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NEW BREED

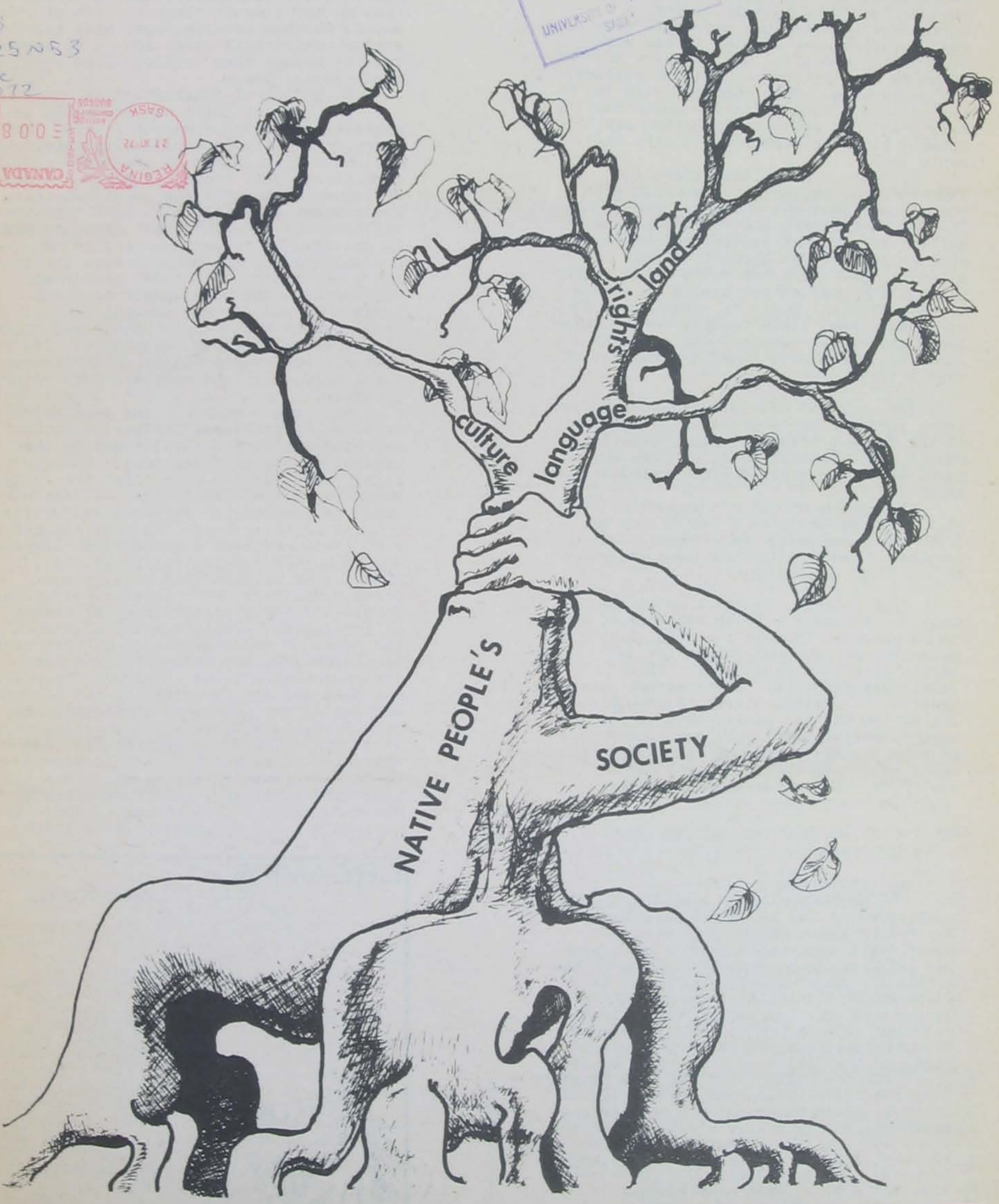
Serials Department
Murray Memorial Lib.
University of Saskatchewan
Saskatoon, Sask.

New Breed

DECEMBER 1972

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□ A BRIEF to Carter Commission □

THE BRIEF PRESENTED TO THE CHARTER
COMMISSION
BY THE METIS SOCIETY OF SASK.

COMMENTS ON LEGAL AID NEEDS OF SASK.
NATIVES.

1. INTRODUCTION

In his quest for social justice and economic equality, the native in this province has faced a number of serious obstacles. Not the least of these is that he has found himself living in a social system with laws and legal procedures that were foreign to his way of thinking and often did not make any sense to him in terms of his own culture and background. This combined with the prejudice and discrimination which has been practiced against the native has brought him into conflict with the white man's law.

Since he did not understand the laws and was completely unfamiliar with the rituals that the white man goes through in deciding who is innocent or guilty, he was at a distinct disadvantage when he appeared in a court of law. As a result, he very often ended up in prison without any real effort having been made to establish his guilt or innocence. As steps have been taken towards establishing legal assistance services for the disadvantaged, these have benefited the native very little.

The original provisions were for free legal services to be provided by members of the legal profession. This usually was on a hit or miss basis and was assured in only certain serious criminal cases.

The native who didn't know his rights and seldom knew a lawyer, or who lived in a community where there were no lawyers, generally did not have access to this free assistance.

More recently the government has made provisions for legal assistance to be provided through the local bar associations and paid for by the attorney general's department. This legal assistance has been limited usually to criminal cases. Although the native has had more access to legal services under this arrangement in recent years. Many of the criticisms which have been outlined above, which applied to the former system, also apply to the present system.

II. PROBLEMS WITH THE PRESENT LEGAL AID PLAN

A. LIMITATIONS

The present plan is administered by committees of the local bar association in various areas of the province. It makes legal assistance available to people being charged with offenses under the criminal code of Canada. No legal assistance is available to assist native people with quasi-criminal convictions resulting from other federal, provincial or municipal laws. Most of the convictions of the native in this area result from offenses against various laws governing the distribution and consumption of alcohol. Although these are not serious offenses, and generally the penalties are light they do have a serious effect on the native since they bring him in contact with the criminal population. Through this contact, a great many natives eventually are introduced to the criminal sub-culture and gradually become involved in the crimes of a more serious nature.

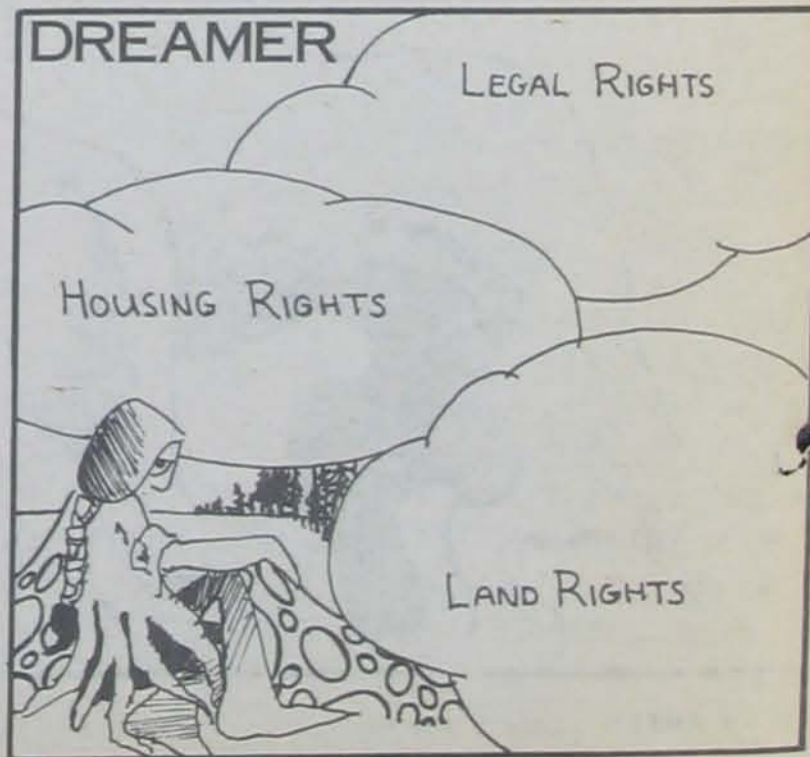
Also the native person is seriously handicapped by laws in a number of other areas such as consumer and debt laws, landlord and tenant laws, tax laws, laws governing hunting and fishing and other natural resources, as well as a whole host of other laws which the native is very often not aware of.

The present limitations mean that legal help is not available to native person at a point at which it would be preventative in nature. Since most native people are poor, and live in circumstances of poverty, they cannot afford their own lawyers and therefore they do not come to the attention of anyone who can provide legal help and advice until their situation is so serious that it brings them into conflict with the criminal law.

B. METHOD OF ADMINISTRATION

The present legal aid system is administered through area committees. In order to qualify for this assistance, one must make application to the legal aid committee. This procedure makes a number of assumptions. The first is that there are lawyers and legal aid committees in all areas of the province. This in fact, is not so. Since lawyers tend to be concentrated in the urban areas, the system works in favor of those people who already have the best access to legal assistance and who are generally most knowledgeable about their rights and about the services which are available. It does little for the native in an isolated rural area or in the northern part of the province.

Also the control of the legal aid services by the legal profession without any opportunity for involvement by the general public or those people who use legal services, has meant that the system tends to be operated for the benefit of the legal profession rather than for the benefit of the poor people. We recognize that there are some conscientious lawyers who do a good job for their clients. However, we believe that no system of service delivery which is to be providing services for a specific group or segment of the general public can actually meet the needs of those people in an effective and successful way unless there is provision for them to be involved. They are the ones who are experiencing the problems and are in the best position to know how services should be provided to them, under what conditions and circumstances, and what kind of services. This knowledge is hardly available to the middle class and upper middle class legal professional, who knows little if anything, about native culture and the circumstances in which



CON'T A BRIEF to Carter Commission

the poor native person live.

Also this approach assumes that everyone has a fairly sophisticated knowledge or access to sophisticated knowledge about what their rights are, what services are available and how to go about using the services. We know from experience, that this again is not true. Many natives simply are not aware of services because they do not have access to the communications media or their educational level and language is such that they do not understand much of the information and material which is communicated through the mass media. In addition, because of their limited knowledge of legal matters, they may not be able to recognize when they have a legal problem or when they should seek legal advice, even if they know such services exist.

C. GAPS IN THE PRESENT PROVISIONS

A number of gaps in the present legal aid system have already been referred to above. These can be briefly stated as follows:

1. No legal assistance services are available for civil laws, a wide variety of provincial laws, local by-laws as well as a number of federal laws, including such laws as the Indian Act, tax laws, etc.
2. The system does not provide for an input by service users and therefore is not organized or geared to meet their needs.
3. The system is organized in such a way that it does not make services readily available to people in isolated areas who are most in need.
4. There is no provision in the present system for an information service and a public education program which would be designed to make native people aware of what legal problems are, when they should seek legal advice, what their rights are, and how they can avail themselves of services.

D. LACK OF CO-ORDINATION WITH OTHER SERVICES

The present system is operated in isolation from the general service delivery system and does not take into consideration that people's problems cannot be looked at wholly from a legal point of view. There are many facets to the problems and needs which an individual has and this is more true of the native than with the middle class white person. Therefore we feel that any system of legal aid to be effective, must be part of the overall service delivery system, which not only makes people aware of their legal rights and needs, but also makes them aware of other services of a social, economic or cultural nature which are available to them and helps them gain access to these services to bring about a solution to their overall problem and not just to help with the immediate legal aspects of that problem.

III. THE ELEMENTS OF A GOOD LEGAL AID SYSTEM FOR NATIVE PEOPLE.

A. INFORMATION SERVICES

We have stressed above that information regarding legal rights and present services generally are not available. What ever system of legal aid is devised, it should make provisions for a good information service. An information service which advertises through radio, television and the newspaper is not adequate. Such a service might serve the majority of the middle class people, but it generally does not serve the poor, and in particular, it does not serve the native poor. We therefore believe that an essential part of an information system is the training of indigenous legal as-

sistants who would live in local communities and who would be available to advise them of their rights, how services can be used, and to assist them in using them if necessary. These legal assistants can perform other functions which will be described later, but this we believe is one of the more important functions and roles that could have in a community.

B. PRE-COURT COUNSELLING

We also are of the opinion that if natives are to get adequate legal assistance there should be available in those communities where courts are held, counsellors who would provide pre-court information and counselling to individuals prior to their appearance in court. Their task would be to find out who is appearing talk to the people, and determine the nature of the problem which they are experiencing, advise them of their rights, inform them of services available and put them in touch with legal council if this is necessary.

C. IN COURT SERVICE.

Since probation services as well as legal aid services in rural areas are generally not particularly accessible, we also believe that these counsellors should be able to appear in court with the accused individual and speak on his behalf, if this is necessary. This might be particularly indicated in cases where the native person is not familiar with the English language or where he is frightened of the court process and cannot speak up and make known his own interpretation of what has happened, of how he would like to plead or what services he would like.

D. COMPREHENSIVE LEGAL AID SYSTEM

We believe that any system of legal aid which is devised should be comprehensive and should be available to help the disadvantaged and poor people with all aspects of their legal problems. The following is a brief outline of the areas which we believe should be included and for which legal assistance services should be available. This is not meant to be inclusive but generally to give some indication of the desired scope of a good legal aid plan.

1. CRIMINAL LAW

In this area, services are now generally available although they are not always well known to a given individual and they are not always provided, particularly in some isolated communities.

2. QUASI CRIMINAL LAWS

These include a variety of federal, provincial and local laws which carry with them fines and in the absence of fines, jail sentences. In some instances, jail sentences are mandatory. Convictions under many of these laws have serious consequences and we believe in all instances, legal assistance should be available to people in this area.

3. CIVIL LAW

This covers a wide area of laws and may or may not involve court action. It would include some of the following.

- a. Family and child welfare laws.
- b. property laws
- c. tax laws
- d. debt, credit, mortgage, leases, etc.
- e. landlord, tenant laws.

NEW BREED SUBSCRIPTION RATES: \$3.00 PER YEAR
\$1.50 PER SIX MONTHS

WRITE TO:

THE METIS SOCIETY
1935 SCARTH STREET
REGINA, SASKATCHEWAN

SNIFF!!



This article is being written for the sole purpose of making you the people aware of a problem, which is on an increase among the children, also, to make aware the dangerous pitfalls into which this may lead.

When a youngster sniffs glue, the first stage of intoxication resembles the hazy joyousness produced by alcohol. This is then followed by a disordering of perception, and the result may be double vision, ringing in the ears, wild hallucination, nausea, and very often a depression. These effects last about 30 to 45 minutes, depending upon the amount inhaled.

A second stage, lasting an hour or more usually follows, in which drowsiness and a stupor may develop. Very often the user is unable to recall the events which have just taken place, during the last stage of intoxication.

Violence appears rare, in some intoxicated sniffers, but are known to be assaultive, and suicidal. Hard core sniffers do appear to be troubled children interested only in escaping reality, and are susceptible to further drug experimentation, and down a road that may lead to further drug dependencies.

A report on drug addiction found that adults who have been sniffers as children tended to be heavy or hard drug category in adult life.

The reported rises of sniffing include death, severe damage to liver dependency, self-destructive acts while being under the influence. Users are also reported to have lead to other abuse, and even heroin in some cases.

Studies have shown there are more males than females, taking part in this plastic bag generation. A study into the backgrounds of habitual users, revealed serious family problems, including alcoholism.

Here are some examples of chemicals frequently used by sniffers, also included are the effects which one should be familiar with, also the damage which it will have on a sniffers health.

Spray cans use a chemical, which causes, dizziness, uncontrollable laughter, and varied hallucinations. These effects not only appear rapidly, but last only for 5 to 10 minutes. Since it is all but impossible to separate the chemical from the paint, hairspray or deodorant, this all goes into the lungs, leaving a fine layer which slowly strangles the sniffer.

Gasoline when inhaled effects the nervous system. An alcohol like intoxication along with a buzzing in the ears, echoing of noises are some of the effects of gasoline sniffing. Heavy or extensive sniffing can cause seizures, coma, and some cases death.

Regular or extensive sniffing of airplane glue, or rubber cement can have severe damaging effects on brain cells, even destroying them. The liver and kidneys can also be severely damaged.

The possibility of "Sniffers" going on to harder drugs makes it very desirable to help these children before they finally either destroy themselves through suicide. Or make their lives useless, because of addiction of a narcotic drug. Parents can help with the problem as they become more aware of the causes and nature and symptoms of sniffing. Teachers should be made alert to the appearance of glue sniffers, so that it can be recognized in the classroom. In general the people should make themselves aware of the damage sniffing is creating, and learn how to deal with it.





WALKING BUFFALO

Walking Buffalo was a very extraordinary man. He had witnessed many things in his life time. He remembered when dogs pulled travois, buffalo hunts, when they rolled across the plains, the signing of treaties, he even saw the coming of the railroad, and cattlemen and sodbusters.

Walking Buffalo's search for the Great Spirit and the Truth spoken by him was a life-long task. He once said "Much is to be learnt about Nature's secrets. Too bad that the white man does not know more about it. The white man is smart in some ways, but one thing he must not do is to tell Nature what to do. This white skin took the land and pushed its people into small corners. He killed the buffalo and then turned on the other game, forests, grass, and now he digs into the soil, the heart of earth, looking for something else he can turn into money. And he thinks he is smart enough to teach this land's people how to live upon it. Yes, these white skins are smart, but they should not drive himself insane over worldly possessions and allow himself to become a stranger and violator of Nature's community. The people of this land can still teach these white skins many things but they will not listen."

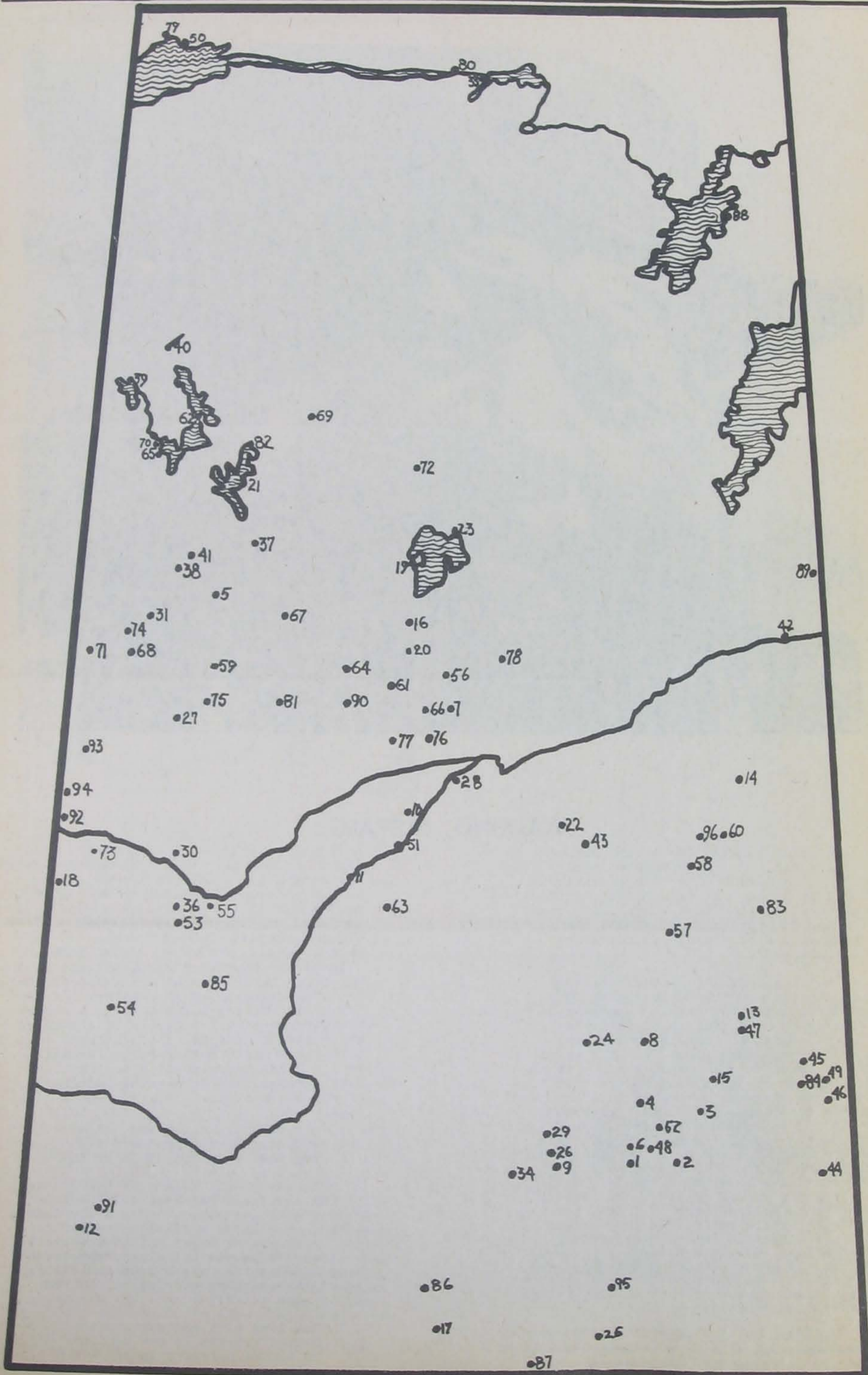
In 1934 Walking Buffalo was invited to a Moral Re-Armament meeting (a society for the betterment of world peace) where

he found himself among many races, religions and colors. He felt neither strange nor out of place, for here were people united under a common cause, and enjoying each other like brothers and sister. It was difficult to believe there were black skinned people, white skinned people and people of many different shades coming together without prejudice, discontent or unrest in their own gathering for the better understanding of each other. It was here that Walking Buffalo found a understanding under which people of all races and kinds could unite in an attempt to make the world a better world for all men. He had opportunities to travel to many nations, and he gave his admiring crowds his message:

"Let us stop hating each other and start being brothers the way the Great Spirit intended."

His was a full life. He had scouted for the mounties, had been a Tribal counsellor, a Medicine Man, and a Minor Chief, a Chief as well as a lifelong researcher for "Truth as the Great Spirit reveals it" He asked his people to be good people and proud of what they are and warned the people of the white race of racial hatred and he also asked:

"How long will you survive in Nature's world if you continue to ignore Nature's laws?"



No.	Local	Contact or Pres.			
1	Qu'Appelle	George Klyne	51.	Batoche	Walter Fiddler
2	Indian Head	Henry Poitras	52.	Balcarres	Gordon Fayant
3	Crooked Lake	Francis Desjarlais	53.	Biggar & Springwater	Alex Fayant
4	Abernethy	Dorothy Fayant	54.	Kindersley	Mrs. Karen Amyotte
5.	Green Lake	Gilbert McKay	55.	Beljennie	George Pritchard
6.	Fort Qu'Appelle	Morris Amyotte	56.	Emma Lake & Christopher Lake & Tweedsmuir	Jim Brown
7.	Prince Albert	Rose Boyer	57.	Wadena	Brian Campeau
8.	Lestock	Albert LaFontaine	58.	Archerwill Bjorkday & Chelan	Clarence Campeau
9.	Regina	Georgina Fisher	59.	Big River	Betty Giesbrecht
10.	Duck Lake	Archie Nicolas	60.	Carragana	Alvin Campeau
11.	Saskatoon	Clarence Trotchie	61.	Debden & Erinferry	Ernest Vandale
12.	Maple Creek	Mrs. Florence Dumont	62.	Buffalo Narrows	Pierre Chartier
13.	Yorkton	Isadore Shingoose	63.	Allan	Mrs. Audrey Houle
14.	Hudson Bay	Bernice Simpson	64.	Chitek Lake & Leoville	Albert Larocque
15.	Melville	Clifford Pelletier	65.	Dillon	Rod Janvier
16.	Malanosa	Harry Pruden	66.	Crutwell	
17.	Willow Bunch	George McGilles	67.	Dore Lake & Slade Lake	
18.	Lloydminster	Bruce Loyie	68.	Dorintosh	Danny Arnold
19.	La Ronge	Tom Sanderson	69.	Pinehouse	
20.	Timber Bay & Montreal Lake	Alice LaValley	70.	St. George Hills	Ernest Janvier
21.	Ile a la Crosse	Vital Morin	71.	Pierceland	Joe Blyan
22.	Melfort	Ernie Sauve	72.	Livelong & Delmas	Dave Malboef
23.	Stanley Mission	William McLeod	73.	St. Walberg	
24.	Punnichy	Marlene Anderson	74.	Makawa	Theresa Tourand
25.	Estevan	Bert Blondeau	75.	Glaslyn	Bernard Morin
26.	Craven	Arnold Dufour	76.	McDowall	Eud Pocha
27.	Cochin	Harry Delorme	77.	Leak	Alfred Lucier
28.	St. Louis	Medric McDougall	78.	Love	Leo Arcand
29.	Regina Beach	Ernest C. McKay	79.	Camsell Portage	Mrs. Germaine Powder
30.	North Battleford	Bert Landrie	80.	Stony Rapids	George Mercredi
31.	Meadow Lake	Jules J. Morin	81.	Shell Lake & Mt. Nebo	Alex LaFond
32.	Reserve		82.	Patuanak	Mathias Maurice
33.	Black Lake	Abraham Archie	83.	Lady Lake	Eud Pocha
34.	Moose Jaw	Harvey Dufour	84.	Esterhazy & Stockholm	Mervin Pelletier
35.	Swift Current	Gordon Denny	85.	Rosetown	
36.	Cando	Ken Parker	86.	Assinaboia	Wayne Klyne
37.	Beauval	Marcel McKay	87.	Big Beaver	Elmer Short
38.	Jans Bay	Lawrence Yew	88.	Wallaston	Jonas Hansen
39.	La Loche	Joe Moise	89.	Beaver Lake & Creighton	Winston McKay
40.	Turnor Lake	Louie Morin	90.	Sandy Bay	Phillip Morin
41.	Cole Bay	Victor Bouvier	91.	Rush Lake	Bill Myette
42.	Cumberland House	Angus Thomas (Jr)	92.	Frenchman's Butte	Gordon Howard
43.	Kinistino	Ms. Rita McLeod	93.	Payton & Lashburn	
44.	Moosomin	Rita Blondeau	94.	Onion Lake	Louise Pathayken
45.	Langenburg	Morris Martin	95.	Weyburn	Albert Flamont
46.	Welwyn	Mrs. Margaret Ducharme	96.	Porcupine Plain	Alvin Campeau
47.	Crescent Lake	Eliza Pelletier			
48.	Lebret	Leo Parsian			
49.	Gerald	Gilbert Pelletier			
50.	Uranium City	Ray Jones			

CONT A BRIEF to Carter Commission

4. PREVENTATIVE SERVICES

We believe that any system of legal aid, if it is to be effective must have a preventative aspect. Adequate steps should be taken to see that the legal needs of the people in as far as possible are dealt with and resolved before they get to a stage where serious problems develop. We believe that such a system would be to the definite advantage not only of the native people, but to the public at large, and in the long run, would greatly reduce the cost of legal services, police services, and court services.

We already covered the question of information services which is certainly one aspect of a preventative service. Information services might be made available in a variety of ways, including through the use of indigenous aids. Other methods could include workshops or seminars held in local communities, dealing with

specific matters of interest to local people, etc. Workshops might be on subjects such as tax laws, welfare laws, unemployment insurance, marriage and the law, consumer buying, credit, etc.

The indigenous aid could again have a role in this area. He could be responsible for determining what are the needs and concerns of the people in a given area and help them organize workshops, study groups, or seminars for the purpose of examining legal aspects of their situation in some detail. In order to do this adequately, the indigenous aid must have access to back up legal services and to other experts in a wide variety of areas who can be called upon to assist in such programs and to bring to bear the expert knowledge, experience and advice which is undoubtedly required.



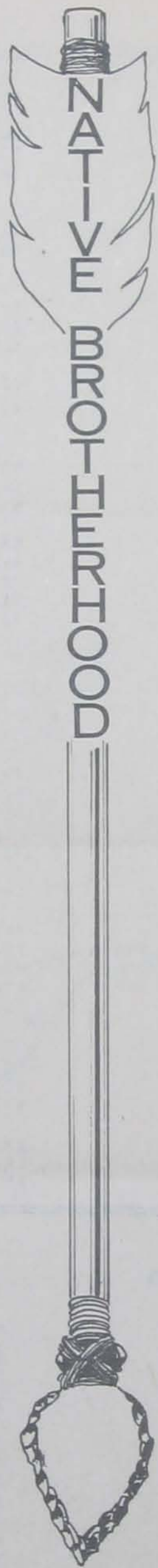
NATIVE BROTHERHOOD MEETING - P.A.

The Native Brotherhood at the P.A. Penitentiary held a seminar there on the 20th and 21st of October. On Friday it started at 5:30 with a welcoming message from the sponsor, administration, the liaison officer and the chief of the Brotherhood. After that there was entertainment by the Brotherhood band and following that there was a pow-wow.

The next morning the workshop got down to business and the discussions began centered around the theme of the workshop which was community involvement or the lack of it, which was even more apparent because of the involvement there. Out of the 45 or so invitations sent, only 22 showed up and some of them who didn't come, didn't even have the courtesy to send a reply to the invitation.

The men were very disappointed in the lack of participation of the Native groups on the out side. Out of all the Chiefs in Saskatchewan, only one showed up, Noel Starblanket, and he had to come three hundred miles to attend. Another thing the Brotherhood was disappointed in was the way Mr. Diefenbaker used them for political gain. Mr. Diefenbaker showed up in the morning, was presented with an honorary membership had his picture taken and left without even having the courtesy to listen to what the members of the Brotherhood had to say.

That night in the local Prince Albert paper there was write-up on how he attended the seminar. Our people will have to stop letting white politicians exploit us. Senator Ahenakew from the F.S.I., was also presented with an honorary membership but he attended the whole seminar and participated. (There was no picture in the local paper of Senator Ahenakew receiving his membership.)



The workshop also discussed other problems the Native inmate has such as parole: there is no native representation on the parole board and also a lack of adequate counseling on the rights of a native person has with parole.

Also discussed was the plight of the native ex-con. He has to face twice as much mistrust and racism, because not only is it hard to get a job because of being native but because of them being an ex-con, it is almost impossible. This is probably the main reason why there is such a high return of the native convicts.

Also discussed was the financial situation of the Native Brotherhood and one of the ways in which the Native Brotherhood would like to raise money was by letting the band play at dances. They would like to have all native organizations to try and use the band when ever they are having some sort of do, such as, a conference or seminar, and if they want entertainment or somebody to play at a dance they could use the band by getting in contact with the Native Brotherhood in the Prince Albert Penitentiary.



CONT A BRIEF to Carter Commission

IV. ADMINISTRATIVE STRUCTURE

A. GENERAL PURPOSE

We do not intend to outline in detail how such a system should be set up. However we believe that whenever possible the system should be organized on a recognizable community basis. The community might be a city or town and its surrounding natural market area, or it might be some other geographic area which is related to the mobility patterns of people. Also we believe that the system should be operated and controlled by the local people. Whatever committee or boards are established to be responsible for area services, the users of services should have the major representation on such boards and committees and should be able to be in a position to make their views and needs known and to influence the ways in which services are organized and provided.

Since it is obvious that trained legal people cannot be available in all of the isolated and small communities in the province, consideration should be given to the development of a job description, selection procedure, and a training program for indigenous community aids to function in a variety of roles including legal assistance areas.

In addition, the service should be comprehensive, containing a strong information and prevention component and it should be organized as part of an overall community service delivery system and not as an isolated service delivery system. We have already emphasized that people's problems do not break down into nice compartments which correspond with the usual bureaucratic way of organizing services. Therefore we feel any efforts and attempts which are made to develop a legal aid service at the community level should be closely tied in with an examination of other service need at that same level and should be part of such an overall service system.

Finally we believe that the native must be recognized as a unique person with some special needs and problems, different from that of the larger society. These problems and needs must be provided for in any system which is developed and therefore the system must be flexible both in terms of the kinds of services which are provided and the way in which they are provided.

In particular, we believe that the needs of the people in the northern area of the province, the southern rural area of the province and the urban areas of the province are different and therefore require some differences in approach to

the provision of services, the organization of services, etc.

B. LEGAL AID FOR THE NORTH

In the north, communities are isolated and transportation is often difficult. In this area of the province, in particular, we believe that the indigenous aid would have a very real and significant role to play. He should have access to a professional legal person who can travel around the northern area of the province to the various communities as required and hold legal aid clinics and participate in group programs.

Clinics should be held on a regular routine basis so that individuals will know when the lawyer will be available and arrangements can be made for them to see the lawyer and to have their questions and legal problems dealt with on a regular basis. The indigenous aids involved could also have a function in advising people prior to court and in court as a part of their overall role.

C. A SYSTEM FOR THE RURAL SOUTH

The rural south faces some of the problems that the north faces in the sense that many local communities are fairly isolated. However, there is usually a large center to which people go for their major services and to do their shopping. Community services in the rural areas could be organized to be available in these centers. In some areas travelling clinics should also be considered, particularly where there is no major service center, but where a number of smaller communities serve as a primary service center and where a neighboring larger city may serve as a secondary service center.

We believe that the indigenous workers can play an important role in the rural areas and that such people should be living in the small primary service centers. They should however, have immediate access to the professional people and should be able to call upon them wherever professional services are indicated.

D. A SYSTEM FOR THE URBAN AREA

In the urban area, the type of system which is needed will likely be somewhat different. Generally speaking, most people in the urban area are somewhat better informed and more sophisticated and have much easier access to services. However, it should be remembered that even native people in urban areas might be quite uninformed of services which are available and because they are poor might not readily be able to get to downtown offices or attend such offices during the usual working hours. Therefore all of the principles



con't. Brief

which are identified above should also be recognized in organizing urban services. However, in the case of urban services, lawyers can be more readily available and less use will likely be made of the trained indigenous person. However, there is a role for this person in the urban area, particularly in terms of providing information, doing interpretation, in the area of court work, etc.

V. CONCLUSIONS AND RECOMMENDATIONS

In conclusion we would briefly summarize our discussion above with the following recommendations.

- a. any legal system which is developed should be comprehensive in nature and provide for all of the legal needs of disadvantaged people.
- b. the legal aid system should be seen as a part of an overall community service system and not as a service dealing with an isolate need or problem.
- c. the administration or organization of the system should be flexible so as to provide for differences depending on the community and the geographic area being served.
- d. Whatever system is developed should recognize the unique problems and needs of native people.
- e. Use should be made of indigenous people and steps should be made to define roles for such people and to train them to carry out their roles.
- f. counselling prior to court appearance and following court appearances should be seen as a necessary part of the service.
- g. provisions should be made for the general public and the service users to be involved in the organization and the administration of services.
- h. legal assistance should be available to any person who cannot pay for such services without undue hardship.
- i. if the service is to be effective, and if it is not to become a financial burden on society generally, it must provide for preventative services.
- j. the system must provide for resource people other than legal people to be available for group programs of a preventative nature in communities throughout the province.

COMMUNITY DEVELOPMENT FIELD WORKER

1. Must be willing to travel.
2. Must be able to communicate with people at the local level.
3. Must be able to assist them in the organizing and planning of programs such as recreation, small business, education, etc.
4. Should be able to deal with government personnel.
5. Experience in organizing and working with native people will be helpful.
6. Must be able to come to the Regina office for personal interview.

Application forms must be received at the Regina office no later than December 15, 1972.

contact; Alex McDougall
1935 Scarth St.
Regina, Sask.

NORTHERN MEETINGS

NORTHERN MEETINGS

Meetings were held in the North starting on the second of November in Meadow Lake, then on the third in Cole Bay, Jan's Bay and in Beauval, and on the fourth at Ile-La-Crosse.

The people attending the meeting for The Metis Society were Jim Sinclair, President; Napoleon LaFontaine, Vice-President; Alex McDougall, Acting Director for Community Development; Brian Aubichon, Field worker for the area and Ovide Dejarlais, Community Development Field worker for the area.



From the Government there was Isabelle Conn, from H.R.D.A.; Jerry Hommersmith, from Department of Northern Saskatchewan and Frank McCallum from the Department of Continuing Education.





PRESIDENT OF METIS SOCIETY
JIM SINCLAIR

NORTHERN MEETINGS con't.

The people in those areas should also note that H.E. Coupland the M.L.A. for that area was also invited but said he could not attend. He said he had a previous engagement in Yorkton and could not attend. If there was an election near Mr. Coupland in all probability would have attended everyone of the meetings, so the next time election time rolls around we are going to remind the people in his area of what happened and that will go for all the M.L.A.'s that are invited and do not attend meetings in their areas.

The meetings were for the general information of the people, with Jim Sinclair giving a general outline of what the Society has been doing since Batoche, and the programs it is working on. After that each Government official explained their various departments and their functions. Following that there was a question and answer period.

One thing that came up at each meeting was the Department of Northern Saskatchewan, and the way the Government appointed the members on the Northern Advisory Council, contrary to the election promise of electing them.

The people at the meeting decided to start electing these people and not wait for the Government to start. They are going about this by electing one or two people they think will represent them. They also decided that they want the Advisory Council to change to just a council that will make decisions rather than just advise.

The Metis Society would also like to thank the Government officials for taking time to come to all these meetings and hope the people in the locals and themselves have learned something from them.



LAWRENCE YEW FIELDWORKER
AT: NORTHERN MEETINGS



REGINA FRIENDSHIP CENTRE DIET CLUB

Regina Friendship Centre Diet Club

REGINA FRIENDSHIP CENTRE DIET CLUB

Regina Friendship Centre Diet Club holds meetings every Tuesday evening at 7:30 p.m. at the Regina Friendship Centre, 1770 Quebec Street. There is a membership of 24 at present.

OFFICERS OF THE CLUB ARE:

President: Alice Vilbrunt

Vice-president: Caroline Goodwill

Secretary Treasurer and Weight Recorder:
Dolores Fisher

Assistant Weight Recorder:
Rhoda Fisher

Public Relations Secretary:
Claudia Agecutay

Consultants: Jean Melvin and Mrs. Bernice Berry, Public Health Nutritionist.

Our meeting of November 7, 1972. Dr. Donovan Brown was guest speaker.

Women of Native ancestry are invited to participate.



WARNING OF SEVERE RACIAL SITUATION GIVEN BY METIS

SASKATOON: A warning that Saskatchewan is in for a severe racial strife was given Saturday night as N.D.P. convention delegates gave a hearing on hard feelings that developed during the Athabasca provincial byelection and a contention by Metis that they are being left out of decision-making in the north.

For 90 minutes the delegates listened to charges by representatives of the Metis Society of Saskatchewan, who had earlier picketed their convention plus answers and some charges of their own by Northern Saskatchewan Minister Bowerman and other government party spokesmen.

The group of about 15 metis began picketing Saturday afternoon, stating they had been kept from taking part in decisions at the convention.

After a procedural hassle whether to adjourn to hear the complaints by the metis, the delegates voted to hear them and Mr. Bowerman, after the normal adjournment time of 9:30 p.m.

One of the spokesmen for the group, Dr. Howard Adams, a past president of the Metis Society and now a counsellor to it, began the tense discussion by warning:

"We are witnessing here the beginning of a severe racial situation."

It was not surprising that such a development should take place in Saskatchewan, considering historic events here dating back to 1885, he said.

The incident that sparked the picketing was only symbolic of more important problems, he said.

The metis feel they are not represented in the provincial department of Northern Saskatchewan, and that they are not being given a say in the major decisions affecting them.

A result of that spilled over into the Athabasca byelection when Ray Jones, a metis, sought election as an independant, Dr. Adams said. He first sought nomination as an N.D.P. candidate but withdrew after allegations were made that he had given away party memberships in an attempt to gain support.

"I recognize Mr. Yew as a friend of many years, an able leader and an able campaigner, so able a campaigner in fact that I consider his activities were a major factor in our defeat." Mr. Bowerman said.

The minister said in setting up Northern department, the government established an advisory council of persons from the north, including native people, and that the Metis Society had declined an invitation to name a representative.

Nappy LaFontaine, vice-president of the Society, said it did not appoint a representative, because the Society felt the metis members should be elected, not appointed.

Mr. Bowerman replied that since there was no other municipal structure in the north as yet, through which such elections could be held, it asked for appointments as a way to get representation.

He said the government also gave the Society a grant of \$50,000, with no strings attached, to make a report on communications between the groups.

Many of the metis also feel that many of the bureaucrats from the former Liberal regime are still there and that "they are our enemies, our oppressors."

"We are saying, take out these white bureaucrats who are racist and who are oppressing us."

Part of the problem was illustrated in the procedural hassle before the group could be heard, since it was typical of the white man's rules and his insistence on them, said Dr. Adams.

"The whites adhere to the rules if it should kill us."

Mr. Bowerman said that the picketing resulted from an incident earlier in the afternoon. He was asked by a convention representative to sign a credential that would have allowed Lawrence Yew of the Metis group to attend the convention as a visitor.

Mr. Bowerman said he declined because he did not know if he had the right to sign the document and because he was surprised Mr. Yew should ask to take part in the convention, since Mr. Yew had taken active part in the Athabasca byelection against the N.D.P.

Many of the employees of the department have been transferred to it from other departments previously involved in the north, he said.

"It consists of public servants who have been with other departments in many cases for a long time. I have not asked them their political affiliation. Some of them are Liberal, I know, but I have not put my finger under their noses and told them they must leave. I make no apology for that."

He said he knew there were problems involved in getting the department established, but that the government could not be expected to solve everything in a year and a half.

Education Minister MacMurchy said, in reply to charge by Dr. Adams that the white executive of the Athabasca constituency association had ganged up on Mr. Jones because they did not want a metis candidate, said the executive had to abide by the rules that had been established and it was not allowed to give memberships away to pipe up support for nomination.

The insistence on such rules confused the natives, Dr. Adams said, because they saw other rules being broken such as "booze parties by the Liberals."

Premier Blakeney said he thought part of the difficulty arose because of a difference in approach by people of two different cultures. Both sides proceeded in accordance with their belief in the fitness of things, he said.

Dr. Adams might be right in saying that the government had not been successful in involving native people in decisions of the north, but it is not an easy task "and all we can do is to keep working at it and try to find better ways," said Mr. Blakeney.