man even helped him load these onto his truck.

Now he will stand trial for the alleged theft. Hanson says he is confused about the whole issue. "How can I be charged with stealing when these are my own nets."

Hanson feels that the fact this is not his first experience with the DNS regulations may have something to do with the fact he is being charged. Last year many of his nets were removed from one lake and he fought the battle in court. He received a \$35 fine and attempted to sue to regain lost income while his nets were taken away.

Hanson also remembers the day he was encouraged to fish on Reindeer Lake since no-one else was. He fished there for 7 or 8 years and had a good operation going.

He also feels that government officials may have been angry with

him because he, at one time, refused to sell his fish through Co-op Fisheries.

"I have been fishing since I was 7 years old - I know no other way to earn a living. You would think the government would be glad I am working rather than living on welfare. But no, they seem to want to charge me with all kinds of things," said Hanson.

Hanson's fishing operation is larger than most. He provides employment for eight or nine men and also his family helps him. "I have eight kids and sometimes have to feed 14 people - this is why I fish for a living".

Hanson, who has fished throughout Northern Saskatchewan, realized the price of fish does not make fishing an easy way to earn a living. But nevertheless, he has worked hard and wants to continue fishing.

Hanson is unsure what will result in the charge but he says the whole issue is ridiculous. Here are some people in government who have been fishermen so they know the fishing business and should realize how hard it is to make a living without having to worry about all kinds of charges.

Hopefully the matter will be cleared up - a guilty conviction would only leave ten people on welfare. But perhaps this is what government wants.

With fish prices so low, more and more fisherman are simply giving up. Yet the Department of Northern Saskatchewan appears more willing to charge people for fishing violations than it is to find a decent market for fish.

Another matter is that many people have fished all their lives and as the years increase more and more are charged with various offenses. Only certain kinds of nets can be used, only a certain amount of fish can be taken from one lake and so on - fishing is becoming a complicated matter.

What type of justice happens in Northern Saskatchewan will be dependent on how one treats the matter. It appears the natural laws of the land do not apply - if you are to make a living, you have to do it the hard way, become discouraged and then go on welfare ...

CBC Radio develops Keewatin Country for northern listeners

by Leanne McKay



Keewatin Country is a one hour radio program on CBC radio. Program producer, Jacquie Toupin, describes the program as a program for the North by the people of the North.

In a recent interview, Ms. Toupin explained that, "The CBC has a commitment to provide programming to communities with a population of 500 or more."

Until a few years ago, Northern communities with populations in excess of 500 had little or no media coverage.

To remedy this situation, the CBC went into accelerated coverage programming and constructed a dozen Low Power Transmitters (LPT) with a broadcast radius of approximately 30 miles on FM frequencies. The original broadcasts, however, were irrelevant to the needs of Northern residents.

"The Northern portion of Saskatchewan, from La Ronge, to Uranium City has very special and specific needs that differ greatly from the needs of Southern audiences," said Ms. Toupin.

Residents in Northern Saskatchewan are mainly Native people with languages and lifestyles very different from the English speaking, urbanized populations in the South.

The program provides the most basic types of services. Community service announcements, fishing and fur prices, Manpower reports, medical reports from hospitals, basic information on LCA activities, Band office activities and reports, reports from DNS, Indian Affairs, FSI and AMNSIS on such issues concerning the North as Uranium development are some of the areas covered by the program.

Presently, Manitoba and Saskatchewan are the only two provinces in Canada that provide this type of programming. The program provides alternative types of music not usually provided in CBC programming. Traditional Native music, Country, Blue Grass, and Native artists and performers are all featured on the program.

The program has a write-in request line for people who want to hear a particular song or artist. To make a request simply write to Keewatin Country, 1840 McIntyre Street, Regina, Saskatchewan. Ms. Toupin hopes to expand the program format from the present one hour broadcast slot from 12:00 noon to 1:00 P.M. "Right now we have too much material for the one hour format."

A similar program in Manitoba offers six hours of special programming for its northern communities. It is hoped that Keewatin Country will expand to 2 hours some time this fall and four hours by March of 1979.

The extended format would provide six hours of local programming offering more extensive informa-

tional programming, current affairs, news, and cultural and historic content.

Presently, the program is broadcast from the Regina Studio. By March of 1979 the program will be moved to La Ronge and will originate from there. The ultimate expansion of the program to the six hour format will take place after the program has been moved to La Ronge.

Program staff will also be doing extensive travelling into the areas served by the program after the move to La Ronge. The purpose of these community visits will be to meet and talk with the people of the community to help determine what they would like to hear on the program and to interview different people in the communities.

"There is a great deal of community involvement in determining the content of the program," said Ms. Toupin. "It is a program for the North, by the North. What the people in the communities want will determine the content."

People are invited to call collect at 569-1447 with ideas, concerns, and announcements.

The CBC will be hiring two announcer/operators in late November for their Northern news and community affairs program, Keewatin Country.

Presently, the program is staffed by temporary casual workers.

The program, now originating from the Regina studio, will be moved to La Ronge in March of 1979. These two permanent positions would require re-location to the La Ronge studio.

CBC is now accepting applications for these two positions. Requirements for these positions will be the ability to speak fluently in Cree or Chipewyan, accompanied by some related Journalistic or Broadcasting experience. The minimum salary for these positions is \$17,814.00 per year.

These positions would require some travelling throughout the north to the various communities served by the program.

Metis Struggles of the 20th Century

THE SASKATCHEWAN METIS SOCIETY - 1935-1950

PART 3: "POLITICAL INTERFERENCE AND INTERNATIONAL DIVISIONS"

When the Saskatchewan Metis Society (SMS) was founded in 1937 it was just one of many protest movements in western Canada. Farmers and workers had formed their organizations and often joined together to form political parties that would fight for their rights. These farmers and workers were the builders of the new society that was being built on the prairies. Instead of finding a land of milk and honey these men and women realized that they were almost a colony of the big business empires of eastern Canada. They were a colony because most of the wealth they created went into the pockets of large corporations.

The Metis also were a colony - but not in the same way. They had been colonized by the Canadian government after the defeat at Batoche in 1885. As a nation they had been robbed of their rights to the land. They were colonized not as workers and farmers but as a people - as Metis. They too, like the farmers and workers, were fighting for economic justice. But their struggle was a national one as well. When the SMS first got its start it was a group of Metis talking about the scrip issue - and how they had been robbed of their land. Even membership in the SMS was restricted to Metis - non-Treaty Indians were not allowed to hold memberships. There were no hard feelings here - just the feeling of national pride in being Metis. The Metis people who had been treated unjustly by Canada and the SMS was organized to fight that injustice.

It was an anti-colonial fight (although most Metis did not call it this) and like all anti-colonial struggles the most important issue was land. But not just any land. They did not want land as a 'gift'. They wanted the land that was rightfully theirs. And for the Metis the only place they could get that land was from those who had taken it away - the Canadian government. For the Metis the 'enemy' was the government in Ottawa and not the government in Regina.

The Metis had not been radicalized like many of the white farmers and workers and the Metis leaders were cautious and inexperienced. This prevented them from using the power of their organization to have their demands met. Accepting and trusting the advice of their white advisors, who were liberal Party members,

the Metis leaders were prepared to accept whatever help the provincial Liberal government was willing to give them.

What the government gave them was very little. The Metis had hoped that the Provincial government would help them fight their case against Ottawa. In 1940 - almost a year after they met with the Premier of the province, the provincial government put up \$10,000 for the Metis to hire the constitutional lawyers of their choice. In the Fall of 1940 the Regina law firm of Noonan and Hodges began to study the Metis' land claim.

What this meant was that the Metis would have to wait until the study was complete before they could make any progress on the land claim. In the meantime the SMS almost doubled its number of locals in 1940, to about twenty eight - some say and increased their membership to over 2500. 1940 was the Saskatchewan Metis Society's high point in membership and support.

In 1939-40 the Metis of Saskatchewan were also in contact with the Metis organizations in Alberta and Manitoba. The Metis Association of Alberta had been active since 1932. Under the direction of a group of remarkable leaders - including Malcolm Norris, Jim Brady and Pete Tomkins - the Alberta Metis had waged a long fight with Alberta governments for Metis settlement areas. By 1940 the government had established eleven large tracts of land in north-central Alberta for the Metis. In Manitoba, the Metis supported an organization called L'Union Nationale Metisses Saint Joseph

Malcolm Norris





Jim Brady

de St. Vital. This group was not so much a political organization as it was a Metis cultural and historical society.

There was not much communication between the SMS and the Alberta Metis. Metis in the north-western part of Saskatchewan - around Green Lake and area - knew some of the Alberta leaders but the southern Metis and the SMS executive did not. Plans had been formed between Saskatchewan and Manitoba, however, to join in efforts to press Metis land claims. The first SMS president Joe LaRocque and the Manitoba President, Samuel Nault, communicated regularly and some visits back and forth took place. But after the Saskatchewan government put up money to study Metis claims these contacts and plans seemed to die off. One Saskatchewan Metis leader recalled that leaders from all three provinces met once to discuss a national organization. Apparently nothing came of this meeting.

While 1940 marked the high point of Metis organization in Saskatchewan - as well as contact with other Metis groups - there were serious problems that promised to interrupt these efforts. The war in Europe had a very negative effect on the SMS. By 1941 many hundreds of Metis had joined the army to fight for Canada against the nazi and fascist forces in Europe. Among the Metis soldiers were many of the best leaders and spokesmen of the Metis movement. Many locals lost dozens of members as well as their executives. Besides this the whole country was now concerned almost entirely with the war effort and was not prepared to listen to the grievances of minority groups.

The other problem was the old one of lack of strong

leadership - leadership that could unify and direct the Metis cause during difficult times. The Metis leaders were still willing to take too much advice from outsiders without questioning it. Z. Hamilton - who continued in 1940-41 to research the Metis land claims - advised the Metis executive to postpone their activities until after the war was over. Not all Metis agreed with this advice but the executive took the decision to suspend Metis Society provincial activities until after the war.

With the Metis Society's leaders so involved with members of the Liberal Party and government it was hard to tell the difference between political influence and political interference. The Liberal government in Regina was fighting a losing battle in the province with the radical CCF Party steadily gaining support. It was in the interests of the Liberal government to have a cautious and co-operative leadership in all political organizations. It was in their interests to keep the Metis Society tied to the Liberal Party rather than to some opposition party - especially the CCF. Up until 1940 the Liberals had not directly interfered in the internal affairs of the Metis Society - because they didn't have to. The two Presidents up to that time - Joe LaRocque and Mike Vandale - were Liberal supporters. The executive had accepted the advice of its Liberal friends and had co-operated with the Liberal Government. As long as the Metis kept electing leaders who were sympathetic to the Liberal Party there was no need for the Liberals to interfere.

But not all of the Metis leaders were Liberals. Joe Ross, the popular organizer for the SMS was a CCF supporter and Thomas Major of Lebrét had been an organizer for the Union of the Unemployed. Many of Major's white associates were socialists or members of the Communist Party. Even though Major and Ross kept their radical politics separate from the Metis Society they were viewed with suspicion by Zacharias Hamilton and his Liberal colleagues.

Hamilton apparently believed that Thomas Major was going to run for president of the SMS in 1940. According to Major, Hamilton tried to prevent this from happening. The Annual Convention took place June 25-27, 1940 at the King Edward Hotel in Saskatoon. According to Thomas Major's recollections Hamilton had taken a room at the hotel and was actively encouraging the delegates to vote for a Metis from Regina - a well known Liberal supporter. As well, some locals had more delegates than they were entitled to. Friends of Major claimed that Hamilton had paid their way to Saskatoon.

Hamilton was not the only white person at the convention interested in the election. A woman from Saskatoon, Wilma Moore, also had a room and she was trying to drum up support for Mike Vandale, the man who then held the position of president. Moore was influential among Saskatoon Metis and apparently wanted the Saskatoon Metis to keep his position as president. While Major claims he did not intend to run both Moore and Hamilton were warning the Metis not to vote for him. Metis close to Major sent spies to the rooms of Moore and Hamilton and word of their interference quickly spread among the delegates. Many Metis pressured Major to run and he easily defeated

Metis Struggles

the two other candidates. While it should be remembered that there is no documented proof of Major's recollections of the convention, there is evidence of other examples of such interference.

Over the first years of the Metis Society's activities, Joe LaRocque's open support of the Liberal Party, and obvious instances of political interference by the Liberals caused suspicion and anger among many Metis - and damaged the image of the Metis Society in the eyes of Metis and whites alike. Many had originally refused to join because they believed the politicians would just destroy it anyway. The weakness and divisions caused by mixing party politics with Metis affairs was beginning to prove these people correct.

The great enthusiasm and support for the Metis Society was, in a way, cancelled out by the disappointing performance of the leaders of the organization. While the SMS grew to its greatest numbers in 1940 its new president in that year, Thomas Major did not have much of a chance to develop the organization. He, too, joined the army in 1941 and was stationed out of the province.

During the early forties it was clear that some Metis did not approve of their leaders' decisions and their leaders' dependence on outside advisors. Sol Pritchard, one of the strongest leaders in the north-west of the province, wrote to Zacharias Hamilton in early 1942: "It seems to me that our SMS is sliding back in Regina and other branches down east..." He asked Hamilton for information on the lawyers' work on the land claims - saying that he had heard nothing for over a year. Other Metis were very irritated by their leaders' willingness to put Metis affairs in the hands of white 'advisors'. Toby McGillis, of the Willowbunch local, wrote to former president Joe LaRocque. He said it was all right to accept advice from outsiders but it was a mistake to let them run Metis affairs:

"...why do you have Englishmen run your business for you, you are supposed to be educated enough to run your (own) business affairs. When as you know, they are mostly working for themselves. ...We don't know half of what's going on having them going ahead to do as they like. In Alberta I heard they would have never gotten their land, if they hadn't gone ahead and speak for themselves...now they have what they wanted already but we don't seem to make any headway."

LaRocque answered McGillis' letter by telling him that since Riel's death "...no Metis has appeared on the scene who has taken up, with any strong effect, the claims of his people." While it was true that no leader as powerful as Riel existed in Saskatchewan there were leaders - like Joe Ross - who opposed the domination of the SMS by the Liberal Party. Their influence, however, was not strong enough to fight the influence of Hamilton.



Joseph Z LaRocque

The Metis people, without strong leadership from among themselves, were open to the influence of outsiders who offered their help. This was the situation facing the Metis in 1941. The Metis Society had, until this time, been dominated by its southern members. This was natural enough, since it was Regina and area Metis who had founded the organization. But their decision to postpone Metis demands until after the war caused some resentment in other areas. One of these areas was Saskatoon.

Wilma Moore, one of those accused of interfering at the 1940 convention, had begun to take a very active part in Metis affairs in Saskatoon. Moore was a woman of great energy and drive - and, according to some, a lot of ambition as well. She had been active in the Liberal Party for years and was considered by the Party officials as a bit of a renegade - even a "trouble maker". She had a reputation for supporting causes unpopular among other Liberals. One of these causes was the condition of the Metis people. She came from a family of Presbyterian ministers who were active in Indian and Metis communities, and had been close to Native people all her life.

In the early forties Moore left the Liberal Party because she was critical of it - "...they got very lazy and lackadaisical. I didn't like their attitude toward many things." Moore had the reputation among the Metis of belonging to both the Liberal and Conservative Parties and created much suspicion. But it is likely that she operated on her own, rather than in the

interests of any political party.

In late 1941 or early 1942 Wilma Moore and those Metis under her influence, held a meeting in Saskatoon. They referred to the meeting as an annual convention of the SMS and elected a slate of officers. Mr. R. O. St. Denis of Saskatoon was elected president and Wilma Moore was elected - or appointed - secretary. The meeting and the election were quite illegal according to the constitution of the Metis Society. However, it is likely that many Metis in the area considered the Metis Society to be dead as the executive had become inactive.

However, the southern Metis did not consider the organization to be dead and were angered at what they saw as Moore's interference. Moore, in March 1942, wrote to the Secretary of the SMS, Spence Isbister, asking him to turn over the papers of the Metis Society and informing him that she was secretary of the SMS. Isbister was shocked at the request:

"It is difficult for me to understand how I can do what you suggest because...I am still secretary of the SMS...At an executive meeting held some time ago...it was decided that for the present time, owing to war conditions there should be no annual meeting held. In the meantime the regularly elected officers were to continue to hold their offices. ...the annual meeting can only be called by the president or the vice president ...at the request of a certain number of members ...May I also point out that our Constitution provides that no one can hold office unless they are of Metis origin."

Exactly what happened in the year 1942 is not clear but it seems that Moore and her followers were successful in taking over from the legitimate executive based in Regina. Thomas Major, the legally elected president, had returned from the armed services but was no

longer active in Metis affairs. He was afraid that his association with radical organizations might harm the Metis cause. Thus there was little or no fight by the southern Metis against the group from Saskatoon. Some Metis from the south, including Joe LaRocque, even joined the new group. But from this point on there was a serious split among the Metis of Saskatchewan - a split that would last for many years.

There were differences between the southern Metis and those in the north but, these had never caused any conflict within the Society. There was disagreement among Metis about suspending activity during the war but this was not a north-south issue. In fact there was no issue important enough to cause the split. Wilma Moore just seemed to barrel into Metis politics without paying any attention to the SMS constitution or the feelings of southern Metis. Equally at fault were those who were willing to follow her. Had the Saskatoon Metis followed the constitution a legal annual meeting could have been called and the split might have been avoided. But it seems that Wilma Moore wanted to make sure she had control of the Society. She only had influence among the Metis of Saskatoon. If a legal convention had been called, including southern Metis, it is almost certain that she would have been rejected.

Because there was no organized opposition to the Saskatoon group it came to be recognized by many as the legitimate Metis Society. But most of the southern Metis refused to have anything to do with it and there was very little communication between the SMS in Saskatoon and the Metis of the south. Except for the executive dominated by Wilma Moore, the SMS became a very informal organization with little direction from its members.

The reorganized SMS held an annual convention in June 1943, and at the meeting stated the reasons for the "reorganization" of the Society. The new leadership re-organized because they didn't want to wait

Metis dwelling, off the Sweet Grass Reserve



Metis Struggles

"...until all the other projects for Canada's future were taken care of. They, therefore, reorganized the Metis Society, the members of which having become discouraged, had ceased to function in practically all of its branches."

One of the main goals of the reorganized Society was to have the lawyers' study of their land claims completed. A letter was sent to the firm of Noonan and Hodges demanding the completed brief by the end of July 1943. At the June Annual Meeting four Metis delegates were authorized to take the brief to Ottawa, once it was received from the lawyers.

The brief was completed by the law firm on July 28 - but the lawyers disliked being rushed. They wrote to their friend and former advisor to the Metis Society, Z. Hamilton, and complained that they had not fully completed their investigation. Hamilton who had once co-operated with Wilma Moore, was no longer influential in Metis affairs. He had lost that position of influence to Wilma Moore when the Metis Society shifted to Saskatoon.

While Hamilton no longer influenced the Metis Society, the brief prepared by the lawyers was influenced strongly by his views of the Metis land claim. Hamilton believed that the Metis had no legal claim against the Federal Government - that the Metis would have to rely on a moral claim to persuade Ottawa to give land to the Metis. The brief, which Hamilton helped to prepare, took this position as well.

The lawyers took a very narrow legal view of the Metis land claims and concluded in their brief: 1) That

the half breeds have not and never did have any legal claims enforceable through the courts, arising out of any share in the Indian title; 2) That they did have a strong equitable (moral) claim to special consideration; but 3) Such claims were (already) settled by the Dominion Government..."

In other words, according to the Metis' lawyers, the Metis in 1943 had no claim at all - moral or legal - against the Federal government. The brief advised the Metis that they should "...stress ...present conditions ...and needs rather than ...compensation for past rights and alleged injustices." In practical terms this advice meant that the Metis should seek assistance from the provincial government which was responsible for matters concerning the welfare of its people. The brief was telling the Metis that their strategy and Hamilton's advice had been a mistake. The Metis leaders had already turned down provincial land in 1939. They did this in order to get help from the province to study their case against the federal government. Now that study was saying, in a way, that the Metis should have accepted provincial land in the first place.

To add insult to this disappointment the lawyers added their own views about the Metis and showed their patronizing, even racist attitudes:

"it is, to say the least, very doubtful that any alternative settlement scheme (that is, an alternative to scrip) adequately designed to train and fit them for civilization, would have been accepted by the half-breeds or would have received a sufficient measure of co-operation from them"

This was supposed to be a brief made up for the Metis Society yet it seemed, by its language, to be written with non-Metis in mind. More important, the conclusion of the brief was not correct. The lawyers had failed to do a competent study of the concept of aboriginal rights and had not studied the Manitoba

Metis near Maple Creek, 1884



Act carefully enough. Had they done this their conclusion would have been different. But the lawyers had made up their mind before the study even began - partly because of the influence of Zacharias Hamilton.

In spite of the negative conclusion of the brief Wilma Moore was determined to take the brief to Ottawa. According to Moore she and a delegation of Metis did go to Ottawa and presented the brief to the government. Who she presented it to is not clear but nothing came of the meeting. Metis in the south were not even informed of the meeting and its results.

1943 could not have been a very happy year for members of the Metis Society. Misled by the advice of Z. Hamilton for the first few years and then dominated and divided by Wilma Moore, the Metis Society in 1943 was falling apart. Most locals were inactive, southern Metis were angry at the activities of their Saskatoon area brethren and Metis hopes for land claims were apparently smashed. Even if the brief

had been positive the Metis Society was not strong enough in 1948 to fight its case against the federal government.

The Metis of Saskatchewan were not alone in these problems. The Metis Association of Alberta was all but dead as well - after ten years of ups and downs. It, too, had collapsed because of internal fights caused by interference from both government and the Catholic Church.

In 1944 the Liberal government - after being in office for six years without an election - was defeated by the CCF. The CCF was a radical party and claimed to be a party of the common people. Some of the Metis had hopes of better treatment by the CCF because of this. As we will see the Metis people would again be disappointed.

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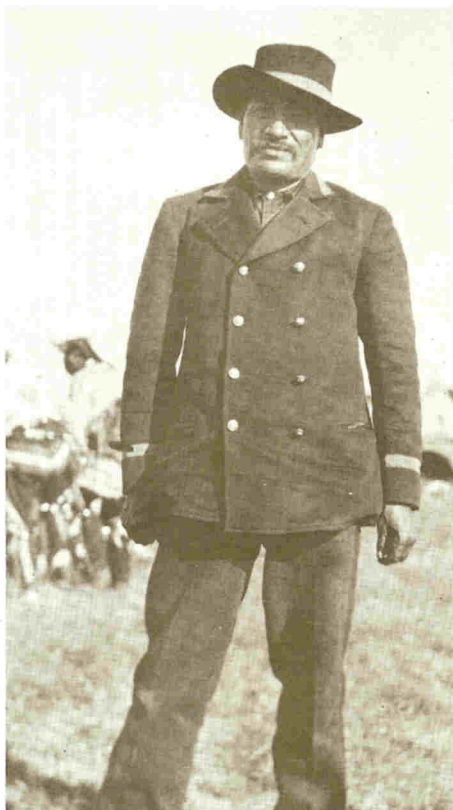
This list of SMS locals and leaders is part of the collection of Zacharias Hamilton's papers in the Saskatchewan Archives. The list was not dated but is most likely for the year 1940. While it does not appear to be an official SMS document it is reliable.

LEADERS

Battleford	60 Families	J. Falcon. J. Ballendina.
Batoche	400 "	Boyer. A. Pion.
Crooked Lake	50 "	Chas. Pelletier.
Cresnet Lake	20 "	L. Pelletier.
Camp Lake	40 "	J. Isbister.
Cochin	40 "	A. Boyer.
Duck Lake	60 "	Joe Price.
Estevan	45 "	Alex. Blondeau.
Eldersley	75 "	Mrs. Bodiou.
Fort Qu'Appelle	35 "	Pat. Swan.
Lebret	75 "	Thos. Majors.
Katepwa	50 "	John Amyotte.
Hubbard	100 "	Norman Ross.
Kinistino	200 "	A. M. Fidler.
Willow Bunch	150 "	Greg. Mcgillis.
Meadow Lake	150 "	F. X. Poitras.
Willow Field	50 "	Sol. Pritchard
Prince Albert	250 "	Roch St. Dennis.
Meota	35 "	Joe. Gervais.
Beauval	75 "	Riel Bonneau.
Green Lake	45 "	Alex. Bishop
Regina	50 "	Mrs. L. Lamarre
Saskatoon	50 "	C. H. Vandale. H. Cromarty

UNORGANIZED BRANCHES OF THE SOCIETY

Bresaylor	25 "	Taylor & Sayer.
Swift Current	20 "	Leo. LaRocque.
Moosmin	25 "	Cutler.
Welby	35 "	
Maple Creek	60 "	Pete & Norman St. Dennis



Zack LeRat, Metis Chief, Crooked Lake Reserve

Say "NO" to uranium mining

Nuclear power is not needed

The world doesn't need nuclear power. New oil and gas reserves are discovered regularly, which, with intelligent conservation programs, will last well over 100 years. Solar, wind and biomass energy are all safe, clean and sufficient for our real needs in an energy efficient future. In addition, these everlasting sources of energy have been shown to be capable of creating more employment than would development of more capital-intensive energy sources.

Before the government report on uranium was released, Premier Blakeney stated that Saskatchewan could get along just fine without future expansion of uranium mining.

Uranium sales will not bring us riches

Uranium companies everywhere are cashing in on the present high price of uranium set by their cartel. But the nuclear industry is already slowing down because of excessive inflation and fundamental safety and waste disposal problems.

Over the last three years there have been twice as many cancellations of orders as there have been new orders for nuclear power plants in the U.S.

No major royalties will come into the provincial government treasury until the industry has recovered all its costs. Yet our taxes will be used to build all the support

have shown that Northerners gain little from such projects and that native people in particular suffer a negative social impact and a further loss of independence.

With the construction of new mines will come high wages for a few, along with disruption of the existing economy, increased prices, more alcoholism and prostitution. As the profits flow out, the North will further "underdevelop".

Uranium mining increases the risk of nuclear war

Uranium is the basic material for nuclear weapons, and the expansion of the nuclear industry is increasing the chance of a nuclear war. Ninety percent of Canadian uranium now goes into the world market where it can end up supplying unstable and authoritarian governments with nuclear weapons material. (Amok, the company given the go-ahead to mine uranium, is from France, which has not signed the nuclear non-proliferation treaty, and has holdings in such countries as South Africa.)

The limitations and weaknesses of the present safeguards "are so serious that the safeguards may provide only an illusion of protection." — Report of the Australian Royal Commission on Uranium Mining, 1976.

No safe disposal method exists for radioactive wastes

Uranium mining is hazardous to our health

Uranium miners at Elliot Lake got lung cancer at a rate double that of the general public. — Ontario Royal Commission on the Health and Safety of Workers in Mines, 1976.

"Exposure to levels of radiation below "permissible" levels has been shown to cause a variety of health problems including cancer and leukemia. Recent studies in the U.S. indicate higher rates of cancer and leukemia downwind from nuclear power stations.

Didn't the Bayda Inquiry give these issues serious consideration?

No, it didn't. A good example is the concern that Saskatchewan's uranium could end up in atomic bombs. The Inquiry agreed that this was a serious concern, but like Pontius Pilate, they "washed their hands of it", by saying Saskatchewan wasn't that influential anyway. With that attitude, why did they bother to conduct an inquiry?

The effect of exposure to low level radiation is another example of an overlooked concern.

New research, published after the inquiry closed its hearings shows that small amounts of radiation over a long period of time are much more hazardous than was previously believed.

owned industry to expand in Saskatchewan. When the uranium market collapses, the people of Saskatchewan (like the people of Sudbury) will be abandoned by corporations who have profited, without taking any risks, while being subsidized by our tax dollar.

Uranium mining is not northern development

If northern Saskatchewan's uranium resources are extracted, the bulk of the benefits will go to the mining and construction companies. Other resource extraction projects in northern Canada

iodine and Cesium produced inside a single nuclear power reactor than has been produced in the fallout of all atomic bomb tests to date. These materials are extremely toxic for thousands of generations and must not be allowed to enter the environment of living things.

The U.K. Royal Commission Report on Nuclear Energy (1976) states, "We are agreed that it would be irresponsible and morally wrong to commit future generations to the consequences of fission power on a massive scale unless it has been demonstrated beyond a reasonable doubt that at least one method exists for the safe isolation of these wastes for the indefinite future."

deal with this important new scientific information.

The biggest failure of the Government in setting up the Bayda Inquiry was in neglecting to learn what the people of this province have to say about uranium mining. The fact is that a Gallup poll released in December 1977 showed that opposition to nuclear power is large and growing larger. The future of the world is too important to be left to a tiny group in industry and government.

Time must be allowed for everyone in Saskatchewan to become fully informed and to give their opinion on the nuclear issue.

The opening of new uranium mines is against the public interest and world interest!

These organizations support this statement

- Saskatoon Environmental Society • Women Against Nuclear Development • Market Square Food Co-op • Saskatchewan Cross-Cultural Centre • Oxfam (Regina Local Committee)
- Canadian University Services Overseas (CUSO), Saskatoon Local Committee • Inter-Church Energy Committee • Regina Committee for World Development (RCWD)
- Saskatchewan Association of Social Workers • Regina Group for a Non-Nuclear Society (RGNSNS) • Board of Directors, Saskatchewan Council for International Co-operation (SCIC)
- Voice of Women • Saskatchewan Joint Board, Retail Wholesale and Department Store Union (RWDSU) • Canadian University Services Overseas (CUSO), Regina Local Committee
- Warman and Area Concerned Citizens • University Coalition Against Nuclear Development (Saskatoon) • Saskatchewan Union of Nurses (Local 101) • Farm-Maid Products Ltd.
- Church in Society, Saskatchewan Conference, United Church of Canada • University of Regina Student Union • Saskatchewan Association on Human Rights • Briarpatch magazine
- Grain Services Union (GLC) • Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) • Tip of the Iceberg, Training/Organizing Collective • Healthy Horizons
- Saskatchewan Coalition Against Nuclear Development • Saskatoon Community Clinic • Church in Society Committee, Saskatoon Presbytery, United Church of Canada
- Oxfam (Saskatoon Local Committee) • Regina Friends Meeting (Quakers) • Magpie Symbiotic Co-operative • Student Christian Movement
- Regina Women's Community Centre • Saskatoon Community Clinic Medical Group • Women's Action Collective on Health (WACH) • New Democratic Women

- I support the above statement.
- I would like to be kept informed about this issue.
- I enclose \$_____ to assist efforts to achieve a non-nuclear society.
- I would like to volunteer my time to help with this issue.
- I enclose a letter with other comments.

Name _____

Address _____

City or town _____ Postal code _____

Mail to: Saskatchewan Environmental Society, Box 1372, Saskatoon, Sask. S7K 3N9
or: Regina Group for a Non-Nuclear Society, 2138 McIntyre St., Regina, Sask. S4P 2R7

THE local NEWS

Hamilton elected area director for Western Region 2

SASKATOON - "Although there have been settlements in the aboriginal rights area in some parts of Canada, these have not been fair settlements," Jim Sinclair, President of the Association of Metis and Non-Status Indians of Saskatchewan, said recently as he addressed delegates to the Western Region Two area meeting. Mr. Sinclair continued to say that in some cases these settlements have been as little as 48 cents per acre.

"Our plans are to work for a better settlement that will ensure a future for ourselves and our children," he said, "we will be travelling around the province to the different areas preparing our people for the day when we reach an agreement in aboriginal rights entitlement and settlement." He also mentioned that AMNSIS will have to obtain the feelings and the ideas of all Metis people in the province and an extensive community consultation program will ensure this.

"I would like to congratulate the people who turned out and I am glad to see the interest shown in the election of your area director", Rod Durocher, AMNSIS Vice-president, said as he addressed the 100 delegates who had gathered at the Sinclair Centre in Saskatoon. He thanked all those people who supported AMNSIS at the Waskesiu Blockade and said this kind of support was needed if AMNSIS is to succeed in its pro-

gramming and obtaining better conditions for Native people. "It is unfortunate that we have to use such tactics such as the blockade in order to get the government to listen to us," he said.

Attorney-General, Roy Romanow, Social Services Minister Herman Rolfe and a number of other ministers were also invited to the meeting. Romanow spokesman for the group of ministers said that he was glad that they had been invited to attend this meeting and for the opportunity to discuss any of the issues which might concern the people who had gathered at this meeting.

Newly elected Board Member, Murray Hamilton



Jim Sinclair began the discussions by asking the Attorney-General for clarification on the Court Workers Program. There was some concern about the loss of funding if the program was removed from the Friendship Centres, he said. Romanow responded by saying that because of the cost sharing arrangements with the federal government funding for the program would indeed be lost if the program was removed from the Centres. Romanow said he hoped that the mechanics for the program would come from the two Native organizations, the Federation of Saskatchewan Indians and AMNSIS. He continued to say that up until now, under the cost sharing arrangements, the Friendship Centres where the approved agency to deliver the program and he hoped that the Centres would continue to be used as a service agency to deliver the program.

Legal Aid was another concern

which was brought up and according to Jim Sinclair, "was a good program and one that was needed by Native people." He said he would like to see the provincial legal aid board elected and in that way, board members would be represented by the people and be responsible to them for adequate legal aid services in the province. The way the board members are appointed now by the government makes them responsible to the government and not to the people that the program is for, he said.

is no money available because of the recent legal aid cut-backs.

"A lot of Native women keep their own grandchildren and yet receive no assistance from Social Services," was a comment Rose Boyer directed at Herman Rolfes the Social Services Minister. She would like to see his department set up a program that would assist these women in raising these children. There is a lot of money being spent on white foster homes for Native kids, and it isn't fair that because these women don't want these children to be taken to these homes, they can't get any assistance in raising them.

Rolfes responded by saying that according to the Foster Care Program no person who takes care of a relative qualifies for assistance. If such a program were instituted, he said, there would be too many abuses. He went on to say that he would like to eventually turn the foster care program over to Natives to administer.

Educational issues such as the Non-Registered Indian and Metis Program and the setting up of a Native Studies Program in Saskatoon were discussed. It was suggested that further talks and meetings be held to discuss these programs further. The minister did, however, agree in light of the rapidly approaching development of the north that there was a need for a

program like Native Studies Program to be instituted as soon as possible, and that they were willing to help in any way that they could.

Rod Durocher took one last shot at the minister before they left by saying, "We hope that you ministers have not only accepted the invitation to come to this meeting because of the upcoming elections, and we hope to see more ministers come to our meetings and not only every four years." Romanow responded by saying that winning an election was not enough but that they the ministers had a responsibility to provide programs that the people wanted.

The area meeting was not only called to discuss these important issues but also to elect a director to represent that region on the AMNSIS board. Elections saw five people run for the position including Louis Fidler, Bud Pocha, Rose Boyer, Aurele Lalonde and Murray Hamilton. Later in the afternoon Murray Hamilton was selected to represent the Western Region Two on the AMNSIS board of directors.

Hamilton thanked everyone who attended and told the delegates that he was looking forward to working with the locals. He said he was aware of the many issues and problems facing his people and was looking forward to discussing these and working together for solutions.

Attorney-General, Roy Romanow

Romanow said he felt that there might be problems in the delivery of monies to the program if there was an elected board. For instance, he said, problems would arise if the elected board decided to give more funding to one clinic than another, the other clinics may say that the board was favouring one clinic over another. He also mentioned that a report was being prepared and will be completed by mid-December with recommendations for improving legal aid in the province. Speaking of legal aid he said, a legal aid board would be elected for the La Ronge clinic.

According to Marg Beaumont of La Ronge, the reason that there isn't an elected board in La Ronge was because most people didn't know that there was a Legal aid program in that area. Although they have now organized a board in La Ronge the Saskatchewan Legal Services Commission will not certify the board because there

John Dorion - "there is a need for a Native Studies Program in Saskatoon."



Eastern Region 3 forms area recreation committee

The Association of Metis and Non-Status Indians of Saskatchewan has adopted a policy of Decentralization which is intended to create more local control over programs and services.

Eastern Region 3 recently held an area meeting in Fort Qu'Appelle to discuss possible action and strategy for the development of a comprehensive recreation program for the area.

It was decided to organize a committee with representatives from each of the locals in the area. The local representatives would then present the needs and ideas of their representative locals to this committee and draft a proposal from this information to be presented by the provincial body of the Association to governments.

A spokesman for the area explained the approach taken by the Eastern Region 3 in developing policy and programming for the area.

"We meet with the people in the locals and determine what it is the people need in the areas of Housing, Employment, Recreation, etc. and present these needs to the various levels of government. We then tell the governments to design programs to meet our needs."

Dennis Klyne, Recreation worker for the area, explained that, "Presently, the locals must raise their own money to hold recreational activities. There is some money available for Hockey and Boxing Clinics, etc., from the Department of Culture and Youth, but there are no facilities or equipment available for us to take advantage of these clinics."

The proposal the area is working on now, would be to provide funding to develop recreational facilities, eg. Hockey rinks, arenas,

etc., and to purchase the necessary equipment.

Klyne further stated that the area is trying to develop recreation programs for people receiving treatment in the NAC centers. He feels this is a very important area.

"We have to provide some kind of activity or recreation for the people being treated in the NAC centers. In order for their treatment to be successful, they will need something to constructively fill the hours that they would otherwise spend drinking."

Programs presently underway in the area have met with a great

deal of success due largely to the support and dedication of the local members. As is true in any area, a program can only be as successful as the people involved make it.

In the area of Economic Development the area has set up a Planning Committee to project the needs of the area over the next five years to facilitate in the development of programming to meet these needs.

A workshop has been organized for November 3 at the Kapeechee Training Center in Fort Qu'Appelle. The workshop will begin at 10:00 in the morning on the 3rd. Representatives from all the locals in the area will be in attendance to discuss the issues of concern to Native people in the area.

A spokesman for the area also stated that some resolutions will be passed at this workshop to be presented to the Provincial Board for ratification.

Native Outreach offers services to alleviate high Native unemployment rate

Native employment has long been a concern of the Association of Metis and Non-Status Indians of Saskatchewan.

Traditionally, Natives have been excluded not only from securing gainful employment but also from representation in the unemployment statistics.

Government employment statistics for the month of September show Saskatchewan with the lowest seasonably adjusted unemployment rate of 4.9%

This figure, however, does not include people receiving Canada Pension, people in hospitals, people in penitentiaries, people in correctional facilities, people on Indian Reservations, people north of the

DNS line, or people classified as "not actively seeking employment." These exceptions exclude a great number of unemployed Native people.

In actuality, Native unemployment runs approximately 70% in the province of Saskatchewan and on some reserves in Saskatchewan it is as high as 95% during the winter months.

Native people in the province of Saskatchewan comprise approximately 10% of the total population. However, Native people make up 70% of the total prison population in this province. It has been determined that Native people in Canada are the most incarcerated people in the world.

Ideally, unemployment rate and incarceration rate for Native people would be directly related to our total population rate. This would mean that Native unemployment figures should be in the area of 10% as should be the Native incarceration rates.

To help bring the Native unemployment rates more into line with our total population rate, AMNSIS Local #9 has undertaken a Native Outreach Employment Program.

Co-ordinator of the Native Outreach Program, Stan Klyne, also works quite closely with people in the provincial correctional facility in Regina. Stan has long been dedicated to trying to help people in prisons get off to a positive start upon their release. He has also been doing some work on helping inmates receive early releases on their paroles by securing them employment prior to their release date.

According to Stanley Klyne, "Natives have been told by government what to do, when to do it, and how to do it for so long that they have become Robots, unable to think for themselves and take charge of their own lives. Native have become a government product to be packaged and distributed at the governments discretion."

Under these circumstances, Klyne feels it is unfair to just slot Natives into jobs and expect them to be responsible and conscientious.

"Employers are reluctant to hire Natives due to the negative stereotype that has been built around them," said Klyne.

The first step in breaking down these negative stereotypes is work preparation clinics and pre-employment counselling.

After speaking with Mr. Klyne and his staff, consisting of Ray Pelletier, Training on the Job Worker, Pauline Anderson, Employment

Counsellor, George Blondeau, Employment Counsellor, and Delora Moran, Casual Labour Services, it became apparent that there has been a change in attitudes at the Native Outreach offices.

Previously, the main thrust of the Native Outreach office was for job placements and referrals. This resulted in a large number of Natives being placed in positions and on Training-on-the-Job programs. A problem arose in which many of these placements either quit or were laid-off because they were not prepared for the jobs before they started work.

In an effort to reverse this trend the Native Outreach staff are becoming more involved in human development, support counselling, work preparation training and follow-up work with their clients.

However, it is still important to secure positions and seek out

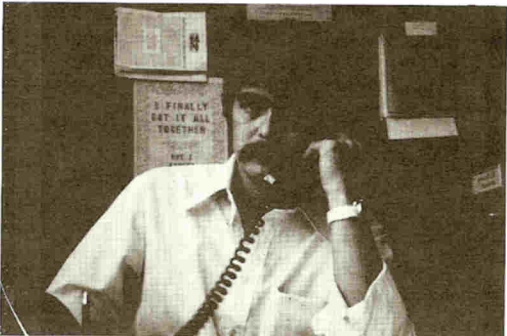
Stan Klyne



Pauline Anderson



Ray Pelletier



potential employers. Towards this end, Native Outreach began approaching the chartered banks in Regina and encouraging the different banks to employ Native people in positions other than janitorial jobs. It has been a year since the initial contact was made and some positive progress is finally being made.

Boris Arthurs, Chairman of the Canadian Bankers Association has agreed to help secure some positions in different banks throughout the city, and to accept applications from Native people. He will encourage the placement of Native people in positions as they become vacant.

Applicants for these positions will be recruited from the different high schools, vocational schools and business colleges in the city. After selection these candidates will receive some pre-employment counselling and preparation to ensure that they will not go into these positions with any bad work habits, or without a good understanding of what holding down a full time job requires.

The Native Outreach staff hope to have at least one Native person employed in each branch of the chartered banks in Saskatchewan within the next 18 months. The only qualifications are to be a high school graduate and be bondable plus an interest in the Banking profession.

Studies have revealed that, "Native students with Native teachers experience a 10% drop out rate, while Native students with Non-Native teachers experience a 90% drop out rate," said Klyne.

Because of this fact, the Native Outreach staff have been trying to implement a teacher aid training program known as SOTAP (Southern Teachers Assistance Program).

This program is modelled after a similar program implemented in the North. The program would provide the chosen candidates with a class 3 Elementary teachers certificate after three years participation in the program. After 4 years participation in the program the participant would have earned a Bachelors of Education degree.

The only prerequisite for those interested in this program is that you be a Native person and that you be a parent who is interested in Native children and has a desire to enter the teaching profession.

This program will be funded by a three year Leap (Local Employment Assistance Program) grant.

Presently, AMNSIS has secured

a \$48,000 grant to conduct a feasibility study into the program over a six month period.

Native Outreach is presently taking applications for the position of Director of the Feasibility Study. Interested parties should submit their application in writing to Stan Klyne, #4 - 1846 Scarth Street, Regina, Saskatchewan.

MLA's attend area meeting to hear AMNSIS's concerns

The purpose of area and local meetings is to exchange ideas and inform one another of what has been done, what is available and what needs yet to be done, according to area Director, Wayne McKenzie.

Responding to criticism from members in his area, McKenzie had members of his staff present at the meeting to explain their programs and the work they have been doing in the area.

Housing:

McKenzie pointed out that although members were quick to criticize and complain, they are not so quick to come out and show support for the Association. To illustrate this point, McKenzie pointed out that only 10 of the families living in 15 1B units owned by the area were present at the meeting. The area presently owns 57 units.

Three Regina MLAs were present for the first half of the meeting. Ned Shillington, Bill Allen and Walter Smishek were present. The MLA's gave much the same tired answers to the same pressing questions posed at a similar meeting held in March of this year.

McKenzie said that in the area of housing, "Native people want programs geared to income so we aren't punished for not being able

to find jobs."

In reply to this and other questions regarding the 44 1B cost-sharing subsidy, Mr. Smishek said he is still waiting for the federal minister of housing to come to a decision.

When questioned by AMNSIS Vice-president, Rod Durocher, Smishek said he would be willing to meet with the federal minister of Housing along with representatives of AMNSIS. Smishek further stated that he would not be able to attend such a meeting until after the October 18 provincial election.

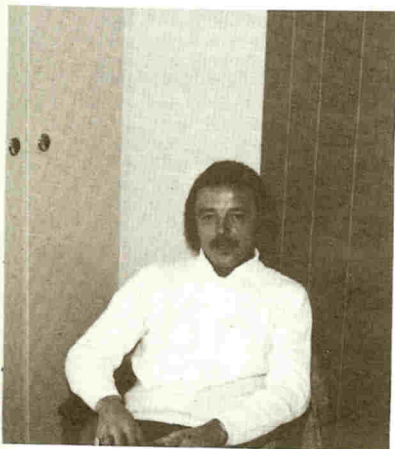
Economic Development:

AMNSIS provincial treasurer, Jim Durocher, requested that changes be made in the existing Federal-Provincial agreement for Native Economic Development. (SPECIAL ARDA).

Under the present agreement, major urban centers such as Regina and Saskatoon are not included. Durocher feels this should be changed since these two centers encompass the two largest Native populations.

Legal Aid

Several members expressed concerns regarding the provinces legal aid service as it relates to Native



Wayne McKenzie



Smishek

Shillington

people. Native people expressed their opinion that the present services provided were not sufficient to meet the needs of Native people.

As an example of this, Murray Hamilton pointed out that in criminal cases lawyers hired by Legal Aid to represent Native people in criminal matters were limited to 10 hours of preparation before the case goes to court. Hamilton feels this is not sufficient time if a person is facing a possible 14 year or more sentence.

Ned Shillington responded that in his opinion 10 hours preparation was sufficient.

Amok, Uranium Development:

AMNSIS representatives expressed several concerns regarding the signing of the AMOK lease. The MLA's who were present, however, claimed that they did not have sufficient knowledge of the agreement to comment on the Native concerns.

Fred Storey, AMNSIS consultant, pointed out that regardless of the information the government members might have regarding the lease, it is a fact that not one of the

Association's suggestions regarding the AMOK lease have been acknowledged or acted upon.

Employment:

Questions raised about the AMOK agreement seemed to center around Native employment issues.

Rod Durocher expressed his concern that the Minister of Northern Saskatchewan, Ted Bowerman, is not capable of monitoring and ensuring the employment of Native people in his own department and expressed doubts that Bowerman would be able to do this with hiring practices at the AMOK mine.

Editorial Comment.

The concrete results of this meeting with the MLA's are quite hard to pin down. Suggestions for further meetings were again made by the MLA's. In March of this year, however, we were promised more meetings. The meetings that were held have done little or nothing to change the overall situation of Native people.

Apparently, it will require more than merely meeting and talking with government people to effect any kind of concrete changes.

For many years the government was reluctant to meet with Native people at the community level. Many of us felt that this was the reason our concerns were not acted upon. We felt that if we only had the opportunity to present our concerns to the government in an honest and straight forward manner, the government might not hesitate to act in an appropriate manner.

We have now been meeting and talking with the government for several years and as of yet nothing significant has been done.

Perhaps now is the time for Native people to seek another approach to solving their problems. Time is an important factor if we are to make any real changes in our present situation. We are running out of time.

Every year, every day, every

hour, our people are dying - and we are dying violent, unnecessary deaths. Our people are drinking themselves to death, they are stabbing and shooting each other, they are wasting away from European diseases due to severe malnutrition, our children are being taken from us and put in institutions and foster homes.

If we are to survive as a people we must do something to stop this trend. Talking is not enough. We must take some action. We live daily with a kind of violence that no other race could endure. It is difficult enough for our people to merely survive this daily violence; it is small wonder that we have not been able to prosper as is our right.

We have a responsibility to ourselves and to our children to elect the kind of leadership we need to effect some real changes. We also have a responsibility to support those leaders who have actually made some progress in spite of bureaucratic set-backs. Our future is in our own hands - it is no one else's responsibility.

This is not a responsibility we should deal with lightly nor is it a responsibility we should postpone dealing with.

The situation is now, and it is serious. We need the solutions now. If changes don't happen now we may not again have the opportunity again.

Come, listen my people

BY Robert LaFontaine



"We have a unique history - unequalled and unsurpassed and we can stand tall and say 'I am an Indian'". These were the opening remarks of Chief John Snow of Alberta at one of the largest Indian cultural conferences in Western Canada. 'Come, listen my people' was held for three days recently in Regina and saw participants from throughout Saskatchewan and many other provinces.

Speakers and guests at the conference included entertainers Buffy Ste. Marie and Alanis Obomsawin, Dennis Highway of the Toronto Dance Theatre, Mike Mitchell of the North American Indian Travelling College as well as various personnel from the Federation of Saskatchewan Indians, and the Cultural and Federated Indian Colleges.

The main goals of the conference were to promote and foster the culture and heritage of Indian people. It was hoped that 'Come and Listen My People' would provide a great awareness and appreciation of Indian culture.

Chief John Snow also explained the Indian philosophy and what it meant to Indian people today. "We have a great philosophy of

living in harmony with nature, a great religion, a proud history and a way of life that has been able to stand the test of time". Snow urged Indian people to recover control of the education system so they can teach their traditions to their children and to allow for re-establishment of their religious heritage.

Entertainer Buffy Ste. Marie in response to Snow's address, outlined the problems that an Indian often faces in our predominantly European Society. She stated that Indians have been victimized, persecuted and misunderstood in the past but that they have a vibrant culture to share. The main point in Ms. Ste. Marie's address that there was a tremendous need for identity building needed among the Indian people. "It's a matter of knowing our culture is here and alive." stated Ms. Ste. Marie.

In the Plenary address to the delegates Mike Mitchell, director of the North American Indian Travelling College, pointed out that the Native people are now beginning to study their lost heritage in order that they may fight the corrupting influences of modern society. "It is commonly understood by

non-Native people that the Native people have no record of their history or their past events, but because we didn't write it down in the same way doesn't mean that we didn't record or have knowledge of our history." stated Mitchell.

In trying to make his point Mitchell displayed a 200 year old condolence stick. The record stick tells the story of five nations and 50 tribal chiefs of the Iroquois nation in small and intricate carvings. Mitchell in displaying a number of other record sticks and other symbols of record keeping stated that "the only way that we will survive is to hang on to our language and our culture."

The first day of workshops dealt mainly with discussions concerning music and mainly Indian music. There were also workshops on contemporary dancing Indian artists both past and present and also the traditional and hoop dancing. Dr. Louis Ballard, director of Music Programs in Sante Fe, was one of the main speakers of the day.

We must ask ourselves what are our cultural sources and our own backgrounds, as educators we must find our own roots." stated Ballard. Indian elders stressed Ballard

Art Work
Gerald McMaster

were an invaluable source of information regarding Indian music. During the workshop he also stated that Indian music in North America would continue to flourish.

Education and heritage were the main topics on the second day of workshops. Education which is one of the priorities of the Indian people today was discussed with exuberance. Verna Kirkness, an Ottawa consultant in Indian education emphasized the fact that the Indian use a philosophy in their education. "People think that we want to go back and hunt the buffalo that aren't there, we know better than that," stated Ms. Kirkness "We have to know who we are, and the current education hasn't shown us."

Isaac Beaulieu, an organizer of an Indian controlled school in southern Manitoba, said that since his school took over it's own control, the dropout rate has been 3.5 per cent. The national average is 90 per cent. "We are able to give the community the education that it wants," stated Beaulieu. Beaulieu said there are now 30 schools in Canada that are under Indian control.

Executive director of education for the Saskatchewan Federation of Indians, Sol Sanderson pointed out the fact that we now have the opportunity to control our own

Chief John Snow



Buffy St. Marie

destiny. "We must develop our own policy," stated Sanderson. Sanderson also implied that if we don't develop our own policies now, the Department of Indian Affairs will do it for us. "The Department of Indian Affairs is very imposing on our people," said Sanderson.

Indian heritage was dealt with extensively throughout the conference. The most emotional speech on Indian heritage and the role of woman in our present society and in past societies was delivered by Alanis Obomsawin. She discussed the role woman would have to play and the injustices that woman have had to bear. There were also a number of good films to be seen. The most commendable being "Mother of Many Children." Also in the discussions on Indian heritage were workshops that involved the problems of acculturation and the policy of the Canadian governments toward Indian people.

The last day of the conference saw such topics as the psychology and philosophy of the Indian people come under review. Family living and the aspect of family life on the reserves were also discussed. Dr. John Mackey, the main speaker

of the day presented his view that the psychological testing of Indian people in a non-Indian society is not relevant.

"The psychological testing that is used in the schools on our people doesn't allow for the huge cultural differences," stated Mackey. Mackey also discussed in a general way the philosophy of the Indian way of life. "Social workers cringe when they come across certain incidents that we feel there is nothing wrong with. For example we believe in the extended family," stated Mackey "Can you see a social worker's face when he arrives to find all these other people living in the house."

The conference, although it only registered approximately two hundred delegates was considered by the organizers to be a success. Among those that participated in the organization of this event were the Department of Indian and Northern Affairs, Saskatchewan Culture and Youth. The co-sponsors were Federation of Saskatchewan Indians, Saskatchewan Indian Federated College, Saskatchewan Indian Cultural College and the Department of Extension, University of Regina.

SOTAP seen as major step in Native education

System does not suit needs...

The education system as it is now does not suit the needs of the Native children attending school. Proposals by AMNSIS would bend the system in such a way that it would be more beneficial to our children and the Native people as a whole. One of these proposals is the Southern Teachers Assistance Program.

The object of such a proposal is to have Native people trained as teachers aides would then help the Native children in a classroom setting. In this way understanding and confidence would be instilled more readily into our Native children.

A proposal of this type would also create meaningful employment but it would also be a great opportunity for the Native people who are interested in teaching. The classroom training would also provide a hope that more Native people would become qualified teachers.

Assimilation tried and failed

Many attempts have been and are being made by the leaders of the white governments to try and assimilate our people into the mainstream of society. This was and is being done through the use of language, education, and racial integration.

The results of this can be seen only too clearly. The high percentage of dropouts and the emergence of a criminal society can only testify to the values which were forced on us in a society in which we live on the fringe.

From the early stages of Confederation the Native peoples have been isolated from the mainstream of social, political, economical and educational development. The situation still exists today but in a much more subtle form.

Isolation and persuasion were the tools used by government of Canada to keep our people an oppressed minority. (Persuasion came in the form of treaties, isolation came in the form of reservations.)

Metis cheated out of land

The Metis who were not put on reserves were subsequently and systematically cheated out of their land. The Scrip that was given to them was made so difficult to get that few ever received it. The majority of the Scrip that was given out was bought up by land speculators, banks and members of the MacDonald government.

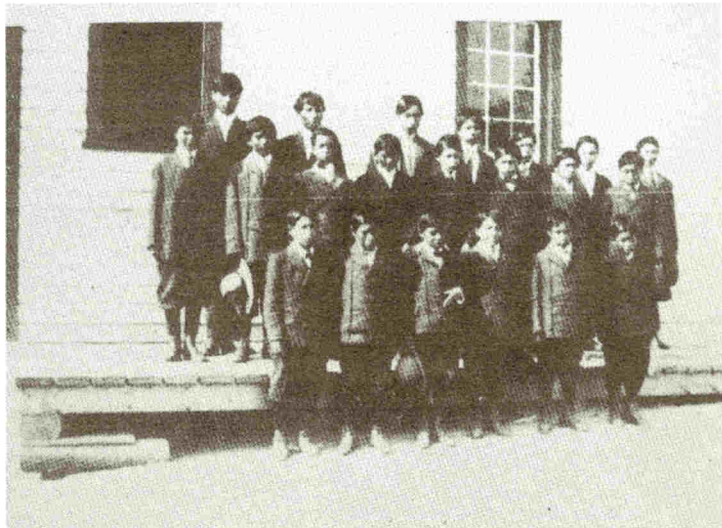
The 1885 rebellion at Batoche shows the frustration experienced by our ancestors at the hands of government. Defeated, our people scattered throughout the western provinces. Many moved even farther north.

The isolation into which they were forced only served to cause many more hardships for our people. Poverty, disease and unemployment were only some of the problems that they encountered. Hunting, fishing and trapping were their only forms of survival.

Isolation & forced religion disastrous

These hardships and religious beliefs, which were imposed upon them, were disastrous to our once strong society. The children were often forced into mission schools often hundreds of miles away. They were brought up under strict discipline and taught a different language and a different religion. They were punished if they spoke their own language or practiced their own religion. Many graduated confused and semi-illiterate.

Junior boys, All Saints Indian School, 1912, Lac La Ronge



After the second world war, to which many of our people joined out of necessity, there was a general shift to the more urban areas of the province. Along with our social, economical and educational problems were were now often discriminated against and ridiculed.

Health services improved for our people. This resulted in a higher birth rate and a reduction of infant mortality. Infant mortality among our people is still four times the national average. Also for the first time the politicians recognized us as a potential labor force.

Dick & Jane?...

Economic pressure, poor living conditions and a general forlorn future prompted many of the Native people to migrate more and more into urbanized society. This flow increased rapidly in the late 1960's and early 1970's. There are now approximately 25,000 Native people living in Regina alone.

There has to be many improvements made in order to establish ourselves as a nation with dignity. The first improvement would have to come in the form of better education for our children.

SOTAP major step

What do our children have in common with Dick and Jane? Understanding of our culture by white teachers in white schools is lacking. How can these teachers identify with us? We come from totally different backgrounds. The introduction of such a program as the Southern Teachers Assistance Program would be a major step in breaking down the invisible barrier that seems to stand between our children and their teachers.

The people who would immediately benefit would be those Natives who have an aptitude for teaching and the school boards involved. However the Native students with teachers aides would, in the long run benefit the most. School Boards would no longer have to look at the high percentage of Native dropouts and blame it on our way of life. The responsibility would be ours.

The developmental phase of this project would have to include a study of the present teachers aide programs going on in a number of



Beginners, All Saints, Lac La Ronge, 1909

areas in North America. Cooperation and contact with school boards in the urban areas in Saskatchewan with a large concentration of Native people would also be essential. These areas would probably include Regina, Saskatoon and Prince Albert. The initial proposal is to arrange about 40 teacher's assistants positions in these areas.

Research assistants would be hired to determine which way the teachers assistants program would go. Opinions would have to come from students, teachers and the parents. The research assistants would also try to identify potential trainees. This would be done through contact with the local people, contact with Canada Manpower and Native Outreach.

The plan is to have at least 100 applicants so that the Project Managing Committee can have a substantial number of applicants to choose from. Detailed documentation on all applicants would also be necessary.

The Gabriel Dumont Institute of Applied Studies and Research would provide sponsorship of the program. The Institute which was incorporated by the Association of Metis and Non-Status Indians is to be used as a vehicle through which the cultural needs of the

Native people could be dealt with and supported.

The administrative duties will be handled by the Association of Metis and Non-Status Indians. A special committee would be formed to provide direction and overall guidance to the proposed project.

The committee would consist of three persons appointed by the Dumont Institute. One person would be selected by Manpower, one person would be selected by the University of Saskatchewan. Also there would be one person selected jointly by the University and the Institute.

The committee would be responsible for the hiring of staff and the supervision and overall direction of the staff. They would also be responsible for the completion of the project within the specified time frame.

With the start of a project of this kind there is a hope for better education for our children. Although it is only in it's experimental phase if this proposed project is successful permanent funding would have to be a priority. A better education can only lead us in the direction of a better life.



from OUTSIDE our PROVINCE

U.B.C.I.C. FILE MULTI-MILLION DOLLAR LAW SUIT

VANCOUVER, B.C. - A multi-million dollar law suit has been filed here by the Union of British Columbia Indian Chiefs (UBCIC) on behalf of two Indian reserves which were involved in the loss of 18,000 acres of their land. In the suit, the Chiefs of the Blueberry and Doig Reserves claim that in 1945 the bands were forced to surrender this land to the Department of Indian Affairs who then transferred it to the Veteran Affairs Department. This department then sold the land in parcels to returning World War II veterans and a short time later, oil was found on the land.

Today the Indian people of these two reserves live in severe poverty. Housing and health are poor and there are many social problems. In their suit, they are asking for an equivalent amount of land with hunting, trapping and mineral rights as well as compensation for the damages suffered because of the lost land.

According to UBCIC lawyer, Louise Mandel, "millions and millions" of dollars are involved in the action. Imperial Oil and Shell Canada are involved in the oil production. Ms. Mandel says they will ask for an accounting of the profits made on the land over the past 33 years and seek at least a part of this for the Indian people. It may take up to two years for the matter to come to court.

PROTEST MARCH TO SAVE INDIAN BURIAL GROUND

WINDSOR - To protest the construction of an expressway across an ancient Indian Burial Ground, the Caldwell Indian band is holding a 200 mile march on the provincial legislature in Toronto in late October.

This particular burial ground was already robbed once in 1935 when 17 skeletons were removed and put on display in the national museum in Ottawa. The Caldwell band wants legislation passed to protect such sacred burial grounds and wants the displays now in the Ottawa museum to be re-interred at the original grave site.

The question of disturbing Indian ancestral burial grounds for the purposes of development and expansion of cities and roadways has long been a bone of

contention between Indian people and the governments. Governments have adopted the attitude that development and expansion are more important issues than the preservation of the aboriginal peoples' cultural and historic heritage. By adopting this attitude and carrying on with their materialistic pursuits, the government is contravening several laws and provisions of the Canadian constitution.

Foremost among these is the right of freedom of worship. If governments are allowed to continue the present trend and desecrate sacred burial grounds, how long will it be before they begin to infringe upon other religious freedoms of Indian people?

QUEBEC INDIANS REJECT BILL 101

MONTREAL - Leaders of 24 Indian bands in Quebec have issued a declaration stating the provincial government has no authority to enforce French language education on Native children.

Bill 101 has been a controversial issue ever since it was passed in the Quebec legislature. The bill limits English schooling mainly to children who have at least one parent who received primary education in English within the province of Quebec.

Chiefs of the 24 Indian bands met with Cultural Development Minister, Camille Laurin to ask for exemption for Quebec Indians. The minister denied this request.

The Chiefs' declaration read, "We do not recognize the authority or jurisdiction of Quebec over the Indian people. Thus we feel Quebec has no authority to impose Bill 101 on us and we reject it completely. As far as Indian people are concerned, Bill 101 is a closed issue."

POSSIBLE LINK BETWEEN RCMP AND FBI UNDER-COVER AGENT.

OTTAWA - This January, the National Indian Brotherhood asked the Royal Commission of Canada to look into circumstances surrounding alleged break-ins at their offices in Ottawa, Regina, Saskatoon, and Yellowknife. Hearings scheduled for late summer or early fall will hear allegations that the Royal Canadian

Mounted Police may have been involved in the break-ins.

The NIB has also asked for an investigation into a possible link between the RCMP and Douglas Durham, a self-confessed U.S. FBI agent provocateur who infiltrated the American Indian Movement shortly after the 1973 Wounded Knee occupation.

Durham testified in 1976, before the U.S. Senate Sub-committee on Internal Security, that AIM went to Canada in 1975 and was responsible for the Native People's Caravan and the Indian riot on Parliament Hill.

Durham was the FBI undercover operative who committed perjury during a hearing connected with the trial of Paul Skyhorse for the murder of a Ventura County, California, cab driver in 1974.

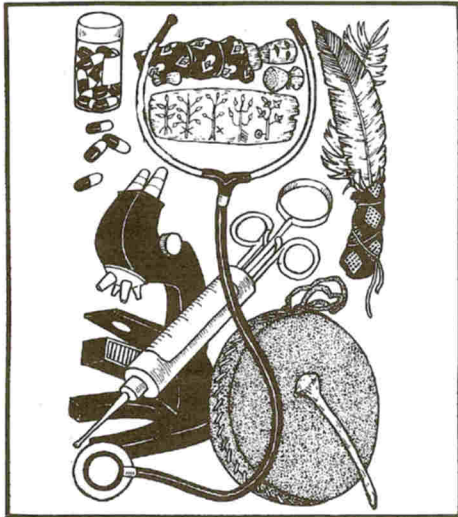
Durham was never prosecuted for perjury.

(taken from Akwesasne Notes, Vol. 10 No.3 1978)

IS THERE A SHAMAN IN THE HOUSE?

KENORA, Ont. - From another culture's point of view the purveyors of modern medicine must look odd: dressed in white garments, they shine lights in their patients' ears and make marks in a secret language on a piece of paper. Pass this note over a "drug counter" and it returns, miraculously, as a vial of pellets. Sometimes these pellets help and sometimes they don't, but the sick still cling to their poignant faith in "doctors", as they're called.

However some native Indians prefer to consult their own healers. In the northern Ontario town of Kenora, where 20 per cent of the population is native (they expect the number to double in 10 years), the Lake of the Woods District Hospital has made a recommendation to the District Health Council that a native healer be added to its medical team. "What we want to do,"



explains hospital administrator Richard Schneider, "is provide a link between the native people and the hospital medical team. There's a great gap in cultures and this would be one way to bridge it."

Hospitals in New Mexico and Arizona already use healers, and in B.C., native elders have begun to work alongside native paramedics, with good results.

With the vanguard of Western medicine now "discovering" a more holistic approach to health care (treatment of the whole person, not just an isolated symptom), such appointments are no longer diplomatic concessions to an obsolete past; in some circles, traditional healing methods have turned up again as post-technological progress.

Schneider sees this as an important step in developing a community health program in a town with a serious alcoholism problem among the natives. "Native people respect their healers and they provide important psychological and physical support. The healer would still work in the native community, but he's also be a consultant on our team, which would allow us all to compare notes." And some medical school graduates may discover that powdered wakens (the root of the blue iris) and a little ritual are not so far removed from Tylenol and "call me in the morning."

(from Maclean's, Oct. 9, 1978)

CHEMAWAWIN BAND RECEIVE LAND

EASTERVILLE, MAN. - The Chemawawin band at Easterville will finally receive land for a reserve after waiting for 14 years.

In 1962, the band gave up 5,813 acres of their reserve for the construction of the Grande Rapids hydro project. The provincial government is transferring 587 acres of crown land to the band as partial compensation.

Chief Percy Mink says that his people are in favour of obtaining land near their former community of Chemawawin. The band was forced to relocate in Easterville after their home was flooded by the hydro electric project.

Now that the band has received some small compensation, Chief Mink says the band can turn its attention from negotiations for land to community development and acquiring equipment and assets.

The band is still in the process of selecting reserve land and hopes to secure all their land near their former community.

If you find MISTAKES in this publication please consider that they are there for a purpose... We publish something for everyone - and some people are always looking for MISTAKES!!





NORTHERN SASKATCHEWAN WAS SEARCHED FOR PARTICLES OF A SOVIET SATELLITE BUT FURTHER SEARCHES ARE NOT NECESSARY. This is the ruling of the Atomic Energy Board which conducted searches for particles of the satellite which crashed in January. Fond du Lac and Camsell Portage were searched as they were in the path of the satellite. Dr. Frank Campbell of the federal agency's project said that they had checked foot paths, recreation areas, schools and other places where people gather. He further stated that there was no guarantee that there were no more particles but if there were these would not be strong enough to be a hazard. Apparently his word and that of the Atomic Energy Board will have to be taken. These particles could be no more dangerous than all the uranium wastes that will be found throughout Northern Saskatchewan in the near future. Satellites or radiation, take your choice!

FINALLY THE FEDERAL GOVERNMENT IS TO LOOK AT OUR UNEMPLOYMENT. The Canadian Employment and Immigration Commission recently announced the unemployment rate of Native people will be a high priority with them. A study was completed by a special task force which examines the problems faced by Natives seeking employment. Manpower has made available \$40,000 for the development of Outreach Programs - this amount seems little when one thinks of the actual numbers of unemployed Natives - those on Indian reserves, in jails and everywhere - it is going to take a lot more than small programs to alleviate the 70% unemployment rate among Saskatchewan Natives!

SOCIETY DOES HAVE A RESPONSIBILITY TO PROVIDE SERVICES TO BEATEN WIVES. Freda Moosehunter, an outspoken Native woman from Saskatoon, recently spoke about battered wives as being the 'walking wounded'. She said the issue is often kept quiet and no one wants to address the problem. Perhaps an attitude change is necessary - once this silence is broken, society can address itself to the issue of the thousands of battered wives and of course, the battered children. Women's groups have made some steps in this direction but only a small number of battered wives actually escape the situation but are bound by family duties, lack of job skills and education and a feeling of inferiority. Society does have a responsibility to examine the issue and hopefully changes will be made in attitudes and perhaps wife-beating and child abuse can be lessened.

CORPORATION EXECUTIVES SHOULD BE "THROWN IN JAIL" for their part in any boardroom decision to fix prices or knowingly put hazardous products on the market, says consumer activist Phil Edmonston. We should put some of these corporation guys in jail if they're indicted (and convicted) on a criminal offence," Edmonston told a recent meeting of the Canadian Public Relations Society (Toronto) Inc. Edmonston, president of the Montreal-based Automobile Protection Association, cited two recent court cases in the United States as "excellent steps in the right direction" of holding the big wheels in big business responsible for their actions.

HOW WHITEHORSE GOT ITS NAME. An old Indian man was approaching the end of his life and called his two sons together and he told them he wanted to name the town after one of them. He sent one son named Whitehorse. North and the other son, Falling Rock in the other direction to kill and bring back a grizzly bear each. The first one home would have the town named after him. Whitehorse came back with the grizzly bear after a week's time. Falling Rock never returned. Until this day, driving into Whitehorse there are signs on the side of the road saying Whitehorse fifty miles and on the other Watch Out For Falling Rock. by Rachel Durant, Yukon

NATIVE LAND IN THIS COUNTRY IS STILL SELLING CHEAP. The Inuit will be receiving only 41 cents an acre for giving up their aboriginal rights to a vast area of land in the western Arctic region of the North West Territories. This however is six cents an acre less than what many Natives received in the treaties of the 1870's. This calculation is based on a tentative land claims agreement signed this summer by the federal government and the Committee for Original Peoples Entitlement (C.O.P.E.) who represent the Inuit people. The Cree and Inuit who signed the James Bay land claims agreement got a little better deal, they received 85 cents an acre for their land. It makes one realize

that before any land claims are settled in the future, Native groups will have to make a stronger stand and have government recognize the fact that Native people cannot afford to sell-out. For far too long, we have been handed agreements, leases, treaties and all other kinds of documents that do not benefit us...government has to make equal and fair settlements with all Native people who have had their land and livelihood taken away.

MONTANA RULES INDIANS NON-TAXABLE. The Montana Supreme Court ruled August 23 that the State does not have the authority to tax income earned by Indians living on a reservation and derived solely from reservation sources. The opinion reversed a county district court ruling that the State had jurisdiction when the Indians were not members of the tribes on the reservations. The opinion of the Montana Supreme Court cited a 1973 Federal court decision that the location of the activity is the primary factor in determining whether state taxation jurisdiction exists, not whether the individual is enrolled or not enrolled. The State court made it clear that its opinion decides no jurisdictional questions "in any situation other than that presented here."

FAULKNER CONSIDERS BLAKENEY GOVERNMENT GUILTY OF PRACTICING DISCRIMINATION. Hugh Faulkner, Minister of Indian Affairs made a statement to this effect recently. In his statement, Faulkner said he considers discriminatory, a decision by the government of Saskatchewan to refuse to assume responsibility for the continued financial support to the Saskatchewan Federated Indian College. In defending his allegations, Faulkner pointed out that the province of Saskatchewan has for years provided financial support to other federated colleges including two that are operated by religious institutions on the University of Regina Campus. "The denial of comparable support to the Federated Indian College amounts to discriminatory treatment," said Faulkner. The Federated College was established in May of 1976 when the Federation of Saskatchewan Indians signed an agreement with the University of Regina. The federal government was, however, not a party to this agreement. The 1977-78 academic year accommodated approximately 80 students from its premises on the Regina Campus. The college also offered a number of extension courses on Indian reserves in Saskatchewan.

The federal government has been contributing to the normal tuition and support costs for status Indian students who have been enrolled at the college since it was started. The federal government, according to the minister, has made it clear that as a post-secondary institution, financial responsibility would have to be assumed by the province. The main point of Faulkner's address was that education is the constitutional responsibility of the province. He also made it clear that the department of Indian Affairs has neither the funds nor the authority to establish and operate post-secondary institutions. The federal government had informed the province several months ago that it was prepared, in view of the Indian content of the curriculum, to contribute \$250,000. It was also prepared to continue to pay for the normal tuition and support costs for status Indians at the college. "Whether the college survives or not therefore depends on whether the province is prepared to treat this college on a basis no less favourable than others."

MY FRIENDS! LOOK UP QUICKLY, LOOK UP AT THE SKY WHILE IT IS STILL BLUE! Touch the earth before it crumbles. Run to the spring and drink before it is polluted. But above all, enjoy your children at play before they fall sick, before their blood turns bad, before they are slowly burned to death. You're afraid they'll wet their feet, poor little things! You're afraid they'll catch cold. You're afraid they'll fail their exams, poor children! But the scientific sores that tamperers with atoms are preparing for them don't worry you in the least, do they?
(Some Thoughts on Nuclear War, by Lanzo del Vasta.)

THIS IS OUR MOTHER EARTH, so, therefore, I say that we might not let go of our land. Again, I will say that hold onto our land. Now I have heard, many of you have already spoken, how things were taken away from you people. We all have similar problems, discrimination, our human rights are being denied, our sovereignty has been denied. Now the Indian bureau is trying to get all of our land that belongs to us that was given to us by the Great Spirit. They want to get a hold of all our land for themselves, but do not give it up. All Indian things have been almost taken away from us. Now, like I say, they would like to get a hold of all Indian land... Some of you may have eaten cracker jacks. What does it say outside the cracker jack box - "the more you eat the more you want." He has eaten up our land already, but he wants more.

(David Monongye, Hopi Elder, Hotevilla, Arizona.)

RACISM HAS FOUND A NEW CHAMPION with the election of Nick Iannone to Regina City Council. His election means a major set back in the already difficult relations between the Native and non-Native communities of this city. In his appearance at the "Let's Talk" series prior to the election of October 25, Iannone raised serious obstacles to any dialogue between the Native and non-Native communities by stating that the disgraceful treatment we receive at the hands of the non-Native majority is caused by the fact that we cannot read and write. He went on to say, "if you can't read and write there are only two things left for enjoyment, sex and drinking." To accuse us of causing our own oppression is not only ludicrous, but, as an attitude of an elected public official, is the kind of spark that could degenerate the already tense relationship between the Native and non-Natives into a Race War.
(from a press release by Wayne McKenzie, Director WR1.)

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Commencing Date: December 1, 1978

Please submit letter of application with curriculum vitae to: Ms. Ida Wasacase, DIRECTOR
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