



AMNSIS board approves new area



AMNSIS board members meeting in La Ronge Nov. 7-8 have approved a wage for the director of the newly-formed Eastern Region 3.

Edwin Peltier, thirty-one of Yorkton, was approved the wage after considerable discussion by the board members. The area, officially recognized by the board Oct. 2, is a splinter area from Eastern Region 2. The area consists of eight locals centred in and around Yorkton.

"Edwin is a board member like the rest of us and as such should receive the same wage as us," Nap Lafontaine, South East Area director stated. Lafontaine, however, rejected Western Region 2

Area director Murray Hamilton's suggestion that a wage for Peltier be donated from the wages of other board members.

Alvin Campeau, Eastern Region 2 Area director, commented that Peltier had stated when his area broke away that he was quite willing to work without a wage. The new area is a splinter group from Campeau's area. Campeau also remarked that there remained a question of whose area the Wynyard local belonged to. The board supported Campeau's suggestion that the Wynyard local call a meeting to decide the question.

When the area broke away they had agreed that funds

would remain with the parent area. Peltier remarked that the move had crippled his area and resulted in problems for himself. "I've had to borrow money and even collect beer bottles," Peltier remarked, "I tell you it's bad when an area director has to eat Spork and doesn't know if he has enough money for a hotel room."

Constitution drawn up

A constitution committee struck up as a result of a motion passed at the Batoche annual assembly returned its findings to the AMNSIS board. A document entitled "The rebirth of a nation" prepared by Clem Chartier was presented. The document, remarkably similar to the famous Dene Declaration defines Metis political status. The document, as yet for discussion purposes only, is a parallel constitution to the AMNSIS bylaws.

The document reads in part:

"It is important to realize that the culture of our people varies and depends to a great extent on the environment and their surroundings. We cannot say there is only one Metis culture that covers everyone, as some Metis or halfbreeds associate with the Indian culture and practice Indian medicine or Indian religion. This area will have to remain flexible.

"It is also important to remember that we are claiming our Aboriginal Title (Indian Title) by virtue of our Indian ancestry. In addition we are claiming to be Constitutional Indians and hence it is the Federal Government which is responsible for dealing with us. Going further, there is still the ongoing Constitutional debate and our current position that we be recognized as a partner in

Confederation, again based on our being a Nation of Indigenous Peoples. For this reason it is all the more important that we govern our Political Body as a Nation of People.

"As we are a portion of the Metis Nation, it would not be our position to claim

that we are the Metis Nation. Our Laws or Constitution would have to point this out along with our willingness to cooperate with the rest of the Metis Nation in joint action as a complete unit, under terms and conditions to be

Northern ministers refuse AMNSIS speaking status

AMNSIS spokesman Jim Durocher was turned down in a bid to speak before a meeting of northern provincial ministers held in Thunderbay, Ontario, Oct. 5-7.

Durocher, AMNSIS treasurer, had been invited at the request of Department of Northern Saskatchewan (DNS) minister, Jerry Hammersmith. Durocher's bid was supported by the DNS min-

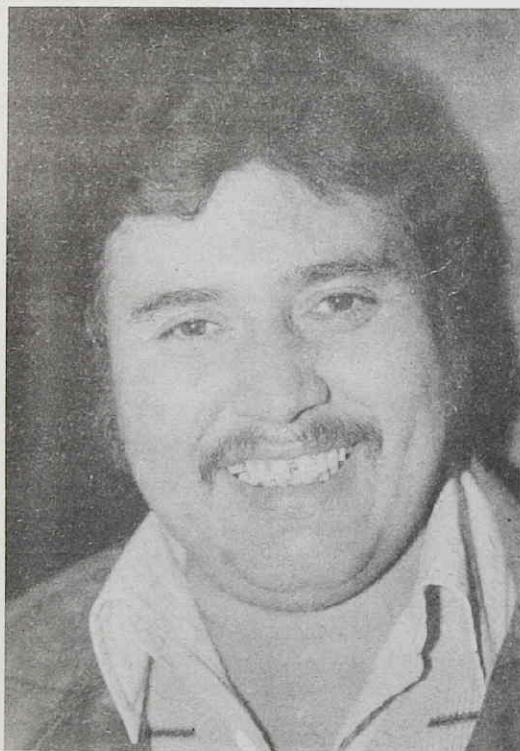
"I am very concerned as an AMNSIS member, about the ministers responsible for northern developments attitude, when they deny legitimately elected Native leaders the right to participate in such a meeting." The outspoken AMNSIS leader remarked, "The north is a critical issue as we are now in the process of negotiating and discussing land claims, fishing, trapping and hunting rights with our people."

Durocher, himself a northerner, stated that the meeting confirmed a widely held belief by Native people that northern development was not in their best interests. "It was very clear that the majority of ministers were very much in favor of the private interests of corporations over the interests of Native people." Durocher stated, "It is clear to me that they're willing to strip the north without regard for the people who live there."

Durocher, however, stated that credit must be given to the DNS minister for inviting representatives of northern Saskatchewan's Native people. "I'm very grateful that our minister responsible for northern Saskatchewan was fit to invite us, even though it was on an observer status," Durocher concluded.

The decision to send a spokesman to the meeting had been debated at some length by the AMNSIS board of directors.

(Continued on Page 2)



Edwin Peltier ... spork does not a dinner make.



Jim Durocher,
Provincial Treasurer

ister and the Quebec minister responsible for northern development. Ministers responsible for northern Newfoundland, Ontario, Manitoba and Alberta, however, denied Durocher's request. Non delegate observer status was given to the only Native organizations invited. These being AMNSIS and the Federation of Saskatchewan Indians (FSI).

AMNSIS denied speaking status

Continued from Page 1

reluctance that the board eventually decided to send a representative. Durocher remarked, however, that the trip had been worth it. "I think the trip was worth it", he stated, "The trip made us aware - all too clearly - that the government is not prepared to sit down with Native leadership. That they are not interested in us at all."

Northern Saskatchewan, as defined by DNS jurisdiction, has a population of seventy-six percent Indian and Metis combined.

INTRODUCTION:

Increasingly governments make decisions on northern development without reference to or input from native people. It is as if we didn't exist, or if we do exist, as if we had no rights as human beings or had any ideas, abilities, or contributions to make to such development. This conference is another example of this attitude on the part of the governments. You have all come here as representatives to discuss, to share and to make decisions on Northern Development which vitally effect me, the organization I represent, and the native membership for whom we work. Nevertheless, we are only invited as observers, we cannot participate, we cannot defend our rights, we cannot voice our concerns. We can only go home and tell our people how you plan to exploit us and the resources to which we have a claim.

NATIVE CLAIMS:

The rights of the aboriginal peoples of Canada are a reality for us, because without such rights we are at the mercy of the developers, as our ancestors several centuries earlier were at the mercy of the traders. That such rights exist is a well established legal fact both in International Law and in Canadian Law. Such rights are possessed by all native people not just the Registered Indians. However, these rights are generally ignored by decision makers and developers. My organization has been carrying on legal and historical research on behalf of Metis and Non-Status Indian people in Saskatchewan. We have established to our satisfaction that

- the aboriginal rights of our people do exist legally;
- that the Government of Canada has never adequately dealt with these rights;
- that what compensation was provided, was provided in ways which facilitated speculators and financial interests in cheating our people of this compensation.

In view of these legal and historical facts, it is our intention to present a claim to the government.

THE NATURE OF THE CLAIM:

We claim that as descendants of the aboriginal people, we along with the Status Indians have unsatisfied claim in all of the land and resources in the Province. This claim covers resources such as the plant and animal life, the minerals, the non-renewable energy sources, and the water resources. The claim also includes our right to live as a unique cultural group developing in our own way and with our own cultural institutions. This claim must be dealt with and satisfied before plans for northern development proceed further. This is the only frontier of unoccupied land from which our claims can be satisfied.

THE IMPACT OF DEVELOPMENT ON OUR PEOPLE:

It is a well known fact that 75 to 80 percent of the people in Northern Saskatchewan are of native origins. Any development affects our traditional use of the land and the resources. Because of development, governments are increasingly limiting our rights to hunt and fish. These are very important to us because they provide us with some of our essential food supply which is important to our health and nutrition. They have also traditionally provided us with some of our income sources.

Lakes are being drained and/or polluted further destroying the available supply of fish. Traplines are being cut and destroyed by mining and logging operations. The game on which our hunting depends are decreasing in numbers as the North becomes more accessible to other hunters and as the natural habitat is decreased. Our life style is being destroyed and we are being offered no alternative but welfare.

NATIVE VIEW ON DEVELOPMENT:

We are not against development. But we want development in which we are involved, not just as unskilled labour, but also as decision makers and in other capacities. We want development which is consistent with our environment and our way of life. We want development which preserves our traditional resources, the land, the trees, the fish, the game, and the fur bearing animals. This is part of what we will demand when we present our claim. You, the developers, are here today and gone tomorrow. We will be here for a long time into the future and need these resources so that we can still make a living when the ore is gone, when the uranium is exhausted and when you are no longer interested in our land.

SW area moves toward economic independence

SWIFT CURRENT — The AMNSIS southwest area will try to achieve economic independence within five years. The blueprint for the ambitious plan was put forward by southwest area director Bruce Flamont during an area meeting held in this small prairie city Nov. 1-2.

The plan calls for the implementation of development projects put forward and implemented by the area themselves. "If government programs, which have been imposed on us in the past, had worked we'd be okay today", Flamont remarked, "Government programs, however, have not worked. It is only those programs that we've developed on our own that have worked."

When asked if five years seemed too optimistic in light of history Flamont remarked that the economic development blueprint was realistic and that he was confident his area could become economically independent well within the time period. Although precise details for the five year plan were not discussed, Flamont cited existing government grants as a source of revenue.

Flamont stated that economic independence was an absolute requirement if the Metis people are to survive. "We are still at the mercy of governments," the outspoken area director stated. "Years ago they controlled us with guns, today they control us by controlling our economy ... if the government wanted to, they could crush the organization by cutting off our program funds."

Ironically, it was the area's successful Regina Beach

Lumber Ltd. which sparked the hottest debate during the two-day meeting. The operation of the lumber company, owned and run by the area, was a source of contention to Regina local president Joe Perrault. Perrault claimed that although he was on the board of the company he had not been invited to board



Joe Perrault ... "no comment".

meetings. Perrault, who walked into the meeting halfway during the first day did not attend the last day. When asked why he did not attend the second day of the meeting, he declined comment. Dave McKay, provincial Metis housing director, however, assured Perrault

that no attempt whatsoever had been made to exclude him from the board meetings. "If you were aware there were meetings then why didn't you come?", McKay asked. "I feel that you've been misinformed and that it will sort itself out." McKay stated that despite "growing pains", Regina Beach Lumber was not only working, but thriving. "We're number one in the province," he stated.

Among the projects named as part of the southwest area's economic development goals is the establishment of a beef industry in Swift Current. The Swift Current local would like to start a feedlot operation. Research conducted by the area shows a strong market. The local mentioned that a feedlot could also serve as a perfect stepping stone for expansion into the ranching industry.

"Certainly we have brought out some ambitious planning during this meeting," Flamont concluded. "Years ago it would only have been wishful thinking, today, however, we can realize those dreams with a lot of hard work."

Editor's note:

Due to the prolonged "borrowing" of our camera equipment, a trim Canon AE1, this issue is rather starved for photos. It's been ten weeks Rick. Please return the camera so we can do our work. Kodak's do not a camera make.

Native Foster Homes For Native Teenagers



On going training sessions monthly with perspective and existing parents. Assisting teenagers with social, emotional, behavioral problems.

For further information contact:

Ken Cameron
1308 Winnipeg St.
Regina, Sask.
Phone: 565-3836

Department of Social Services

AMNSIS

continued from page 1

arranged, but not so as to relinquish our specific political rights and objectives as embodied within our Laws. In essence we would have to enter into a Federation of Metis Nations with our Provincial and Territorial neighbours, if the Assembly so chooses.

"As proposed in my Resolution at Batoche, we could have two sets of Laws or Constitutions. One would be our own Political Laws, which we wouldn't register under the Canadian Government and the other would be an Administrative Constitution which would be registered under the Societies Act."

The board deferred the document to a later date.

Economic Development Conference

The AMNSIS board has decided to conduct a provincial economic development conference despite some criticism that the agenda was given them on short notice. Bruce Flamont, AMNSIS South West Area director, stated that he had not received the conference agenda. He further stated that as an area director he was worried that the concerns of his area may be by-passed. An agenda was presented that remained intact except for the word "service" deleted in reference to the proposed Dumont College. Flamont felt that Dumont College was not a "service" program of the organization but a "direct program" of the organization.

SASKATCHEWAN INDIAN FEDERATED COLLEGE

BACKGROUND

In May, 1976, the Saskatchewan Indian Federated College became federated with the University of Regina. The terms of federation provide for interaction on academic matters between the Saskatchewan Indian Federated College and the Faculties of the University.

ACADEMIC PROGRAMS

Programs offered by the College include: Bachelor of Arts in Indian Studies with specializations in Social Sciences, Humanities and Indian Art. Bachelor of Education in Indian Education with specialization areas in Indian Guidance Counselling, Bilingual/Bicultural Indian Teacher Education, Indian Language, Indian Language Arts, Music Education and Environmental Education. Program in Indian Management and Administration (P.I.M.A.) involving a 4-year degree and 2-year certificate. Indian Social Work Education Program, which involves a 4-year degree and 2-year certificate.

The Indian Teacher Education, Indian Guidance Counselling and Indian Management and Administration Programs, will be 90% off-campus based.

APPLICATION AND REGISTRATION

Students entering the College must meet the general admission requirements of the University. New students intending to enroll as Saskatchewan Indian Federated College students must complete the University's "Application for Undergraduate Admission" form, indicating the Saskatchewan Indian Federated College in the space for the faculty one intends to enter.

Once acceptance has been granted by the Registrar, students can obtain counselling from the College's Academic Counsellor, Social Counsellor and Tutorial Counsellor.

DESCRIPTION OF CLASSES:

The Saskatchewan Indian Federated College classes are listed under the various departments and programs of the University of Regina General Calendar and in the Saskatchewan Indian Federated College's Information Booklet.

On-Campus classes that will be offered during the 1980 Winter Semester are:

Cree 100, Cree 101, Cree 102 and Cree 200
 Indian Art 100, Indian Art 210, Indian Art 230,
 Indian Art 260, Indian Art 330 and Indian Art History 202
 Indian Studies 100, Indian Studies 220, Indian Studies 230,
 Indian Studies 231 and Indian Studies 240.

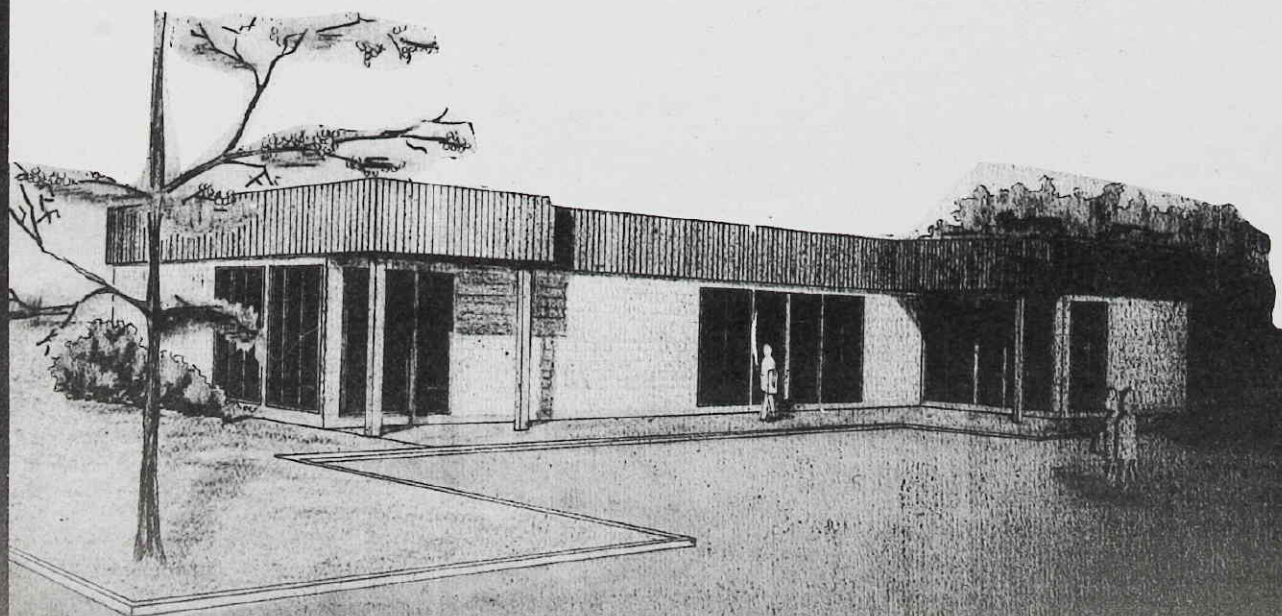
Registration for these classes will start November 14, 1979.

Further information about classes may be obtained from Dorothy Thomas, Academic Counsellor and about the various programs Patrick Lachance, Information Officer with the Saskatchewan Indian Federated College at:

C-4 Classroom Building,
 University of Regina,
 Regina, Saskatchewan, S4S 0A2
 Phone: 584-8333

Lloydminster Native hall project

A Native centre for Native people



Editorial

Questionable ethics on the part of NCC

By John Cuthand

In the past few months the Native Council of Canada (NCC) has embarked on an ambitious scheme aimed at recruiting non member provincial organizations into its fold. Manitoba, Saskatchewan and British Columbia have steadfastly refused to re-enter the national body, citing it as weak and ineffectual.

This flat refusal on the part of the non member provinces, however, has not stopped the NCC from indirectly interfering with the internal politics of non member organizations.

The first rumblings of a palace coup have come, ironically enough, in Manitoba the historic of the Metis Nation. A splinter group from the Manitoba Metis Federation, the Metis Confederacy of Manitoba (MCM) broke away, then sought and received recognition by the NCC as the representative body of Manitoba's Metis. In one slick move the authority of the MMF, a long established and respected organization, has been undermined. Harry Daniels, NCC president, defended the move retorting, "a position was open. The MCM applied and we accepted them."

This in itself sounds above board but recent rumblings in our home province tend to tarnish that image. Like the

domino theory where one falls nudging its neighbor NCC and MCM representatives have been in our province actively wooing our board members and local presidents. A move is afloat to split the organization and render it more open to NCC advances.

As AMNSIS, like the MMF, is a democratic organization responsive to its members it is a betrayal of trust when certain leaders conduct back room meetings with outside interests. Internal problems within AMNSIS or the MMF for that matter can and must be worked out in a democratic way.

The forum for debate on rejoining the NCC's, of course, the Batoche annual assembly where everyone has a say. Although it is not the intention of this editorial to comment on the merits or short comings of rejoining the NCC it must be stressed that our internal politics are our own. If the NCC should wish to bring its case before Saskatchewan's Metis, the Batoche assembly is the place to do it. Other than that the NCC should maintain a hands-off approach to our politics and mind its own house. As for Manitoba, the NCC should pull in its horns and allow them to settle their own differences in their own way.

Despite the colonial attitude there is finally something good to say about the DNS

There was a time, when a Metis leader walked into the LaRonge office of the DNS and eyes would roll, accompanied by hushed scornful whispers of "Oh no not them again". When our leadership left the secretaries would giggle and the bureaucrats would retire to the back rooms to discuss the latest "antics" of "those militant halbreeds." Trust was seldom given. Lines of communication were stifled and there was an unspoken "esprit de corps" on the part of DNS of "them and us." Neither side felt comfortable with the other and the joke making the rounds in the north was that the initials "DNS" stood for the "Department No Success".

It was in this grim atmosphere of mutual distrust that Jerry Hammersmith was hurled to the fore front. In a surprise move Hammersmith was appointed by the Premier to the toughest task of the provincial cabinet - that being the office of Minister of Northern Saskatchewan.

Colonialism is basically another people from another land coming to your land, claiming it as their own and telling you how to live your life on their terms. The word quite aptly describes the role of DNS.

Colonialism (a word every Native person should know and use in their daily language) is a backward system at best. It is the denial of a basic right of the human spirit - that being the right of a people to determine their own destiny on their own land. A people's bid for self determination is in reality a process of decolonization.

But Hammersmith did not don the pith helmet role of colonial governor but rather took a more enlightened approach. From what we understand he took his program heads aside and told them, "Look you listen to those people!" More than a few brown eyebrows were raised when the news leaked back to us. In addition the minister has invited northern Metis leaders to conferences and meetings previously denied them. A few broad smiles then broke out beneath those raised brown eyebrows.

Now a government official winning praise from Native leadership is a lot like wringing water out of a stone. It is seldom done. But looking back on the limited imagination the lot we dealt with before, Hammersmith is doing a good job.

Why the high turnout?

One thing I find particularly interesting about Wednesday's civic election is the high voter turnout.

by Wayne Roznowsky

When 54.2 per cent of the electorate goes out on a grey, dull October day to vote in an election that featured an almost mind-boggling number of candidates it has to be termed significant. Especially when the average

turnout of voters for civic elections in Prince Albert is closer to 30 per cent.

The question has to be why a voter turnout of such a proportion?

I've a few ideas on this.

Obviously, a mayoralty race compared to acclamation in the past two regular civic elections had something to do with it. In 1973, the late Frank Dunn was acclaimed as mayor as was Mayor Mac Pereverzoff

in 1976. Of course, there was a mayoralty vote in 1975 as a result of the byelection to choose the one-year successor to Mayor Dunn. But, even that byelection, which featured a three-way mayoralty race and six men fighting for the one spot on city council which opened up when Mayor Pereverzoff resigned to seek the mayoralty, did not feature a turnout like the one on Wednesday.

The heat of the issue of the Fifteenth Avenue East mall proposal versus the province's downtown revitalization proposal also likely contributed to the higher than normal turnout at the polls.

However, without belittling the significance of this issue to the voters, who may well have been trying to give the province a message by returning all the city council incumbents to office, this matter is not over yet and I believe most people know that. So this controversy, heated as it is, isn't solely responsible for the 54.2 per cent turnout.

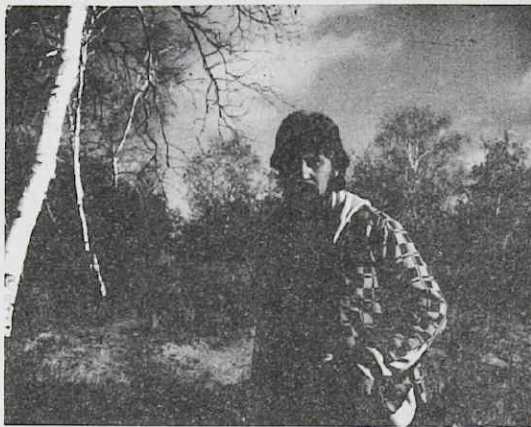
I do believe there has been a visible growth in interest by this community in civic government in the past three years and that renewed interest cannot be discounted either when discussing reasons for the turnout Wednesday.

But, a major amount of credit for the higher turnout, I believe has to go to the Civic Involvement Group. This three-candidate slate representing low income and native people sparked the turnout in two ways.

One way as any pressure group does, was to organize and mobilize its supporters. How successful that was is debatable, however, if you look at the final vote tallies of the three candidates on this slate. However, the appearance of this group did, I believe, spark an ever larger number of other citizens to cast their ballots.

It may not be kind, but, it is probably true, that those citizens voted because they were running scared. But, nevertheless they voted and for once we can say that the majority of the electorate decided on the civic government Prince Albert will have in the next three years.

Wayne Roznowsky is managing editor of the Prince Albert Daily Herald.



LETTERS TO THE EDITOR

Exploring the darker side of the Hudson Bay Company

I have read many issues of your publication New Breed which I came in contact with through my work with the Moratorium Committee on Prison Construction. I'd like to tell you that I support the work you are doing - your articles are interesting and informative.

I'm writing to you in hopes that you would be able to help me. I'm doing a research paper on the Hudson Bay Company - in particular, their exploitation of native people for profit. I can see, more and more, that whatever is written about the Hudson Bay Company is in a good light - it's usually written by them. I'm hoping that you'd have some information that I'd be able to

use - maybe some personal or first hand experience of people - or that you would know of people, organizations or sources that would be willing to write to me about the Hudson Bay Company. I'd really appreciate your help.

Thank you and good luck with your work!

In friendship,
Sandra Gryziak

An excellent source of information is the National Indian Brotherhood sponsored film, "The Other Side of the Leger". The film is available free for viewing to groups or organizations through the National Film Board.

-Ed.

Remembering the Native child in the Year of the Child

My people, are we forgetting the International Year of the Child? Take a good look at the environment we give our children. Now look, open your eyes and see the way we are drinking beer, wine, whiskey and having a good time. Did you ever stop and think when you tip that beer over somebody is watching. That somebody is a child. Think about it, children think their parents are drinking a soft drink, something that is good for them.

For example, children feel it's good for their parents because they drink all the time. But in reality they're watching their family slowly die. Think of the problems our children will face in the future, housing, employment and discrimination are just a few.

Now take in consideration of the International Year of the

Child. The frustration we feel now, our children will feel in the future. We can start solving

THE NEW BREED is published monthly by the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) at 1170 8th Ave., Regina, Saskatchewan, S4R 1C9. Phone (306) 525-6721.

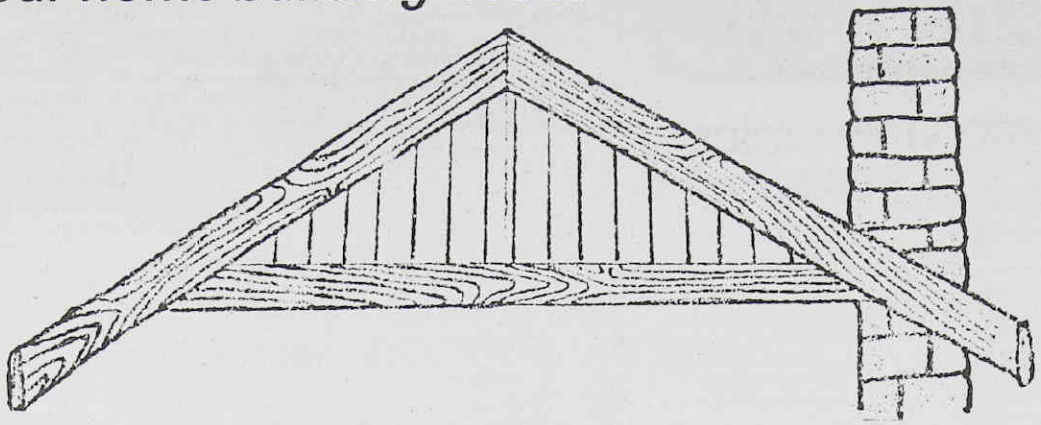
Views expressed are not necessarily those of the Association however, free expression of opinion is invited.

Subscriptions to the New Breed are free to all AMNSIS life members and \$5.00 to all non members.

Editor: John Cuthand
Reporter: Ken Sinclair
Typesetter: Leona Arbour
Layout/Advertising: Ron Bitternose

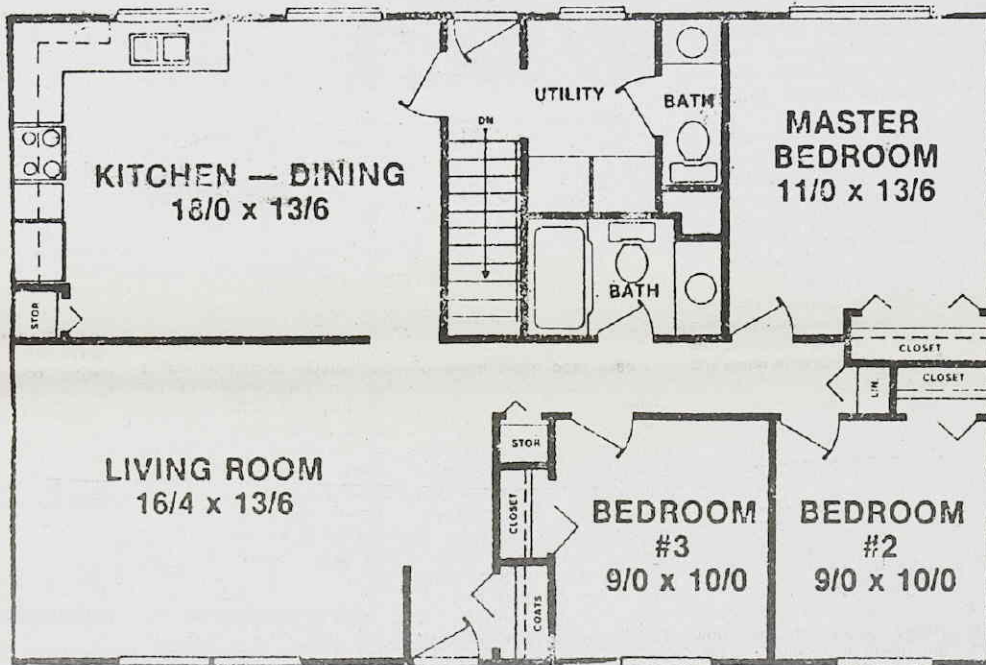
CANADA POST 2nd CLASS 4649

For all your home building needs



REGINA BEACH LUMBER

Metis owned and operated



42 Feet x 28 Feet Bungalow
1176 Square Feet
3 Bedroom
One and one-half bath
Utilities

We have a complete selection of personalized homes, any size, to meet all your needs. Be it a:

- Bi Level
- Bungalow
- Split Level
- Material Package
- Material only
- Barn, bin, garage

Please have the Sales Representative call
Name: _____
Address: _____
City: _____
Province: _____
Postal Code: _____
Phone: _____

For more information on
____ Specs and ____ Plans

Mail or Call:

REGINA BEACH LUMBER
BOX 274
REGINA BEACH, SASK.
PHONE: 938-2848 or 938-2858

LETTERS

Year of the Child

these problems by giving our children loving care and build their self-confidence and stop putting them down.

During the 1979 campaign all three party leaders stated, "We will have a better future for our children." It is up to us to do our part and fulfill that promise.

Gary Daniels

Sask Power be damed

Enclosed is an open letter to the Saskatchewan Power Corporation from the La Ronge Native Women's Organization.

Saskatchewan Power Corporation is proposing to build a two-engin turbine dam on the Rapid River in Northern Saskatchewan which, according to the Department of the Environment's Overview, would cause environmental effects that are unwarranted.

The Saskatchewan Power Corporation has not held public inquiries to inform the public of what their actual intentions are or to get public opinion on their actual intentions are or to get public opinion on their proposal.

The LaRonge Native Women's Organization are opposing their proposal.

Our organization is concerned with development in Northern Saskatchewan socially, economically and environmentally. Because the environment greatly affects the social and economic well-being of the

people of Northern Saskatchewan, we are definitely opposed to the proposed Hydro-Electric Development on the Rapid River.

Before any kind of development takes place in Northern Saskatchewan we want to see public hearings in Cree, Chipewyan and English. We feel strongly that the Saskatchewan Power Corporation should hold public hearings with more accurate data and to allow people sufficient time to study the proposal and give their opinions.

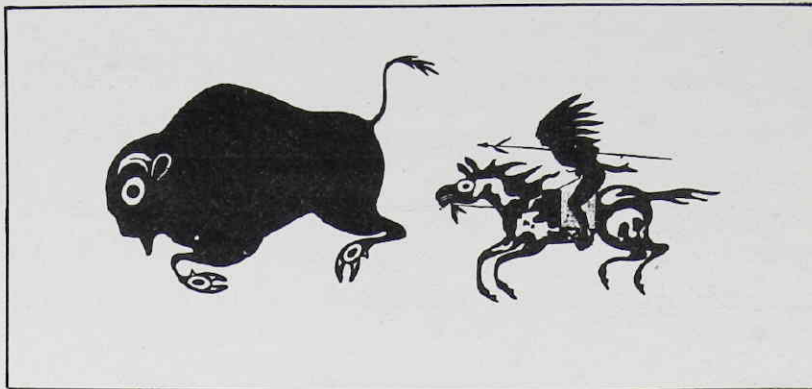
Having studied the Environmental Review done by the Saskatchewan Department of the Environment, we feel that the Saskatchewan Power Corporation should carry out more extensive studies on the points which the Department of the Environment had found deficient in the recent proposal.

We recommend that the people of Stanley Mission and surrounding area be advised on any other possible ways of receiving a stable supply of electricity.

We feel the Saskatchewan Power Corporation should have a better policy of correctly informing people of their intentions rather than leading them to believe something that is not true.

We as Native Women are greatly concerned with the environment our children must grow in and we want to ensure that that environment is healthy for them.

LA RONGE NATIVE WOMEN'S ORGANIZATION



Trivia: Part of an endless series

How to handle Native peoples

United States Air Force pilots shot down in hostile territory may take heart from the wealth of information offered by the U.S. Airforce survival training manual. The manual provides survival tactics in the face of nuclear fallout, poisonous snakes and insects, arctic cold and desert heat. There is even a section on how to handle Native people.

The following, printed in whole, is the air force's methods and strategy in dealing with these people.

With few exceptions, natives are friendly. They know the country, its trails, waterways, available food and drink, and the way back to civilization. They can be your best help; it all depends on the way you approach them.

Deal with the recognized headman or chief to get what demand it.

The important thing in approaching natives is to show friendliness, courtesy, and patience. Don't act scared. Don't threaten or display a weapon. Don't make sudden movements. Don't give a Native cause to fear you; fear makes him hostile. Smile frequently.

Primitive people may be shy and unapproachable at first. They may run away when you enter a village or meet them. Approach a village slowly. Don't rush matters. Stop where you are - sit down and relax.

NewBreed

Reporters Position
Regina

The **NewBreed** has a reporters position open for the Regina and Southwest area. Previous experience a definite asset but not a requirement, as we shall train. Applicant must, however, show a definite writing ability. Preference to be given to applicant either living in or familiar with area. Applicant must be free to travel on short notice as area concerned is quite large.

Duties include: Writing monthly news, feature stories, some photography and research work. The successful applicant must also be prepared to write reports and news releases for area.

Send resume and sample of writing to:

John Cuthand
Editor, NewBreed
1170-8th Ave.
Regina, Sask.
S4R 1C9

Salary: Negotiable

Continued on Page 23

YOU'RE FREE TO MAKE ANY SIZE MARGIN YOU LIKE!

THIS MAKES THE FRENCH REVOLUTION LOOK SMALL.



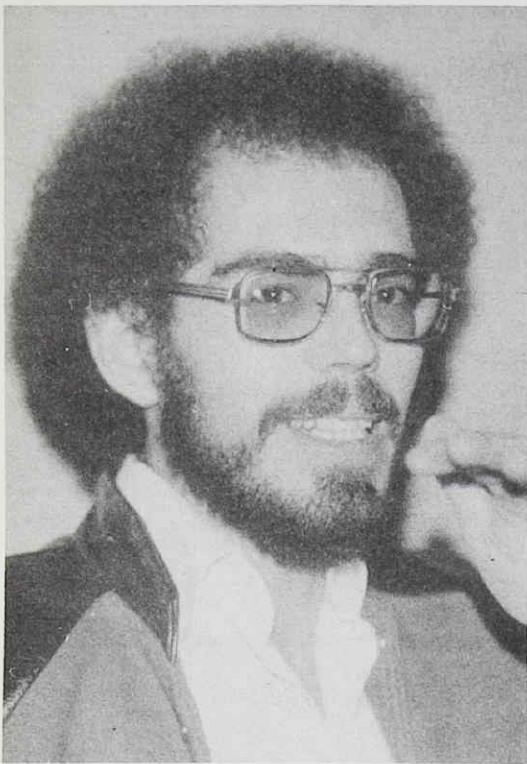
UNEMPLOYED?

We Can Help



Need help in finding suitable employment, housing, schools, etc.? The Prince Albert Native Outreach has help for transients and newcomers.

Contact: Gloria Pocha
or Hilda Maddin
Manpower Office
Central & 13th St. East
Prince Albert, Sask.
Phone: 763-2611



McKay appointed AMNSIS housing director

Regina - Dave McKay, 26, was officially appointed the new Provincial Metis Society Housing Association (PMSHA) Director at a recent AMNSIS board meeting held in Yorkton, October 2.

McKay told the New Breed that there's been hardly any activity in housing because of the directors position being vacant so long.

"Right now I am trying to clean up all the back log and get a good staff going," he stated.

He added that they are going to redesign housing so its emphasis is on community development and training. This way people get more than living in the houses. They get to build it

and the training of how to build it.

Also, they would like to increase the viability of the provincial building groups. This will get them operating at a competitive level with other building groups in the province.

He also added they would like to establish the provincial housing office into a type of resource centre. Then people involved in housing can receive expertise in accounting, managing and other matters of importance. "There are just not enough professional resource people in the field," he concluded.

All about the AMNSIS recreation program

The A.M.N.I.S. Recreation Department is about to undertake a one year project to establish the recreation needs and priorities of Native people in Saskatchewan. The objectives of the project can be identified as follows:

- to carry out an inventory of recreational facilities, resources and programs currently available to Native people.
 - to assist Native people to identify their recreational and leisure time needs and their priorities.
 - to assist Native people to identify action they can take at the present time to meet these needs and implement these priorities.
 - to provide concrete information which the Association can use in presenting the Native case for program and capital funding to local and provincial government officials and politicians.
 - to provide information which can be used by government to plan for the resources needed to enable a comprehensive response to Native recreation and leisure time needs.
 - to provide the information needed by the Association to plan a comprehensive recreation program as one part of an over-all socio-cultural-economic development program.
 - to provide information which can be used by area boards and local boards to plan, develop and implement needed structures and programs to facilitate both regional and local programming.
- involved collectively in assessing survey results and in working together to develop a consensus on needs and

priorities. The A.M.N.I.S. Recreation Department asks all local communities to form *recreation committees* so that each community will be in-

involved in determining the importance they place on the different recreation needs and priorities of their particular community. Without the different locals co-operation the objectives of this project cannot be fully met.

Yours truly,
Claude Petit
Recreation Director

THE SASKATCHEWAN HUMAN RIGHTS COMMISSION

HUMAN RIGHTS OFFICER I
(Temporary Position)
for Saskatoon Office
Salary: \$1496 per month
(under review)

The Officer will investigate complaints of discrimination on grounds of race, creed, religion, colour, sex, marital status, physical disability, age, nationality, ancestry or place of origin subject to direction of the Executive Director, and attempt settlements, and where settlements are not possible, make recommendations as to further action by the Human Rights Commission. This person should be experienced in working with community groups and be prepared to speak to organizations, organize seminars and conferences and be involved in educational and publicity work.

Persons of Indian ancestry preferred.

Apply in writing to:
The Saskatchewan Human Rights Commission
2604 - 8th Street East
Saskatoon, Saskatchewan
S7H 0V7

Closing date for applications: November 23, 1979.

Journalism

The University of Western Ontario, School of Journalism, in co-operation with the Donner Cdn. Foundation is offering a Diploma Program in Journalism for Canadian Native People.

The program will offer instruction in print, radio and television Journalism as well as courses in research, history and politics.

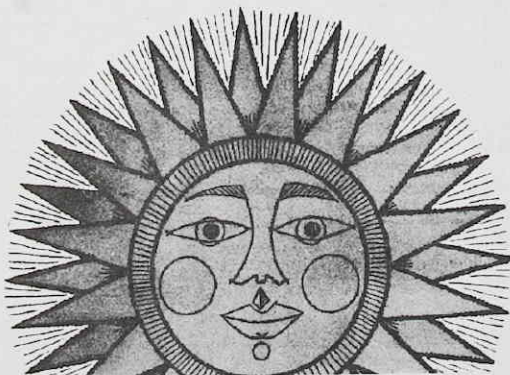
A 12-month program in three 13-week terms, the instruction will parallel that of the Graduate School of Journalism and will provide complete facilities for 20 Native students. The first term will begin May 1, 1980.

Prospective students should have at least Grade X or equivalent, some experience in journalism, a commitment to working in the field of communications and sponsorship by a recognized national, provincial or territorial Native organization.

Deadline for applications:
January 15, 1980

For further information and application forms:
Program in Journalism for Native People,
School of Journalism,
Middlesex College,
University of Western Ontario,
London, Ontario.
N6A 5B7

Phone: (519) 679-2441



Advertising Pays

LOUIS RIEL



JUSTICE MUST BE DONE.

"This publication was originally commissioned by the Board of Directors of the Association of Metis and Non-Status Indians of Saskatchewan at a Board Meeting in the summer of 1977. The purpose was to bring together all relevant material, both historical and legal, about Riel and his involvement in the Red River Resistance of 1869-70 and the Northwest Uprising of 1885. There is a general consensus in the West that Riel was dealt with unjustly by an incompetent government who made him a scapegoat for its own failings. The Metis people in particular hold this view very strongly and believe that the time has come to right the wrongs of a previous century, by granting Riel a posthumous pardon." Preface - *Louis Riel: Justice Must Be Done.*

A serious reading of this excellently researched work should convince all Canadians, that, indeed, **Justice Must Be Done.**

Please send _____ copy(copies) of "Louis Riel - Justice Must Be Done" at \$4.95 per copy.

Enclosed is _____ for payment or bill.

Name: _____

Address: _____

Mail to: _____

Association of Metis and Non-Status Indians of Saskatchewan
Aboriginal Rights Program
No.2 1843 Broad Street
Regina, Saskatchewan
S4P 1X8

fear and loathing Dept.

Bended knee politics in Idaho

Boise, Idaho (AP) - Indians trying to enforce zoning regulations on their Fort Hall reservation have been told by some local officials that nothing has changed in a century and that they are like servants to the white man.

"When the Indians talk about rights they should remember it's like a master-servant relationship," said Deputy Power County prosecutor Ben Cavaness. "The Lord giveth and the Lord taketh away. This is the white man's case: There are more of us than there are of them. If the treaty gives them rights, treaties can be amended."

On the other side of the dispute is Dan Mabey of the Tribal Land Use Commission. He said, "We are a domestic sovereign nation and we control the land. Throughout our history we have lost our rights because we have not enforced them. We must turn that around."

The dispute arose in January 1977, when then Interior Secretary Thomas Kleppe approved an Indian ordinance giving the tribes land use and zoning authority over all land on the reservation - including land previously sold by the tribes to private parties.

The dispute is over zoning control of 20,000 acres of the 533,000 acre reservation that have been sold to private owners over the years. A state representative has intensified the dispute by expanding his trailer park on his reservation land without zoning permission from the Indians.

"The Indians have land use control over all lands within the external boundary of the reservation," said Wymann McDonald Indian Affairs Bureau reservation superintendent.

The Shoshone-Bannock Indian tribes, backed by the bureau, say zoning rights belong to them and not to officials in the four counties covered by the reservation.

State Representative Ray Infanger of Salmon began expanding his mobile home park last spring. The tribes warned him twice that he was violating their ordinance. Infanger said he received a letter Sept. 17 saying he had ten days to agree to comply with law or face court action.

As deputy prosecutor, Cavaness is legal advisor to the County Land Use Commission, which says Infanger has all necessary approval to expand his trailer court.

"Liberals like Senator Edward Kennedy (of Massachusetts) have kind of a cigar store image of Indians - we ought to keep them around because they're nice to look at," Cavaness said. "But if they keep clamoring for their rights, we're going to have to look at the Indian picture in a different light."

Maybe the tribes would "bend over backwards" to approve Infanger's plans, if he would acknowledge their right to do so.

But Infanger commented: "I've always helped the Indians out in the legislature...You'd think they'd be smarter than to let a small thing like this interfere with our relationship."

NIB mentally deficient?

OTTAWA (CP)-Progressive Conservative MP Don Blenkarn says he is tired of Indians screaming that they cannot make it in this country because of a lack of opportunity.

"After all, you have been here longer than the rest of us," Mr. Blenkarn said in a letter to Noel Starblanket, president of the National Indian Brotherhood. "Is there something mentally deficient in your attitude? As a Member of Parliament for Mississauga South, I am damn tired of your screaming."

Mr. Blenkarn also told Mr. Starblanket that Indian nations were never conquered in Canada and they should be citizens in their own nation. They should be given a portion of land based on population.

"You should look after your own portion, pay your own share, not talk about discrimination, and not talk about what more you want to grab from those of us who have made Canada grow."

"Let's recognize the fact that the rest of us belong in Canada; we built this country."

Indians are relying on race as a method of getting more than their fair share, he added.

Mr. Blenkarn's July 24 letter and Mr. Starblanket's reply were made public August 8 by the brotherhood, which represents the country's 300,000 status Indians, who receive a variety of federal government benefits.

Mr. Starblanket said Mr. Blenkarn, in recognizing Canada's first people as nations, had done something that many MPs have been reluctant to do.

Mr. Starblanket has sent copies of both letters to Prime Minister Joe Clark and his Cabinet, asking whether Mr. Blenkarn is speaking for the Government.

The brotherhood has been fighting to have treaty rights guaranteed in any new constitution. The British North American Act, the constitution mentions Indians and Indian lands but does not spell out what federal responsibility means.

Indian leaders have maintained that resource-rich land was turned over to the Crown before and after Confederation in return for guarantees that Indians would be looked after by Ottawa.

Mr. Starblanket said the MP also endorsed special status to Indians.

"Since you state you recognize us as nations, we conclude that in the interest of honoring a treaty with another nation your government therefore recognizes that these treaties give special status to the original peoples."

Recognition also gives Natives the right "to exercise the prerogatives that other unconquered nations exercise," Mr. Star-

Phone: 949-5411

669 Park St., Regina, Sask.

INTERNATIONAL INSULATION INDUSTRIES

APPLICATORS - RENOVATORS
Industrial - Commercial - Residential

Save! Save! Save!

Beat Rising Heating Costs

If your home was built before 1961,
you may now qualify for an in-
sulation grant up to \$500.00

Insulate Now

For free estimate call now

949-5411

Save as much as 40% on your
fuel bills.

Behind the feathers a people few really know

How blind stereotypes cripple a peoples bid for self determination

by Fred Favel

It has always been curious to me to figure out just how White society gets some of its views about Natives, and what psychological needs that society must have in order for these views to prevail.

Many news stories in the press make very interesting reading and I'd like to pass on a few of them to you. A clipping from the Calgary Herald states, quoting Native leader David Courchene, President of the Manitoba Indian Brotherhood. "When a Native is impatient with the state of his people and he demands reform, he is accused of being hostile. When a White man makes a similar demand it is called progress."

Here is a clipping from the Williams Lake Tribune B.C., discussing the death of pretty Rosemary Roper, a 19 year old girl whose body was found in a garbage dump in that area in April 1967.

"After deliberating, a jury returned its verdict and two men were sentenced each a fine of two hundred dollars, and the third was acquitted." From the same newspaper, another clipping quoting Gordon Cooper, who has taken over as superintendent of the Williams Lake agency, "I am pleased to find that the area treats the Natives on an equal basis. I haven't noticed much discrimination here."

Another article, which quotes the minister of Indian Affairs as saying, "If Natives had been greedier in the past they would have been better off. I want the Native to become acquisitive and to know and understand the value of property." In saying this, the minister reflects a position that is very much the same as that in the United States where the commissioner of Indian Affairs said, "Our goal should be to have the Natives say 'I', instead of 'We', to say, this is 'Mine', instead of, this is 'Ours'." This view is supported by a great number of Canadian people. There are editorials after editorials which support his point of view and say, quoting an editorial in the Ottawa Journal, "Natives should pull up their socks. They should learn to complete." Although it may be tempting to heap blame on that minister I believe that he reflects a genuine Canadian view point. And although the Indian Affairs branch could be criticized it is the oldest branch of civil service on this continent, going back to the time of Sir William Johnson, and it operates within 'your' Canadian government. One could blame the Indian Act but the vast majority of the policies of the branch are based on no legislation whatsoever, and you have delegated to the Indian Affairs Dept. almost complete responsibility for the relationships with Indian people, and if you don't like the way this is handled, you should do something about it. It is assumed that the views of the branch are your own views, until you let otherwise be known.

I believe that Canadian society, and the education which you have received is unconsciously and very subtly, very racist in its content. It is based on

a subtle White supremacy, and with a smugness that only one who knows he is best can have. Your own education has been based on these same racist attitudes, and I am going to quote from a number of textbooks that are used today in Canadian schools, that take the view that, "White is right". Let me read this first one, coming from a textbook, talking about what happened in the Native wars in the west of the United States;

"Big Chief Sitting Bull goes on the War Path"

Sitting Bull was a big chief in the Sioux family. He spent his spare time sitting around hatching up new ways to bother the palefaces. Sitting Bull hated the White men. Most of all he hated

the United States soldiers. They were driving the Sioux from their hunting grounds. One day in 1876, Sitting Bull and his warriors, painted their faces and went on the war path. General A.Custer, and a 'few soldiers' were camped on the Little Big Horn River in Montana. The Sioux surrounded them and killed every man. Years later, the government found a way to keep the Natives happy. They even gave Sitting Bull a job. Each one was given land to do with as he wished.

This varies a great deal of course from Sitting Bull's own story, which most people will not read. This is the story that Sitting Bull himself told about how Custer and 225 men were killed:

"Our interests were in peace. I never made war with the United States government. I never stood in the White man's country. I never made the White man's heart bleed. The White man came on my land and followed me. We did not know Custer. I do not want to kill any men, I do not like that kind of work. I only defended my camp and when we had killed enough that was all that was necessary."

Or this story taken from the text "Under Canadian Skies", Language Arts for Grades 4,5, and 6, in British Columbia regarding the death of Almighty Voice.

In 1895 Almighty Voice lived in the Cree Indian camp near Batoche in Saskatchewan. He

was nineteen when he first got into trouble with the Mounted Police. Almighty Voice was not really a bad Indian. He just wanted his own way and didn't want to obey laws. He was very strong and afraid of nothing and his own people thought of him as a great young brave. He knew this, and it made him brag a great deal about what he could do. He wanted to show them what a "Heap Big Indian" he was.

This is how the only story regarding Indians begins, relating to how two N.W.M.P. were killed and one was injured attempting to bring Almighty Voice into custody for shooting a cow

Teaching A Challenging Career Are You Interested?



The Indian Teacher Assistance Program (I.T.E.P.) is now accepting applications for January, 1980. This program leads to a Saskatchewan Teachers Certificate.

If you have a Grade 12 or if you will be 20 years of age by September 1, 1980, you may apply to:

**Director
Indian Teacher Education Program
College of Education, Room 3023
University of Saskatchewan
Saskatoon, Saskatchewan
S7N 0W0
Phone: 343-2005**

We look forward to hearing from all interested persons.
The deadline for applications is November 1, 1979.



belonging to his tribe because they were hungry and could not get permission from the local Indian agent to kill it for food.' It is also the story of how Almighty Voice and two brothers were shot to death in a bluff surrounded by over one hundred men. It would appear that making fun of Almighty Voice was more important than explaining how a small band of Indians were starving because of the corruptness of an Indian agent. Now, the tens of thousands of school children who will read these stories from the textbooks, will have this same kind of attitude reinforced grade after grade. As adults and citizens, they will become involved in Native matters. They will have personal relationships with Natives perhaps. Who knows, one of those students may become minister of Indian Affairs. And the possibility that Natives have anything to offer to this obviously superior culture of the White man, never arises. Some of the children who will read that textbook will come to accept the idea that Sitting Bull and Almighty Voice hated White men and that the government keeps Natives happy, although knowing that somehow in their experience the view does not seem to be appropriate. And of course, some of those children will become teachers and historians who will be unable to contemplate the thought, that their own views are those of "White Racial Supremacy".

Native people have been the most passive ethnic group in accepting the jibes and biases and unflattering portrayals. Only recently has the General Electric Company been the target of Indian protest against the use of the phrase, "Wild Indian" in their advertisements. Natives have forced Pontiac dealers to remove from their windows a cartoon of big nosed Natives advertising, "Heap Big Bargains". The Pillsbury drink, "Injun Orange" has now become the "Jolly oly Orange", and Sear Robuck has agreed to withdraw from sale the very popular "Nuttty Mad Indian Toy".

Perhaps attention should also be drawn to the textbooks which spawn such notions. Here is

poetry from another Canadian textbook:
*Who calls, the Redman poor and sick,
 He calls,
 Who comes, the White man rich and strong,
 He comes,
 Who watches to see that pity reigns,
 God watches.*

If we look at some of the ideas that are in textbooks there were enough of them that we could categorize them very easily. There is the idea that the Indian is not now part of our society. Notice the use of the pronouns: "They fought more ferociously than any other Indians that we encountered in our westward movement." Or take the idea perhaps that, even if there were atrocities, it all went for a good cause:

"In addition to the sword and the cross, the Spaniards brought to America many plants in return for the gold they took. Many things were accomplished to which the Spaniards might point with pride." Or this one: "The Reservation system has fallen far short of the ideal, but at least it was a better solution than extermination would have been."

Or take the idea that Natives are not persons:

"She, (Referring to Narcissa Whitman) was the first woman to live in the Oregon country." I am sure that the Native women who lived there for many generations and centuries before Narcissa Witman would be very surprised to read that. In fact, this was in the Indian Act until fairly recently: "A person is defined legally as an individual other than an Indian." And in fact, there is still one section of the Indian Act of which this has not been taken out, where it refers to: "A person or a Native." There are the ideas expressed in textbooks, that Natives are basically inferior, and not very bright: "By reason of this historical background, the Native was wholly unfit to cope with a more civilized and intelligent White man." or this one:

"The White man from Europe brought with him knowledge and skill far greater than that of the wisest Native." And this one:

"Indians were doomed by the coming of the White man. The number of Natives was small because they didn't know how to develop America's natural resources, that is the soil, the minerals, the water power and the other natural riches of the land."

How many people will read the Native point of view which has been written by Allanis Obomswain so beautifully: "When the last tree is cut, and the last fish caught, and the last river polluted, and when to breath the air is sickening, you will have realized too late that wealth is not in bank accounts, and that you cannot eat money."

There is the idea that is expressed often in textbooks, that the white man was in the right,

Readers of the texts are receptive to the material presented, because even in early childhood, the stereotype picture of the Native is present. Turn on your T.V. in the morning and see kids in romper rooms and nursery schools running around a circle, waving cardboard tomahawks and wearing paper feathers, giving the hand over the mouth war cry in the style of the Native and even though Anthropologists know fully well the richness of Native legends, crafts, religion, dances, music and although Native arts and crafts are still highly sought after, read this: "It is probable that the North American tribes in the course of their wanderings, lived for generations in the frozen waste of Alaska. This experience deadened their minds and killed their imagination and initiative."

While one can perhaps excuse the ethnocentric attitudes of the early people who came over, especially some of the missionaries, it becomes very difficult to defend the way in which the textbooks portray the work of the missionaries. We know perhaps, of some of the missionaries who were tortured, but somehow or another, in thinking of how dirty the Natives were to have done this, fail to recall, that almost a decade before Columbus came to this country, that Joan of Arc, was burnt at the stake! I wonder where the custom came from? There is this quote from a textbook: "How for instance, could the missionaries express the idea of a loving father, to Natives whose conception of the supernatural was that of cruel and evil spirits."

I can perhaps understand

Continued on Page 18

Intercultural Dialogue Conference

Keynote Speaker
 Hon. Walter Smishek
 Response by AMNSIS and FSI

Saskatoon Centennial Auditorium
 November 20 - 21
 9 A.M. - 4:30 P.M.

Cultural Night and
 Dance Band
 November 20, 1979
 Saskatoon Indian and Metis
 Friendship Centre
 168 Wall Street
 Saskatoon, Sask.
 8 P.M. - Midnight

AMNSIS South West Area Employment Opportunities



ADMINISTRATOR ACCOUNTANT

Experience: Must have administrative and accounting skills, must carry out related duties. Persons with Native background and language a definite asset.

Salary: \$14,000 - \$16,000 Annual

Direct enquiries to:

Earl Pelletier
 AMNSIS South West Area
 907 Winnipeg Street
 Regina, Sask.
 Phone: 359-1515



In Regina a fe ... And son

REGINA — November 1975

The grandchildren are nestled like spoons in a single large bed. Everyone is asleep but us. The old man has been talking a long time. The conversation drifts but like a patchwork quilt it's whole. I have come offering tobacco in search of the leader called Riel. The old man is bemused. No one has shown interest in his stories for a long time. But he unravels his tale, weaving each word as a master of his craft; a story teller. The telling takes time, the story teller searching in silence for the proper words. Yet in the silence its meaning is absorbed by the listener.

"Riel was a good christian man. He wasn't mean", he states. "The whiteman cannot understand Riel because he cannot understand our people nor what would make such a man give his life for them. Above all they feared him. "Dumb" Indians and Metis weren't supposed to hold dreams of a New Nation — they were to politely die. But we didn't die, you see, because there is something in us that is stronger than that which would destroy us. That's what assimilation is, destruction. You see, we can't wash this off", he says, smiling as he runs his fingers across his brown wrinkled face. "To top it off the fools didn't know what they so eagerly wanted to destroy. What beautiful dreams that can only come from a people so deeply rooted to the land as us." "Are you dead?" he asked, not waiting for a reply. "I am not dead! We're Riel's people, so Riel's dream is not dead. We are alive."

He speaks in riddles of this dream, the New Nation. The New Nation is what the Metis called themselves when they formed the provisional government of Red River in 1869. Yet the riddle lingers. He nods knowingly and smiles, as if urging me on. He leaves the room, leaving me to think, for by now there is an unspoken communication between us. He returned in a short time, a small red book in his hand. He lay the book on the table, lit a cigarette, sipped on his cup of tea and continued. "I have a story to tell you," he remarked seriously, leaning forward, his eyes shining with intensity. "My mother was in the Battle of Batoche. She was a frightened little girl. As the battle raged she clung in terror to the side of the church, crying. She believed that somehow the church would protect her. She heard the roar of

cannon fire like the clap of thunder, the chatter of the gating gun and the crack of rifle fire. She thought it was the end of the world, and in a way maybe it was. A man came out of the church. He saw that this little girl was crying, shivering with fear, so he came over to comfort her. In his hand he held an open prayer book. You see, he had been praying in the church and that is what he had been reading. He told her to have courage, and folding down the page he had been reading he gave it to her. He then told her to run into the coulee where the women would look after her. She obeyed, running away like a scared rabbit. That man's name was Louis Riel. She never saw him again. As you know, he was hung in this city ninety-one years ago. But she kept the book as long as she lived. The book is now in my hands. This is it." He then opened the book to the folded page and moved it across to me. "Read it," he softly commanded. On that yellowing page, typed in fading ink, were the following words strangely enough printed in English:

"A sower went out to sow his seed; and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away because it lacked moisture. And some fell among thorns; and the thorns sprang up with it and choked it. And other fell on good ground, and sprang up and bore fruit a hundred fold. And when he hath said these things he cried he that hath ears to hear let him hear.

"And his disciples asked him saying what might this parable be?"

"And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see and hearing they might not understand."

The mind reels in astonishment.

After the fall at Batoche her dominion secured a young Canadian nation, flung open the doors to settlement of the West. Under the banner 'Westward the Star of Empire makes its way' three million immigrants poured into western Canada. Some were as destitute as the people they replaced; others small in number, like waves among buffalo, amassed fortunes off the poverty of both. It was a time when the robber baron dictated men's lives and in doing so shaped the West that was to be. For



few clues to a century old riddle me fell among thorns.

by John Cuthand

it is not morals which shape nations but the economy of nations which seals its fate.

The Canadian Pacific Railroad, whose iron rails literally bound the nation, was given powers only formerly awarded that of the Hudson's Bay Company. Settlers moved west on CPR rails, purchased CPR lands and moved the bounty of their land east on CPR rails.

Nipping at the heels of the all powerful CPR were the land speculators, who eagerly sought the spoils of windfall profit.

The CPR, who defied geographic boundaries with God-like disdain, denied the speculator his quick fortune, instead building where no one would ever have built.

Speculators, in anticipation of the CPR's move west, purchased land around Battleford in hopes of reaping a quick dollar harvest. Their hopes were dashed when the railroad purchased land north of the Saskatchewan River and built the main line across it, creating North Battleford and thus maintaining a monopoly on profit.

The CPR, who built across five mountain ranges, in an act of final bravado, even created an artificial city — Regina.

It is the geography of the land which creates towns and cities. Communities are born on the banks of rivers and lakes, not on a miserable trickle of a stream on the bald prairie. Saskatchewan's capital, by geographic law, should have been built at Fort Qu'Appelle, sheltered in a valley and bordered by water. Not so — the speculator had once again bought up all the land bordering the Fort Qu'Appelle outpost. The CPR, never ones to be flustered by such a move, instead built the main line across the Wascana Creek, sixty miles to the southwest. Regina, once created, flourished, for the CPR had not entirely left its senses. Bordering the Queen City was some of the richest wheat-growing land in the world.

But for Saskatchewan's first citizens, the Indian and Metis, Regina can only be equated with death. Her first industry was the collection of buffalo bones, indeed Wascana is a corruption of a Cree word meaning "pile of bones."

To the Indian, the buffalo was life itself. They stood up to six feet at the shoulder, weighing up to twenty-five hundred pounds. When they moved the earth shook. The Indian prayed

for their arrival and starved if the herds chose another path. Glory was won in their killing and the plains tribes doggedly defended their range. But that has all gone.

Only in the mind's eye can the Native person perceive the land that was. Perhaps there is a quality of the Indian soul which allows us to lift the veil of time and catch a fleeting glimpse of the rolling prairie, speckled with drifting herds of buffalo. It is an impulsive, reverent, almost sacred memory by which a hungry, very real demand to understand oneself in the face of all is somehow soothed. The past is important to us, for a people who don't know where they came from cannot hope to step boldly into the future as a people.

It is the elders who are the keepers of culture and history. The old man, like others, was born with tales of the buffalo hunt yet lived to see man step upon the moon. He too had drifted to the city but had survived where others were swallowed up. And he had lived to see the ultimate irony, an artificial lifestyle in an artificial city.

"So, what do you see in this parable," he asked, jolting me out of my thoughts. "I see the seed as the birth of a Nation — the New Nation," I replied, "the thorns which sprang up with it, killing it, is the Canadian Nation." "Yes!", he agreed, "Riel had lived to see the dream crumble. The soldiers were coming, all they could do was fight to the end. My mother, that frightened little girl, was the future and all he could offer her was this prayer book — hope."

We sat in silence for a long time, savoring the meaning of the parable. The hour was late, however, and it was time to leave. At the door I turned and asked one final question.

"At the end of the parable it says 'that seeing they might not see and hearing they might not understand . . .'" He cut me off with a sigh and replied softly "And they still don't."



Meet Napoleon Lafontaine

South East area director



If Nap Lafontaine had not become a Metis Society area director he may very well have become a professor of political science. Lafontaine has a critical inquiring mind seasoned with a political analysis that can only come after two decades of work for his people. But then as Nap would say, "After twenty-five years of organizing you learn a thing or two".

Lafontaine was born one of twelve children to Metis parents near Lestock, Saskatchewan, an area he still calls home. As area director he has watched his area emerge from confusion to a tightly knit, well organized area, controlling over one million dollars in programming funds.

In this, the first of a series of interviews with the AMNSIS board and executive, the New Breed sought out Nap Lafontaine. The reason being the South East area has taken on a leadership role in the province, secondly Lafontaines' experience alone warrants an interview.

As it turned out we couldn't have made a better choice.



"We paid millions of dollars of tax payers money to create what we have today in this area, that's alcohol programs, etc. Native people have been punished by the government and we have enough research in our archive material under aboriginal rights to prove it!"

NewBreed: Let's talk about the early days of the organization and what it was like to be an organizer.

Nap: Well, the big problem, I think that I was lucky in a sense. I've always made it a point to let these people understand what I was doing and I don't care how illiterate people are, your there to help them, work along with them, not to do things for them but show them. I think there's a mutual feeling that goes along with this. Some of the people, I use to have real problems with, again they were the ones that probably were in the bar, but of course at that time I was an alcoholic myself. I would go into the bar and I'd talk about some of the things we should do and a lot of times people would object to what we were doing at the local level. Like anything else I think we belong to a group of people who really don't understand a lot of things. A lot of confusion comes out of this type of people. I'm talking about that time okay? My mother with 12 kids at home, walked five miles to get a cheque for \$95.00. The guy that wrote the cheque said, "Now don't come back for two months". She just cringed when a welfare worker walked in and if you talked about the police or the police would go in her yard she'd just about have a heart attack. That's the way she lived all her life, with fear and what have you. These are the type of people, we have had to work with at that time. With a lot of them, you had to

prove yourself was you had to win them over. I'll give you an example. We went up into the northern country and some of the people went after Jim Sinclair. At the time we went up, there was a lady in La Loche who had been accused of stealing groceries out of a store. When we went into La Loche we had a bunch of things that we had taken along to eat. When we arrived there was a little house about half the size of this office and in this place there was an old lady, a man sick in bed and about four or five kids digging in the cupboard. It wasn't really a cupboard but a couple of apple boxes piled on top of one another. They had a few dishes and these kids had their hands in baking powder and porridge. The man had been sick for the last year. His wife had gotten a family allowance cheque of I'd say, around \$25-\$30. We asked them if they had received any help from welfare. From January to June they got \$15.00 and she was literally starving. She'd taken her cheque down to the Hudson Bay Company and when she'd get there he would take her cheque to deliver the groceries. She was pregnant. She was going into the hospital. When she went into the Hudson Bay and she'd give him the cheque and he'd say, "Your bill is too high, so I can't give you anything now". So she went home. She knew she was going into the hospital so she packed up and went back into town and got a bunch of groceries. After she got home

with them she went to the hospital for two or three days and that's where the police laid the charges and questioned her. The reason people lived that way was because they never spoke up for themselves. If she knew her rights, she could have demanded food, but she didn't know her rights. This is where I feel the organization has come among our people and where it really started moving. I was organizing 25 years in Lestock but I think when Jim Sinclair became involved in the organization, things really started to move. At that time I was vice-president. When we went to see the government they actually closed the doors on us and said, "we won't talk to you until you organize your people from one end of the province to the other." So we called a meeting in the Westward Motel and they said I don't care if you bring five hundred people, we want people to come to these workshops. We'll pay for their transportation, we'll pay for their motel rooms and their meals, along as you bring them in. We wrote letters out for a week or two but didn't receive any answer at all. So Jim and I had to go running down the streets and back lanes to get people. We even went down skid row and dragged them in. We had about 25 in there, this is where we were at the time. There's a lot to be said for the growth of the organization. This is where I go back to say, have known it since the start and I think we must remember our roots and I hope the

organization can bring all this information in about all the good they have done for our people and themselves. We have meetings, big area meetings. We had a meeting in Meadow Lake, Sask. where the government brought all its staff. One of the ministers sat up in front and they put all their staff in the front row. We all sat in the back and I guess he felt secure in that position, so that's what we did. At 10:00 we called a coffee break. We knew all his staff were coffee drinkers. They all got up and went for coffee and as they got up to go we all sat down again, I mean with sort of strategy and that guy... when I was standing beside him I could see his shirt moving, it upset him so much. That's the sort of confrontation that went on. Now, I think when we go back, this is the sort of thing where people had no way to turn. I think this is why political meetings, big area meetings, have played a big role. I was always under the impression that, if we did have programs we'd use them to the best of our advantage and I think that is why we are prepared now. Our leaders went in to the minister at the time and we came to the point where we started negotiating at the provincial level and now we are in the midst of taking that money.

New Breed: How did the South West area start and how did it manage to become as strong as it is?

Nap: When the Southeast area started, we had board meetings in motel rooms as we didn't have a place to meet. We didn't even have an office. Later then the board repaired a building in Ft. Qu'Appelle. Parkland Community College rented it to us, in which we paid in doing work renovations. That's how we got started. Later we rented a small office and as we grew we divided into locals and local presidents. We brought the board up from about sixteen members in the first year to about thirty-four. Now we have regular meetings. Under this board housing was started. At that time we had about seventeen men employed who were trained for the last ten years in construction. The area board had to work about ten to twelve hours a day to get a construction company started. We managed to go ahead and get our first construction company in Qu'Appelle. We had the local involved. Some of the people who came to the meeting came with their children and sat at the meeting all day. We worked very hard to get this construction company started and as a result we didn't lose one worker. It was because the whole area worked hard and as a result we went ahead on another job in Abernathy and from there to Sintaluta and to Balcarres, then to Punnichy and Quinton. We had a lot of workshops to keep this company going. We moved ahead politically and had meetings with CMHC and the provincial governments.

We brought all the area board to all these meetings and put political pressure on governments.

NewBreed: How does decentralization affect your area?

Nap: I think decentralization will play a big part in our organization. I feel if you want to decentralize a program, you've got to make it work at the area level, which we've done. Decentralization means programs and responsibility that goes along with them.

Let's go back again to the board and our people who were on the fringes of the reserves and on the fringes of town. What happened to these people was that when programs were handed out from the government, they were given to these people. (Treaty Indians) And our people had nothing. A lot of our people never got involved because of discrimination, being illiterate and what have you, so we had drifters - floating people with no place to go. No place that they were accepted, we have always had to do things for ourselves, nobody has got to do it for us, we do it ourselves. Now, what the government did one time was that they loaded a whole train with our people. We had a place they called little Chicago. They came in there, loaded the whole train with Native people. We had a lot of houses on this road allowance. Some of these people that were loaded in box cars with cattle, teams, they were promised land up north but when they got there, there was nothing, so a lot of them came back by team to Regina and they settled in there. Now let's go back and talk about the Metis. In order to be a Metis you must have both Indian and white blood. So when the first child is born you call it a half-breed. I think what your looking at is not color, your looking at culture. The first welfare that was given to the Indian people was called rations. And what happens when you give people welfare? You get them totally dependent on the government, these people didn't have the right to vote, they didn't own the land because they had to get a permit to sell a load of hay and they had to get a permit to sell a load of wood. Even then they were controlled by the farm instructor and Indian Affairs. I remember they had four hundred head of cattle and they couldn't sell one unless the farm instructor said they could. They're really controlled, when they're selling wheat, there's a farm instructor in Lestock, there's an Indian agent in Punnichy. There's a pool elevator in Lestock. One poor fellow took his load of wheat and couldn't sell his load unless he got a permit from the farm instructor, another permit from the Indian agent and another permit from the pool elevator, just to sell a load of wheat. This is why people said to heck with it - too much control. What happens when you put in an institution at seven years of age. It left the family in position where they were picked up and taken to an in-

situation. Whether it be three or three hundred miles away. This young child went, with mother standing there crying and the home environment broken up. The big thing the children lost was the love. That was all put in there, to disorganize. We paid millions of dollars of tax payers money to create what we have today in this area, that's alcohol programs, etc. Native people have been punished by the government and we have enough research in our archive material under aboriginal rights to prove it. I'd like to go back to this fellow who said, "Look in B.C. we own the land and we say under the white mans law we own the land, not under our laws, the white mans law and we took it." So let's put justice on the stand but they won't do it. They know what will happen. What happened then is that we got welfare and we had all these people dependent on the government with conditions, providing you listen to the farm instructor, providing you do as we tell you. So the only way out for these people was to give up - it's our way of life. Our people living on the fruits of it did very closely, they lived socially with these people, they did the same things, when they walked down the street you couldn't tell the difference. These people are closely related to these people. Not

really allowed in the white society or not really allowed to be Indian. It think this is the reason why small organizations started up, people knew they had to go someplace, they had to depend on somebody else. This system wasn't right for them, we had to set something else up. Now when you ask me about the education system, it wasn't designed for us. The education system is based on the middle-classed American, it's far above us, it doesn't deal with our culture. This is why education is very, very important. I've got grade eight. I was an alcoholic. I've lived on skid row and I know what alcohol is all about. Now, I do know something. We come from this sort of environment. I can understand some of our people, discrimination against each other. If these people weren't Metis, in order to get a job they were ashamed of it. The point is they tried to pose as white people and economically they had to in order to get a job. This is where the problem was. A lot of these people were hidden in the woodwork and as a result of it, they were ashamed of who they were. They never identified themselves with people over here because then somebody might know, so economically they had to pose, if they could pose as white people, they did, in order to get some of the jobs.

DIRECTOR, NATIVE CITIZENS DIRECTORATE (339-269-009)

Salary: \$31,400 to \$38,800
Ref. No.: 79-SM-OC-SEC-YL-80

Secretary of State
Native Citizens Directorate
Hull, Quebec

Duties

The department of the Secretary of State requires a director to deliver the Native Directorate's policies and programs designed to assist Native people and include: the Migrating Native people, Native Women and Native Youth, Native Social and Cultural, Native Communications and Core programs. The director plans and coordinates grants and contracts processed for the Directorate, supervises program staff and directs the administrative and financial matters.

Qualifications

Applicants should possess experience in planning, directing and coordinating programs of a social and cultural nature and in working with Native people and Native organizations.

Language Requirements

Knowledge of English and French is essential. Unilingual persons may apply but must indicate their willingness to become bilingual. The Public Service Commission will assess the aptitude of candidates to become bilingual. Language training will be provided at public expense.

"Additional job information is available by writing to the address below:

Toute information relative à ce concours est disponible en français et peut être obtenue en écrivant à l'adresse suivante".

How to apply

Send your application form and/or résumé to:
Yvan Lapointe, Staffing Officer
Senior Management Staffing Program
Public Service Commission of Canada
L'Esplanade Laurier, West Tower, Room 1768
Ottawa, Ontario K1A 0M7 (613) 995-6454
Closing Date: November 23, 1979

Please quote the applicable reference number at all times.

NEED HELP

when in Regina

with...
Police
Landlords
Employers
Government
agencies, etc.

Regina Native Race Relations

Call: 525-0178 525-0179

1337 Lorne St. Regina, Sask.



South Saskatchewan Committee for World Development

The South Saskatchewan Committee for World Development has openings for a rural animateur (based in South Central Saskatchewan) and an urban animateur (based in Regina).

Duties include: Resourcing and teaching organizational skills; establishing and maintaining contacts with groups interested in development issues; some research and administrative duties.

Qualifications: Knowledge of Third World and local development issues; previous community development experience; organizational skills; valid drivers license for rural position.

For a complete job description, write before November 15:

South Saskatchewan Committee for World Development
2138 McIntyre Street
Regina, Saskatchewan
S4P 2R7

Federated College announces B.A. degree program

The Saskatchewan Indian Federated College (Federation of Saskatchewan Indians), situated on the campus of the University of Regina, would like to announce that it can now offer a fully accredited 3-year B.A. degree program in Indian Art.

The Senate Committee of the University of Regina gave its final approval on October 19, 1979. This came after nearly two years of negotiations with the various university committees. During the negotiations a close working relationship was developed with the Department of Visual Arts.

In June 1977, the Indian Art program came under the administration of the Saskatchewan Indian Federated College. Previously the Saskatchewan Indian

Cultural College experimented with a non-credit program. During the development of the program, concern was that exposure to traditional heritage, combined with the technique and freedom to explore the mainstream of contemporary art, would stimulate interest and pride in Indian history and cultures.

The Saskatchewan Indian Federated College is the only Indian institution in North America that has direct control of its administration and finances. Each college program has control of course and program content. However, such content must meet the academic regulations of the university.

The degree in Indian Art has four areas of specialization: Indian Art History, Two-Dimensional Forms, Three-Dimensional

Forms, and Multi-Traditional (Natural) Media. Students are also required to take two classes in the core area from the Department of Visual Arts.

Interested students both Indian and Non-Indian wanting to be admitted into

the program can do so by meeting one of the four admission categories: Regular Entrance, Matriculation, Mature or Open Admission (Conditional Special).

For application or further information write to: Admissions and Counselling

Services, Saskatchewan Indian Federated College, C-4, Classroom Building, University of Regina, Regina, Saskatchewan, S4S 0A2.

Applications for faculty positions may also be sent to the Indian Art Department.

Saskatoon local opens "Bits and Pieces"

"Bits and Pieces", a used furniture store owned and operated by the Saskatoon AMNSIS local, was officially opened Oct. 18.

The store, located at 1605 - 29th St. W. in the city is a profit-making enterprise, supported in part by a grant from the Department of Regional Economic Expansion (DREE).

Clarence Trotchie, Saskatoon local president, stated that the operation

showed "real promise". "Many of our people have trouble obtaining good used furniture when they move into the city. Also there is a constant flow of people moving both in and out of the city. The store, as such, will provide a needed service as well as generating revenue."

Trotchie stated that obtaining used furniture was not a problem and that any items which were hard to sell could easily be disposed of

through auctions. There are, however, certain items the store has a hard time in obtaining — fridges and stoves are scarce. Televisions are sold as soon as they are put on sale. A brisk trade is conducted in general furniture but there exists certain restrictions on the resale of electrical appliances.

"Over all the market is good," Trotchie remarked, "There is not that much competition in Saskatoon."

NewBreed

Subscribe

THE OFFICIAL VOICE OF SASKATCHEWAN'S
METIS AND NON-STATUS INDIANS



ASSOCIATION OF METIS & NON-STATUS INDIANS OF SASK. (AMNSIS)
1170 - 8th Avenue
Regina, Saskatchewan, S4R 1C9
Phone: 525-6721

NAME _____

ADDRESS _____

CITY _____

Province _____

1 Year.....\$5.00
Free to all life time AMNSIS members

Payment enclosed
 Please invoice



August 14th-18th

At this years Batoche annual assembly it was decided with overwhelming approval that a memorial fund be established to honour those who fell in the battle of Batoche in 1885.

All that marks three mass graves of the Metis dead is a simple weathered plywood sign. It was felt by the assembly that a more appropriate and fitting tribute to the defenders of the Batoche be established.

The memory is still strong of the heroic stand Metis forces under Riel, Dumont and Lepine made in a desperate bid to have their rights recognized. Although ninety-four years has passed since that troubled time, Riel's people still live and struggle. It is only just that we their descendants honour their memory.

To date over two thousand dollars has been raised

for this most important project.

The following have donated to the Batoche Memorial Fund: Eucide Boyer-Local 64; Balcarres Local 52; Bill Desjarlais-Local4; Local 97-Chitek Lake; Local 102-Pelican Narrows; Alexina and John Newman; West Central Area; Joseph Crowe; Rod Bishop; Peter Genereaux and Jimmy Fraser; Lily Daniels; Joseph Brazeau; Punichy Local 24; Roger Capter; Norman Mapes.

If you wish to donate, send money order or cheque to:

Batoche Memorial Fund
c/o AMNSIS Head Office
1170 8th Avenue
Regina, Sask.
S4R 1C9

Behind the feathers a people few know

some of the difficulties when I can recall some of my own religious upbringing on hell, purgatory and the supernatural. Is it any wonder that less and less Native people attend church or subscribe to a "White Man's" religion today.

And although it has been emphasized that Louis Riel was crazed with religion and was responsible for the execution of Thomas Scott, the legislative buildings in Manitoba are still wanting a cornerstone honoring the father of the province. How many Canadians can tell you today that Louis Riel was the founder of the province of Manitoba and stood forefront as the defender of the rights of the Metis nation in western Canada, as settlers moved in ruthlessly taking all the land before them regardless of whether the inhabitants were Metis or Indian.

NIB mentally deficient

continued from page 8

blanket said, referring particularly to the Mackenzie Valley.

The Dene Nation, which represents almost 10,000 valley Natives, has been calling for a Native-run territory. The concept was rejected as racist by the former Liberal government.

The Dene, who make up the majority of the valley population should have the right to tax resource developers and legislate the conditions under which any resource exploitation can occur.

"White immigrant governments have infringed upon the legislative and tax rights of the Dene Nation and have consequently absconded with revenue which is rightfully the Denes."

That applies to other areas, such as the Eastern Arctic, the Northwest Territories, the Yukon and British Columbia, where Natives were not conquered but lost land and resource rights, he said.

But he stressed that separation from Canada was not what Indians wanted. They only want a full partnership in Confederation that would put Indians in a position to rectify their own problems, he said.

Prince Edward Island, with a population of 100,000 has four MPs and four senators, control of its educational system and resources and direct involvement in the constitutional talks. "Canada's original peoples have never been granted the same courtesies."

And Mr. Blenkarn's final suggestion - that Mr. Starblanket "go back and trap beaver or whatever you want to hunt," elicited this reply from Mr. Starblanket.

"To suggest that Indians must practise their culture in the exact manner of their forefathers to remain Indian is like suggesting that French Canadians must live in the style of Samuel de Champlain if they wish to remain French."

The Clark government recently stated the Mr. Blenkarn does not represent their view.

In most texts, the Native of today is non-existent. Somehow with the signing of the treaties, the Native just kind of disappeared from the history text. The suggestion is made at least that the better Natives have disappeared.

"After the laws were passed, the condition of the Native improved somewhat. Thousands of Natives continued to live in the squalor on their reservations, but other thousands took their places as citizens", of equal importance, is the glossing over of the complexity of the building of the America and the part that the Native had to play in it. The American Native, Canadian, however way you want to look at it. That way of life has stood for centuries as a deadly challenge to European ideals of authority submissive obedience in family life, in school, at work and employment. The habit of sharing food with needy neighbours, the concept of homesteading, the fund of athletics, all of the stuff in the boy scouts. Love of out of doors, taking vacations, not to mention the contributions of foods, potatoes and all those kinds of things. There has not been a single medicinal plant discovered by White people that Natives did not know of at the time of 1492. There is a distinct possibility in fact, that you are far more Native in your way of life than you are European.

A former commissioner of Indian Affairs in the United States made this quotation, referring to Natives: "They had what the world has lost, and they have it now. What the world has lost, it must have again least it die. It is the ancient lost reverence for human personality, joined with the ancient reverence and passion for the earth and its web of life."

So, since the clamour of today is for the Native to join Canada's mainstream and become a part of the twentieth century, to get modern, to become civilized, to understand technology, the questions arise, is the pattern of

expression that are in our textbooks, what the Native can expect when he comes into the Canadian mainstream? Will the forty-seven new Native lawyers that are now in practice across Canada find that their efforts have simply brought about a realization that there is no hope for their people in this system. The importance is more than that of just simply humanity!

Carter G. Woodson, who was very active in the association for the study of Negro life in history said, referring to any minority group: "If you can control a man's thinking, you do not have to worry about his actions.

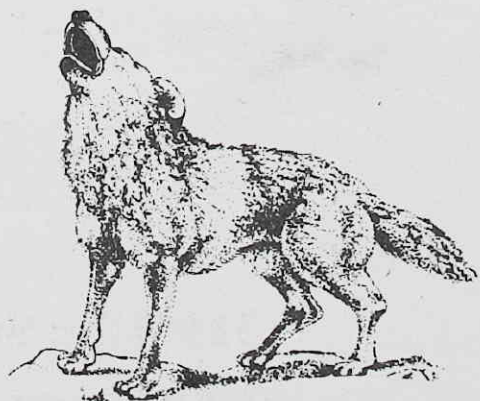
When you determine what a man shall think, you do not have to worry about what he will do. If you make a man feel he is inferior, you do not have to compel him to accept an inferior status for he will seek it himself. If you make a man think he is justly an outcast, you do not have to order him to the back door. He will go there without being told, and if there is no back door, his very nature will demand one."

In a play that has just closed on the west coast called "The Ecstasy of Rita Joe", there is a catalogue given by the author, George Ryga, of our usual

relationships with Native people, and just a few lines from this are very revealing. I am sure you will recognize some of them. In quoting Mr. Homer, who is very active in the Indian Friendship Centre says, explaining to Rita Joe how grateful she should be to him: "When your mother died, you were at one of our residential schools and we gave you a bus ticket so you could attend her funeral. You remember, don't you Rita?" Or the magistrate, who says: "Our society has rules and you must follow them." When Rita's priest says that unless Rita behaves she won't go to heaven, Rita asks: "Do they have rules there too?" Or the teacher in responding to Rita when she tells how afraid and lonely and scared she is, the teacher says: "That isn't important, now repeat after me these verses from Tennyson or I will have to falk you." Or the social worker, explaining why he was unable to help Rita: "She never replied to the form letter the school division sent her." To which Rita replies: "Just one letter for a lifetime?" And when Rita is murdered in a Vancouver alley, her funeral moves to the march "O Canada", Canada's national song. White Canadians pay a very heavy price for their attitudes. These are the attitudes which in the United States can be held responsible for Newark, Harlem, Watts and Detroit. These are the attitudes which contribute very heavily to what is called with typical and unconscious racism, "The Native Problem!"



K & M Furs Ltd.
9820 - 90th Ave.
Edmonton, Alberta



For sale: Native tanned moose hides, also other factory tanned goods. All orders sent C.O.D.

For more information:

Phone: (403) 432-1828

Lloydminster local building Native hall

Construction is scheduled to begin on a Native Hall for Lloydminsters' thirteen thousand and Metis and Non-Status Indians. The project, however, will require donations if it is to succeed.

To date the Lloydminster local has obtained a grant of one hundred twenty-five thousand dollars from the Department of Regional Economic Expansion (DREE), fifty percent of its' proposed cost. They are now on an active fund drive to obtain the other half. To this end the local is selling bricks for a sum of one hundred dollars or less. Donors will have their name engraved on a plaque on the front of the building. This also applies to any individual who helps us toward the completion of the Lloydminster Native Hall.

TOUCHWOOD **TRAINING** **SCHOOL**

TRAINERS OF

- **JOCKEYS**
- **GROOMS**
- **TRAINERS**

GENERAL HORSEMANSHIP



Are you over the age of 16, willing to learn about the Horse Industry or finding employment on the Race Tracks? The Touchwood Training School has classes in Horse-grooming, Horseshoeing, Horsemanship, Training of Jockeys, etc.

Applications are now being accepted for the fall course in Horsemanship.

*For more information contact:
Clarence Trotchie*

510-44th Street East, Saskatoon

Telephone 664-3380

Owned and Operated by C.J. Trotchie

Federation of Saskatchewan Indians

Saskatchewan Indian Federated College

Training for Employment Orientation

STARTING DATE: January 2, 1980

PURPOSE: The purpose of this Life Studies/Skills Orientation Program is to provide training and an opportunity to be exposed to a variety of learning experiences which will prepare trainees for employment or further training.

QUALIFICATIONS: Because of restrictions in enrollment numbers (15 trainees) we are only accepting persons who are interested in developing their self-identity and motivation toward future career goals.

WHO MAY APPLY: Any person of Indian ancestry (Treaty, Registered, Non-Status and Metis)

SPONSOR: Canada Employment Commission (Manpower) is funding the program, training salary will be \$680.00 per month for a training period of four months.

APPLICATION DEADLINE: Interested applicants should apply no later than November 15, 1979, and will be contacted for interviews thereafter, using the following format:

NAME IN FULL: _____
 ADDRESS IN FULL: _____

 HOME TELEPHONE: _____
 BUSINESS TELEPHONE: _____
 DATE OF BIRTH: _____
 SOCIAL INSURANCE NO: _____
 MARITAL STATUS: _____
 DEPENDENTS: _____
 STATUS OF INDIAN ANCESTRY: _____
 EDUCATION: ELEMENTARY: _____
 SECONDARY: _____
 WORK EXPERIENCE: _____

 PRESENT EMPLOYMENT: _____
 REASON FOR APPLYING: _____
 REFERENCES: _____

Please submit written applications to:
 Sylvia Walsh,
 Consultant/Psychology,
 Saskatchewan Indian Federated College,
 University of Regina,
 Classroom Building, C-4,
 Regina, Saskatchewan.
 S4S 0A2

Telephone: 584-8333 or 584-8334.

Federation of Saskatchewan Indians



Saskatchewan Indian Federated College

Employment Opportunities

DATE: October 10, 1979

POSITION: Study Skills Instructor for the Job Orientation Program

DUTIES: To research and develop a study skills program based on the existing model previously used in the Job Orientation Program.

To select and review materials relevant to the experience of Indian students - innovative approaches to bring about success in life and work related skills are essential.

To deliver study skill classes to students in the Job Orientation Program.

To be available to all students in the program and to give special attention to individualized tutorial counselling.

QUALIFICATIONS: Recognized post-secondary degree in Education (preferable specialization in English and Mathematics) supplemented with several years of teaching experience. Ability to communicate and relate well with Indians students.

CLOSING DATE FOR APPLICATIONS: November 15, 1979

SALARY: Negotiable, to commensurate with experience and qualifications.

COMMENCING DATE: December 1, 1979

Please submit letter of application with curriculum vitae to:

Ms. Ida Wasacase,
Director,
Saskatchewan Indian Federated College,
University of Regina,
Classroom Building, C-4,
Regina, Saskatchewan
S4S 0A2

Telephone: 584-8333 or 584-8334.

Federation of Saskatchewan Indians



Saskatchewan Indian Federated College

Employment Opportunities

DATE: October 10, 1979

POSITION: Job Orientation Program Co-Ordinator

DUTIES: To direct an Employment Orientation Program of life skills and study skills for participants of Indian ancestry.

Will be involved in the selection committee to select two groups of fifteen participants to enroll in the program.

Will establish effective liaison with prospective employers, vocational and technical schools and community colleges.

Evaluate the Orientation Program and its effects on the participants.

Develop new proposal for ongoing operational program.

Duration of position guaranteed twelve months.

QUALIFICATIONS: Professional expertise in the Social Sciences, e.g., Psychology, Sociology or related community work experience.

Ability to communicate with people of Indian ancestry and to promote and encourage positive self-concept and long range job orientation goals.

Ability to consult and relate with public agencies, and prospective employees is essential.

Proficiency in the use of the English language is essential.

COSING DATE FOR APPLICATIONS: November 15, 1979

SALARY: Negotiable, to commensurate with experience and qualifications.

COMMENCING DATE: December 1, 1979

Please submit letter of application with curriculum vitae to:

Ms. Ida Wasacase,

Director,

Saskatchewan Indian Federated College,

University of Regina,

Classroom Building, C-4,

Regina, Saskatchewan.

S4S 0A2

Telephone: 584-8333 or 584-8334.

Trivia: Part of an endless series

(Continued from Page 2)

Call or clap your hands to attract the native's attention. Let him make the initial approach. It is best to wait until only one native is near, rather than a group. A native will be glad to help a survivor who appears to be in need. Don't be afraid to be an open object of amusement to the natives. Be ready to entertain with songs, games, or any tricks with cards, coins, or string which you may know. Rock salt, twist tobacco, and silver (not paper) money should be used discreetly in trade. Don't overpay a native. It leads to later embarrassment and even danger. Display proper identification, such as a U.S. flag. You can go far with sign language or by acting out your needs or questions.

Once the ice is broken, go ahead and ask for what you need. Someone may understand a few words of English. If not use sign language; natives are accustomed to it because they communicate a lot by signs themselves. State your business simply and frankly. Once you win confidence, later dealings are a matter of common sense.

Treat your new friends like human beings. Don't look down on them. Don't laugh at them or make fun of them. Don't bully or drive them. People who violate these "don't" get speared in their bellies or get knifed when they are asleep.

If you make a promise, keep it.

Respect the local customs and manners even if they seem queer to you. Remember that to the natives you are the queer one. You are the stranger in their home.

Respect personal property. Always make some kind of payment for what you receive or take, but don't overpay.

Paper money is worthless in most places. Hard coin is good in many places it has exchange value; in most places it has value as jewelry or trinkets. In isolated places, matches, tobacco, salt, razor blades, empty containers, or cloth may be worth more to the natives than any form of money.

Leave the native women alone at all times.

Respect privacy; don't go into a house unless you are invited. If you want to contact someone in a house, call or send a child in.

Certain areas may be taboo. They range from religious or sacred spots to diseased or dangerous areas. Certain animals must not be killed. Learn what the rules are and follow them.

If you have to live with natives for some time, do your share of entertaining them with tricks, games, songs, and dances. Be a good audience, too.

Don't take offense at pranks played on you; most primitive people are fond of practical jokes. If you're a victim, join in the fun; be a good sport.

Do not pat children on the head.

Try to pick up at least a few words of the local language. The natives will like you for it and will help you learn if you show an interest.

Don't ask questions that can be answered by "yes" or "no." If you ask: "Does this trail go to the river?" - the native feels that is what you want to know and he will probably say "yes" to make you happy. Ask the question this way: "Which is the shortest way to the river?" Or: "How do you get to the river?" Or: "Where does this trail go?"

Learn all you can from the natives about woodcraft and getting food and drink. The knowledge will help you if you have to travel out on your own.

Take the natives' advice on local hazards; they know their country. Find out from friendly natives where there are hostile tribes. Frequently natives insist that distant tribes are hostile. They generally can be trusted only in their opinion of immediate neighbors.

Natives suffer from diseases which you can catch. Build a separate shelter, if you can. The natives will probably help you build one. Avoid physical contact *without seeming to do so*. If you can do it *without giving offense*, prepare your own food and drink. If you're asked why you boil water, explain that it's your own personal custom; and they will respect it.

Whatever you do, leave a good impression. Other men in the same fix may come along later. Make it easier for them.

Always be friendly, firm, patient, and honest. Be generous but not lavish. Be moderate.

Natives are relatively few and all in North America and Greenland are friendly.

Eskimos live mostly along the coasts. Indians are found along streams and rivers in the interior.

Prospectors, trappers, and hunters are sparsely scattered.

The natives have little enough to eat. Don't take advantage of their hospitality. Eat their food sparingly. Offer payment when you leave.

Most permanent habitations are along the coasts or near water holes and oases. In most deserts, the inhabitants are nomadic herdsman, but their sense of hospitality is very strong. A lone traveller can expect water, food, and shelter from any desert people.

Hostile parties may be met in southern Arabic countries. Some Arabs welcome distinguished visitors by firing into the air; don't confuse a noisy welcome for hostility.

The Moslems who live in the African and Middle East deserts are proud and independent people who take their religion seriously. Be especially careful not to offend them.

Tropic natives and habitation are found mostly along the coasts or along streams and trails.

If you take food from native gardens when no one is around, leave some payment.

If you use natives as guides, remember that most natives are familiar only with the local area where they live. As you move beyond this area, get new guides who live in and know the region in which you're travelling.

Community Services Centre

Why are we here?

The purpose of the Centre is:

To provide the citizens of Maple Creek with a resource which provides informative, consultative, supportive and preventative services. To provide an alternative meeting and socializing place, one in which alcohol is not used. To implement programs that create an atmosphere where permanent relationships and understanding can develop and flourish. The Centre is open to every member of the community, both Native and White.

What do we do?

The Provincial Government provides the following services:

FINE OPTION - Personnel are always available through the Centre for clients who wish to avail themselves of the opportunity to work off fines.

LEGAL AID - The Legal Aid representative from the South West Community Legal Services Society attends the Centre for two full days each week. Appointments are made by Centre staff and the para-legal worker is usually fully booked for both days.

MENTAL HEALTH - The Psychiatric Nurses from Swift Current attend the Centre weekly and appointments are made at the Centre.

SOCIAL SERVICES - Representatives from Social Services in Swift Current attend the Centre weekly during their one-day per week in Maple Creek and area. Both the Family Worker and the Assistance Worker spend part of their day in the Community Services Centre.

ALCOHOLISM COUNSELLING - The Co-ordinator of the Alcoholism Commission of Saskatchewan (Swift Current Region) visits the Centre once a month to hold counselling sessions and to meet and discuss patients with resource personnel. The area representative from the Native Alcohol Council in Moose Jaw attends the Centre monthly either to hold counselling sessions or to show films and chair discussions on Alcoholism as it concerns both White and Native members of the community.

Appointments are made at the Centre. Alcoholism counselling, information and referrals are available at the Centre every day.

Under Provincial Government Guidelines the Centre's daily activities include:

1. INFORMATION AND REFERRAL

Information giving and advice and guidance, referral, personal help and emotional support, advocacy, case-finding, legal counselling, feed-back on experience, and assistance during a community crisis.

2. INTERGROUP RELATIONS SERVICE

Organization of programs to enable persons to better understand and appreciate people of other cultures and racial backgrounds; group and individual counselling; organizing human relations conferences; speakers bureaus; investigation of discrimination in public accommodations; employment and housing; and development of programs to eliminate discriminatory practices.

3. FAMILY AND INDIVIDUAL COUNSELLING

To provide a counselling to families and individuals needing help with difficulties in personal adjustment, family and social relationships, money management, housing, work adjustments, etc.

4. HOUSING SERVICES

Finding suitable housing for persons who are required to move because of enforcements of minimum standard housing laws or because of public improvements or urban renewal or redevelopment. Includes provision of subsidized housing for persons of limited economic circumstances.

5. JOB PLACEMENT SERVICES

To assist individuals in securing suitable employment. This service includes job solicitation and referral to jobs.

6. GROUPWORK SERVICES

Provision of group programs under the direction or supervision of appropriately qualified personnel in which the major emphasis is on contributing to the sound mental, physical and social development of group members. (Building of good character, development of desirable leadership qualities and promoting useful participation in community life are some of the objectives.)

7. HOMEMAKER SERVICES

Maintenance of constructive family life in times of stress through placement of an appropriate person to furnish home help services to families with children, to convalescent, aged, or acutely or chronically ill persons or any combination of these; to preserve independent living for ill or aged persons as long as possible.

Our future plans

Each year the progress of the Centre is evaluated and programs are assessed. Further programs and projects will be added to meet the needs of the community.

Citizens are encouraged to make comments and suggestions and everyone is welcome to participate in community-awareness programs and our weekly recreational activities.

For further information please contact:

Patricia Crawshaw

The Director

Community Services Centre
Maple Creek, Sask.
667-2323 or 667-3633

Behind the feathers a people few really know

and that the Natives were savages opposing progress: "Such leaders as Chiefs' Little Crowe, Red Cloud and Rain-In-The-Face of the Sioux tribes, led attacks of vengeance against the Whites. They were opposed by American army units led by such courageous men as General Henry B. Carrington and George A. Custer."

Take the idea that the Native is indebted to the White man for his gifts to the Native people:

"The missionaries regarded the Natives primarily as souls to be saved. They taught the Natives agriculture and handicraft."

Or the idea that the conditions of the times applied only to Natives. In a textbook which can devote just a few paragraphs to Native people, it has to use this: "Along each side of the long-houses, runs a bench four feet off the ground where the inmates sleep in summer, to avoid the innumerable fleas."

Why, when there is such limited space for Indians one must mention that they had fleas, is an interesting story of priorities, especially when the very ship in which Champlain came over to the new world had the same affliction, and this of course is not mentioned. If it were just a matter of what is said in our textbooks, things would not be as bad as they actually are. What is not said is also important. For where, when a Native child attends a provincial school, can he see in his textbooks, himself as a person? Where can he see pictures or his heroes such as Chief Poundmaker, Crowfoot or Jim Thorpe or Tom Longboat.

Where are the stories of how Thorpe excelled in both major football and baseball leagues in the United States and in fact won a gold medal at the Olympics or Tom Longboat who won the Boston Marathon. Where can he read about the Lt. Governor of the province of Alberta, Ralph Steinhauer who is a Cree Indian from the Saddle Lake Reserve in that province. Or where can he read that his ancestors were loving, sincere, capable human beings.

A heavy price is paid for not accepting the contributions which Native people can still make to what is called "Western Civilization". People are blinded to that contribution, and must learn that the color of civilization is not White! But, what can be done? What can be done to help? A Chief in British Columbia, Dan George, recently made a speech as follows: "What can you do? You might buy textbooks for our children, that they can have books clean as their White brothers. The other day my wife was sad, because her daughter was washing blankets that were patched and repatched again, and you might buy her blankets, so that she might cover herself and her children. As I walked through the reserve the other day I saw houses, Native houses, run down, and decrepid. You might buy and build houses for my people. And the White men driving by the reserve and seeing these new houses, would never know that they conceal poverty and frustration. And so a man come with a sore, an ulcer on his leg, and a clean bandage was placed over his ulcer, so nobody knew that an ugly ulcer was there because nobody saw and nobody looked underneath.

You may buy textbooks for our children, you may cover them with blankets, you may hide them behind newly built houses, you may cover their sore with a clean bandage, so that no one may see that sore any longer, and you may go to bed at night with your social conscience free of feelings of guilt, because the evil your forefathers have done is covered only and out of sight. Perhaps there is not much that you can do in a positive way, for we must make our own bodies strong and healthy. But in a negative way, perhaps you can do much. YOU can stop discriminating against my people. YOU can stop patronizing them in your usual manner. YOU can stop feeling awful good within your self when you make a paltry offering in the form of some money. YOU can

stop feeling guiltless when you buy us textbooks and blankets and houses. YOU can try to understand what cultural adjustments are demanded of our younger people, who are forced to think and to work and to accept the standards of your culture. YOU can stop making us look ridiculous in your plays and on your television. Go and see how we have been degraded in your social study books. YOU can help our young students be proud of their heritage. Ah, there is much that you can do, but you won't do it with the God almighty dollar you brought to this country."

So the price is paid. Sitting inside your warm homes, secure in the knowledge that you have the answers, the strength and the technology. Thoughts of violence are deplored of violence, whether it's riots in Kenora or

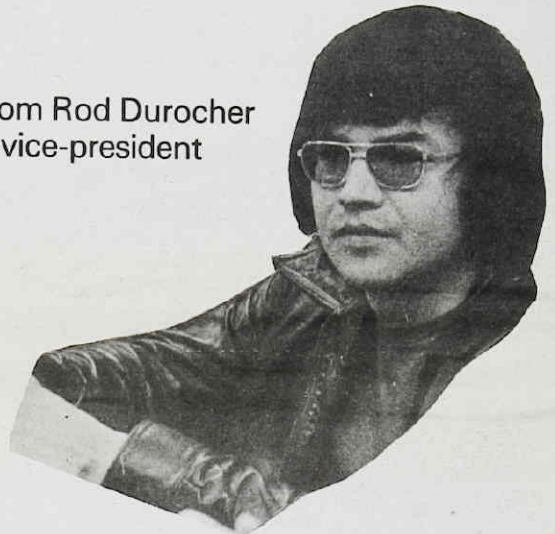
black power in Toronto or Halifax and as long as the government continues to relate to Native people as it does, and as long as nothing is done about it one really can't afford to think very much about it. The editor of a Maritime newspaper, the Woodstock Bugle, New Brunswick, put it very well and very recently: "But rather than put the responsibility on the Native peoples of Canada to join us, we should look at the extent of our own civilization. How civilized are we? How we relate to the Natives of Canada is a good indication!"

However, the picture is not all dark. Two politicians who were known for racist platforms and statements in the city of Regina were both recently soundly defeated - one in city council and one in the northwest Regina Provincial By-Election. Two

civic candidates included Native issues in their platforms and the Provincial and Federal governments are now embarked on "Affirmative Action" programs.

And the effort by the Regina City Police and Native people has resulted in a 7.2% decrease in crime in the last ten months. John Griffen said, "I think that we may have a chance, I think that men are going to realize that we cannot give distorted views of what man is to children anymore. And I think we are going to see the racist as a deeply handicapped and deeply sick person that we may some day cure, if we have sufficient national wisdom. Maybe, when enough of us get tired of seeing men dehumanize themselves and fellow human beings - we will find that fund of wisdom that is required to heal this kind of wound!"

A message from Rod Durocher AMNSIS vice-president



As your returning vice-president I would like to thank all the supporters and the membership at large for providing myself with the mandate to serve another term as your vice-president. I would also like to thank Clem Chartier and John Dorion.

Rod Durocher

BUSINESS BAND RADIOS • C.B. RADIOS • ANTENNAS • TOWERS •
WALKIE TALKIES • INTERCOMS • COMPLETE LINE OF ACCESSORIES •

" Fully equipped repair depot "

The C.B. Trader Radio Sales & Service

Roger Butterfield

Phone 692-4767

Monitor CH. 19 - L16

1185 Athabasca St. E.

P.O. Box 991

MooseJaw, Sask. S6H 4P6

