

NEW BREED

JANUARY 1981



In this Issue:

*Employment Roundup
Training in Northern
Saskatchewan
Alcoholism
The Fourth Russell
Tribunal
Constitutional Update
Aboriginal Update*

"Voice of Saskatchewan Metis and non-Status Indians"

VOLUME 12 NO. 1

LETTERS



Dear Editor:

All around the world, day after day, a fight for justice rages. Only this fight is an ongoing battle between two minority groups. One group thrives on racism and tries to push its outrageous jargon into the heads of the people. Unfortunately, they succeed to some extent only because there are still those people around whose narrow minds are easily twisted.

The second group are the victims of those twisted minds and of man's social system namely, the minorities such as, the races and religious beliefs. Some people refer to 'Natives' as pagans because they think we have no religious beliefs. However, they are wrong because there is a God for every ethnic group. God has a variety of names whether it be the Almighty, Jehovah Allah, the Great Spirit or the Creator. However, the variation of names are only a label put on Him by various races, but truly He represents the one and only God.

Although there still exists many narrow-minded people whose sickly efforts and twisted minds continue nit-picking, we will eventually prove them wrong. One way is to promote education. For example, the Gabriel Dumont Institute, its staff and the Suntep students will play a key role in setting examples for all native people to follow. We certainly believe that the tarnished image given to native people can be removed with the devotion of our brothers and sisters.

In conclusion, I would like to say that it is upon us individually to

prove to society that we, the native people, have every right in the world to be treated equally.

Lionel Poitras

Dear Editor:

How many times have we heard "There is another drunken Indian". When a Native person is staggering down a street; in a similar situation with a white person you hear say "that fellow is just having a good time". Can you truthfully tell me what the difference is?????

Here in area III, us Native People have set up the Northwest Alcohol and Drug Abuse Centre to help solve the problem Alcoholism among Native People. The results are truly a benefit. Men and women are now getting the help they so desperately need, help from people of their own race that understand their own unique problems. In order that there results continue to have results.

One thing that always conflicts in our minds: that Government sells Liquor to any person as long as the bills are at their eye sight. It also does not seem to bother them in how they get the money (stealing, selling all their possessions etc.). The main thing is sales and revenue from their sales go into Government coffers! Surely they set up their "Awareness" programs, is not this the same as "shutting the barn doors after the cows have left"????

What should be done is to get more of their fieldworkers into

training programs, so that they may progress each term instead of regress. In this way people may be helped by their own people that know what Alcoholism is all about as they were through the same road, experience is the best teacher; being a reformed Alcoholic certainly teaches you, universities cannot and should not try to make "Experts on Alcoholism", it cannot be done.

With closing I, a concerned person, just would like to say "Native People are needed to help Native People". This is something that the Government should take into consideration and realize it. When they realize this I hope and pray that they make the right decision to hire all the Alcoholism fieldworkers as permanent staff members.

Thank You,

Louis Roy, Director
Northwest Alcohol &
Drug Abuse Centre
Box 129
Ile a la Crose, Sask.
S0M 1G0

Dear Editor;

It would seem as time progresses that our organization has adopted some Government tactics and thrown away others.

One of the recent things that we have taken a liking to are the establishment of committees and the proposing of high powered strategies, but I suppose if we didn't have strategies we could be accused

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

Send to:

LETTERS

New Breed

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EDITORIAL

AMNSIS ECONOMIC DEVELOPMENT INITIATIVES

Economic Development is basically the securing of long term sources of income to meet long term human needs.

In the past few years AMNSIS has had some success in securing short term income through programs like L.I.P., LEAP, ESP., etc., but because the income ended when the project ended and the need continued, these programs did not achieve economic development. At the same time, we have seen this province grow in sources of current and future wealth and in long term job opportunities. Saskatchewan as a whole is making strong progress toward economic growth - and to date, native people have not been effectively included.

In my view, economic development for native people has to be seen within the larger framework of economic development in Saskatchewan. Very briefly, this is the situation:

- We know that Saskatchewan is potentially a wealthy province;
- We know that a lot of that wealth is based on provincial income from agriculture (wheat) and oil;
- We know that a bad crop year or drought is devastating to Saskatchewan's economy, if farmers have a series of bad years, the whole province suffers;
- We know that the supply of petroleum is finite; e.g. that conventional oil supplies will be exhausted in 20 - 30 years.

From this then, we know that the Saskatchewan government has to throw tremendous effort behind economic development for the entire province; i.e. toward making Saskatchewan less dependent on primary resource sales and more productive in other sectors.

What must be stressed then, is that AMNSIS is struggling to achieve economic development in a Province which on a much larger level is trying to do the same thing.

Part One in an AMNSIS Economic Development Strategy therefore, is to make sure that we



are included in those income and employment opportunities which the provincial government is going to initiate and develop. What AMNSIS has to offer, the biggest bargaining lever, is people. No matter how much revenue the province brings in, it does not have a "healthy" economy unless that revenue is resulting in jobs - and we have the people to fill those jobs.

We have statistics, and the provincial government for the most part accepts those statistics, to show that within the next generation, 20-25% of the Saskatchewan labour force will be of native ancestry. For this reason a major part of an AMNSIS economic strategy, is to match native people in Saskatchewan to future jobs in Saskatchewan so that they benefit fully from the economic development of the Province.

Our Economic Development objectives related to this are:

- (1) building on the existing work skills of native people;
- (2) identifying the needs of Saskatchewan employers for those skills;
- (3) anticipating or getting advance notice of the skill needs of new or expanding Saskatchewan industries;
- (4) preparing or equipping native people with those required skills so that they get the fullest possible share of those jobs.

Part Two of the AMNSIS Development strategy is to look at means through which native people can take the initiative in turning the future provincial prosperity to their advantage. For the most part, this is likely to be in business development. For example, when a Saskatchewan industry starts up or a plant expands, Part One of our strategy is to ensure that native people get the benefit of income from the jobs resulting directly from that growth; but Part Two will be designed to capture those other opportunities that will occur. These are likely to be in businesses which complement or support larger industry and provide services and goods to communities.

I believe that there exists substantial opportunity for native enterprise - especially where it is linked to regional/provincial industrial growth.

Our economic development objectives in this area then are:

- (1) to encourage native entrepreneurs to come forward with their ideas;
- (2) to match native people to ideas and opportunities that have good potential for development;
- (3) to secure sound advice and responsive financial assistance for these business initiatives.

By and large, we expect that opportunities will grow out of opportunities and if we can successfully participate in this growth we shall progress in a manner which really does lead to economic development.

A plan to help AMNSIS do this, is what the Economic Development Planning Group has been brought together to provide. Initially, AMNSIS had requested federal and provincial staff to participate with AMNSIS staff to do the work. When it became clear that the government was unwilling to assign full time staff to the project, and as it was critical that the work be

Native Cultural Day - Kitchener School

December 4, 1980.

by Liz Nicholls

REGINA - "We hope to give the Native child the opportunity to feel pride. More than that, we want the non-native children to see our culture in a positive way," explained Donna Pinay, organizer of the day's events.

The project, a Celebrate Saskatchewan activity, began in its planning stages last June. Organized by the Regina Native Women's Association, and funded by a five hundred dollar grant from the Department of Culture and Youth, the day's activities included displays, films and presentations showing Native art, crafts, music, games, literature games and history.

The night before, many neigh-



borhood women were busy preparing traditional Native foods such as bannock, stew and Saskatoon berries, for the students to eat at the food display.

All the staff and students took part as did the parents and visitors who attended. Many Regina Native organizations were represented. Elders conducted the opening prayer and legend telling. In the afternoon a good Pow wow was held.

For some students, it was the first experience with aspects of Native lifestyle. Sometimes impatient to try things out, sometimes wide-eyed, the students appeared to be learning that there is a lot more to Native culture than Western movies portray. ■ L.N.



Yorkton Women Improve Sewing and Cooking Skills

Two NRIM programs were recently completed in the Yorkton local. Five women participated in the sewing course instructed by Mary LaFontaine. The rental of the machines and the costs of material, as well as an allowance for the trainees were provided by NRIM funding. The women chose their own patterns for the clothing section of the training. The instructor provided individual assistance as necessary. Other projects included making quilts, blankets and curtains

by Liz Nicholls

for their homes.

The cooking course, instructed by Connie Langan, involved five women. The course included instruction in kitchen safety, comparison shopping, budgeting, nutrition and metric measurement in addition to baking and meal preparation. The women were so successful with their project that they began to prepare full meals on Wednesdays and Fridays which they served to local residents who came to the hall for noon lunch. The

funds were used to buy extra food not originally provided for in the NRIM funding.

Sewing

Instructor, Mary LaFontaine
Sandra LaFontaine
Violet Flamont
Lillian Brazeau
Jeannie Pritchard
Amelia Pritchard

Cooking

Instructor, Connie Langan
Darlene Ledoux
Nancy Brazeau
Rena Pritchard
Lucille Pritchard
Rose Ledoux

■ LN

Training in Northern Saskatchewan

by Keith Goulet

*This paper is an introduction to a four part essay addressing the issue - Training in Northern Saskatchewan: The four parts will be published as follows: I Introduction - January
II Training in the south - February
III Training in the north - March
IV Alternatives - April*

In the past few years the northern areas in Canada have provided the limelight for economic activity and prospects in the future. Northern Manitoba, northern Quebec, North West Territories, Alberta and Saskatchewan have shown different aspects of the same stage. The first major phase of northern development is therefore underway.

In northern Saskatchewan the centre of attention has been uranium mining with approximately 10 known deposits already! Following the Rabbit Lake (Wollaston Lake Area) opening a few years back, there has also been major work done in the Cluff Lake mine. Now, in this New Year 1981, the Key Lake mine, north of Pinehouse is on the verge of officially opening up. Preliminary reports on Midwest Lake have also already been done. An important point here is that the greater number of mines on uranium alone, have yet to be developed!

Associated with uranium mining is the "discovery" of gold alongside the uranium. Two out of the five known gold deposits have been found in this way. It will be interesting to know what other base metals will be "discovered" as an offshoot of uranium development.

Other new mining or proposed mining sites include the limestone site near Pinehouse Lake and the graphite deposit adjoining the South End Indian Reserve. There are also known copper and iron deposits in the area.

Long term prospects for development also includes the forestry base, and the heavy oil and tar sands in north western Saskatchewan. Coincident with all these prospects will be road construction and supply and service depots for heavy equipment.

In general then, a great deal of economic activity will definitely be taking place in northern Saskatchewan.

In December 1972, the Department of Northern Saskatchewan was officially opened with a ceremony in La Ronge. At that time, Premier A. Blakeney said,

"We look to the new department to provide a new focus for building government services in the North, with the involvement of the people living in northern communities. This means involvement not only in an advisory capacity - but also in a developing capacity of self-government and local decision-making.... It

will require readiness ... to abandon the safe, standardized approaches to the delivery of government services.... And it will take an equal dedication of the people living in northern communities to develop their interest in self-government and their skills in decision-making." (emphasis mine - K.G.)

Ted Bowerman who was then the Minister of Northern Saskatchewan also replied,

"The present physical, social and economic standards of northern Saskatchewan are below the acceptable minimum standards of the rest of Saskatchewan.... But I am not convinced that these differences necessitate a less viable socio-economic structure ... you have the commitment of this government to change the traditional patterns of the ways the government will respond...."

This important occasion thus set the trend of rising expectations in the north.

During these early goings of DNS, people were really excited. The challenge of involvement, of decision making, the jobs, the training and even the shadow positions provided a lot of spark. (Note: *Shadow positions were to place uncertified, capable personnel in managerial training positions*). Many meetings were attended in those days.

At different times during this eight year period the spark was either ignited into action or covered with red tape. In time, many of the promises ended up unfulfilled. For example, even the shadow positions became suspect. To date only 20% of the Order-in-Council OC positions have been filled by Native northerners. The shadow position idea never really materialized because the majority of managerial personnel originally from northern Saskatchewan were actually qualified and certified. This situation has forced some people to comment that, a near total eclipse in northern Saskatchewan must still exist because very few shadows could be found!

At other times positive action did take place. The outcome of some of the meetings produced political change, and such organizations as the Northern Municipal Council and the Northern School Board (now Northern Lights School Division) were created.

Generally, northern development has helped out in this way. The main beneficiaries have been the multi-national corporations and the provincial crown corporations. Of the total DNS budget expenditures, 56% went to road and airport construction. Surface lease agreements for mining were handled by DNS. A fine centralized facility was also built.

The people of northern Saskatchewan have benefited through their municipal organizations of towns, Local Community Authority LCA's and Local Advisory Council LAC's. Most communities now have sewer and water but the greatest improvement has been in the area of housing. Many people from the local communities were hired and are still working in many of the communities. But northern housing has already reached its peak and is now in decline. What will happen now? Where will people find the jobs?

Other main questions need to be answered:

1) How many people were trained and *certified* as carpenters, electricians or even plumbers in this eight year period?

2) Where are these trained people?

3) Why didn't this training on the job program not provide a decent number of *certified* trades people?

4) In the area of road construction and airport construction, how many *certified* heavy equipment operators do we have from northern Saskatchewan.

5) Where are the qualified and *certified* journeymen who have worked with Gulf Minerals at Rabbit Lake? Amok?

The sad truth to many of the above questions will provide a picture of a miserable condition for northern Saskatchewan residents. It will show that the vast majority of Northern Saskatchewan residents do not have the necessary skills and the *necessary piece of paper* to compete successfully in the skilled labour market of Northern Saskatchewan (This dismal fact does not disprove that there are a few individuals who have made it on their own.)

Editor's Note: The author would appreciate your comments: You may write to New Breed, Letters to the Editor or to:

Keith Goulet
Box 631
La Ronge, Sask
S0J 1L0

INDIAN, METIS INSTITUTE RECOMMENDED FOR NORTH

An institute to teach skills and trades to Indians and Metis should be built in northern Saskatchewan so residents won't have to go to schools hundreds of miles away, a recently released federal government report says.

An institute to train northerners would also supply labor for the province's mining and construction projects expected to demand 4,500 employees by 1985, the Task Force on Indian and Native Employment said. The report estimated about 2,000 of those employees will be needed in northern Saskatchewan.

Because many of the estimated 20,000 Indian and Metis residents living in the north are unemployed, the training of these people to be qualified tradesmen could avert a "social tragedy of devastating proportion," the report said.

It said if current traditional employment practices that discriminate against natives are maintained, the province could face a 25 per cent unemployment rate by the year 2000.

Douglas Richardson, chairman of the three-man task force, said it is difficult for Indians and Metis to get to schools because they must attend institutions in Saskatoon and

Regina, which causes problems.

"They are torn away from their families and friends. They live in substandard houses, lack contact with their own people and are exposed to the criminal elements. All this and then the students try to pass school?"

Therefore, he said a northern institution should be built to give those residents training to work on the expected projects that would relieve the unemployment problem and supply labor for the projects.

It would "relieve Indian and native persons of the burden of relying indefinitely on handouts and welfare programs to provide means of their livelihood," the report said.

The report said the institution, similar to Wascana Institute of Applied Arts and Sciences in Regina and Saskatoon's Kelsey Institute, would be built where the residents decided.

Doug Cuthand, first vice-president of the Federation of Saskatchewan Indians, said his group solidly supports the report's recommendation to build an institute in northern Saskatchewan.

"We presented several briefs to the task force saying we wanted a training college. We've pushed for

one for about three years but because of funding problems haven't been very successful," he said in an interview.

He said he hopes now that the task force has recommended the creation of an institute.

The report was presented to federal Employment Minister Lloyd Axworthy and he is expected to respond to the recommendations in January.

The report also recommended changes in federal manpower employment offices in northern Saskatchewan.

Specifically, it suggested the creation of a board of directors with Indian leaders and people from unions and private industry to direct the employment program. The board will "shoulder the obligation of creating employment opportunities, create public awareness and open doors and break down barriers."

As well, the report recommended the employment offices hire more native persons and every time a non-native employee leaves a position in the manpower offices, it should be filled by a native person.

by Janice Neil
of The Leader-Post

finished by Spring, AMNSIS Executive decided to contract the work out to professional service companies and to rely on AMNSIS staff for field assistance. The arrangement has proven to be useful. Economic Development field workers are doing very important work in providing the material necessary for the required statistical analysis and when this is finished, their contribution to the overall effort will have been very valuable. Fortunately, a substantial amount of analysis had already been done in the North and it is necessary only to integrate that material with work done in more southern areas.

The final objectives in our work toward preparation of a provincial AMNSIS Development strategy are:

- (1) to provide AMNSIS Area Directors with solid information regarding opportunities in the areas they represent;
- (2) to provide AMNSIS Executive and Area Directors with a provincial context within which to assess the relative merit of development proposals which come forward for their review;
- (3) A review of the structures, usefulness and applicability of the "development corporation" approach within Saskatchewan circumstances; this would include evaluation of the material and insight resulting from the AMNSIS tour of U.S. development corporations, examination of similar Canadian initiatives, and the use of consultative corporate legal services to provide advice and guidance relative to the development scenarios;
- (4) Preparation of strategic recommendations for action to facilitate access to development opportunities and removal of barriers to economic development; key areas of consideration to be addressed by these recommendations will include opportunities for increased or more effective co-ordinated government services; oppor-

tunities for enhanced private sector involvement; and, a proposal through which government, the private sector and AMNSIS might support a corporate approach to economic development.

To the extent possible, the work undertaken in elements (3) and (4) will correspond to current, similar activities undertaken through government agencies. AMNSIS is fully aware that it would be unreasonable to assume a "moratorium" on development planning until the Task Group's report is available. It is hoped however, that through the Executive representatives to the Task Group,

effective communication of planning activities will occur. It is with this in mind that the Task Group undertakes to ensure that related information is readily available to the participant agencies; that effective liaison is maintained; and that communication at field, operations and executive levels is facilitated (this assumes a similar commitment to communication on the part of our federal and provincial colleagues). With regard to the private sector and the public at large, the Task Group provides briefing materials as required by Executive representatives.

by Wayne McKenzie



EMPLOYMENT ROUND - UP NORTHERN SASKATCHEWAN

In October, the Amnsis northern board of directors charged that although 80% of the population of northern Saskatchewan is Native, that D.N.S. employs them only as unskilled workers.

A recent D.N.S. document, quoted in an article by the Star Phoenix, October 23, 1980, shows the following:

January 1979, natives held 40.7% of D.N.S. jobs

March 1980, natives held only 34.9% of D.N.S. jobs

Employment by categories, March

31, 1980.

Labour positions: 76% held by natives

Executive, managerial and supervisory positions: 82% held by non-natives

Professional: 89% held by non-natives

Trades, and para-professional - technical positions: 66% held by non-natives

Clerical-administrative positions: non-natives 80%.

The report also notes that of employees laid off during the 79-80

fiscal year 73% were native.

The Provincial Government report, titled Focus on Policies and Allocation of Resources, was analysed in the October 23rd edition of the Prince Albert Daily Herald. The reporter, Tom Fennell, pointed out the following interesting facts from the report. 1983 is predicted to be the peak year for employment for skilled tradesmen. At the current level of training, there will be a lack of about 3,657 trained workers available. At the current time only 40 native northerners are actively apprenticed. If the northern native population is not ready with the necessary skills to fill the positions, then southerners and/or immigrants will have to be brought in to fill the gap.

Suggestions have been put forward to correct the situation. Among them are the following:

- 1) implement affirmative action hiring programs;
- 2) increase training facilities and funding
- 3) implement a hire now, train later program
- 4) decentralize training facilities

A further report, entitled Manpower Strategy for the 80's has other recommendations. For example, some changes must be made in the work place as "many white supervisors and other staff exhibit subtle - and not so subtle - racism, leading to self-fulfilling prophecies of failure" [for native workers].

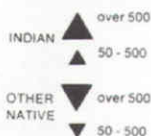
Another recommendation was to create a Crown Corporation - Northern Economic Development Corporation - to lend funds and give training in financial management so that small northern companies can take advantage of larger contracting opportunities. It was also recommended that D.N.S. should start training native people in management and supervisory skills as it currently provides 35% of the jobs in all of northern Saskatchewan.

It is interesting that only one of the newspaper reports surveyed mentions the idea of getting input from the northern communities about their ideas for increasing training and employment opportunities.

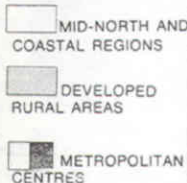
■ LN

ILLUSTRATIVE DISTRIBUTION OF INDIAN AND OTHER NATIVE COMMUNITIES 1974-5

INDIAN AND OTHER NATIVE COMMUNITIES



SOCIO-ECONOMIC REGIMES



METROPOLITAN CENTRES

ESTIMATED POPULATION 1974



INDIAN AND OTHER NATIVE PERCENTAGE OF THE POPULATION



SASKATOON

REGINA

INDUSTRIAL CENTRES OF THE MID-NORTH AND COASTAL REGIONS

ESTIMATED POPULATION 1974



Map produced by the Surveys and Mapping Branch, Dept. of Energy, Mines and Resources from data supplied by the Departments of Regional Economic Expansion, Indian Affairs and Northern Development, and Manpower and Immigration, 1976.

Alcoholism

There is a solution

By Ken Sinclair



The Native Alcohol Council is "rehabilitation, education, and prevention" designed to meet the needs of our people who are seeking treatment for alcoholism and drug abuse.

You've heard our Metis politicians telling you 100% of our people, the Metis and Non-Status Indians of Saskatchewan are affected by alcoholism and drug abuse. That indeed is a true fact, 100% of the Metis and Non-Status Indians in this Province are affected some way or another by alcohol and drug abuse. We are looking at some 85,000 men, women, and children.

Now, you can see why the Native Alcohol Council program is so important in assisting our organization, the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) and its people to achieve many of our goals for a more meaningful life.

The Native Alcohol Council also believes it will take the input of the people at the grassroot level to voice their concerns to enable the NAC program in finding adequate solutions and in giving meaningful direction to our clients who come to us seeking treatment.

I feel our elected leadership should take note of these concerns and take further action into these matters with NAC's full co-operation and support. Only with this kind of support will the NAC program continue to be successful.

I would also like to bring to your attention, a study done in Regina on "Public Drunkenness" sponsored by the Alcoholism Commission of Saskatchewan under the direction of Mr. John Ried.

What this study said was something that AMNSIS has been trying to tell government for years...incarceration is not the solution for people suffering from alcoholism. This in fact, means our people are being thrown in jail for something they can't help. Alcoholism, remember, is considered a disease.

This same study revealed that Native people are more likely to be arrested for drunkenness than anyone else. This just goes to prove we are living in a racist society which I strongly feel contributes to many of our problems which, of course, leads to alcoholism and drug abuse.

We, at NAC, are a minority trying to weaken this burden which is upon us. But again, we shall only be successful with your support and co-operation.

NOTE: The Regina Crisis Unit and Prince Albert Out-patient Service Centre are two new centres which became operational in October, 1980. Please feel free to contact either of these centres for more information.

Prince Albert Out-patient Service Centre
Steve Munroe or John Kinch
Room 106, 1320 Central Avenue
Prince Albert, Sask. S6V 6V5
922-7065

Regina Crisis Intervention and Drop In Centre
Stu Herman or Doug Sinclair
Room 205 - 2505 - 11th Avenue
Regina, Sask. S4P 0K6
522-7601

Native Graduates of Alcohol Counsellor Training Program

A graduation banquet was held for five students who completed a six-month classroom course in a native alcohol counsellor training program.

The students graduating were Linda Morin, Jennie Ross, Theresa Tourand, Emile Aubichon and David King who was the class valedictorian.

Master of ceremonies for the evening was Robert LaRocque who introduced:

Gordon Wensley, representing the town council; Chris Vallevand, Canada Employment Centre; Mary L'Heureux, Green Lake; Rod Bishop, amnsis director; Bertha Ouellette, president Local 31 AMNSIS, the sponsoring body; Dennis Poudrie, Indian Affairs; Louis Opikokew, head counsellor; Jackie Hiltz, administrator of Meadow Lake Multi Purpose Centre. Rev. Father Ferland was called on to say Grace.

The students now commence an on-the-job counselling program until December 31st. During this period the students will deal with individuals and families in their homes and at the multi-purpose centre.



MULTI PURPOSE CENTRE GRADUATES - left to right, David King, Emile Aubichon, Jenny Ross, Theresa Tourand, Linda Morin and Louis Opikokew, head counsellor.

Prince Albert Out Patient Clinic

by Buckley Belanger

PRINCE ALBERT - About a month and a half ago, an out patient clinic was set up in Prince Albert and already they are making

progress. They have had an open house, appeared on television to promote their services, and have had other informational sessions for the general public.

Steve Monroe, Co-ordinator of this pilot project under the Native Alcohol Council, explained that an out-patient clinic is like an A.A. centre except that the patient is not required to stay confined to the centre. The patient is provided with daily counselling and any other support he needs. The patient is also assisted in finding employment in conjunction with other government and employment agencies.

The three people working on this project are Steve Monroe, Co-ordinator, John Kinch, Fieldworker and Counsellor, and Rita Parenteau, Receptionist-Counsellor. All have previous experience in this type of work. With the present staff, the Centre can handle up to 30 patients.

The staff are very hopeful they will be able to assist those people who are determined to beat the battle of alcoholism. ■ BB



STU HERMAN and DOUG SINCLAIR, counsellors at the Regina Crisis Intervention and Drop In Centre.



Understanding the problem of Alcoholism

Hope this article will be of some help to your media and communication. If all of the mass media used for communication were aware of this and the individuals involved were sufficiently informed, the stigma attached to the poor alcoholic would be more easily removed, and his chances of getting help would be much enhanced. He himself would be more likely to seek help were the condition not so stigmatized.

Many may be unaware of just how important a role this has been, and still is today. Action in the area of alcoholism, when it lacks a solid foundation of understanding, tends to be misdirected and ineffective. On the other hand, action which possesses such a foundation can be realistic and effective. Knowledge of such facts is essential as preparation for both realistic prevention and effective treatment of the sickness.

The question which is always in view is this: How are these facts relevant to the work of one who is confronted with the problems of applying the insights of the program to deal effectively to the sickness called alcoholism?

For whatever understanding I may possess concerning the dynamics of the program, I must acknowledge my indebtedness to my experience, knowledge and education.

My question is, have you ever known an alcoholic? Have you ever tried to help such a person? It may have touched one's immediate family; or it may have been experienced in an employee, a fellow worker, a friend or the friend of a friend, a distant relative, or a chance acquaintance.

So this is why I suggest that one should make a specialty of the prevention, diagnosis and treatment of this illness and provide incentive for me to continue with my work.

It is incumbent upon the community to be concerned with the rehabilitation of alcoholics. Alcoholism is too widespread to be ignored.

In any public health problem that concerns an entire community, individual government facilities must be involved. Because alcoholism is so often neglected for so long, rehabilitation is a very expensive project. As is the case with many mental health problems, the individuals involved have already exhausted all their economic resources and that of their families before any attempt is made at rehabilitation. Their only refuge, then, is public support, either by voluntary agencies or by the government itself.

At the provincial level there is increasing recognition that alcoholism represents not only a health problem and a sociological problem but an economic one as well.

It is now recognized that taking care of these people and rehabilitating as many as possible is a good program from an economic as well as a sociological viewpoint is estimated that one alcoholic patient rehabilitated into society will pay for ten others who may still require care. This means that if 10 percent of the public charges suffering from alcoholism in any given province will be ahead economically. This is indeed a good investment, and most provinces should consider it carefully.

In most provincial levels now there is either a commission or a council or some group that has been appointed by the government to study the problem of alcoholism and institute measures for meeting it. In the last few years advances have been made, and there is no doubt in anyone's mind that it has paid off.

There are still some professions, however, that have done nothing about this matter. Here again more education is required, not only of the public but of the legislators as well.

The education of young people is extremely important and if we give them the correct information on the subject of alcoholism they will grow up to use this knowledge with judgment and discretion. They have done so with other problems, and they can do so with alcohol and other drugs.

This understanding must become common knowledge; it must be an accepted fact. When it is, the lot of the alcoholic will be a great deal easier, and the recovery of alcoholics will be made more easily achieved.

Last, but not least, are my clients - all of them - from whom I learned so much, and there is something to be learned from each client. After years of practice and recovery, I have found that alcoholic patients are in no way different from others. They are sick, unhappy, unhealthy, and in need of help. When this help is given to them in the proper way, they accept it and recover.

James Daigneault
Regional Coordinator
Social Services
Buffalo Narrows, Sask.

MEADOW LAKE - The hockey competition over the weekend of the 6 and 7 of December was just a taste of the calibre of hockey in the upcoming 1980-1981 season; the games close and crucial, the teams talented and fast, and the fans expectant of great matches which I'm sure is just what they will get.

There were eight teams entered in the Saturday morning start; by the end of the day four top teams in each of their respective divisions were in the Sunday semi-finals. The A side finalists were the Patuanak Pats, and the Dorintosh Rebels. The B side saw the Canoe Lake Hockey Club versus the Buffalo Narrows team. The tournament was sponsored by the Meadow Lake Stampers.

Sunday afternoon saw the Canoe Lake team tie the B side Championship with two seconds left in the game. After regulation time, the score was 12-12. In the forced overtime the Buffalo Narrows Team suffered the loss to the persistent Canoe Lakers. The final score; 12-13 for the B champs, Canoe Lake.

Then, there was the A side final, the game of the tournament. On one side was the Dorintosh Rebels, on the opposing end the Patuanak Pats. In the first period, the Pats lead by a score of 6-2, the second period the Rebels led 10-7, the third period saw the score tied up at 12-12. The Pats had two top players with 5 goals each, Louis Gardiner, and Abe Apesis.

In the final five minutes, the Rebels scored two quick goals and time had run out for the Pats. The final score 14-12-the winners, the Dorintosh Rebels. The three Star players were; Abe Apesis (Patuanak Pats), Louis Gardiner (Patuanak Pats), and Marshal Hamilton (Dorintosh Rebels).

There was also an extra added attraction-a showdown tourney with prize money. After the tourney was over, the crowds left, but the excitement was just beginning to build for yet another season. ■ BB

MEADOW LAKE HOCKEY TOURNAMENT

Story and Photos by Buckley Belanger.



SASKATOON NATIVE VOLLEYBALL

Photos and story by Buckley Belanger

SASKATOON - Bedford Road Collegiate was the site of the Third Annual Saskatoon Volleyball Competition, hosted and organized by the Saskatoon Friendship Centre.

Coinciding with the tourney, the Native Information Education Centre was set up for spectators and athletes to view and discover. Arts and Crafts were beautifully



displayed with pamphlets and reading material available for people to see what is happening in various programs such as Native Women's Organization, ISWEP, SUNTEP, Urban Orientation, etc.

In the Volleyball aspect of the weekend, the two top teams of both pools, of both competitions advanced into Sunday's Semi Finals.

The four top teams to make the playoffs were:

Mens

Sweetgrass Selects
Prince Albert SORTI
Stanley Mission Northern Braves
Ile a la Crosse Halfsons

Womens

Prince Albert SORTI
Duck Lake
Sweetgrass
Saskatoon

When the courts cleared the winners were the Sweetgrass Selects defeating P.A. for the Championship, and Ile a la Crosse Halfsons losing to Stanley Mission for the third place. The Most Valuable Player in the Men's competition was Bruce Blackstar of Sweetgrass. The women's champions were the P.A. SORTI team who won it all by defeating Duck Lake. The third place team was the Sweetgrass Girls team who won over the Saskatoon Friendship Centre. The Most Valuable Player in the Women's competition was Janice Morin of P.A. SORTI.

The Most Sportsmanlike Team Trophy was awarded to the Ile a la Crosse Halfsons. The presentations and closing ceremonies were held Sunday evening with Allan Ross presenting the trophies.

A banquet and dance was held Saturday evening compliments of the Native Women's Organization. This dine and dance evening gave each team a chance to meet one another, and also to indulge in a few. The weekend was a success with many thanks to the persons who made it possible from the many athletes. ■ BB

Trail Radios Keep Trappers in Contact with Home Communities

SIoux LOOKOUT, ONT. - The technical department of Wa Wa Ta Native Communications Society has been flying out trail radio kits to northern native families. Over the last eight years, base station radios have been set up in most of the remote Indian communities of Northern Ontario. In this way, trappers can call for help if accidents or medical emergencies come up when they are on the trap line during freeze-up. Under good radio conditions, they can communicate with people several hundred miles away.

Jim Morris, Communications manager, recounts the following, "The other role the trail radio serves is as a source of entertainment and

amusement, derived not only from the humorous manner in which Indian people have a habit of talking about everyday things but also from relating comical incidents in their lives. The topics of discussions vary from the weather, to elaborate tales of comical encounters of men and women. - full of innuendo - told in the traditional Indian manner. It is this type of conversation that provides literally hours of laughter among trappers and their families over the radio.

The trappers also use the radio to share information about the weather in their particular areas, animal movements, fur prices, relaying messages in their home



communities and emergency situations at home and elsewhere."

Condensed from Wa Wa Ta
News December, 1980

The Fourth Russell Tribunal Condemns Canada

Story and photos by Clem Chartier



Mario Juruna,
President of the Jury

During November 24 to November 29, 1980 the Fourth International Russell Tribunal in Rotterdam, Holland heard 14 cases, numerous shorter presentations and declarations by, and on behalf of, the indigenous peoples of the Americas. On Sunday, November 30, 1980 the jury handed down its verdict which condemned the violations of the American countries against the original owners of the land.

The Russell Tribunal is operated by the Russell Foundation which originates from Bertrand Russell's endeavours for the attainment of peace, human rights and social justice. In order to continue working towards this end, the Foundation has created the Tribunal which examines in public the wrongs that are being committed and makes available an international forum where grievances can be heard. Admittedly, the Tribunal is not a court of law, but in essence seeks to reach the consciousness of humanity. This is persuasively reflected in the final statement of the judgment:

The Fourth Russell Tribunal is not a formal court of law and does not have the power to enforce its decisions. This weakness however, at the same time constitutes its strength. Not being able to impose sanctions, it appeals to human conscience and human reason alone.

The first Russell Tribunal was held in 1967 and dealt with the role played by the United States government in Vietnam. In 1974 the Tribunal dealt with repression in South America and in 1977, work restrictions, on the basis of political beliefs in Germany.

The Fourth Russell Tribunal on the Rights of the Indians of the Americas was made possible by the dedication and determination of a group of concerned citizens of The Netherlands (Holland) who acted in response to the struggles and recommendations made by the Indian delegates at the 1977 conference held in Geneva, Switzerland on "The Discrimination of Indigenous Populations in the Americas." These concerned people established the "Foundation Workgroup Indian Project" and were finally able to convince The Russell Foundation that the case of the Indians of the Americas was indeed an area of international concern and one that should be heard by the Russell Tribunal.

The Workgroup Indian Project then raised the funds necessary to enable Indian peoples, whose cases were selected, to travel to Rotterdam. The Workgroup invited Indians of North, South and Central America to submit their accusations of any violations that they felt were being perpetrated against them. In response to this, ten charges from the United States, seven charges from Canada, six charges from Central America and twenty-two charges from South America were sent in. The Advisory Council of the Workgroup agreed to accept a total of twelve cases, 6 from North America and 6 from South America (including Central America). As a result 2 cases from Canada, 4 from the United States, 2 from Central America and 4 from South America were selected. Just before the hearings began it was decided that 2 additional cases from South America would be heard. In fairness however, all the charges submitted

*Happy
Birthday
Clem!*



The Jury

were given to the Jury for their consideration.

In addition to these cases, and the shorter presentations, 2 evenings were set aside for presentations by other Indigenous peoples from outside the Americas. These included the Maori of New Zealand, the Aborigines of Australia, the Inuit of Greenland, the Kurds of Iran and the natives of Tahiti.

The Workgroup also sent a copy of the charges to the accused governments and they were invited to attend the Hearings and defend themselves. However, not one of them chose to do so. This prompted the Jury to conclude:

The Tribunal regrets that the governments and organizations accused have not responded to the invitation to provide a defense to the charges made. Their silence is eloquent.

One may wonder what is the usefulness of going through this form of exercise. Although only a small victory, the publicity surrounding the Tribunal hearings, created by the 180 journalists present from around the world, was instrumental in forcing Brazil into allowing an Indian out of the country in order to attend the Hearings. This Indian is Mario Yuruna, a Xavante leader of the Indian village Namuncura in the Sao Marcos Reservation. Mario was a member of the Jury, but the Brazilian government would not allow him to leave the country. The following letter will in its own way best convey the situation being experienced by the Indians in Brazil. This letter, written by Mario arrived shortly after the other Jury members elected him President of the Jury (Nov. 23, 1980).

I, Mario Juruna, Chief of the Xavante Indian community of the Namuncura village, situated in the north of Mato Grosso, send this letter to the Fourth Russell Tribunal in Holland, to explain why I will not be there.

It seems that the Brazilian government is afraid to let me go because of what I have to tell; I will explain to everybody there in Holland, the reason, the crime, that the FUNAI, that the colonel Nobre da Veiga is committing against the Indian tribes in Brazil.

They are afraid of me because I am not a dull Indian; I understand the problem, the poverty of the Indian communities, and I ask the authorities, and I ask the media to help the Indians that have not land and are starving.

In Brazil, the entire population followed the news on the papers to know if the FUNAI shall let me go, everybody: parliamentarians, journalists, students anthropologists. Only the FUNAI and the Ministry of Interior forbid me to go to Holland.

The colonel Nobre da Veiga said that was the Indian Council who did not let me go, but they are not the Indians who choose the Indian Council; the people who are in the Indian Council are men of Sudeco, of Sudene, of the bank of Brazil, who do not know the Indian problem. The FUNAI should put the Indian leaders in the Indian Council, or otherwise,

people chosen by the Indian communities.

Orlando Villas Boas is also saying that the Russell Tribunal is of no use, only because he was not invited to assist at the Tribunal; for this he is saying that I must not go, that I am irresponsible. What Orlando wants is that the Indians remain dull forever, without understanding the life of the white men; with this position it's only he who gets benefits in name of the Indian; he does not understand that the Indian must grow, must defend his own community; Orlando is envious of me and keeps on speaking bad about me, only because I defend my folk, I defend the Indians of all Brazil, and in the meantime he is in Sao Paulo earning so many millions per month by defending the FUNAI, by defending the colonel Nobre da Veiga who is killing the Indians, who expelled from the FUNAI thirty eight scholars specialized in Indian questions, and anthropologists which are friends of the Indians, who throw away the Kayoa Indians from the Paraguassu ranch, from their land.

It is a shame what Orlando



Masked witnesses from Guatemala

"The Tribunal found the governments of Canada and Ontario guilty under International law in their attempts to illegally take the lands away."

Villas Boas is doing; he is helping the massacre of Brazilian Indians; I do not know why the Brazilian president Joao Figueiredo does not see the crimes that the FUNAI's president is committing against the Indians; he does not see that they are being killed by poverty, he does not see the crimes that the Inca is committing against the local farmers, and in the meantime he is walking over soft carpets, dressed in a beautiful coat and tie, with two cars, and does not see the poverty of the folk.

It's for this, that I cannot go to the Russell Tribunal in Holland, because the FUNAI and the Ministry of the Interior, and Orlando Villas Boas, are afraid of what I will speak over the Indians; but in spite of that, I will continue fighting here in Brazil defending my folk, with more confidence because we know that there in Holland we have friends who are also fighting to defend us.

signed: Chief Mario

Rotterdam
November 23, 1980
(received)

Mario's chair was left vacant as an indictment against the action of the Brazilian government. However on Friday, November 28th a telegram arrived announcing that the Federal Court of Brazil had, on Thursday, November 27th decided at 11 p.m., after 6 hours of deliberation, that Juruna, like any other Brazilian has the right to leave the country. The Court rejected the argument of the FUNAI that "all Indians are minors and under FUNAI's tutelage." Mario arrived at the conclusion of the last case on Saturday and was present on Sunday for the verdict rendered by the Tribunal.

The other Indian on the Jury, also happened to be the only woman sit-

ting. She is Domitila Barrios de Chungra of Bolivia, currently living in exile. Domitila has been active in mining syndicates and women's organizing in mining villages. She participated at the International Women's Conference in Copenhagen this past fall and the subsequent coup of Garcia Meza has made it impossible for her to return to her country. Domitila has personally suffered repression and torture in her homeland.

Throughout the testimony of the South and Central America cases a common thread of gross and inhumane repression and massacres was glaringly evident. Detention of delegates and witnesses was also widespread.



Titus Romanyuntewa, Holy Man of the Hopi

The Guatemalan case is a typical example of the atrocities occurring in that continent, primarily because the governments and multinationals are desirous of exploiting the resources on Indian lands. According to the Tribunal judgment:

The army has unleashed an intense wave of abuse and terror without respect for the wellbeing and elementary rights of the Indians of El Quiche; they oppress them violently by means of threats, kidnapping, torture, assassination, raping defenseless women, intrusion into premises, etc., which are impossible to endure.

In addition, all of the soldiers hinder the people in the practice of their religious rites, because they occupy their temples and sell and abuse in public, the images worshipped by the Indians.

These facts have been kept secret by means of censorship and control of the massmedia, with the intention of maintaining this unjust pattern of abuse.

The evidence and the judgment go on to describe the further attempts by the Indians to have their legitimate complaints rectified. On January 31, 1980 the Indians of El Quiche decided to occupy the Spanish Embassy in the city of Guatemala to attract international attention to their cause. This was done in a peaceful way. The Spanish ambassador was sympathetic, however the Guatemalan government ordered the clearing of the embassy and subsequently incendiary bombs and gunfire were utilized. This resulted in the deaths of the embassy staff, 2 ex-officials of the government, six members of solidarity organizations and 21 Indians from three villages. The ambassador and one Indian survived the massacre. The Indian however, was kidnapped from the hospital and killed on that same day. The ambassador, luckily, was given sanctuary in another diplomatic mission. Unfortunately, when the ambassador arrived in Spain he was ordered to remain silent on this matter. The Guatemalan government blamed the deaths on a molotov cocktail fire supposedly started by the Indians themselves. However, before leaving Guatemala, the Spanish ambassador exposed the government as the perpetrator of the massacre.

That this is not an isolated incident was part of the opening statement of one of the two Indian witnesses, who appeared in masks. The masks were used, partly for safety reasons and also to symbolize the position of the Indians in

Continued on Page 18

Provisional Government 1870



Photo: Archives of Canada

Louis Riel and his Council 1869. Top row: Charles Laroque, Pierre Delorme, Thomas Bunn, Xavier Gage, Ambroise Lepine, Baptiste Tournon and Thomas Spence. Centre row: Pierre Poltras, John Bruce, Louis Riel, W.B. O'Donoghue, Francois Dauphinais. Front row: H.F. O'Loone and Paul Proulx.

see inside back page for more information

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
8	9	10	11	12	13	14 Valentines Day
15	16	17	18	19	20	21
22	23	24	25	26	27	28
New Moon February 4	First Quarter February 11	Full Moon February 18	Last Quarter February 26			

1870 - The first meeting of Provisional Government in the Red River.

Guatemala: they are not allowed to show their real faces.

This is also true for the Campa people of Peru. One of their demands was that Native organizations be formally recognized by the government. Brazil is no different. There, the Department of the Interior has established the FUNAI which is composed of generals and anthropologists. The FUNAI appoints Indian leaders against the protests of the Indians. These leaders of course are not recognized by the people. In addition, in Brazil the Catholic Salesian Mission is active in the genocide of the Indians and in the taking of Indian lands. The Indian witnesses accused the Salesians of acting in partnership with the government in the goal of exterminating the Indian population.

The Bolivian case also dealt quite heavily on genocide, both physical and cultural. At the current time the government of Bolivia states that there are 46 minorities and only one majority in Bolivia. Although the Indian peoples make up 80% of the populations they are passed off as a collectivity of minorities. In countries such as Bolivia, the governments are bringing in White Rhodesians who have acquired an expertise in oppressing and controlling people.

The Bolivians were also adamant that integration was not acceptable to them; that they learn their culture and philosophy from their mothers and grandfathers. They also stated that racism is so bad that children put creams on to look white, adults move into cities, dress like whites and try to speak a higher Spanish. As well, they also change their Indian names. They also indicated that many of the people presenting cases at the Tribunal call themselves Indian, but don't do so at home because it is unpopular to do so.

Coupled with the massacres, the South and Central American cases also dealt with the denial of the right of the Indians to continue a communal ownership of their land. This is especially so where the resources are required for exploitation by the governments and multi-national corporations. In all of these cases the Tribunal has found the governments and multi-nationals guilty of

breaking international law, as well as some of the countries' own national and constitutional laws.

The North American cases were of strikingly a different nature. The massacres taking place in South America are now a thing of the past in North America. However, this does not mean that genocide and ethnocide are no longer taking place. On the contrary, the evidence presented to the Tribunal proved conclusively that it was still occurring.

In the words of Fred Plain, Treaty 9 spokesman, the government (of Canada) was guilty of systematic genocide and that genocide... "slowly, through poisoning is just as bad as through an H-bomb." The Treaty 9 delegation accused the government of violating its land rights and lifestyle, especially through an invalid Treaty and the Migratory Birds Convention Act. The Tribunal found the governments of Canada and Ontario guilty under International law in their attempts to illegally take the lands away. The Tribunal also found the government of Canada guilty in their legislative attempt to unilaterally extinguish the Conseil Attikamik-Montagnais' land rights.

Several 15 to 30 minute presentations were also made by other Indigenous peoples from Canada. A delegation of Indians made a presentation on behalf of the First Nations of Canada. Included in the preparation of this argument were four members of the Canadian Indian Lawyers Association. The argument presented by Chief Sam Bull of Alberta called upon the Tribunal to recognize the right to self-determination and sovereignty of Indian Nations by virtue of International law. The First Nations delegation also stressed that Great Britain and Canada must sit down and negotiate with Indian Nations a new relationship governed by international ground rules. In addition, a negotiated relationship must precede patriation of the Constitution.

Another chief from Alberta, Lawrence Contreille of the Cree Band at Fort Chipewyan, related to the Tribunal the problems experienced due to poverty and an

inadequate land base. He also emphasized that these problems existed even though they lived within miles of a major industry carried on by a multi-national corporation. This was one of the many examples presented which indicated that the Indigenous peoples of the Americas were experiencing the same sorts of problems when multi-nationals and governments moved into exploit the land.

The writer of this article also had an opportunity to appear before the Tribunal. Copies of the following were presented to the Jury at that time: Louis Riel: Justice Must Be Done, Indian Rights and the Constitution (Reproduced in last issue of New Breed), Squatters on Their Own Land (Briarpatch, May, 1979) and Save The North Newsletter, November, 1980.

The Native Council of Canada had also submitted a case to the Workgroup Indian Project, however it was not selected. As such, because it had been submitted to the Jury, this writer decided to argue that case. The problems faced by the non-status Indians and Metis were explained to the Jury as well as the gross frauds which were perpetrated by government officials and speculators in the so called unilateral extinguishment of the halfbreed's aboriginal title. Also discussed was the problem faced by Indian women and their children through forceful loss of status under section 12(1)(b) of the Indian Act when marriage to a person not covered by that Act takes place. It was also stressed that the Half-breeds' and Non-status Indians' right to self-determination must be recognized, especially before patriation of the Constitution.

With respect to these presentations the Tribunal concluded that the following violations are occurring:

(1) *The seizure of Indian lands in violations of treaties, agreements, or international principles of justice involving the Shuar of ECUADOR; the Ache of PARAGUAY; the Mapuche of CHILE; and many other groups*

CHILE; and many other groups in CANADA including the partially unrecognized Metis and

Cree people (non-status Indians).

(2) *The appropriation of Native Resources* (mineral, water, timber etc.) as if the Native People did not exist or possessed no rights to lands possessed for centuries or even millennia, as in situations involving many groups in CANADA, including especially the *Cree, Dene, and Inuit* peoples, and the *Inuit* of GREENLAND.

(5) *Violations of All Forms of Internal Self-Government and even of the Right of Local Community-Level Government*, as in the cases of the communities of Colcabamba and Tayacaya and elsewhere in PERU of virtually all Brazilian groups, of the Mapuche in CHILE, of native groups refused recognition as Indians in Canada, the UNITED STATES, and elsewhere, and also with the Pitt River Tribe, the Lakota, the Puyallup and other nations in the UNITED STATES. This is a general problem in almost every country of the Americas.

(6) *The General Refusal or Failure to Involve Native Nations in the Creations of Constitutions or Basic Instruments of Government in the States of the Americas*, even in instances where the federal principle of government obtains, as in the current creation of a new constitution in CANADA where Indian rights are, at present, not being considered. As sovereign units of governance, Native Nations and Republics or Pueblos possess the inherent right of refusing any incorporation or of being authentically represented as a self-governing unit where their territory has been included in the area claimed by a state apparatus. In other words, a constitution and government cannot be imposed on Indian people without authentic participation and the right of refusal to be incorporated involuntarily is a precondition.

(11) *The Denial of Native Rights and Recognition as Indians (or as Native Tribes or Nations) to certain groups of persons of Indian identity*, as in the case of many tribes in the eastern United States, in the case of the so-called Metis and non-status Indians of Canada, and in the instance of

'terminated' and 'landless' Indians in the western United States. In general, it is clear that many states of the Americas do not allow Native communities to define their own membership or to determine their appropriate ethnic identity. Certainly, the right of an ethnic community to define its own membership and identity is a basic right of all nationalities and a clear function of self-governance and self-determination.

The cases from the United States dealt mainly with the right to self-determination and the sovereignty of Traditional Indian governments. The Sovereign Haudenosaunee Confederacy (Iroquois Confederacy), generally known as the Mohawk Nation, at St. Regis, New York, outlined its case against the state of New York and the St. Regis Mohawk Tribal Council which is established under the Bureau of Indian Affairs. The Traditional government maintains its sovereignty and aboriginal lands by virtue of Treaties between their Nation and Great Britain and after the American Revolution, between them and the United States. The Haudenosaunee, at Racquette Point are continuously living under the threat of armed attack by the illegally imposed Tribal Council and state troopers.

The Sovereign Hopi Nation have also charged the Hopi Tribal Council and the U.S. government with the attempted theft of their lands. The government has disregarded the wishes of the sovereign Hopi and have established a puppet government which signs contracts with multi-nationals for the exploitation of resources on Hopi land despite the opposition of the traditional Hopi people.

The Big Mountain Dine (Navajo) Nation, also a Traditional People, have the same problems with respect to the Bureau of Indian Affairs and the government established Tribal Council. At the current time there is the threat of the removal of 6,000 Dine from the portion of the Reservation upon which they have been living, to white border towns about 100 miles away. They are to be removed from an area known as the "Joint use Area". The history of

this is quite long. Shortly put, the Dine and Hopi are within the same Reservation and some Dine are living on Hopi land within the Joint Use Area. The Traditional Hopi and Dine are not concerned about this. It is the two government-created Tribunal Council's that are, along with Peabody Coal. It is apparent to everyone that the purpose of the removal is to allow for the strip-mining of the coal located in the Joint Use Area occupied by the Dine..

In the three above cases the Tribunal has affirmed the right of the three Traditional governments to self-determination and the sovereign right to retain their lands and Traditional governments. All of these conclusions are based on International law and various Treaties.

In the fourth case, the western Shoshone Sacred Lands Association (Nevada, USA), has accused the government and the courts, of attempting to illegally extinguish their aboriginal title to the 18 million acre Reservation established by the Treaty of Ruby Valley, being a Treaty of Peace and Friendship. In 1977 the Indian Claims Commission rendered a judgment in favour of the Western Shoshone, in the amount of 24 million dollars for the taking of the land. The Western Shoshone want to retain the land, not money compensation. This judgment became final in 1979 and the U.S. Department of Justice maintains that this effectively extinguishes all land rights of the Western Shoshone Nation.

The interest of the government in extinguishing these land rights is because it plans on building an MX nuclear missile system in Nevada and a substantial portion of it will be located in Western Shoshone country. If this missile system is built, it is proposed to be the largest construction project in the history of the world and will use virtually all the water to be found in the area, thereby converting it into an uninhabitable wasteland. The Tribunal has found the U.S. government and courts in violation of numerous International conventions, declarations and agreements in this situation.

As mentioned above, represen-

tative of other Indigenous peoples outside the Americas made presentations. From Greenland, the Inuit expressed grave concerns about the possible exploitation of uranium by the Danish government. Jes Karlsen mentioned that a large uranium deposit exists near the town of Varssaq and if mining starts then hundreds of foreigners will move in and disrupt the social balance of the town. The two representatives also feared the consequences of environmental pollution which would threaten the people of Varssaq and their livelihood which is heavily dependant on natural resources. Although Greenland has achieved home rule, this will not be sufficient according to Karlsen because the Danish government can still commence mining operations and will, because it is a member of the European Economic Council.

Peter Yu and Len Clarke, representatives of the Kimberley Land Council and the Victoria Land Council explained that the Aborigines in Australia have been working hard towards obtaining land rights legislation. They both expressed the close relationship with nature and a strong spiritual link with the land. However even their existing Reserves are being threatened because of uranium, gold and diamonds which are desired by the whites. They both confirmed that the Aborigines are opposed to assimilation.

Miron Madaoa, an Indigenous person from Tahiti mentioned that France has been conducting nuclear tests in the area and that world support should be mobilized to prevent further tests, otherwise he feels that within 40 years the Tahitian people will disappear.

The Maori representative, Kavena Kanaka Nopena (Colin Clark) of the Land Rights Group, informed the Tribunal that his people in the last 140 years have lost 95 percent of their traditional lands. According to Kavena, the land is spiritual to his people.

The government and multi-nationals have been destroying their balance with nature by the intensive exploitation of all natural resources. Accordingly, Maori existence and culture is also being destroyed. However, in the words of Kavena,

this is going to have to stop because "if we go down, we'll go down fighting. These are strong words, but I feel that Indigenous people are waking up and we'll fight. Our plight is bad enough for that."

Shortly after the Hearings started, the Indian people from both North and South America began to exchange ideas and discuss common problems. This dialogue resulted in meeting of all the interested Indians on November 26th. This meeting was used to discuss the reasons for being there and what would be the desired outcome of the Tribunal. It was agreed at this meeting that the Indian representatives present would continue to meet as a united body. At the second meeting a working group was established consisting of six members and an interpreter. The workgroup consisted of three representatives from North America and three from South America. The South American Indians were well represented by the South American Indian Council, the Movimiento Indio Tupac Katari (MITKA) and the Mapuche. The North American Indians were the representatives of the International Indian Treaty Council, the Traditional Indian governments presenting cases and members of delegations from Canada. This writer was one of the members of the workgroup. The main purpose of the workgroup was to write up a Declaration and attached resolutions which would be reflective of the positions taken at the meetings.

The Indian meetings resulted in the adoption of a Declaration which was, by the consent of the Tribunal, presented during the last hour before the Tribunal's verdict was rendered. After the presentation of the Declaration and an explanation of the reasons for such a Declaration, Guillermo Batalla of Mexico, Vice-President of the Jury, adopted on behalf of the Jury, the Declaration as part of their judgment.

It was also announced at the Indian meetings that the International Indian Treaty Council would be hosting a second Geneva Conference during the second half of September, 1981. This conference will deal strictly with the land issue.

Anyone interested in this conference was invited to give their addresses to the Treaty Council or the American Indian Movement.

The meetings of the Indians, the continuing struggles in their homelands and their presentations at the Tribunal were viewed by the Tribunal and many other as a source of inspiration in the struggle against oppression and exploitation. It was felt by the Tribunal that the Indian traditions and philosophy will indeed play a vital role in the future of mankind.

Against the universal machinery of economic exploitation and cultural castration, the Native Peoples of the Americas offer their tragic but unconquerable and civilizing message. They have conserved and enriched ancient cosmic visions and models of community founded upon reciprocity rather than greed; they have maintained the communion between culture and nature, and they make available to us all indispensable keys to human fulfillment.

In conclusion the Tribunal was not expected to be the final answer or solution to the issues facing Indian peoples. As reflected in the Declaration it is seen as another of the steps which Indian peoples believe will ultimately lead to liberation. In the meantime Indian peoples can only hope that the following words of the Tribunal will produce positive results.

The Tribunal wants to influence world-wide opinion and to destroy the widespread but false image of the Indians, created by racism and hostility. It wishes further to draw public attention to the extreme persecution suffered by the Indians and to the numerous violations of their rights. Moreover, it wishes to give emphasis to the heroic resistance of the Indians to continuous acts of humiliation, exploitation and aggression.

The Tribunal hopes that its recommendations will be put into effect by the relevant governments and international organizations. Finally, we give voice to the hope that this work will constitute a real step forward in the endless struggle to realize human dignity.

News From Outside Our Province

Surgeon Sews Beads on Indian Woman's Sutures

Dene of Fort Simpson Request Prohibition

FORT SIMPSON, N.W.T. - Chief Jim Antoine requested liquor board officials and non-native residents to consider full prohibition of alcohol in this community located 900 kilometres north of Edmonton. A number of non-natives complained that this was an infringement of their rights.

Speaking to residents in a packed community hall, Antoine asked, "Can you sacrifice a little bit of your rights so that a few of my people could live until their natural dying age? Is that too much to ask?"

Reach down inside yourselves and try to understand what we're talking about--instead of saying we're a bunch of God-damned drunken In-

dians. I've buried too many people--I don't want to keep doing that".

Several times it appeared that the meeting was going to become a racial dispute as non-natives laughed and jeered at Dene speakers.

John Parker, of the liquor board, praised the Dene for being so open about the problem. It was agreed by the liquor board to restrict sales to 26 oz. of hard liquor or an equivalent amount of beer or wine per week, for a one year trial period. The possibility of closing bars during the day is also being considered.

Condensed from the
Leader Post Dec. 5, 1980

Third World Community

KENORA, ONTARIO - George Kakeway, leader of Rat Portage Band describes his people as poor, uneducated, jobless and beset by alcoholism. Regarding the alcohol abuse long associated with Kenora he stated, "What else is there to do when there is no work?"

In the town of about 12,000 people, about \$1.8 million annually is spent on alcohol programs. The clients, 80% Native, are treated about three times a year.

One program, developed by Maria Seymour, (a native person herself) trains people for jobs that are available. Her *New Careers* program is the most successful in Kenora. The applicants are taught how to play the employment game in dealing with the larger, non-native community. According to Seymour, "We tell them at the start that if they want the job there are certain things they must do, like come into work at 9:00 instead of 9:30 and call in with an excuse instead of not just showing up."

Another employment scheme, building log houses on reserve, is frustrating in several ways. Firstly, the budget from the Department of

Indian Affairs is too low to build enough houses to meet the need. Second, the experience the men gain does not count towards journeyman's papers and that results in the men never being able to join the union, so their wages are only one third the wage of the certified craftsmen in town nearby.

The Rat Portage Band has neither running water, sewage nor garbage disposal. As a result of this poor sanitation, poor housing linked with poor nutrition, the children are often sick. A Kenora study showed that Indian children are admitted to hospital between five and ten times more frequently for infectious diseases than the provincial average. Statistics show that child mortality rates on reserves across Canada are four times higher than the national average.

MACLEAN's magazine, in reviewing an Indian Affairs report prepared last spring titled *Indian Conditions: A Survey*, points out that many of these problems have been noticed by the Department but have never been dealt with adequately. Some of the following statistics are quoted:

WINNIPEG - Elsie Miles, an Indian woman from northern Manitoba, was deeply humiliated when she found out that a surgeon, Dr. John Teskey, sewed beads in her sutures under her arm. The beads had been taken from her without her knowledge and used by the doctor during her operation at St. Boniface Hospital.

Representatives of native and Human Rights groups stated that the action showed a racist attitude by the doctor and some hospital staff members. Further, it was stated that beads would never have been sewn on a non-native patient.

The doctor has since apologized to the patient. Hospital spokesman, Anthony Quaglia stated that the doctor thought the woman understood his intention before the operation. The M.L.A. for Churchill riding, Jay Cowan stated that the problem was caused by a shortage of translation services at the hospital. The woman spoke only her Indian language. Normally there are two Native liaison workers at the hospital, but they were absent the day of the operation. The Manitoba College of Physicians and Surgeons is investigating the incident.

Condensed from the Leader Post and the P.A. Herald Dec. 5, 1980.

- There are 50,000 Indians on 2,200 reserves across Canada who are unemployed. This represents two out of every three potential Indian workers who are unemployed.
- In the mid 60's one third of the Indian population used social assistance, now, one-half do.
- One third of the Canadian Indian population lives off-reserve in urban centres.
- In Manitoba and Saskatchewan less than 15% of Indian homes on reserves have running water or sewage disposal.
- Ottawa commits 6.6% of its Indian-programs budget to fostering economic development. This is less than one third of the money paid out in welfare.

June 30, 1980. from MACLEAN'S

■ LN

Mary Jane Kasyon

STONY RAPIDS - One of the most outspoken and liberated women in northern Saskatchewan is Mary Jane Kasyon of Stony Rapids.

Despite a family and other commitments, Mary Jane obtained her teacher's certificate through the Northern Teachers Education Program (NORTEP) last spring, also having the honour of being named the valedictorian for her class. She was a teacher aide for five years before she joined NORTEP. "A lot of times, I felt like quitting but I would look at my people, especially the children who dropped out and had nothing to do. I also have grown children and I thought if they saw me going to school, leaving my home and community behind in order to achieve something, they would understand and try to do something for themselves too."

Mary Jane says she always enjoyed going to school. "I always loved school even though I wasn't one of the smartest but I wasn't one of the dumbest either!"

Mary Jane didn't complete her education because her parents wouldn't let her leave home in order to do so. "In order to escape the situation, I got married because I thought I'd be my own boss but it didn't turn out that way!"

When you take a look at Mary Jane's classroom, where she teaches grades two and three, it's full of pictures reflecting the lifestyle of the children and their community. "I think it's important to have a basic foundation. If a child doesn't have a good image of himself and thinks he's dumb, obviously he's not going to do well."

Mary Jane feels it's very important to use the children's own language. "When I was in school, I wasn't allowed to speak my own language but that's not the case now. When I can't get a concept across, I automatically switch to Chipewyan. I use both languages because it's important to them; it's their language."

Another area Mary Jane has her own method of teaching is in the social studies area or what she calls "social environment". "It's based on their social life and their environment. Like, it's me, myself, and I, type of thing. I'm me, I'm not like you. I'm no better than you and you're no better than me. We are equal. I can fail, you can fail. I can learn, you can learn. I teach them things that are related to them alone, of who they are. Once they are aware and feel good about themselves, then they'll be able to see other people and not criticize them for who and what they are?" She feels this concept should



really be started by the parents at home and the child would have a much easier time once he got in school.

As of this month, Mary Jane will not be teaching in Stony Rapids anymore but instead will be concentrating her efforts on developing Dene material to be used in northern schools. She will be developing curriculum for the Northern Lights School Division. "I'm really excited about it," she said. We wish Mary Jane all the success in her new endeavour. ■ JB

Edward Beatty

On November 13th, 1980, Edward Beatty, Sr., age 90, passed away in Prince Albert. He is survived by his wife Bella of Prince Albert, three daughters: Mrs. Caroline Ratt, Joyce Ballantyne of Deschambeault, Mrs. Margaret Sewap of Cumberland House; six sons: Tom Beatty of Timber Bay, Oliver Beatty of La Ronge, John Beatty of Weyakwin, Edward Beatty, Jr., Oscar Beatty, and Allan Ballantyne, all of Deschambeault Lake; two sisters: Catherine Okanee of Turtleford and Mrs. Joe Visington of Paddockwood. He also left behind many grandchildren and great grandchildren.

Mr. Beatty lived in the Kinistino area for many years, moved north to the Big Sandy area and then eventually settled in Deschambeault Lake. He was well known in the community for his beautiful garden and also for his good physical condition. Up until a couple of years ago, he trapped and helped build his cabin. One of his sons, Oliver Beatty of La Ronge recalls him packing 100 pounds of flour for seven miles and often running for 10 miles behind a dog team without a rest. ■ JB

Congratulations Dan & Eliza Pelletier

Mr. & Mrs. Daniel Pelletier were married in 1929. The Pelletiers first resided in Lestock and then in Regina. In 1939 they moved to Crescent Lake. Eliza and Dan had 7 children, five of whom lived. The years were hard for them, since it was difficult for them to make a living during the Depression years. Daniel did farm work and managed to provide for his family.

The Pelletiers are active people in the Metis Organization. In 1968 Eliza was elected President of the Crescent Lake Local. After more than forty years of active involvement with the Metis Association and watching it develop into the organization it is now, Eliza Pelletier feels that the many years of her work have been worthwhile.

Residential schools, horses, the two world wars are a few of the many remembrances of an elderly man who has contributed much to his people. Daniel recalls his entrance into the army, "I was working for this farmer near Balcarres, when I received a letter. The boss gave it to me - it was from my brother Sandy. He was overseas and wanted me to join up too. The next morning I packed my duds and signed up... we wintered in Quebec that year and then the next spring we went overseas."

Congratulations on your 51st Wedding Anniversary and thank you for all the years of active involvement that you have had with the Metis Association! ■ L.P.

*Congratulations to Mr. & Mrs.
Jim & Axel on their 23rd
Wedding Anniversary,
January 7, 1981.*

*Condolences go out to the
Albert Ratt family of
Pelican Narrows on the
passing away of Mrs. Albert
Ratt on January 10, 1981.*

*Happy Birthday Doug, Lola
and Bradley S.
Happy Anniversary:
June & Walt; Mike & Christel*

Claude Langan



YORKTON - Claude Langan, recently elected to his second term of office as president of the Yorkton Metis Local, says he's been able to provide leadership, advice, and assistance to his people because of his past experience in working in different parts of the country. Claude spent some years working in British Columbia and the Northwest Territories as an iron worker and a drywaller. He instructed in drywalling for a couple of years in Yorkton. Claude is married and has four children. His wife Connie is very active in the Local; his children's names are Clayton, Dorothy, Jason, and Rachel. One of his main objectives is to see more of the local people get into their own businesses.

As is the case with most communities in the province, the alcohol and the drug problem amongst the Native people in Yorkton is bad. Claude says this is one area more concentration has to be exerted because this affects our people in so many areas whether it be on the job or at home.

Another critical problem Claude sees is the lack of recreational facilities, particularly an indoor arena in Yorkton. "We don't have a place where our children can play hockey, volleyball, basketball or any other indoor sports," he said. The Local is working on purchasing a building of its own. Some of the ways they are raising money is through bingos held every Monday night at the Metis Society Hall.

"Since taking over the Local, one of the areas I've been concentrating on is building a good working relationship with the town business people. I believe the trust is there now," Claude said.

The Section 40 Housing Program does not apply to Yorkton and as a result many of the people still live in poor housing conditions. "They cut out Section 40 Housing about eleven years ago. Hopefully with this new Urban Housing Program, we'll be able to build houses for our people," the Local President said.

The Yorkton Local has 83 active voting members. "I believe we have one of the strongest Locals in Saskatchewan," Claude said. ■ JB

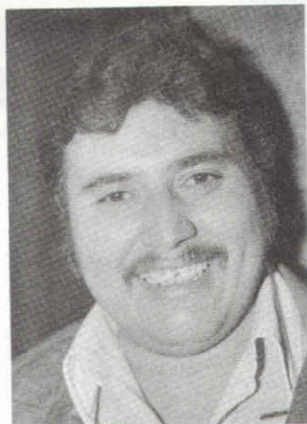
Area News

SPOTLIGHT ON PARKLAND AREA A.M.N.S.I.S.

YORKTON - Getting training and employment programs underway has been a priority for Parkland Area A.M.N.S.I.S. in 1980. Approximately one hundred and thirty Metis and non-status Indian people have been given employment since the new district was formed in September 1979.

Edwin Pelletier, Area Director, stated in a recent interview that, "We are progressing. We've come a long way in the last year. There are brighter days ahead. There have been some hard feelings along the way, but with hard work by the local members and with Area Board direction, we've been able to get a lot of employment for our people."

The locals in the Parkland Area are: Yorkton, Bredenbury, Langen-



Edwin Pelletier

burg, Gerald, Spy Hill, Esterhazy, Crooked Lake, Crescent Lake, Melville and Rhein. ■ LN

Parkland Area Programs and Staff

Area Director

Edwin Pelletier

Economic Development

Eva Brazeau
Merylene Lorenz
Rita Pritchard - Secretary

Native Alcohol Counselling

Marcel Pelletier - Manager
Brenda Pelletier - Secretary
Staff
William Pelletier
Phyllis Ledoux
Marilyn Gordon
Eli Boucher

Native Outreach

Gilbert Pelletier - Co-ordinator
Virginia Flamont

Housing Field Worker

Andrew Tomyk

Parkland Native Housing

(repairs and renovations)

John LaFontaine - Manager
Amanda Flamont - Secretary
Staff
Mervin Pritchard
Leo Martin
Willie Pritchard
Randy Ledoux
Adeline Flamont
Dennis Langan

PARKLAND METIS HOUSING CORPORATION

Twelve trainees are involved in housing projects at Springside, Theodore, Norquay and Marchwell. The experience the men gain will be counted towards the training necessary to receive their journeymen's papers.

New Breed staff, local Presidents and representatives from Sask Housing and Canada Employment toured houses under construction in Springside and Theodore on December 9, 1980. The three houses in Springside were nearest to completion and showed that the houses would be attractive bungalows with full basements. During our visit the men were installing the wiring.

At Thodore the foundations were complete and the trainees were starting the framing despite freezing temperatures and chilling winds.

When the houses are completed, they will be available as subsidized housing for rural Saskatchewan residents.

The trainees are:

Lawrence Langan - Manager
Dwayne Pelletier - Foreman

Carpenters
Miles Pelletier
Brian William Pelletier
Mervin Ledoux
Edward Jerome
Victor Boucher
Fred Boucher
Eugene Fleury
David Pritchard - Electrician
Colin Azure - Plumber
Joey Vitkuskos - Framer ■ LN

SUNRISE

by Joan Beatty

YORKTON - Several years ago, some women became very concerned over the lack of employment available in the Yorkton area. With financial assistance from Special ARDA, Canada Manpower, and

other government agencies, they set up Sunrise Tent and Awning Limited.

The Company employs three women year around and they're kept busy filling orders, repairing and manufacturing canvas goods. The women, whose names are Mary Jane Brazeau, Lorna Flamont, and Co-ordinator; Lucy LaFontaine, say their biggest problem is advertising their Company. "We've tried different ways of promoting our work but it still could be better," Lucy said. They have received work orders from Dauphin, Foam Lake, and Hudson Bay with a majority of them coming from the Yorkton and surrounding area. The women produce fine quality work on items such as boat covers, snow machine covers, golf bags, pool que cases, truck tarps, hockey stick bags, tents, gun cases, bases, garment bags; you name it, they make it. The women take some on the repair orders but in most cases, they will take up to two or three days. "We also do custom work from old patterns," Lucy said.

Most of their equipment, which includes eight large heavy duty sewing machines, were purchased in Winnipeg. Other materials, such as canvas, are bought in Montreal and Toronto. They own their own building which is situated in the downtown area of Yorkton. The front part of the building is rented out to Edwin Pelletier, Area Director, and his staff. With the rent money along with profits from their work orders, they manage to keep their business going. But as Co-ordinator, Lucy LaFontaine, says, "we have to keep making profit if we want to keep our business going." So anyone who is interested in getting some work done at Sunrise Canvas Ltd., phone them at 783-3630 or write to them at Sunrise Canvas Tent and Awning Ltd., 15 Betts Avenue, Yorkton, Saskatchewan. ■ JB

HOUSING UNDER CONSTRUCTION

TOP: Norquay, January 8, 1980

BOTTOM: Springside, January 8, 1980



Photos Courtesy Andrew Tomyk





AMNSIS BRIEF

By Joan Beatty

“You have programs that are really racist against us. Affirmative Action is one of them. Affirmative Action is supposed to help native people. If we had the kind of training and the kind of control we need to properly train our people, we wouldn't need Affirmative Action.”

OTTAWA - Native rights have to be recognized in the new constitution if the government ever hopes to solve and settle the problems facing Indian and Metis people in Canada, the Metis Association of Saskatchewan told the Parliamentary Committee in December.

The Association of Metis and Non Status Indians of Saskatchewan, representing 38,000 members, was appearing before a committee of MPs and senators studying Prime Minister Trudeau's proposals for constitutional reform. This one and half hour presentation was viewed by many Canadians across Canada on national television.

After explaining the history and the struggles of the Metis and non Status Indians in the past 100 years, living in a welfare state, having no say in their own

destiny, in a voice filled with emotion and speaking with no written text, Jim Simclair, President of AMNSIS, said it's about time the Canadian government tackled the issue of settling land and aboriginal rights. “You have come up with programs that we call extensions of the welfare system. Those are the grants you give us as organizations. They are peace-meal type of programs. You have programs that are really racist against us. Affirmative action is one of them. Affirmative action is supposed to help native people. If we had the kind of training and the kind of control we need to properly train our people, we wouldn't need affirmative action programs.” He went on to say that presently Canadian jails are filled with up to 80% Native people, 90% are unemployed, 80% are on welfare, 60% are affected by

“As an old Indian told me long ago and I still go with that saying, I would rather die on my feet than live on my knees.”

alcohol who in turn affect the rest who are sober. “We have family breakdowns and we probably have the highest suicide rate in the world. We don’t have any future,” he said.

The Association President said the battle is with the Canadian parliament. “We want a land base which we can develop and for which we can form our ideas of how it should be controlled. We can use the income from that land base to develop our own institutions for language and cultural training centres, so that we can pay our way, so that people don’t have to give us handouts.”

The group said they didn’t only want to present problems but also solutions. In a position that many native leaders have shied away from taking, Mr. Sinclair said his people are prepared to extinguish their aboriginal rights if a fair and just settlement is reached. “We have to talk about extinguishment of aboriginal rights and we’re going to have to stick by any kind of settlement we make.” Mr. Sinclair said that however native political structures must be established in such a way that the land remains with the people for future generations. “Our organization has done its homework. We have one of the only democratic organizations in Canada. Every member has the right to vote for people like us who come and speak to you.”

In his closing remarks, Mr. Sinclair talked about the “seemingly” increasing strength of the Ku Klux Klan. “But the Klan is rising, not because they said let’s get together, they’re rising because the government has failed to deal with the problems of minority groups. When I hear about the Klan, I say to myself and to people around me, they don’t have to put on sheets to be Klansmen. They’re in the RCMP, they’re judges, they’re politicians, they’re social workers; they’re there and we meet them every day.”

Mr. Sinclair said Canada is very “unique” in the way it has dealt with its native people. “If I was to go speak at a poor peoples conference, they would laugh me out of the room because I have a colour television, because I drive a car, and say you’re not poor. But we haven’t had the right or the power to make any decision regarding ourselves.”

Mr. Sinclair finished by saying, “As an old Indian told me long time ago and I still go with that saying, I would rather die on my feet than live on my knees.”

The MPs and senators from the political parties gave the AMNSIS group applause before the questioning began.

Executive members Frank Tompkins and Jim Durocher also explained the Metis organization’s position and concerns in the Cree language. This had the Chairman, the committee members and the

simultaneous translators stumped. To make the problem of cultural and language diversity more acute, Doug Anguish, Member of Parliament for the Battlefords - Meadow Lake Constituency threw in a couple of questions in Cree.

During the group’s presentation, Wayne McKenzie, Executive Director for AMNSIS agreed to the Committee’s request to pass around a couple of racist articles from the Regina area, however he refused to read any of them. “We don’t want to waste anybody’s time with the kind of garbage that’s being promoted by non native people who don’t understand.”

In reply to a question raised by Mr. Anguish, as to the legal request of AMNSIS, Rob Milen, Legal Counsel, said the organization’s request is very simple, designed to “keep the door open” for negotiations after patriation of the constitution. “In so far as the Metis and Non Status Indians of Saskatchewan believe that they have unfulfilled aboriginal and land rights. We want that recognized. We want that flagged on Section 24 of the constitution in order to permit the Association to go forward and sit down through a process of negotiation and agreement with the federal government. Secondly we would like to see the amending procedure specify if there are going to be any amendments to Indian, Inuit, Metis and non status rights, that it include the participation of the native people in the constitutional conferences.”

Other questions dealt with the definition of Metis and Non status Indian people and the definition of a Metis Nation. The group replied that the definition of “Metis” would have to be settled by the people themselves and no one else. In reference to the meaning of a “Metis Nation,” Mr. Sinclair said the group didn’t want a separate system but saw themselves consisting of “Metis Nations” from the east to the western provinces.

In a question from Senator Paul Lucier about the Metis wanting to claim land in the urban areas and thus having a lot of people worried, the Metis President drew a laugh when he said they didn’t want that land because “it was too polluted.”

Frank Tompkins, Provincial Treasurer of AMNSIS said after, “It’s history in the making. We’ve explained our concerns to the government and the Canadian people. I’m very optimistic we are going to have our aboriginal rights and land claims settled in the near future.”

Jim Sinclair said he hoped the presentation will show the government and the rest of the public that the Metis people are serious about sitting down and negotiating for a fair and just settlement so that we can solve our problems.



Scrip and Scrip Speculation

Part II

(Editor's Note: The following is the completion of the article appearing in the December issue.)

AMNSIS has gathered extensive information on a large number of individual scrip cases, approximately 15,000. These have been committed to computer and we are just beginning to analyse this information. A preliminary investigation indicates that in the combined case of both land and money scrip, those who acquired and used scrip in some way can be categorized as follows:

- | | |
|---|-----|
| (a) The individual allottee
- the Metis to whom the scrip was issued. | 10% |
| (b) Chartered Banks | 55% |
| (c) Private Banks, Trust Companies, and other
Financial Institutions | 20% |
| (d) Small-time speculators
- lawyers, merchants and other businessmen. | 15% |

SPECULATION/

Speculators seemed to have an ability for learning about the plans of the Government and where the scrip commissions were going to be. This is most clearly so in 1885 when there was little advance warning that there would be an issue of scrip. The government had refused to recognize a Metis land claim until March of 1885. The scrip commission itself was not established until late March of 1885. The commission did not receive its instructions until April of 1885 and its planning did not begin until that time. In the months of May and June, 1885, they assembled supplies, issued public notices, and took care of all of the other details necessary for the commission to function. Sittings of the commission began in July, 1885.

In spite of the fact that the country was in a state of emergency because of the Northwest Rebellion, the speculators were still able to get the information they needed to prepare their operation in advance of the commission sittings. Some speculators were already active buying scrip entitlement before the commission sittings. Other speculators travelled as part of the commission's company.

In 1898, speculators in the Northwest were already aware that the rules for scrip eligibility would be altered to allow those born between July 16, 1870, and July 16, 1885, to be eligible for scrip. Some speculators were buying scrip entitlement or getting Powers of Attorney a

year or more in advance.

Speculation was widely known; it was protested by the Metis on a number of occasions, and often debated in parliament. The government acknowledged the practices of speculators but took no action to protect the Metis. AMNSIS contends that this was because the activities of speculators were essential to achieve the government's policies.

The major speculators fall into a number of categories. These categories were identified earlier in this article with the percentage of scrip they acquired. More specifically, the speculators include the following:

A) CHARTERED BANKS:

- Imperial Bank of Canada
- Merchants Bank of Canada
- Federal Bank of Canada
- Dominion Bank of Canada
- Canadian Bank of Commerce
- Commercial Bank of Manitoba
- Union Bank of Lower Canada
- Bank of Montreal
- Bank of Nova Scotia
- Bank of Hamilton
- Ontario Bank
- Bank of Ottawa
- Union Bank of Canada

The chartered banks accounted for approximately 55% of all scrip distributed. The biggest buyer among banks was the Imperial Bank of Canada. It purchased several thousand scrip notes of which a large quantity was banked with the government.

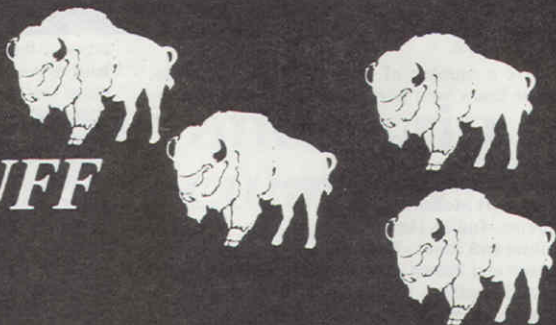
B) PRIVATE BANKS/

The major private bank involved in scrip purchasing was Alloway and Champion. They banked in excess of 400 scrip notes with the Government. This is only a small portion of the scrip they acquired since they sold extensively over the counter and to land companies, the C.P.R. and other corporations.

C) FINANCIAL AGENTS/

- Osler, Hammond and Nanton
 - Cowdry Bros., Fort McLeod
- Osler, Hamond and Nanton banked 210 scrip notes with the government.

BOOKS POEMS AND STUFF



ALCOHOLIC'S PLEA FOR HELP

Please help me, I'm falling, into the arms of Alcohol
Last nite, in town, I got into another brawl
Please forgive me, I'm sorry, I've let you down
Lord, you have to help me before I drown

My wife is crying,
My kids are hiding,
The bottle has me again,
Lord, where do I go when I'm in pain,

Oh, Please give me your hand, lead me the way,
Before I go a-stray

Mr. Alcohol is knocking on my door,
My wife won't go to the liquor store,
My kids are saying "Daddy Please Don't Drink,"
And I can't even think.

By: Pauline Favel, Ile a la Crosse, Sask.

Tell Me

Tell me;
Were we not here first?
Why do we have to travel
Miles into the rising sun
To ask for what is ours?
Was it not Dumont--
Riel--who only a few moons ago
Too--asked for what was ours--
Will this end as that?
A country stretching from sea to sea
Invaded by those
Who today set the standards
Lay out the plan--
And tell us what we can and cannot do.
I hear the wolf
Closer to my cabin draw
His howls hungrier
Than they were yesterday.

-- Aleata E. Blythe

And there is my people sleeping
Since a long time
But aren't just dreams
The old cars without engine
Parking in front of the house
Or angry words ordering peace of mind
Or who steals from you for your good
And doesn't wanna remember what he owes you
Sometimes I'd like to fall asleep too,
Close my eyes on everything

But I can't
I can't

Sarain Stump
"There Is My People Sleeping"



THE SASKATCHEWAN HUMAN RIGHTS COMMISSION

PHYSICAL DISABILITY



WHAT DOES THE CODE SAY?

The Saskatchewan Human Rights Code protects persons with physical disabilities from discrimination in a number of areas affecting life.

The Code defines Physical Disability as:

"any degree of physical disability, infirmity, malformation or disfigurement that is caused by bodily injury, birth defect or illness and, without limiting the generality of the foregoing, includes epilepsy, any degree of paralysis, amputation, lack of physical co-ordination, blindness or visual impediment, deafness or hearing impediment, muteness or speech impediment, or physical reliance on a guide dog or on a wheelchair or other remedial appliance or device"

In Employment the Code prohibits discrimination in hiring, firing, or any term or condition of employment on the basis of physical disability.

If you have any questions, please feel free to contact the nearest Saskatchewan Human Rights Commission office.

Saskatoon Office
8th Floor, Canterbury Towers
224 - 4th Avenue S.
Saskatoon, Sask.
Phone: 664-5952

Prince Albert Office
49-12th Street East
Prince Albert, Sask.
S6V 1B5
Phone: 764-6846

Regina Office
1819 Cornwall Street
Regina, Sask.
S4P 2K4
Phone: 565-2530

THIS IS A PAID ADVERTISEMENT BY THE SASKATCHEWAN HUMAN RIGHTS COMMISSION

We're Moving

Effective

December 19, 1980

The Saskatoon Office
of the
Saskatchewan Human Rights
Commission
will be located at:

8th Floor, Canterbury Towers
224 - 4th Avenue S.
Saskatoon, Saskatchewan
S7K 5M5

Telephone 664-5952
Telewriter 373-2119

Human Rights and Constitutional change February 20 - 22, 1981

Guest Speaker:

Gordon Fairweather
Chief Commissioner of the
Canadian Human Rights Commission

Where:

Coop College
141 - 105th Street West
Saskatoon, Saskatchewan

When:

Friday, February 20 at 8:00 P.M.

Sponsored by:

The Saskatchewan Association on
Human Rights
244-1933
305, 116 - 3rd Avenue South
Saskatoon, Saskatchewan
S7K 1L5

COMMUNITY DEVELOPMENT OFFICER

Saskatoon Community Liaison Committee

THE COMMITTEE:

The Community Liaison Committee was appointed by Saskatoon City Council with the objectives of providing joint Native/Non-native leadership in accomplishing satisfactory orientation and development of Indian and Metis people in Saskatoon, particularly those recently urbanized. The Committee includes representatives from Native organizations and is dedicated to improving Native/Non-native relations through collaborative problem solving in the identified need areas of employment, recreation, housing, education, law enforcement, health and human relations.

THE POSITION:

Under general direction of the Saskatoon Community Liaison Committee, the work involves the provision of support services to the Committee and community development activities in conjunction with Native and Non-native communities.

The position, at present, is for a one-year term subject to annual review by Council.

Responsibilities include:

- Contacting Native organizations and other interest groups, both urban and rural, to foster and promote their involvement in the Committee's activities.
- Promoting cross-cultural understanding and positive interaction between Native and Non-native individuals and groups.
- Through consultation with Native people, expressing their needs to the City Administration to ensure that meaningful planning and decisions regarding urban Native issues may be made.
- Providing advisory and consultation services as required to the Committee's task forces.

THE PERSON:

The successful applicant will:

- Have a high degree of initiative and be able to communicate well with representatives of both the Native and Non-native communities.
- Have considerable experience with, and exposure to, problems and issues facing the Native urban population.
- Preferably be able to speak the Cree language.
- Possess Grade XII or equivalent combination of education, experience and training.

Salary will be determined on experience and training of successful applicant.

Please submit a written application or resume by February 2, 1981 to:

Alderman K. Waygood, Chairperson
Community Liaison Committee
c/o City Clerk's Office
City of Saskatoon
City Hall
Saskatoon, Saskatchewan
S7K 0J5



GABRIEL DUMONT INSTITUTE OF NATIVE STUDIES & APPLIED RESEARCH

BRENT BUILDING 2505 - 11TH AVENUE
REGINA, SASKATCHEWAN S4P 0K6

LIBRARY TECHNICIAN JOB

The Gabriel Dumont Institute of Native Studies and Applied Research requires a library technician to work with the librarian in their developing Regina library/resource centre.

QUALIFICATIONS:

The applicant should hold a diploma from a recognized library technician program or the equivalent in practical library experience.

Familiarity with the major library classification schemes, and automated library catalogues is considered essential, as well as an ability to meet with the public. Knowledge of Native Peoples and their organizations, Native materials and a Native language an asset.

DUTIES AND RESPONSIBILITIES:

Under the supervision of the librarian, the library technician will be responsible for the following:

1. general reference work
2. data input on a computer terminal
3. elementary cataloguing using DDC
4. supervision of circulation of materials and keeping track of overdue materials
5. province wide distribution of materials
6. processing orders
7. processing and maintenance of audio/visual kits
8. other related responsibilities

APPLICATIONS: Apply in writing to Sara Lochhead, Librarian, 2505 - 11th Avenue, Regina, Sask., S4P 0K6 stating qualifications and experience.

CLOSING DATE IS: February 6, 1981

of not having our homework done.

However, I think it should be realized that there comes a time when these committees become bull sessions and the strategies nothing but paper unless funding and meaningful programs are tied into them.

We have board members and executive sitting on all kinds of special boards and committees, Special Arda committees, Sask. housing boards, Alcohol Commissions, Education Committees and yet our housing programs need a complete overhaul, four years and we're still fighting government for the N.R.I.M. programs, four years as Ab Rights as our number one priority yet no major meetings in the field.

We seem to have taken government serious and accept invitations to these committees in earnest, but they are not serious.

On October 2nd A.M.N.S.I.S. met with the provincial government and one of the ministers there. Mr. Walter Smishek promised Mr. Nap Lafontaine 15 houses, by October 20. No word had been heard concerning these homes.

On the morning of October 22nd, Mr. Lafontaine established a committee. Its strategy was take 60 people to Mr. Smishek's office and secure the contracts of the homes committed to home.

In the last six months it is the only committee with a strategy that has worked.

Murray Hamilton

Dear friends;

I was told about your publication by a friend at the Newberry Library (Chicago) American Indian studies center. I do not know if the rates on the enclosed apply to the U.S.; any way, here is \$10.00 in U.S. funds. I would like a 1-year subscription to **NEW BREED**

Thank you

Carol Slings
Glenview, Illinois
U.S.A.

Dear Friends;

In your June, 1978 edition of the *New Breed*, I took great interest in your article entitled *Daniel Pelletier, Veteran of Two World Wars*. I was also impressed with the photograph of the prairie warriors. I am a veteran myself having served with the 1st Canadian Army during the Second World War in the United Kingdom, Normandy to Northwest Germany. I am also a Carrier Indian and think that the Indian people have done their share in the liberation for freedom we are supposedly living under.

I was informed recently about an Indian Veteran's Organization that exists in Canada and I would be most grateful if I could obtain their address and location of activities. We have alot of Indian war veterans here in British Columbia and most belong to the Canadian Legion because there is no Indian veteran's club, at least to my knowledge in B.C.

I would also be very interested in any information regarding the federal government's plans or policies about veterans as I believe that a number of Indian veterans have been "short changed" in comparison to the non-Indian veterans.

So hoping you may be able to assist me in the locating of this Indian Veteran's Organization, I thank you for your time.

In friendship,
Smithers Indian Friendship Centre
Mr. Andrew George,
Native Legal liaison Counsellor.

Editor's Note:

There is a Saskatchewan Indian Veterans Association established under the Federation of Saskatchewan Indians. For more information, contact Ernie Crowe at 949-5666 or write to:

Federation of Sask. Indians,
109 Hodson Rd.,
Regina, Sask.
Attention/ Ernie Crowe

LETTERS
New Breed
Suite 301

2505 - 11th Avenue
Regina, Saskatchewan.
S4P 0K6.

Phone : 525-9501

NORTH BATTLEFORD 16th ANNUAL ALL NATIVE HOCKEY TOURNAMENT

WHEN: March 21 & 22, 1981

WHERE: North Battleford, Sask.

Send entries to the North Battleford Friendship Centre, Box 667, North Battleford, Saskatchewan.

For further information contact:

Basil Quewezance [306] 445-8216
Dave McMaster [306] 445-5832
Vince Balentine [306] 445-6958

Deadline for entries is February 20 at 5:00 P.M.

\$6,300 IN TOTAL PRIZE MONEY!

NEW BREED

1981



First flag of the Metis Nation 1815



Flag of the Metis Provisional Government 1870



Metis Battle Standard 1885

METIS FLAGS

"At half past noon, about 48 Halfbreeds, Canadians, Free-men, and Indians came all riding on horseback with their flag flying blue, and a figure of an eight horizontally in the middle. Triumphantly the Metis hoisted the flag of a New Nation."

On that day, June 25, 1815, Cutberrt Grant joined the Selkirk Settlers, under Peter Fiddler, to sign a treaty restoring peace, amity and control of trading.

This was the first Metis uprising and the first Metis flag. The Provisional Government under Louis Riel, adopted another flag for a yet stronger Nation in 1870 at the Red River.

For a people at war in 1885 another flag was recognized as the Metis symbol. This one was the Metis Battle Standard.

From the ban on pemmican export in 1814 to today, the Metis Flags have time and time again saved unnoticed. However, the need for a national symbol still burns within the hearts of the modern day Metis.

THE SASH

The sash originated from the Northern Manitoba and Quebec regions. Made by Metis women who spent long, arduous hours, finger weaving this colorful symbol of our past. It was often worn by men on the trail so that repairs on harnesses or snowshoes could be made from the material.

This colorful blend of wool averaged six feet long and six inches wide. Each pattern represented different families, having a purpose similar to a family Coat of Arms.

Today the sash, made and perfected by the Metis women, has become like Riel, an important part of our history and a symbol of a revised tradition.



Men include the 49th Rangers, with the North American Boundary Commission 1872-75

Photo: Archives of Canada

AN OFFICIAL PUBLICATION OF THE ASSOCIATION OF METIS AND NON-STATUS INDIANS OF SASKATCHEWAN

METIS CULTURAL CALENDAR 1981

A unique collation of the people, events and symbols of the Metis Tradition, the Metis Cultural Calendar is suitable for home, school and office. Why not get some now for your mother/father, sister/brother, husband/boyfriend, wife/girlfriend, best friend/yourself?

The cost is only three dollars, which includes tax and postage. Please make cheques or money orders payable to New Breed Calendar and send your order to:

New Breed Calendar
Suite 301 - 2505 - 11th Avenue
Regina, Saskatchewan. S4P 0K6

PLEASE PRINT CLEARLY:

NAME

ADDRESS

Please find enclosed a cheque or money order in the amount of \$ _____ for _____ copies of the Metis Cultural Calendar 1981. Please DO NOT send cash in the mail.