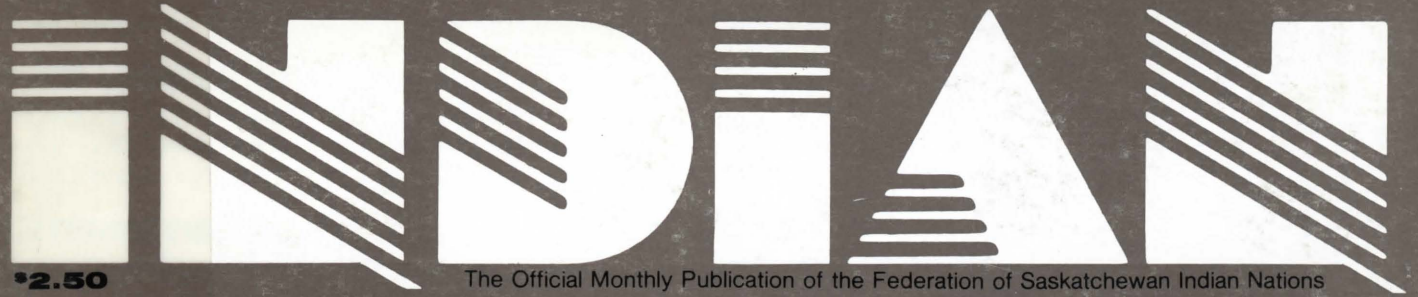


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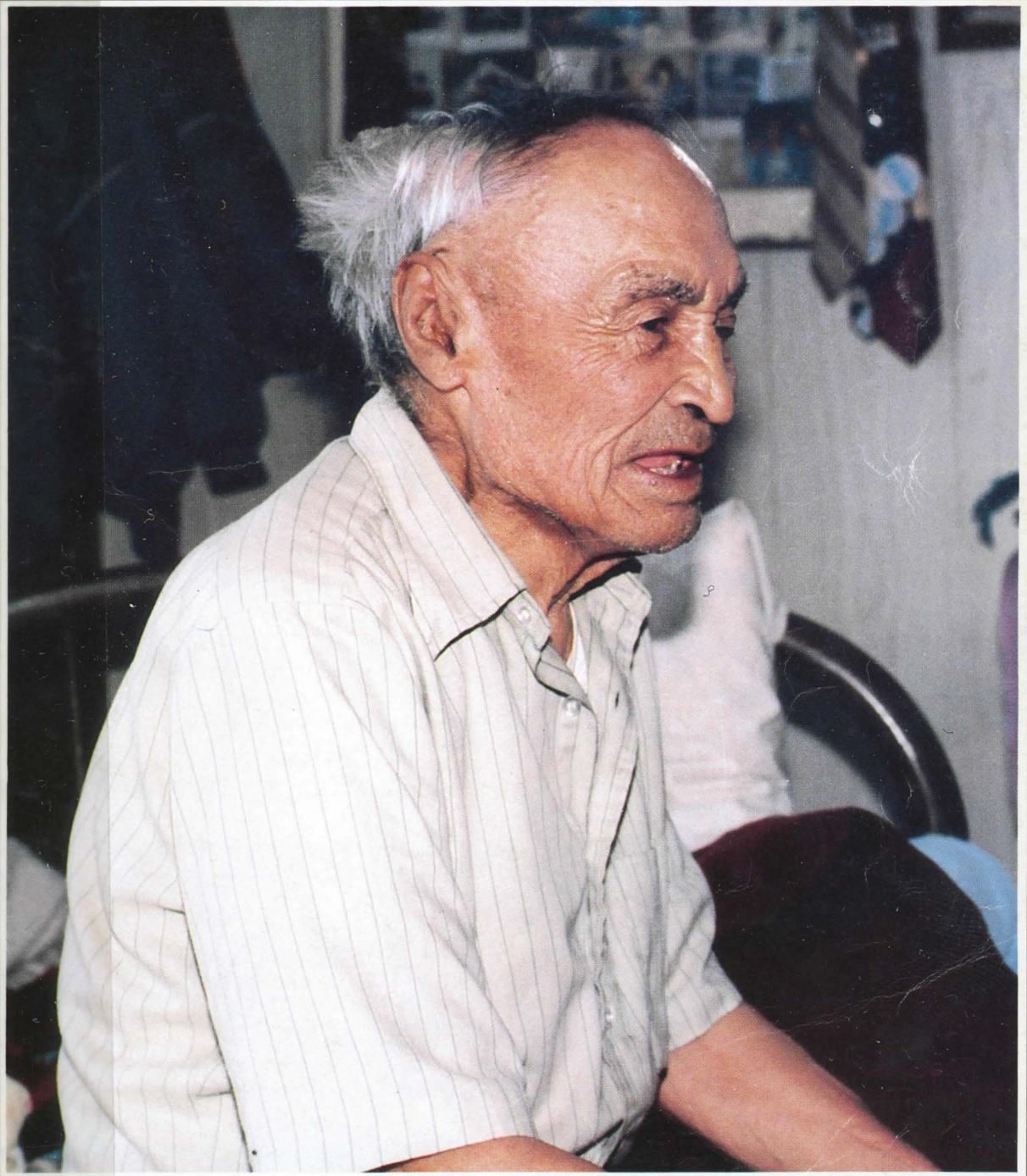
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Ruth and Walter Bull of Littlepine Band. Both have been performing traditional dancing throughout Canada and the United States for many years. Several of their children have followed their footsteps.

SASKATCHEWAN INDIAN

The Official Monthly Publication of the Federation of Saskatchewan Indian Nations

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Sask. Chiefs Formally Withdraw from AFN

by Deanna Wuttunee

The Chiefs of Saskatchewan met February 11 - 14 for their Winter Legislative sitting at the Prince Albert Indian Education Centre. Two important resolutions were passed. They formally withdrew from the Assembly of First Nations (AFN) and they directed the FSIN executive to elect officials in the Prairie Treaty Nations Alliance (PTNA).

At the expense of oversimplifying, these two resolutions can be traced to the conflict over treaties and land claims. It reflects two different attitudes of Indians in different parts of the country. Treaty Indians fear the treaties are being mired and lost in the debate over land claims. They want these special rights entrenched in the constitution and not diluted in a blanket policy for native peoples.

There are two types of land claims settlements, specific and comprehensive. Specific claims are obligations of the federal government to Indians arising from the treaties, the British North America Act and the Royal Proclamation of 1763. Treaty Indians have land. In the past decade they have been pursuing land entitlements as compensation for land lost illegally in the past.

Comprehensive claims are settlements sought by Indian and Inuit groups who did not sign treaties but who have traditionally lived on and used a specific area or region. Under this policy, the federal government wants the process and settlement final. That group can never renegotiate for any title given up. They also borrow money from the federal government to prove their ownership to their own lands. When the claim is settled, the first charge is the loan.

Since government is looking after its own interests, officials strive to put local municipal governments in place for these groups. What happens if the claim is not settled? The last figure kicked around for native land claims was \$98 million.

Furthermore, prairie Indians made treaties with the government on a one-to-one basis (bi-laterally, nation to nation). In other parts of the country, many Indians did not sign treaty or signed them involving the federal government and the provincial government (tripartite agreements, three parties involved). So the groups that signed tripartite agreements do not have any problems involving provinces in their constitutional debates.

The FSIN Legislative Assembly has taken the position that treaty interests cannot be properly safeguarded by AFN. Treaty interests have never been a priority because the majority of AFN is non-treaty (ratio

"The aboriginal people are telling us that we sold out to government by taking treaty. Maybe we have, maybe we haven't. But it's that special status that treaty represents that makes us special and that we should jealously protect from now until time immemorial."

Chief Lindsay Cyr
February 11, 1986

about 3-1). The former Chief of AFN Dave Ahenakew gave up his seat at the last two First Ministers Conferences in order for the treaty position to be heard.

The development of PTNA is a spontaneous and natural result of not being properly represented in an association. Indian groups have a history of not being heard by the Canadian government but they will not tolerate it in their own organization.

On September 4, AFN Chief George Erasmus told the Yorkton District Chiefs: "If the Constitutional Working Group (AFN) doesn't work, then let's change it." This challenge came a little too late with the deadline for constitutional amendments (April 1987) around the corner. It was the

wrong time for treaty Indians to be taking a chance.

Although, several factions and levels form the Canadian government, Indian people are often expected to agree on everything. There are 579 bands in Canada with differing lifestyles and histories. To preserve treaties, FSIN withdrew from AFN. There was criticism, even from the Saskatchewan front, that First Nations should be one voice.

In response Chief Roy Bird told the assembly in P.A.: "We should draw a line today of where we stand. Aboriginal people have been riding on our backs for many years. AFN did not demonstrate respect for treaties..at the last FMC (First Ministers Conference) only 22 minutes was spent on treaties in three days of debate. We have to stand up and be counted as treaty people. We've been kicked around in AFN. The bottom line is to protect our treaties."

Although PTNA is a young organization, its rapid growth is a reflection of the on-going pressure for final amendments to the constitution. The deadline of April, 1987 is fast approaching. The movement to include Metis in AFN and the development of PTNA is the natural growth of two organizations pursuing their interests according to their political and cultural history. It's healthy. Each will survive and each will be around for a long time. Protocol will be worked out after the dust clears.



FSIN LEGISLATIVE ASSEMBLY

Highlights of the Prince Albert Meeting. . .

by Deanna Wuttunee

The following are highlights of the Winter sitting of the Saskatchewan Indian Nations Legislative Assembly in Prince Albert, February 11-14.



SANDERSON LAST TERM

FSIN Chief Sol Sanderson announced he will not seek re-election as Chief of FSIN this fall. He has spent the last 15 years in politics and vows he will not spend the rest of his term a lame duck.

"I can't see too many people filling his big shoes this fall," said Chief Angus McLean of James Smith.

BILATERAL TALKS

The FSIN has prepared a hefty document on bilateral talks which was passed by resolution additions can be forwarded by bands.

"The bilateral negotiations will start immediately with the federal government," said Sol Sanderson.



CAPITAL ALLOCATIONS DEBATE

A heated debate led by Chief Barry Ahenakew of Sandy Lake disputed capital allocations of Indian Affairs. Following a marathon session, it was resolved by resolution. Chief Sanderson urged the Chiefs to go after a \$100 million reserve fund in Ottawa.

"What we are talking about is justice, integrity and unity...of Indian Governments." said Chief Ahenakew.



SENATORS CALLED FOR UNITY

A speech delivered by President of the Senate, Ernie Mike called for unity.

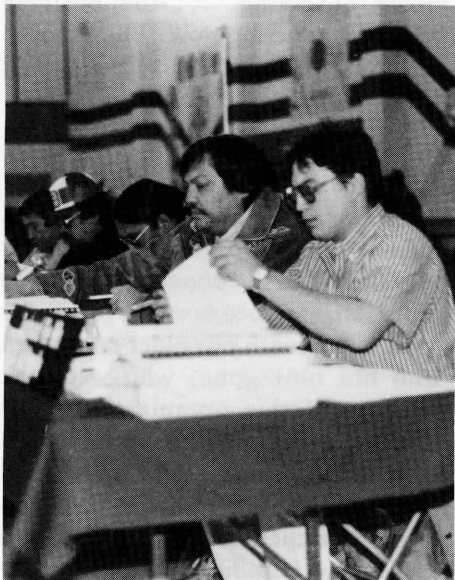
"I thank the senators for a good report and I think we should pay heed to what they had to say." said Chief Angus McLean of James Smith Band.



FSIN TAKEN TO TASK

The executive of the FSIN was taken to task for absenteeism from the meeting.

“My goodness there’s phones and you have friends who can bring your messages.” said Chief Angus McLean.



INTERIM MEMBERSHIP

Several bands have not signed the FSIN Convention Act. A resolution allowing interim voting rights failed to make the floor. Chief Lindsay Cyr of Pasqua Reserve said: “It’s not up to us to say who should and who shouldn’t be in the organization. If they don’t feel they should be in an organization such as the FSIN, then it’s up to them.”



DEVELOPING TREATY PROTECTORATE OFFICE

To complement the development of PTNA, the Chiefs also called for the further development of Treaty Protec-

torate office. It will have access to the Prime Minister’s office, the Priorities Committee of Cabinet and the federal administrative structure.



COMMUNICATIONS JAM

Chief Alvin Head questioned the communication flow to the reserves. Limited staff and massive amounts of information has backlogged on the Chiefs and their administrations.

“It is the people that should be getting that information, then they can give direction to the Chiefs. Information is power. Then we can have a strong FSIN.” he said.



INVESTIGATION TO BE LAUNCHED

The Executive Council FSIN will launch an investigation into the money freeze initiated by Indian and Northern Affairs Canada (INAC). A panel will be formed to conduct an in-

quiry which will can Indian and non-Indian witnesses. Chief Sol Sander-son called the freeze “a serious breach of obligations.”

It’s about time we dealt with it in a formal way,” he said.

Indian Self-Government Emerges As Municipalities

by Deanna Wuttunee

Chief Sol Sanderson returned from Ottawa, Feb. 13, to the Chiefs Conference in Prince Albert with three documents on self government. Two papers outlined political and administrative goals as they impact in Indian people and the third was of a tripartite council formed to include Ontario Indians and their provincial and federal government.

The Chief introduced the papers as "the source of many grievances and concerns and the cause of much divisiveness in our Indian communities." They differ drastically from the goals of F.S.I.N. and P.T.N.A. and highlight a municipal form of local government. It also includes a consultation strategy by communities to make up a two track system for regional and overall (to include metis) goals. This reflects the "melting pot" idea.

Sanderson urged the Chiefs to choose between loose consultation arrangements with the minister and his office or begin formal bilateral talks



to assert Indian Government and protect treaties and the federal trust responsibility. He recommended that all levels of Indian Government reject devolution policies which gears responsibility to Chiefs but not decision making. He reminded the Chiefs that in September 1985, Prime Minister Brian Mulroney directed

Federal Minister David Crombie and John Crosbie to begin bilateral negotiations. This directive has been ignored.

Sanderson was approached while in Ottawa by federal officials to accept monies to proceed with the tripartite process. However, his mandate from the Chiefs was to secure monies for the bilateral talks. Under the tripartite process, treaty Indians would be competing for monies with the Metis, Inuit and non-status Indians.

"I say to you that it doesn't matter who you have as Chief of F.S.I.N., as long as you have this gap between the agendas of F.S.I.N. and (Federal Indian Affairs Minister) Crombie's office, the fight is going to be one hell of a battle, not only for this office but also for you and your offices," he told the Chiefs.

"I say this for the record because of the guys that were bitching and complaining yesterday when I wasn't here are not here today sitting in those chairs observing. . . the business you're conducting now. They should be here." he said.

FSIN Senate Address To the Assembly

Presented by Ernest Mike, President/Chairman
February 11, 1986
FSIN Assembly
Prince Albert, Saskatchewan

The Senate is aware that the bands within the Federation of Saskatchewan Indian Nations are experiencing some very difficult times. We are aware that member nations are being approached by outside forces who are attempting to influence divisions within the FSIN. We have recently seen a greater number of different and conflicting opinions among our leaders on the direction of the FSIN, both on a provincial and national level. This fragmentation of views threatens the very unity on which the FSIN was built. Right now it appears that our leadership is being pulled this way and that by the federal and provincial governments, and other political organizations. Meanwhile,

we are faced with increasing financial cutbacks, an imposed Bill C-31 policy, and high unemployment and social problems among our people. Who is responsible for all this upheaval. The Senate is convinced, as most of the Chiefs are, that ultimately the federal government is deliberately creating this fragmentation by going to individual bands and by-passing the political structure originally set up by the Chiefs of Saskatchewan. It is clear that they are using the devolution process to prevent us from achieving our goals for nationhood.

We have to counteract their moves more effectively. All of these areas of fragmentation have to be brought out at this conference and dealt with. These issues have to be addressed and each Chief has to come to terms with them. I hope that a united approach on these issues can be achieved so we can move on to the tasks ahead.

All of our senators have a strong

desire for unity and are determined to see the preservation of the organization. The senators are of one mind on this because they are the ones, along with our elder statesmen who are now gone, who were the builders of this organization. Our elder leaders built this organization with a clear vision and a lot of hard work. Their vision was to make a better life for their fellow Indians, and to gain freedom, liberty and prosperity for them and for all future generations. They saw that this could only be done by uniting the Chiefs into one organization, where they could act with one mind and one voice, to preserve the treaties and to rebuild their nations. This is the same vision our old leaders had when they made the treaties. The leaders of treaty and the founders of our organization both held a strong belief in nationhood, and that we Indians have always lived and acted as nations. With na-

tionhood in their minds and hearts, our founding leaders saw the hardships that the Indians endured in the 40's and 50's, and they wanted to change all of that. They wanted to get rid of the federal government's permit systems which suppressed the Indians to no end. So they took up the responsibility, along with the hardships, in uniting the Chiefs of Saskatchewan into a single organization. Without financial backing from the federal government, they made arduous journeys throughout Saskatchewan to speak to the people. In this manner, the FSIN started from scratch and grew to what it is today.

This vision has to be recaptured by our present leaders. We must assume the responsibilities handed down to us by our past Chiefs and leaders. We must work in unity to keep this vision alive. For the sake of our future generations we must work together, in one organization, to preserve the treaties, to build an Indian government, and to protect and enhance our people and culture.

With this great responsibility before us, we urge our Chiefs, especially the younger ones, to become fully familiar with the spirit and intent of the treaties. You need to know the treaties from the point of view of our old leaders who negotiated them. It is your sacred responsibility to learn and maintain that original position on treaties. It should therefore be your desire to learn this history from the available historical documents developed by the FSIN, and from your elders at home. Talk to your elders. Learn from them, for the respected ones have wisdom and knowledge, kindness and sobriety. These are the qualities that you must inherit in order to sustain our treaties, and ultimately our people and our culture.

On all matters pertaining to treaties and Indian government, we need to act together - not separately. Districts and bands should consider the consensus of all the Chiefs of Saskatchewan before they act on matters of common interest. Districts need to study more closely the policies passed by the Assembly of Chiefs and plan for further developments. In other words, Chiefs and districts need to do their



homework, so that they are constantly prepared to fight federal policies which suddenly appear and threaten our treaties and our existence. We are aware by now, that if our homework is not kept up, it is difficult to move on meaningful development, and the federal government becomes very unpredictable in their actions. The sudden revival of Bill C-31 and the implementation of some of it's policies is one example where we were caught off guard. We must be prepared and united enough in the future to deal with federal policies on our own terms, and not simply react to their surprise tactics.

Our unity and preparedness will depend a lot on how well we work together. We must take our jobs as Chiefs, executive positions, and senators more seriously in view of our great responsibilities. As we are all aware, attendance to Chief's Assemblies has been pretty slack in the past. We must discipline ourselves if we are to properly handle our daily responsibilities, and if we are to preserve our treaties and our nations. We need discipline and strength if we are to succeed in the hard and complex work of developing Indian government. So it is crucial that we attend the full length of this Assembly and future Assemblies.

On financial matters, we realize that the federal government is attempt-

ing to withdraw financial support from the FSIN and is vigorously working to divide our nations internally.

The Chiefs must strengthen their collective will to get the federal funds that we are entitled to. However, we must also consider subsidizing our provincial structure with funds generated from internal sources such as band, district and economic projects. We must begin to explore openly the possibilities of securing funding internally to support our Indian government structure at the local, district and provincial levels.

The strength and unity of Indian government from the grassroots up can only be maintained if everyone is informed and satisfied with what is going on. The senators have stressed many times that better, more effective communications is needed within the FSIN. The Chiefs must be aware on a daily basis of ever-changing federal policies, and must provide quick, clear direction to our provincial leaders at any time. We must be willing to face up to and openly discuss - not only our similarities in opinions - but also our differences of opinions. We must have more forums where our views and opinions can be openly expressed. We should realize that we can acknowledge and respect our individual differences, and at the

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same time act collectively on matters pertaining to our survival as nations. We must be willing to communicate the present state of development of the FSIN to the people back home. In all our developments in Indian government policies, we must actively create an awareness to the people. In turn, the people must be satisfied that they are actively participating in the development of Indian government. Open communication at all levels within the FSIN, I believe, is the key to unity.

Since it is clearly the Senate's responsibility to speak for the protection of the treaties, the organization, and the individual and collective rights of the people, it is natural that we should speak for unity. The question of unity is foremost in our minds when we give advice to our leaders. It is for this reason we ask our leaders to clarify their positions and direction to us all the time. We are concerned about our interests on the national level. We wonder if the AFN's position on treaties is still a priority. In their present state, will the AFN be as committed to the treaties as we - ourselves - are in protecting the treaties at any cost? We think not. In our recent experience with the AFN, we have seen it swing away from treaty commitments to other priorities such as aboriginal title. We can never be in harmony with the AFN when it's political interests and historical backgrounds are so varied. On the national level we need an organization that speaks solely for the treaties straight through, an organization that is headed by treaty leaders who have the total faith and support of treaty people. I believe the Prairie Treaty Alliance would be the real thing in this respect.

On matters of the federal government's implementation of Bill C-31, the question of membership has become a major task to be dealt with. Despite the lack of funding and cooperation of the federal government, the bands are going ahead with this complex task. We are aware that Sandy Lake is well into the development of their membership code. We would like to see the Chiefs work more closely together in coming to terms with



sovereignty in this respect. The federal government just can't push laws on us. We are sovereign nations. We are entitled to establish our own immigration laws on our own terms. We have to set up laws that control the influx of people into our sovereign lands. Besides determining federal compensation for an expanded land



and economic base, for new members, bands must consider the desirability of candidate members in terms of the safety and well-being of their citizens. In terms of asserting our sovereignty in these and other matters common to all our nations, the FSIN's role should be more clearly defined.

In closing, I would like to stress that we must remain united and assume the responsibilities and the original vision of our elder leadership. We must be clear on the spirit and intent of the treaties as set out by our ancestors because we must never compromise our treaties. We must continue building for our future generations. We must work together for all of this and, in all our policies, arrive at a consensus and collectively live up to our decisions. We must be united now more than ever.

INTERNATIONAL

Indian Government And The Treaties

(A final option for specific protection of treaties under the constitution may be the international forum. The following is a brief summary of pertinent facts).

Indian people on this Continent have always had Indian Government; we have used it to occupy this land and to assert our inherent Sovereignty, which has its root in our people and their culture. All political powers affecting us, our lands and resources must come from that Sovereignty.

These Governments exercised their full authority over their territories prior to the coming of the Europeans to this Continent. Our forefathers agreed to join Confederation subject to certain rights, lands and resources being reserved to our people in perpetuity in recognition of our status as the original and founding people of this country. Sovereignty and Indian Government is part of the aboriginal rights that came into being when Canada was created.

Aboriginal rights and Indian Self Government are of such a fundamental character to the well being of a people that no subsequent relinquishment of those rights without the people's consent has any legal effect. They take precedence over any kind of inconsistent legal claim. Indian people have never consented to the relinquishment of their status as Indians or of their special right to Indian governments.

Some of our people has loosely structured governments and others had hereditary systems in which local or band leaders exercised most political powers. Most Indian Governments were democratic and power rested in the people and this power was distributed among several individuals or institutions. For economic and military reasons it was sometimes necessary to delegate this power to a higher governing council, composed of a head chief and a number of band chiefs. Among the Cree and Saulteaux tribes Band Governments were composed of fami-

ly units and their headmen, Societies and their headmen, headmen councils, elders councils, the peacemaker and the chief who was selected by the elders and headman councils.

These same Indian Governments remained intact until the Treaties of 1874 to 1876. The most important reason for the signing of those was to retain and maintain their Government as a whole with their sovereign rights to Govern their people and the resources. They have also not surrendered hunting lands, forest lands, lakes, rivers along with the lands they reserved to be set aside for their use, and to be protected by the Crown forever.

The Treaties that were signed by our forefathers confirm the following principles and guaranteed rights forever.

1. The Indian nations retained Sovereignty over their people, lands, and resources, subject to some shared jurisdiction with the appropriate Government bodies on the lands known as occupied Crown lands. This is the foundation of Indian Government.

2. By signing the Treaties, the Indian nations created an on-going relationship with the crown in Indian social and economic development in exchange for lands surrendered.

3. The Indian nations established tax revenue sharing between the Crown and Indian nations.

4. The Indian nations established a political protocol for annual reviews of the progress of the Treaties.

5. The Indian interpretation of the Treaties will supersede all other interpretations.

When an agreement was reached, Alexander Morris, the Queen's Commissioner explicitly and loudly pro-

claimed under Oath on the Bible and the British Emblem and Seal: "What I have offered does not take away your way of life. You will have it then as you have it now, and what I offer is put on top of it."

Some of these rights and benefits of Indian people written by the Commissioner in exchange for cession of their lands are:

1. Reserve lands were to be established within the Territories, ceded for the use of the Indian nations signing the Treaties.

2. Small cash payments were paid to the chiefs and their people who were parties to the Treaty and thereafter annuity payments were to be paid to them and their descendants.

3. Farming implements and supplies were to be provided as an initial outlay, and thereafter ammunition and other hunting and fishing materials were to be furnished to the Indian on an annual basis.

4. Indians reserved the right to hunt, fish and trap over unsettled areas of the ceded land.

5. The Government was to establish and maintain schools for the education of the Indian children on the reserve.

6. The Government promised to provide suits of clothing, flags and medals for the chiefs and headmen of the tribe.

7. The Government was to provide a "medicine chest" for the use of the Indians.

8. The Government was to provide assistance to advance the Indian in farming or stock-raising or other work.

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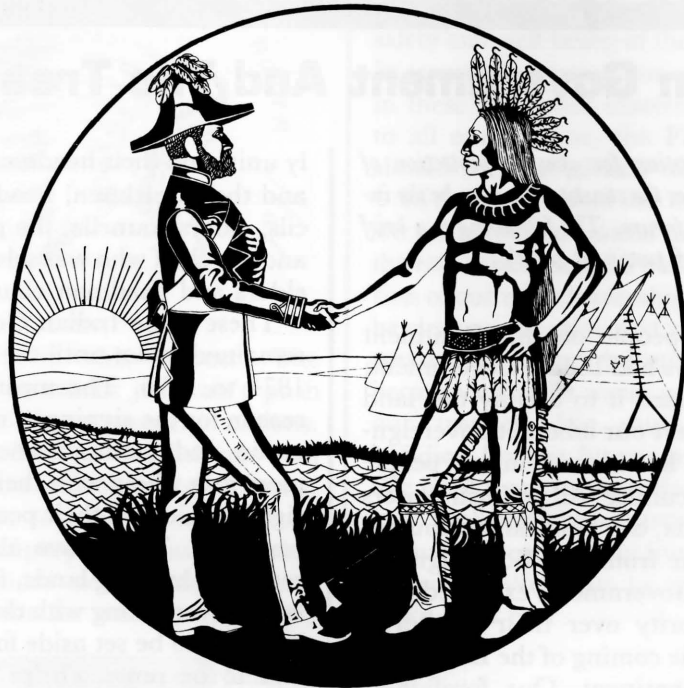
The difference between our understanding of Treaties and the actual contents of the written documents disappears if the verbal promises, assurances and guarantees given by the Treaty Commissioners during the negotiation are regarded as an integral part of the Treaty agreements.

Unfortunately, it would appear that 100 years has not been sufficient to bring the Canadian government to stand behind the words of their Commissioner. Significant differences in interpretation remain. The Federation of Saskatchewan Indian Nations, in its study of Elders' interpretation of Treaty 4, had identified these differences:

1. Land and Resources - The nature of the land/resources cession is an important topic for which the two sources, Treaty text and Indian Elders, provide vastly different interpretation. The Elders indicate that it was a limited land cession. The concept of a limited land cession belies the text of Treaty 4, which states the Indian signatories do hereby cede, release, surrender and yield up to Her Majesty the Queen and her successors forever, all their rights, titles and privileges whatsoever, to the lands included within the following limits.

The difference between the two interpretations of the land/resources cession is best described by reference to the Elders, understanding of their rights with respect to wildlife, sub-surface rights and the status of lands, including waters not utilized for agriculture.

(a) The subject of wildlife, while it has been conventionally phrased in terms of Indian hunting, fishing, trapping and gathering "rights", "rights of access", or "right of use" is discussed here as an element or feature of the land cession because the Elders state that Indian people continue to own or have exclusive use of all wildlife. Specifically, the Elders state that wildlife continues to belong to the Indian people as an element in the inventory of unceded resources. It is stated frequently that the Crown assumed a Treaty obligation to protect wildlife population for continuing Indian use.



(b) **Sub-surface and other non-agricultural resources:** The Elders indicate that resources ceded under Treaty 4 were limited and restrictive as some land resources were retained by the Indian people in ceded lands. The Commissioner stated that the whiteman wanted land to farm only to the depth of a plow, stated most frequently as a depth of six inches. There is an implication that non-agricultural lands, such as mountain country, lakes, other lands unfit for farming, were not requested and not ceded.

2. Indian Government - There is unanimity among the Elders that Indian people retained the right to Govern themselves. Elders state that the Government usurped this authority and that the Indian Act is purely a Government instrument for the purpose of governing Indians and usurping the Treaties.

3. Crown Protection and Assistance - The Elders state that the Indians were promised Crown protection and assistance to develop and prosper. This promise is described in general terms, with reference to a continuing, and comprehensive, Crown responsibility, and also in specific terms with respect to economic development

assistance and assistance in the event of famine or privation.

THE INTERNATIONAL STATUS OF INDIAN TREATIES

A Treaty is a compact agreement between two or more independent nations. At the time of Treaty, the Indian people on the prairies held that status and at the present time still do. But Canadian governments and courts have used the argument that Indian Treaties were not international Treaties, in order to deny the right to sovereignty and self government. European immigrants had to deny the fact that North America was already governed by Indian nations in order to establish their own interest in the land. They used a Doctrine and a number of theories to ascertain this claim.

The Doctrine of Discovery asserted that the white Europeans were to have the Indian lands because the Indians were infidels rather than Christians, hunters rather than farmers, monsters rather than men or by the reason of the generous gifts of civilization and technology. Even at that time, some intellectuals opposed the doctrine of discovery. The great theologian and jurist Francisco de Vitoria provided his Spanish monarch

with such unsettling answers about his overseas empire in South America: "The Aborigines in question were true owners before the Spaniards came among them both from the public and private point of view."

Felix Cohen, an American author whose work has been used and followed in Canadian Courts, in his **Handbook of Federal Indian Law** summarized Vitoria's argument this way: "Since the Indians were true owners Vitoria held discovery can be justified only where property is ownerless, nor could Spanish title to Indian lands be validly based upon the divine rights of the Emperor or the Pope or upon the belief of sinfulness of aborigines. Thus Vitoria concluded even the Pope has no right to partition the property of the Indians, and in the absence of a just war only the voluntary consent of aborigines could justify the annexation of their territory. No less than their property of the government. The aborigines were entitled to the respect by the Spaniards according to the view of Vitoria."

THE SPIRIT AND INTENT OF TREATIES

The Treaties were signed so that Indian people could retain their inherent sovereignty and live as Indian people forever. Since that time, the Canadian government and the Canadian Courts have used a number of theoretical arguments to undermine Indian sovereignty and to repudiate the spirit and intent of the Treaties.

Indian people cannot accept theories that were developed from one side only. In any case, these theories can be attacked in specific application to the North American context.

The Doctrine of Discovery discussed earlier in this paper is factually invalid. Indians, not Europeans, discovered North America, and is contrary to the standards of national and international law.

Cession - that argument is contradicted by international law which holds that association with another state does not necessarily result in a surrender of sovereignty. Also, Indians did not willingly agree to any large-scale transfer of their rights, authority and autonomy when they signed Treaties although the written

Treaty provisions were fraudulently imposed because Indians did not surrender their right to self government. Justice Marshall dealt with the issue of protection and concluded that a weak state, in order to provide for its safety may place itself under the protection of one more powerful without stripping itself of the right to self government. His support originates from international law and he states that the very fact of repeated Treaties with the Indian recognizes Indian Sovereignty.

Acquisitive Prescription - one method of establishing title to land in international law is acquisitive prescription, a concept akin to adverse possession. This allows a nation to cure a defeat in title by the exercise of control for an extended period. The possession must be peaceful and take place with the acquiescence of the original sovereign. The principle does not apply to the Indians because they have retained control of some lands and for those that have been obtained by government coercion, that possession has not yet been peaceful i.e. the conflict over lands where Indians have resource rights. It is not valid to argue that Indian protests have not been strong enough. An arbitration decision involving the United States and Mexico discussed this Principle: "It is quite clear from the circumstances related in their affidavit that however much the Mexicans may have desired to take physical possession of the district, the result of any attempt to do so would have provoked scenes of violence and the Republic of Mexico cannot be blamed for the milder forms of protest contained in its diplomatic correspondence."

Changed Circumstances - non-Indians often point to the substantial changes which have taken place in both Indian and non-Indians societies as justification for restrictions on Indian sovereignty. This argument is based on the concept of historical consolidation. But even if historical consolidation were a valid principle, it could not be properly applied to Indians. The concept is intended for a situation where changed circumstances have come to be mutually accepted as the most realistic way

of handling the situation by the parties involved. The relationship imposed on Indians in Canada is not at all reasonable because of the continuing violation of the sovereignty and human rights of Indians. An assertion of title and jurisdiction which conflicts with accepted standards of international law, cannot be legitimized by reference to the principle of historical consolidation when such a consolidation is maintained only by the virtue of the dominant state's superiority in numbers, strength, and technology. International jurisprudence provides that acts contrary to law cannot be source of legal rights for the wrongdoer. The Treaties - as interpreted by Indians - were intended to guarantee various rights and elements of sovereignty for Indian people.

CURRENT STATUS OF TREATIES IN SASKATCHEWAN

The breaches of the Treaty obligations on the part of the Canadian government started with their exclusion of certain oral promises from the written portions of the Treaties. Furthermore, the principle of the Treaties as understood by Indians were not expressly included in the written portions of the Treaties.

Because of the lack of written representation of the promises exchanged, it can be seen that the Treaties, on their face, provide an inequitable consideration for the lands ceded.

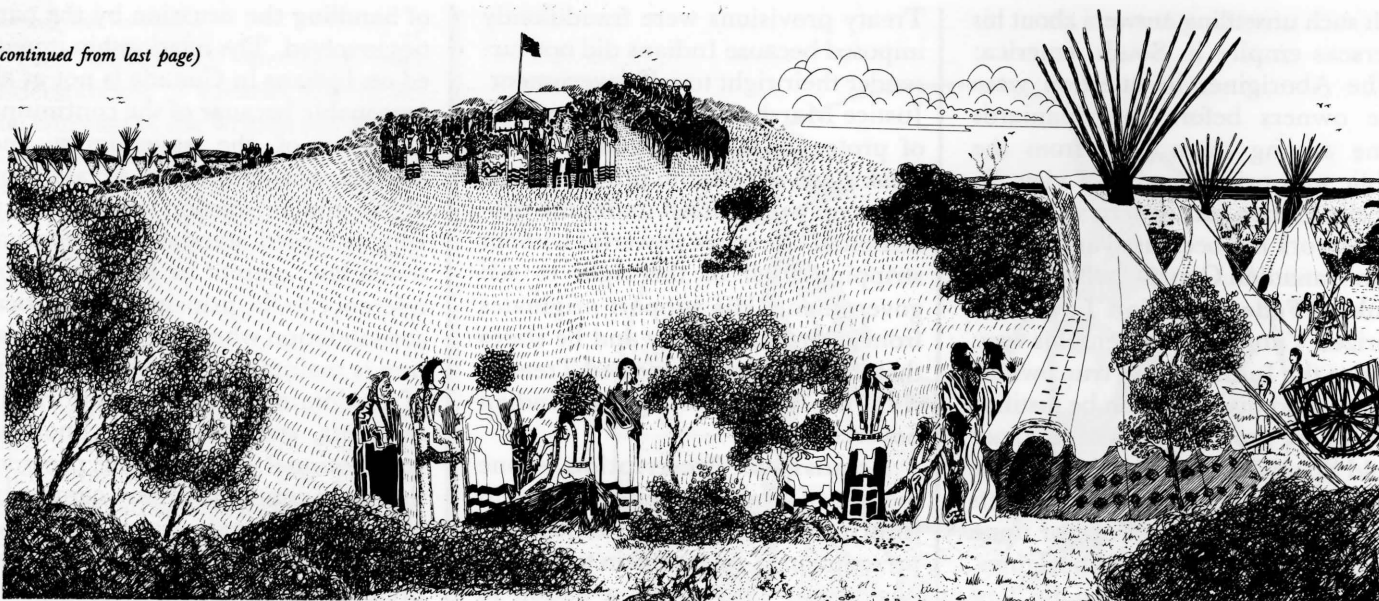
There have been other outright breaches of the Treaties. Among those abrogations are the following:

1. The Treaties required that all future dealings with Indian nations be based on the spirit and intent of the Treaties, and required that those Treaties supersede all future legislation and government policies affecting Indian people. That principle has been totally disregarded.

2. The Government of Canada does not regard Treaties as being supreme and in fact has passed legislation, including the Indian Act, to supersede them. It is acknowledged that the Federal Government has exclusive

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responsibility to legislate in regard to Indians and their lands pursuant to the British North America Act 91.(24), but that power to legislate should be subject to the Treaties and therefore should recognize Indian Government.

3. The Canadian Courts have interpreted the Treaties as being mere promises and have taken the Canadian Government, being supreme, may legislate in breach of those Treaties.

4. The Indian Act has been used as a vehicle to control Indian Government, contrary to the spirit and intent of the Treaties.

5. Even those promises expressly included in the written Treaties have been abrogated:

- (a) Indian reserve lands are subject to expropriation laws;
- (b) The right to hunt, trap and gather has been limited by recent legislation;
- (c) Certain clauses such as the "medicine chest clause" have been interpreted wrongly so that the total health and medical coverage envisaged by the Indian has been limited in some cases;
- (d) Social and economic benefits have not been forthcoming.

Other terms and conditions of the Treaties have been undermined and ignored in the following:

1. **The Detribalization Policy of 1840.** Canada's first policy was to destroy Indian political, religious, social and educational institutions. This has been done by confirming

legislation, boarding schools and overt control by Indian agents.

2. **1947 Plan to Liquidate Canada's Indian Problem Within 25 Years.** Wholesale integration and enfranchisement of Indians and the diffusion of Indian programs to the provinces.

3. **New Indian Policy - 1969 White Paper, etc.**

4. **Local Government Guidelines 1975.** Called for the municipalization of Indian land and ignored the development of Indian Government; basically the continuation of the '69 White Paper and the 1947 plan of liquidation, and the list goes on.

SURRENDERS

The Treaties promised Indian land would never be sold or "leased or disposed of" without the expressed consent of the Indian people. Yet the Government of Canada in the past 100 years, acting as a trustee of the Indian Reserve lands, has sold or otherwise permanently disposed of all or major portions of at least 32 reserves, amounting to well over 420,000 acres. In at least four of these surrenders no consent was ever obtained. In many cases consent was obtained by Government officials through fraud, coercion or misrepresentation, tactics which annulled the validity of such consent. It was clear that most of the Indian land was sold by Indian Affairs agents, who demonstrated both a breach of trust and conflict of interest in most cases. Our research documents show clearly their illegal actions.

LAND ENTITLEMENT

This is an outstanding debt on the part of the Federal Government. To date, very little has been done according to the Treaty formula of one square mile per family of five, or 128 acres per person. To date, it has not been agreed to purchase any land for this purpose or to make federal Crown lands available for selection by entitled bands, except for certain educational lands already under the jurisdiction of the Government through the Department of Indian Affairs. Furthermore, it has attempted to obstruct the entire process with legal opinions to undermine the mutual understanding which has governed the interpretation of the Treaty provisions since they were signed. Recently the Department of Indian Affairs, without the consultation of the Indian people, reversed a ninety-year old policy and obtained a new legal opinion from the Department of Justice, which inexplicably declares that the Government of Canada's lawful obligation to the Indian people in Saskatchewan is simply to provide enough land to fulfill the entitlement any band had at the date of the first survey, and without any reference to the population at the date of any subsequent survey or the current population. There are some 30 bands who wait for some change in heart or in justice for the fulfillment of their entitlement. As it is now, Canada continues to transgress Indian lands, which amounts to no more than legalized theft.

NATIONAL

PTNA Seeking Seats At FMC

by Deanna Wuttunee

Following eight months of debate, the PTNA are seeking two seats in the next First Minister's Conference to represent treaty interests. Federal Minister of Justice, John Crosbie refused this request, March 19. He is suggesting PTNA arrange for representation through the AFN.

"As soon as they (non-treaty groups) admit they want what we have, there will be agreement in AFN." said FSIN Chief Sol Sanderson.

According to Sanderson, the glaring difference is that groups in AFN are striving to sign treaties while prairie Indians did this a century ago and are now seeking to ratify them. He said the federal task force report Living Treaties: Lasting Agreements

headed by Halifax consultant Murray Colican "Suggests Canada's policies were reinforced through treaty negotiations and in effect Indian rights were extinguished. That's not the interpretation of the treaties," he added.

This report should not be confused with the Treaty Renovation Process by the Treaty Eight group. Allan Pratt, a Toronto consultant has been commissioned to take a lead role here and his recommendations will put forth suggestions to federal Indian Affairs Minister David Crombie on how to deal with the two agendas of AFN and PTNA. Crombie will be going to cabinet in April with the Treaty Renovations report. FSIN will request the Minister recognize a part two to the report which will reflect Saskatchewan's treaty terms.

Sanderson said: "You can see AFN aligning themselves with the Comprehensive Claims Paper much more clearly which is a different agenda from ours. So we have two reports that are coming out, the Comprehensive Claims Report and the Treaty Renovations one that confirms clearly that the agendas of AFN and PTNA are different. And there must be different approaches."

"(Pratt's report) will get away from the debate of an organization, one spokesman and one representation on various issues," he added.

PTNA was meeting, March 24 to put in place technicians to implement the Constitutional Work Plan. They are planning meetings with provinces' Premiers across Canada to discuss their position.

PTNA Telex To PM's Office

March 17, 1986

Prime Minister Brian Mulroney
Prime Minister of Canada
Government of Canada
Ottawa, Canada
K1A 0H4



Prime Minister Brian Mulroney

Dear Mr. Prime Minister:

Re: Prairie Treaty Nations Alliance

Please be advised that the Prairie Treaty Nations Alliance (PTNA) confirms and renews its request for a separate invitation to the First Minister's Conference on Treaty and Aboriginal Rights, and all preparatory meetings thereof, including the upcoming meeting of ministers scheduled for March 20 and 21, 1986. We seek a reply from you prior to this week's meeting.

As you know, our position is different from the other representatives invited insofar as our treaties have already determined our rights. What is constitutionally required is a clarification of the relationship between the spirit and intent of the treaties from the perspective of the original signatories and of the written treaties themselves, as well as the modernization and renewal of the mutual obligations under the treaties.

The Prairie Treaty Nations Alliance had a recent meeting at

which time they adopted a workplan which is herein enclosed. The workplan on constitutional relations reiterates the historical relationship and bilateral relations espoused by the treaties. However, it accommodates

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INAC Minister David Crombie

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the federal government jurisdictions, the provincial government relations, the First Ministers' Conference, and the application of international law and conventions, to which Canada is a signatory. In other words, we agree that all the issues now under discussion at your constitutional conferences are necessary, however, our people want all those issues to have their starting point from the treaties.

You understand and were sympathetic to our position by separately meeting with us at last year's conference. You met with us as representatives of the treaty Indian nations. At that meeting you agreed to "jealously guard" the federal powers over Indians and lands reserved for Indians. You also supported the process of bilateral discussions dealing with treaty issues. Because of this commitment, we supported your proposed 1985 Constitutional Accord.

At our meeting with you on September 24, 1985 in Ottawa, we agreed to continue with the bilateral process at which time you reconfirmed your commitment and named our two principle ministers, the Honourable David Crombie and the Honourable John Crosbie to represent you in the bilateral negotiations. The Honourable John Crosbie was assigned to the bilateral negotiations on constitutional relations while the Honourable David Crombie was assigned to the bilateral negotiations on treaty relations; bilateral relations; political relations; economic relations and fiscal relations. We agreed with the Honourable David Crombie that he would release the Oberle Report on Treaty Renovations upon its completion and at the First Ministers' Conference III you committed your government to treaty renovation including the need to address Indian self-government as confirmed and recognized by the treaties.

The attached workplan utilizing all the options for constitutional arrangements has been discussed and presented to your officials. These bilateral arrangements are progressing slowly and funding must now be secured for the bilateral process and the attached workplan. The Prairie Treaty Nations Alliance has not been

able to secure any funding for the above from your government. All requests for funding have been refused to date.

It is our understanding that the Honourable David Crombie has now received the treaty renovations report from the Honourable Frank Oberle.

Please arrange for the immediate release of the Oberle Report on Treaty Renovations prior to or at the upcoming meeting of ministers in Ottawa on March 20 and 21, 1986.

In the spirit of our past cooperation with you, we wish to receive your cooperation by having the Prairie Treaty Nations Alliance recognized separately as a true representative of its constituents and that two seats be set aside for the Prairie Treaty Nations Alliance.

Thank you for your anticipated cooperation.

Sincerely,
Chief Sol Sanderson

PROPOSED WORK PLAN ON CONSTITUTIONAL RELATIONS FEDERAL GOVERNMENT PRAIRIE TREATY NATIONS ALLIANCE

AGENDA

Five options for Amending the Constitution of Canada as it impacts on Canada-Indian Nations Political and Legal Relations:

1. Treaty Making Process
2. Federal Government Jurisdiction
3. A Provincial Government - Federal Government and Indian Government Consent
4. First Ministers' Conference
5. Application of International Law and Conventions

TOPICS: Impacting on each of the Five Agenda Items.

1. TREATY MAKING PROCESS

- a) Treaty Making Powers
 - i. The Treaties;
-Status of Agreements
 - ii. Existing Treaties are now rooted in the Canadian Constitution.
- b) Canada-Indian Nations Relations are regulated:
 - i. By Treaty;
 - ii. Constitutional Framework
Royal Proclamation 1763
Treaties
Constitution
- c) Ratification of the Treaties
 - i. Construction of Laws
- Canadian Law
- Indian Nations Indian Law
 - ii. Institutions
- Indian/Treaty Rights Protection Office
- Tribunals
- Process for Resolution of Disputes
- Minister of State for Indian Nations
- d) Treaty Making Process Adhesion Process
- e) Government to Government Recognition
- f) Bilateral Relations
- formalizing as provided under Treaty
- g) Treaty Renovations Process.

Budget Impacts On DIAND

1. \$40 Million in 1986/87 to extend the Indian Community Human Resources Strategies Program (ICHRS)

- the ICHRS Program, announced September 24, 1985 provides resources to Indian communities and organizations for the development and implementation of employment related human resource development strategies;
- the emphasis is on the development of long term developmental strategies providing a range of integrated services which will prepare Indian people for successful entry into the labour market;
- strategies must be both community based and community led;
- under the program, projects are supported which: develop human resource strategies; assist individuals to identify careers and training needs and to adjust to the work world; support individuals in training; provide work experience opportunities; assist community economic enterprises; and open up opportunities for employment in the off-reserve private and public sectors;
- in 1985-86, INAC regional offices will support \$23.8M in projects.

2. Extension of the Indian Remission Order for 1986

- temporary exemption from taxation of income earned by Indians on reserves who are paid by employer located off the reserve;
- traditionally Indians working on reserves have not been required to pay income taxes regardless of the location of their employer;
- Norwegijick case (Supreme Court, 1983) ruled that Indians working off-reserve for employers on-reserve are exempt from taxation but case called into question whether Indians working on-reserve for employers off-reserve would continue to be exempt;
- remission order of last year covered 1983-1985 - extension covers 1986;
- questions raised by case still not clarified in law;
- may require a legislative solution;

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2. FEDERAL GOVERNMENT JURISDICTION

- a) Section 91(24)
 - Re-organize
 - Amend
- b) Complimentary Recognition of Indian Government Jurisdiction
 - i. Definition of Sovereignty
 - ii. Clear/Shared Areas of Jurisdiction
- c) Review of Public Law
 - Bring Canadian Law into Line with the Treaties.
 - Construction of Complimentary Law in recognition of Indian Government Laws
 - (e.g.) Federal/Provincial Jurisdiction Civil Code vs. Common Law
- d) Recognition of Indian Government and the Institutions.
 - Protocol Agreement/Arrangements
 - Formalize Process
- e) Bilateral Relations Fiscal /Economic Relations Etc.
 - Formalize Process
 - Legislate Process
 - CANADA-INDIAN NATIONS Political Relationships
 - CANADA-INDIAN NATIONS Fiscal Relationships
 - CANADA-INDIAN NATIONS Economic Relationships
 - CANADA-INDIAN NATIONS Constitutional Relationships
 - CANADA-INDIAN NATIONS Treaty Relationships
 - CANADA-INDIAN NATIONS Bilateral Relationships
- f) Federal Trust Obligations
 - Define
 - Legislate Federal Trust Centre
 - Creation of Federal Trust Centre

3. INDIAN GOVERNMENT/FEDERAL GOVERNMENT/PROVINCIAL GOVERNMENT

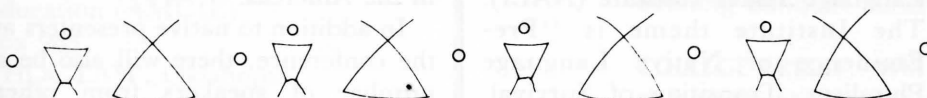
- a) Treaty Obligations
- b) Natural Resources Transfer Agreement 1930
- c) Lands/Resources

FEDERAL MINISTERS' CONFERENCE

- a) Federal Trust Obligations to Indians and Indian Lands
 - Definition
 - Protection
- b) Recognition of Indian Government/Forms of Indian Government defined by Indians
- c) Instrument
 - Separate Schedule for further Entrenchment

5. APPLICATION OF INTERNATIONAL LAW AND CONVENTIONS

- a) Civil and Political Rights Convention
- b) Human Rights Convention vs
- c) Charter of Rights and Freedoms



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- pending resolution the remission order preserves the traditional exemption;
- discussion ongoing with Indian representatives to resolve this issue.

3. Amendments to the Indian Act to permit bands to levy municipal-type taxes on Indian lands

- 100 band councils have petitioned Minister to extend band jurisdiction over leased surrendered land, mainly for local taxation purposes;
- will enable to tax non-Indian interests - current Indian Act not clear on this;
- Indian Act already provides bands with optional taxation powers respecting their own members on reserve lands;
- amendments will enable the taxation of the more developed portions of reserves, usually surrendered land, to pay for improved infrastructure for

economic development;

- copy of communiqué re: amendments follows:

4. Expenditure constraints

- like all departments, DIAND will be affected by the \$500 million special reduction in non-statutory spending for 1986-87, and by the plan to hold increases to only 2% in later years;
- any necessary cuts will be focused on administration and overhead not program delivery and band budgets;
- full impact has not yet been determined: discussions will be held with Treasury Board;
- government is well aware that Indian services and programs as well as those provided by territorial governments, such as welfare and education, although not technically statutory are essential;
- expect that adjustments will be made to take into account the special nature of DIAND programs;

- restraint impacts mainly on DIAND administration: will have to increase efficiency to get greater value for each dollar spent.

5. Sales tax rebate

- most Indian families will be eligible for the sales tax rebate - a family of five will receive \$175.00/year. This would more than offset the effect of the 1% increase in sales tax.

6. Child tax credit advance

- child tax credit advance of \$300/child to be paid in November 1986 will not increase family income but may reduce use of tax discounters who charge high rates of interest. May also encourage Indians to apply for the tax credit.

7. Farm credit loans

- preferred interest rates for farm credit loans may benefit some northerners and Indians.

Kamloops Chief To Work On Indian Act Amendments

VANCOUVER (March 4, 1986) — Chief Clarence Jules of the Kamloops Indian Band of British Columbia will work with federal officials to develop the legislative amendments to the Indian Act designed to enable Indian communities to levy local taxes on Indian lands it was announced today jointly by the Minister of Indian Affairs and Northern Development, the Honourable David Crombie and Chief Clarence Jules.

These proposed amendments were first announced by the Honourable Michael Wilson, Minister of Finance, in the February 26, 1986 federal budget.

This is the first time that specific reference has been made in a budget speech regarding a legislative initiative directly connected to Indian economic development.

"The proposed changes to the Indian Act," said the Honourable David Crombie, "represent another significant step forward in reaching the goals of self-government and economic self-sufficiency. Those bands who decide to take advantage of the opportunity provided by the proposed amendments will be able to

significantly expand their economic base."

The taxation proposal was first presented by the Kamloops Indian Band to the Minister of Indian Affairs and Northern Development, the Honourable David Crombie in October, 1985, after many years of preparation by the band.

As stated by Chief Jules, "this issue has been alive for us for over 20 years. It is supported by over 100 Indian bands from every province and territory, who submitted Band Council Resolutions to the Minister," the Chief said. "I would like to acknowledge the hard work and support of community members;

members of the band council; and of Mr. Crombie and his officials. This shows what can be achieved through hard work and cooperation."

The Chief added, "while this in itself does not resolve many of the more fundamental issues facing aboriginal peoples today, it is a positive start on the road to communities governing their own affairs."

The Minister added that Indian communities would be consulted on the legislative proposal being developed jointly by Chief Clarence Jules and the Kamloops Indian people and department officials.

Native Language Issues Institute

Nearly 500 educators, language specialists, folklorists, historians and writers will converge on Oklahoma City in May, 1986, at the sixth annual international Native American Language Issues Institute (NALI). The Institute theme is "Pre-Eminence of Native Language Pluralism: Transition of Survival, Support and Self Preservation."

Scheduled for May 28-30, 1986 at

the Holiday Inn West, the conference will focus in on native language concerns, exchange ideas and provide direction for continual development and research on native language issues in the Americas.

In addition to native presenters at the conference, there will also be a number of speakers from other countries.

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Canadian Jobs Strategy

The introduction of the new Canadian Jobs Strategy (CJS) will significantly change the manner in which Saskatchewan Indians receive skills training. For the past ten years the Saskatchewan Indian Institute of Technologies (SIIT) has delivered courses basis of institutional training. Under CJS the Institute will now be required to deliver training on the basis of employer identified need.

CJS holds both opportunity and concern. If linked to Indian economic development, it holds considerable promise. The SIIT has in the past delivered such courses prior to CJS that meet the new requirements. It is the concern of SIIT planners, however, that such programs as Adult Basic Education (ABE) and Skills and Trades may suffer.

The new CJS is a complete departure from past practices. If a band identifies ABE as a priority, the band must first identify an employer who identifies ABE as a requirement for an employee the employer wishes to hire. The band, under CJS, can no longer ask for an ABE class for the purposes of upgrading alone. Employer driven skills training will also affect delivery of fully accredited

courses. The employer may not require an employee with journeyman standing, but one trained in only certain skills the employer needs. In the past five years the SIIT has delivered only fully accredited programs in the belief that the graduate would be able to compete with anyone anywhere. SIIT statistics show a much higher post training employment rate through fully accredited courses than through the non-accredited courses offered five years before.

Through SIIT planners have concerns they see considerable opportunity also. The SIIT is currently developing an Employer Related Training (ERT) unit to liasson between the Institution and the employer. SIIT has identified the employer to be both the private sector and Indian controlled businesses. Considerable resources have been allocated to Indian economic development both nationally and provincially. If these resources can be tied to skills training SIIT planners see CJS having a most positive impact.

"CJS is really gravey," Vern Bachiu, SIIT Vice-President of Research and Development states, "While we welcome the economic

development aspect we still have concerns about our meat and potatoes — Adult Basic Education and Skill and Trades."

The ultimate success of CJS will depend on three factors. The first is the initiatives of the ERT unit. The second, liasson and information sharing with the bands and finally how flexible CJS will be when it is finally implemented at the region.

The new Canadian Jobs Strategy was introduced almost one year to the day after the Progressive Conservatives came to power. While new to actual government policy the concept has been around for some time. CJS is founded on the theory that the employer can best define the skills needed for immediate employment to the Canadian work force. It is seen as bridging a gap between labour demand and supply. Detractors of the policy claim it is far more workable in the more industrialized areas of the country such as Ontario and Quebec than in other areas of the country where primary resource development may be stalled or in decline. In any case CJS will be a fact of life for many Canadians including Saskatchewan Indians.

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Fundamental objective of NALI is the co-operative cultivation of humanity through examination of the languages and cultures of native people of the Americas. It is expected to attract a diversified participation, including educators from all grade levels, state and federal agency representatives, historians, writers, linguists and literary critics, among others, because language is the most effective means of communication and the basis of culture.

College credit will be available. Deadline for registration is April 28, 1986.

Contact is Shirley Brown
Achakama Multicultural Indian
Education (AMCIE)

Box 963

CHOCTAW, Oklahoma
73020

(405) 390-3004

1986 International Native American Languages Issues Institute

Oklahoma City, Oklahoma

May 28-30, 1986

GENERAL INFORMATION

Sixth Annual International Institute on Native American Languages Issues

The purpose of this is to examine native language concerns, exchange ideas, and provide direction for continual development and research on native language issues in the Americas. The Institute theme is :

*"Pre-Eminence of Native Language Pluralism:
Transition of Survival, Support and Self Preservation"*

COST: PRE-REGISTRATION - \$95.00 Canadian. Purchase Orders Are Acceptable. Deadline for pre-registration - April 28,

ON-SITE REGISTRATION - \$90.00. This cost includes an evening banquet/luncheon/pow-wow.

COLLEGE CREDIT - Will be available at an additional charge for those wishing credit hours, both Grad and Under Grad. The fee is \$100.00 Canadian.

Indian Leaders Faced With Major Problems

by Archie King

NORTH BATTLEFORD — Indian leaders recently held a two-day session of discussions dealing with pressing issues including Bill C-31, housing and renovation allocations and the parental organization.

Earlier Chief Sol Sanderson of the Federation of Saskatchewan Indian Nations (FSIN), called for the passage of resolutions tabled from the previous assembly, but not before he dropped a bombshell stating to the Chiefs that he was stepping down as leader of the FSIN.

Reaching an impasse with the resolutions, the Chiefs tabled the resolutions until the assembly to be held in Prince Albert during the month of January at which time it is

expected the leaders will give passage to the resolutions.

Also, Dan Goodleaf and Gary Wouters of Indian Affairs from Regina and Ray Martin of the district presented to the chiefs six options for housing and renovation allocations for 1986-87.

According to Ray Martin, the district chiefs went for option one calling for total capital of \$3,163,000 which includes 54 housing units at \$36,380 and 102 renovations at \$6,000, leaving a balance capital of \$586,480 for capital projects.

A total of four projects were a carry-over from the previous year which included road construction at Moosomin; water and sewer at Thunderchild and the Technical Institute; water and sewer project at Red

Pheasant; and road reconstruction at Poundmaker.

Adding her support, Carol Schuck of regional office presented to the chiefs recent changes made to the Indian Act. According to Schuck, important changes were made to the Indian Act on June 28, 1985 when Parliament passed Bill C-31 - an act to amend the Indian Act. The act has been brought into accord with provisions of the Canadian Charter of Rights and Freedoms to assure equality of treatment to men and women.

Also fundamental changes were also made to the Indian Act to recognize the right of Indian First Nations to control their own membership.

Northern Resource Trucking Awarded Contract

Northern Resource Trucking Ltd. (NRT), a new company owned jointly by Kitsaki Development Corporation and Trimac Transportation System, has won a three-year contract with Key Lake Mining Corporation.

Kitsaki, the economic development arm of the Lac La Ronge Indian Band, and Trimac are joint owners of NRT and will both be represented on the Board of Directors. Lac La Ronge Chief Myles Venne will be the Chairman of the Board.

Rick Reynolds, Trimac regional manager, says the combined strengths of the two partners will make the new company "better able to compete" in the northern Saskatchewan market.

It also offers advantages over the traditional contract-specific joint venture operations. Aside from the ability to bid on more contracts, the permanent operation will give band members stable jobs and allow for sharing of skills, resources and technology between the southern and northern partners.

Saskatchewan, like most provinces with northern business frontiers, is anxious to promote employment for

northern residents and increase business for northern employers. Traditionally, southern companies wanting to take part in northern business formed joint ventures with northern companies on a contract-specific basis.

But when the contract expired, so did the joint venture. And so did the jobs and business for the northern partner.

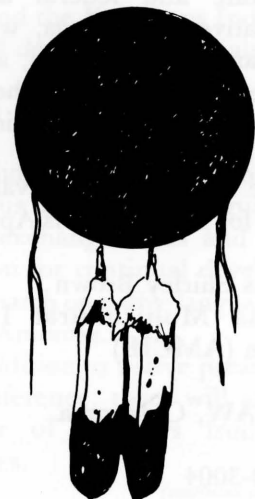
NRT changes that, creating a permanent company on which the southern (TTS) and northern (Lac La Ronge) partners can expand business.

Increasing the size of business, winning more contracts and increasing the number of jobs is good business incentive for Kitsaki, says Dave McIlmoyl, executive director for the band. Although the band has a small general freight trucking company, NRT will be able to bid on larger contracts, thus increasing job opportunities.

As the company grows it will also give band members a chance to train for management — an opportunity that just doesn't exist under contract-specific joint venture agreements.

Under the Key Lake contract, NRT will haul more than 60 million litres of fuel north to the mine site, about 730 kilometres north of Saskatoon.

Bryan McInnes, purchasing manager for Key Lake, says while provision of employment and northern business opportunities is an important criterion in contract bids, Northern Resource Trucking Ltd. won the contract in an open bid competition by being "the successful bidder on all counts."



Saskatchewan Indian Veteran's Association

Rights and Claims

Although not required to do so under Treaty, many Saskatchewan Indian served in the Canadian armed forces during the Second World Wars, as well as in other conflicts. Some were killed in battle, leaving widows and children. Service in the armed force was a contributor to the break-up of the families left at home.

On returning from their service, the Indian veterans expected that they would be treated in the same way as any other veteran who had served his country by putting his life on the line.

The Indian veterans expected that they would be set up in business, agriculture and other occupations. Those who returned with disabilities caused by the wars anticipated adequate disability pensions, retraining and provisions for their families.

Returning Indian veterans believed that, through their participation in the armed struggles on Canada's behalf, they would be strengthening the Indian nations' movement towards self-determination and ensuring that the Treaties would gain respect.

What, in fact, the veterans faced was their being used to advance existing Federal Government policies to assimilate Indian people into the Canadian society, through the termination of their rights. Policies applied to them were designed to undermine the protected status to sovereign band lands; to subvert the reserved powers of the Chiefs and Councils; to diminish the significant of individual Indian treaty status; and to discriminate against Indian veterans in comparison with their non-Indian comrades.

These objectives were sought through Federal laws, regulations proclaimed under them and through the way these were administered by government bureaucrats in the Department of Indian Affairs and other departments.

Non-Indian veterans had the opportunity of acquiring grants of Crown land, as well as private lands through long-term assisted purchase. Two Federal Acts (Soldier Settlement and Veterans Lands) and the ways

they were implemented allowed these policies to be pursued to give these veterans the opportunity to enter the workforce as respected and productive members of Canadian society.

This was not the case as far as Indian veterans were concerned. Federal policies, laws and systems of administration worked contrary to their interests as Treaty and status Indians.

The Indian Reserves have been considered to be Federal Crown land, set aside for the use of Indian people (Indian Act). Federal Crown lands are to be used and disposed of at the discretion of the Federal Government. In their policies towards veterans, the Federal Government equated Indian reserve land with Crown lands in general, in denial of its special status under Treaty. Indian veterans gained access to lands they already had as band members (the reserves), and did not receive grants of off-reserve Crown or other land.

The Department of Indian Affairs was used to impose Federal policies on Chiefs and Councils. They were forced to allocate reserve lands to returning veterans. This was done by soliciting a resolution from the Band Council to allocate an Indian veteran on an identifiable piece of land on the reserve. There the veteran was to be settled. Once this had taken place, the veteran and his land became the direct responsibility of the Indian Agent, to the exclusion of Chief and Council.

Present History: (70's)

The Association was formed in the late seventies and in 1980 it really began to move. After many meetings and discussions of the organization were put in place. The constitution was finalized and a structure was drafted and approved.

The total provincial organization is broken down into three areas: the Southern Branch, Prince Albert Branch and the North Battleford Branch. Each branch has its own Executive, consisting of a President, First Vice-President and a Second Vice-President. Presidents of each branch, with the President of the organization and the Past Provincial-President, make up the Executive fo

the provincial body. The Presidents, First Vice-Presidents and Second Vice-Presidents of each branch make up the Board of Directors of the provincial body. There are 11 members of the Board of Directors, and five make up the provincial Executive.

The Executive meet once a month and the Board of Directors meet every three months. Since November, 1980, the organization has taken on a paid staff of three people, who are veterans, but because of insufficient funds, the work has been very limited. It is estimated that approximately ten percent of its work has been done but not completed.

It started up by studying the report by Tyler & Wright, which was done in Ottawa on the files in the archives of Indian Veterans, and from this there was documentation done. The two main departments of the federal government were invited to participate, the Department of Indian Affairs Lands and Trusts and the Department of Veterans Affairs, pensions and other related benefits.

Field trips were then undertaken to interview veterans on monetary grants on the Veterans Land Act. Further to this, pensions were discussed on what was received and what should have been received. To this date, we have approximately 140 cases documented. We are unable to do a follow-up because the funds are depleting drastically.

We requested from each veteran, or widow, authorization to look at files held at the district offices of Indian Affairs or in any office which holds records of them, to find out if what they say the records state are corresponding. It's sad to say, but so far the records we've checked do not correspond. Each tell a different story, and because of lack of funds we are unable to follow-up to remedy the situation.

The Veteran was then compelled to follow a prescribed path, under the Agent's direction, if he was to obtain a certificate of possession to his allotment. In this way, the abilities of the Chief and Council to direct the development of the reserve are side-

Saskatchewan Indian Cultural College

The goals and objectives of the Saskatchewan Indian Cultural College are as follows:

- to revive and develop traditional and contemporary cultural skills of Indian people;
- to conduct and facilitate research in Indian heritage and culture;
- to increase Indian people's knowledge and use of their traditional languages;
- to develop Indian linguistic learning resources;
- to develop and test culturally-oriented educational curricula, methods and materials for use by established and other programs;
- to promote cross-cultural awareness in mainstream educational programs and institutions;
- to develop and increase access to new and more accurate information about Indian heritage;
- to improve the opportunities for the public to become knowledgeable about the sensitivity to the historical and current role of Indian people in Canada.

The following are programs/services being presently offered by the College:

- Culture Centre
- Curriculum and Research
- Library
- Audio Visual and Graphic Arts

The Saskatchewan Indian Cultural College has been mandated by their Board of Governors to implement a

tracked. This shows with what contempt the Chief and Council were regarded. With time the relation between the veteran, his allotment and the band government would be at the same as that of other band members.

Because of the negative character of local DIA administration, events did not proceed in this smooth fashion. Many statements by band members point to a system under which policies were distorted and misdirected, so that they worked against the individual and collective Indian interest. This is in complete contrast to the ways non-Indian veterans were compensated for their sacrifices.

new Organizational Structure by April 1st, 1986.



With the adoption of the F.S.I.N. Convention Act, District Chiefs' Councils have been established to support the development of Indian self-government. With the development of Indian Government, Districts and Bands are now in the process of establishing Indian education centres at the district/agency level. The bands and district/agency councils are now assuming the leadership. As a result of these new thrusts the Saskatchewan Indian Cultural College will facilitate these new directions by the bands. It's leadership role will change to support and assist the bands efforts.

Areas of new developments are:

- Satellite Colleges

- Archival Centre
- Museum
- Historical/Treaty Sites
- Publishing/Marketing
- Performance and Fine Arts
- Languages
- Library/Resources Centres

The Great Plains Dance Troupe under the co-ordination of Tyrone Tootoosis has also been taken under the wing of the Cultural College. The Dance Troupe first performed at the National Cultural Education Centres Conference in October of '85. Since then they auditioned to perform at Expo 86 and were successful. The monetary support they have received to perform in Expo is not adequate and they will have to do some fund raising. The Dance Troupe will be representing the Indian people of Saskatchewan and any monetary donations from individuals, bands, etc. . . will be greatly appreciated.

Anyone interested in finding out more about the College can do so by calling (306) 244-1146 or writing to: P.O. Box 3085

SASKATOON, Saskatchewan
S7K 3S9

or by dropping in at our new location at 120 - 33rd St East, Saskatoon.

All Nations Institute of Technology

by Deanna Wuttunee

THUNDERCHILD — When Thunderchild, 60 miles north of North Battleford, took control of



education for their reserve, they made a dramatic departure from trends in education. They established a \$3 million Institute of Technology with fully accredited courses in petroleum industry related skills.

Not only is the institute in operation offering a heavy oil operators class and two welder/fitter classes, it also plans to expand class offerings this fall. The facilities have the latest equipment and computers and includes student accommodations.

"It's a real tough program," said Winstin Weekusk, a driving force behind the institute. "And frankly, no one expected us to succeed. They thought it was just a dream." But this has served to attract a high calibre of student. To accommodate student needs, an upgrading component was built especially in math and chemistry.



"I'm really enjoying this. It's right on" said student Arland Tootoosis.

Skills training geared to the petroleum industry was selected because the committee co-ordinating the effort was told they had to offer courses that would not be in competition with other institutes already established in the province. The committee encountered many challenges on the road to success, elusive chains of authority, red tape, lack of communication within the Department of Indian Affairs, the new experience of selling the idea to the private sector and several changes of government at all levels.

However, the committee was prompted by the realization that without the development of human resources, economic development will never become a reality. In 1981, 76% of Indian people over 19 years old were out of school but only 8% had finished high school. The reserve wanted to do something about this.

The school was established in September of 1983.

The band leadership expects other economic spinoffs from the project like a groceries store, post office, video outlet, laundromat and billiards room. In fact, these spinoffs were included in the overall plan. The institute is still in phase one. Future projections for the school is a parking lot, recreation area and expansion into health training programs and administrative courses. The reserve has met a challenge which is not only good for Indians but Industry as well.



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REGIONAL

NORTH BATTLEFORD DISTRICT. . .

Trust Fund Launched For One-Year Old Child

by Archie King

THUNDERCHILD — Concerned Indian leaders from two Indian communities have joined forces to set up a committee to raise funds so the parents of a one-year-old child can join their child during a liver transplant operation and remain with her when it is completed.

Chief Andrew Paddy of the Thunderchild Indian Band and Chief Lawrence Weenie of the Poundmaker Indian Band are heading The Hazel Wapass Fight For Life Committee consisting of Alma King and Ron Thunder of the Battlefords Indian Health Centre; Rick Hiebert and Eldon Okanee, teachers at Thunderchild School; James Thunderchild, recreation director for Thunderchild reserve; Lillin Pooyak, student counsellor, North Battleford District; Victor Thunderchild; and Gaylane Rindero, CHN, Thunderchild.

Hazel, a one-year-old child from Thunderchild and daughter of Janice and Billy Wapass, was admitted to the Children's Hospital of Western Ontario in London, Jan. 28 for re-assessment of biliary atresia, a disease affecting the liver. After the test had

been completed it was decided that Hazel urgently needed a liver transplant as soon as a donor becomes available, stated a letter sent by Dr. Morris Jenner, M.D. FRCP (C), a paediatric endocrinologist for the hospital. The letter was sent requesting financial assistance for Janice and Billy Wapass.

The money would provide accommodation for Hazel's parents, meals and telephone expenses for an indefinite period of time. The amount of time spent in London, Ont. after the operation could be a few days or months depending on the success of the operation. As well the post-operative care could include a lengthy out-patient testing period, according to Dr. Paul Toplack, pediatric social worker with Victoria Hospital Corporation, London, Ontario.

The committee is planning to raise \$8,000 to \$10,000 by sponsoring various events including talent show, bingo, round dances, and will solicit

funds during the All Chiefs Conference to be hosted by North Battleford District. Also letters will be sent out to Indian leaders from across the nation.

According to Chief Paddy, any money left over will be kept available for the next native child in need of financial assistance for a similar situation.

Also there is some local money for assistance in the case of pediatric liver transplant, stated Dr. Toplack, so the band need not worry if their fundraising is not as successful as hoped. He pointed out money is not the basic problem with organ transplants but rather availability of donor organs which must be the right size and blood group.

Anybody wishing to donate money for the Hazel Wapass Fight For Life Fund can send their donation to Alma Favel-King, Battlefords' Indian Health Centre, P.O. Box 250, North Battleford, Saskatchewan, S9A 2Y1.



THE HAZEL WAPASS FIGHT FOR LIFE COMMITTEE

Front row, l-r: Chief Lawrence Weenie, Chief Andrew Paddy. Middle row, l-r: Gaylane Rindero, Lillian Pooyak, Alma Favel-King. Back row, l-r: Vic Thunderchild, Rick Hiebert, and Eldon Okanee. Missing are Ron Thunder and James Thunderchild.

Onion Lake - A Community Profile



ADMINISTRATION CENTRE: Band Office occupies the right, and Health Clinic the left portions of the building.

by Archie King

ONION LAKE — This Indian community is the largest reserve in the North Battleford District, both in population and size. It is situated about 25 kilometres north of Lloydminster, the border city. Also, the reserve is situated on the border.

The current band council is headed by Leo Paul, who is serving his first term. Chief Paul was elected during a by-election following the resignation of former Chief Pat Dillon, and later was successful during a band election. Other members of the band council include Gus Waskewitch, Wallace Fox, Donald Cardinal, Lloyd Chief, Peter Chief, Morris Lewis, Joe Dillon, Ed Chief, Albert Waskewitch, and three vacant offices.

During an interview, Chief Paul was optimistic in the direction the band was heading. "We have just signed a gas lease agreement and we have invested the money in real estate. We plan to establish a training centre and a mall there later on," said Chief Paul.

HOUSING

According to the Chief, the band has taken advantage of the CMHC housing and some have running water in their houses. Families are charged a fee according to their income. Some of the housing was not completed on time, but this was due to the lack of building material.



CHIEF AND ASSISTANT: Leo Paul and Joe Waskewitch (right) pause for a picture.

ECONOMIC DEVELOPMENT

The band is operating a cow-calf operation and also farms land for band members. According to the ranch manager, this ranch feeds about 210 head of cattle and also farms about 1,500 acres, said Jack Chocan.

Just recently the band signed a gas lease agreement and are looking at real estate holdings outside the community.

According to Chief Paul, "We are shifting more into economic development for we have established a corporation which meet the requirements for government incentives and also adjust to meet the requirements of the federal and provincial governments.

"We administer 10 to 11 million dollars, but 90 per cent of this goes out the community and we hope to recycle the money in the community. Faced with 70% of the band members unemployed and 80% of them on welfare, we are trying to change this," said Chief Paul.

COMMUNITY SERVICES

The band operates two group homes with a total of 20 kids. Some of the kids come from broken families, abandoned children and problem kids from the community.

Also the band operates an elders lodge with a capacity of six family units. Some of the elders in the centre are from outside of the community while the majority are pensioners from the community.

Situated on the reserve is also the drop-in centre, a service to the alcoholic, family crisis, youth group, and a place to share a cup of coffee or tea.

EDUCATION

A total of three schools are situated on the reserve. Situated at the former residential school site is the RC



Jackie Chocin, ranch manager.



Henry and Arlene Lewis with some of the young kids.

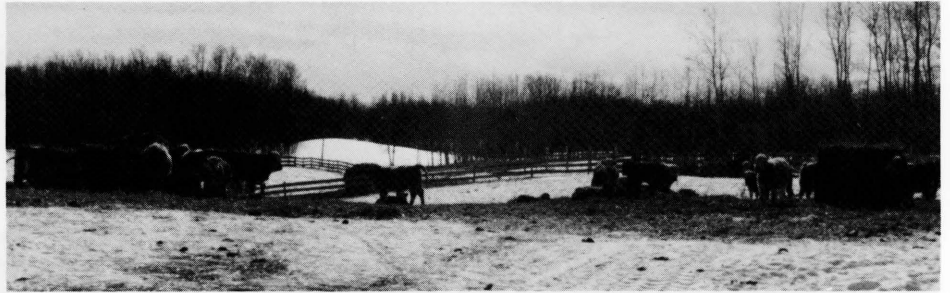
school. Total enrolment is 200 students from nursery to grade three.

At the other end of the reserve is the AC school with a enrolment of 120 students from nursery to grade three.

Situated at the center of the reserve is the Chief Taylor High School. A total of 375 students attend grades four to twelve.

According to Sid Paul, superintendent of education, the community probably runs the largest school operation of any Indian reserve in the province. The education staff consists of 40 professionals, 10 paraprofessionals, three counsellors, one director, and one superintendent.

Also occupying the former administration centre is the Lakeland Community College. A total of 12 students are enrolled in a Business Administration course. This year marks the final year of the course. It is expected the band will be employing the graduates.



Feeding of cattle at Triple O Ranch.



One of two group homes.



Elders and visitors having coffee.



ELDERS LODGE

RECREATION

The community boasts of its minor hockey system. Many of the youngsters go on to play for the senior hockey team, Border Chiefs. The team were members of the Sask./Alta. Hockey League. Much of their success is due to the construction of its arena - Seekaskootch. The driving force behind the building of the arena was an RCMP officer, who was stationed on the reserve for a number of years.

Also the sponsorship of a rodeo plays a major role in the community's recreation program. The annual event takes place at its location, the recreation centre of the community. Many of its local boys participate during the rodeo including the running of the chuckwagon outfit by Henry and Raymond Whitstone.



RECREATION CENTRE: Hockey arena and curling arena (front) - home of the Border Chiefs.



CHIEF TAYLOR HIGH SCHOOL.

The band is pursuing self-sufficiency in a number of years. "We have a powerful technical unit, trainers, economic developer worker and computer worker, all highly educated and we co-ordinate the approach, hopefully to create 300 to 400 jobs," said Chief Paul.

Regarding the passage of Bill C-31 granting band membership to Indian women marrying non-Indians, "We have some band members being accepted by Ottawa, but they have been ones that have married out and this is a very touchy subject. We have started working on our membership code," said Chief Paul.



ACCOUNTING STAFF: Albert Jimmy (left) and assistants.

Brother And Sister Meet After 55 Years

by Deanna Wuttunee

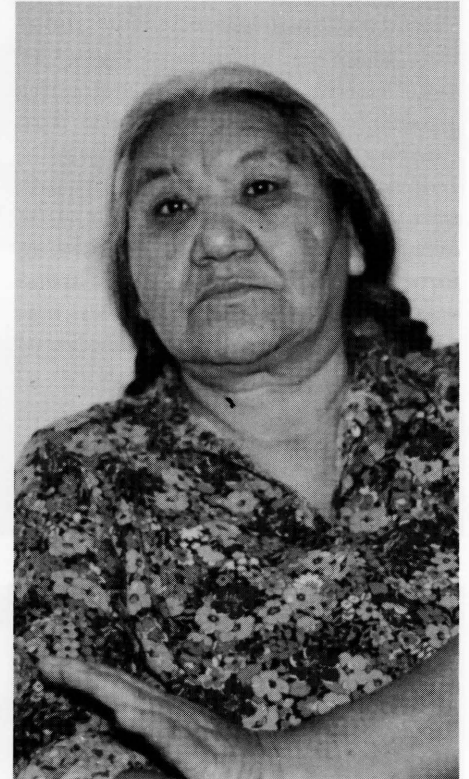
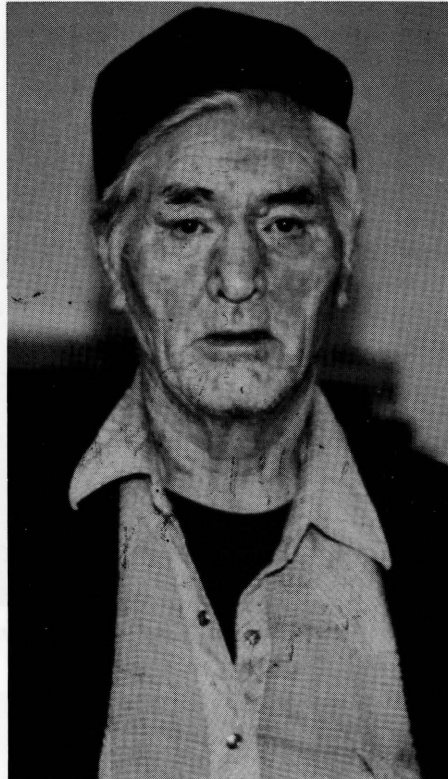
SWEETGRASS — Alphonse Littlepoplar, 65, was reunited with his sister, Mary Louise Ward, 56, at her home in Edmonton last September following 55 years of separation.

“There was a little crying,” said Alphonse, a master of understatements. The last time he saw his sister was September, 1928.

He has been searching for his sister since the 1950’s and finally located her through an ad placed in a native newspaper in Edmonton. The leisurely pace of bureaucratic red tape worked to his advantage. In response to his inquiries two years ago, Alphonse received a letter telling him Mary Louise had died in 1942. Fortunately, the letter arrived after he had located his sister. Otherwise he would have abandoned the search, he said.

The last correspondence was in 1958 when Mary Louise wrote to their father, George Littlepoplar. George died in 1961 and Alphonse never got the letter. But he did know that the letter had been postmarked from Marwayne, Alberta and that she married a Jim Ward.

Mary Louise was a baby when Alphonse was sent to boarding school in Delmas, Saskatchewan. His father, George landed in the hospital and his mother, Nancy, was unable to cope alone. There was no hay for the horses and no wood for the stove. Nancy left Sweetgrass to return home which was just outside the borders of the Onion Lake Reserve. Nancy died shortly



Alphonse and Irene Littlepoplar

after she got home and Mary Louise was raised by her grandfather and was later sent to a convent. It was here Mary Louise met Jim Ward.

Jim, an Indian from the Slave Lake area in Alberta, spent most of his life working on the railroad and his family followed him. This complicated Alphonse’s search for his sister.

Acting on the advice of a friend, Alphonse finally put his story in a newspaper in Edmonton. Fortunately, Jim and Mary Louise subscribed

to that paper. Stunned, Mary Louise cut out the ad, put it away and mull-ed over the whole thing. She had 55 years of catching up to do. Jim, seeing the hole in the paper wanted to know what had been cut out. Together, they decided to respond by a letter to Alphonse. The rest is history.

“But I sure fooled her,” gloated Irene, Alphonse’s wife, “She thinks I’m a very nice lady.”



Mary Louise as a child (far left).



Mary Louise in 1959.



Mary Louise at Marwayne, Alberta in 1950.

(The two letters that opened a whole new world for Mary Louise and Alphonse Littlepoplar).

Feb. 22, 1985

Dear Sir:

Could you please help me to locate my sister?

She was born Marie Louise Littlepoplar in 1928 on the Sweetgrass Reserve. When she was nine months old, our dad became ill and my mother took her to her grandparents, Mr. and Mrs. Arthur (or Archie) Dion, of Onion Lake, while I went with our other grandparents, Mr. and Mrs. Harry Atcheynum.

We remained separated and I went to the residential school at Delmas, Saskatchewan. About ten years ago, when I checked at Onion Lake, I was told by an oldtimer that my sister had attended the Catholic residential school there.

I was also told that in the 1950s she married a man named John (or Jim) Ward, so her name today would be Marie Louise Ward. They were said to have adopted a little girl who had been born in 1958 and had lived in Marwayne, Islay, Edmonton and other places in Alberta.

If anybody can help me, I sure would appreciate tracking down my sister. I haven't seen her since she was a baby.

-Alphonse Littlepoplar

My Dear Brother:

It is so hard for me and I don't know what to say. I am so happy to hear from you through the native paper. I would be happy to see you. Yes, I married James Ward and we have been married 39 years now. We adopted a little girl but now she is married, and we are looking after our granddaughter since she was a baby. She is 14 years old now. Could you phone or write to us. I am so happy to hear from you.

-Mary L. Ward

PRINCE ALBERT DISTRICT. . .

Red Earth Celebrates Store Opening



Ribbon Cutting was performed by Mrs. Alice Head (late Lionel Head's wife) and Don Guedo of Special A.R.D.A.

by Terry L. Nawakayas

The Master of Ceremonies for the Grand Opening was by Councillor Roy Head.

The Grand Opening of the Lionel Head Memorial Store was held on February 18, 1986 at the store, coffee and donuts were served. It was followed by a ribbon cutting to initiate the opening of the new store. The ribbon was cut by Mrs. Alice M. Head (late Lionel Head's wife) and Don Guedo of Special A.R.D.A.

Mrs. Alice M. Head said that she was glad to have the store named after her late husband and for the store that was opened so people can shop from there.

The staff of the Lionel Head Memorial Store are as follows:

- David Sanderson - Manager
- Selina Head - Bookkeeper
- Kathleen McKay - Full-time Clerk
- Reynold Whitehead - Clerk
- Tom Brown from Prince Albert is training the staff and coordinating.

After the official opening of the store, a banquet followed at the gym of the John William Memorial Education Centre. The banquet was opened with a word of prayer by Elder Ralph Head. The guests of the head table were introduced. The invited guests were welcomed and their atten-

dance was appreciated for taking part in this special event with the Red Earth Band members.

The opening and welcome address was by Chief Alvin W. Head.

Ethel Ahenakew was introduced, she is the daughter of late Lionel Head and she said her father worked hard to serve the people of Red Earth and to keep the store opened. The late Lionel Head worked at the store for many years under several owners in the past. He taught her a lot of things and she acquired a lot of her abilities from him. She was glad that the store has been named after him.

Bobby Bird of the F.S.I.N. took part in this event. He wished all the luck and success to the band's endeavours. The presentations were made by M.L.A. Lloyd Sauder and Chief Charles Whitecap of the Shoal Lake Band. Roy Koop from Nipawin did the renovations of the store. Last but not least Ron Clancy was introduced. He used to own the store several years ago.

Chief Alvin Head made the closing remarks.

Chief and council of the Red Earth Band would like to thank all the people that attended their special occasion of the official opening of Lionel Head Memorial Store.

Final Report On Youth Training Option Program

by Karen Marion and Lorna Arcand,
P.A.D.C. Youth Development Staff

The year 1985 will always be remembered as one of the steps toward the 'Fifth Generation' prophecy. It was declared the "International Year of the Youth", which opened up many doors for youth from every walk of life.

Indian youth was no exception, as there had been more summer employment for university students than ever before. The year also gave the Saskatchewan Indian Youth Council the incentive to focus their attention on the category of youth who tend to be disregarded by an over-educated world. The council combined efforts with the Canadian Employment and Immigration Center, in securing a foothold on the advancing stages of today's technology by developing the program, "Youth Training Options Program".

The pilot project would provide twenty-five Indian youth between the ages of 17 - 24 years, the opportunity to train and experience on-the-job work habits in different Indian Government offices. These students would come from all across the province to Prince Albert, to participate in the nine month program.

A three week orientation plan was developed to further enhance the students in Indian Government, Indian Culture and Life Skills. Three topics which are of great importance to every day living in an Indian environment. Mr. Eric Tootoosis of the Poundmaker reserve was contracted to deliver the seminar on "Indian Culture", a vital essence of the Indian way of life. As we are well aware, the culture that is so proud and full of life is close to extinction in the minds of many, as it was in the majority of the students. The time he spent on different aspects of Indian culture rekindled the spirit in each and every one of them as they showed in the intensity of their questions.

Mr. Danny Musqua of the Keeseekoose Reserve, conducted the seminars on Indian Government and Life Skills. The students enjoyed these talks as the controversy over Indian

Self-Government was at one of its highest peaks during that orientation week. It was fortunate that the Indian leaders of Canada were, at that time, face to face with the Federal Government on national television. And having Mr. Musqua, an expert on Indian Government, explained all the controversy from both sides was very special to the students as they had an in-depth look at Indian Government through the eyes of experience.

During this three week orientation period, contracts were signed with the Prince Albert Indian Student Residence for meals and accommodations for the twenty five students. These accommodations would provide a stepping stone for open communication between the youth themselves and the youth staff members. Communications that would help both parties through the discouraging times of the nine month project.



Upon completion of the orientation package, the students transferred to the P.C. Computer School for three months of training in basic computer programming. Mr. Frank Kawula, chartered accountant and manager of the school, delivered this portion of the program. During their brief stay the students gained valuable training in the following:

- C.S.R.
- Exploring
- Data Entry
- Word Processing
- Friendly Ware
- Keyboarding Proficiency from 20 - 35 words per minute.

This work load not only helped the students gain basic compute skills but self-confidence as they were able to work at their own speed and meet projected goals by the end of the course.

In June 1985, twenty-four students were transferred to various Indian Government offices throughout Saskatchewan, most preferring an office close to home. The purpose of the move was to give the students actual work experience under the supervision of an office staff member, referred to as the training place host. It was up to this person to evaluate the trainee's performance in each job or task assigned within the organization and record the information in a passport booklet which was given to each hosts as the student arrived. This booklet would prove valuable to the student and the youth staff as a record of progress.

The youth staff made monthly trips to the training places to monitor and evaluate each trainee. This course of action would allow for feedback by the trainee which would strengthen his learning process. Combined evaluations by both the youth staff and training hosts was important as both parties learned the wants, needs and capabilities of each student individually and were then able to accommodate that student as best they could in some cases.

The successful program was brought to a close on December 12, 1985 with the graduating class of the "Youth Training Options Program". The seven districts were represented as 15 students received their certificates accompanied by an Eagle Feather. A sense of pride and accomplishment was felt by family members, staff members and most of all by the students as they completed another valuable program for the Saskatchewan Indian Youth Council.

OBJECTIVES OF PROJECT

To provide young people who will not graduate from a post-secondary institute, with a mixture of classroom and on-the-job training experience. It is designed to help youth make the transition from school to work. The on-site training was designed to meet the needs of the trainee in relation to first time employment in general areas.

PROBLEMS FACED

The Youth Training Options Program was a pilot project and like all first time experiences, the program ran into it's share of problems.

Low Living Allowances

This concerned the students throughout the nine months of training as they had come from all over the province to live on a two week allowance of \$230 if single and \$535 every two weeks for single parents is a little off base as they also had to pay for rent which was between \$200 - \$250.

Lack of Communication Between the Youth Office and C.E.I.C. Office

Students arrived in Prince Albert to register for the program only to informed that they had to register at their regional manpower centres.

Students did not receive any income until the fifth week into the program and those were emergency cheques.

One student was to be turned away due to his/her failure to finish a prior program. . . that student was a graduate.

Terminated students were reported to the C.E.I.C. Office yet they still were receiving cheques.

Training Place Hosts

In some cases the hosts were taking advantage of the student by using them as office 'gophers'.

No direction was given to the students. They had nothing to do.

There was no efforts to communicate with the youth office, it was always the case of the youth staff contacting them.

Students

The lack of attendance attributed to termination of those students who failed to complete the course.

Monthly reports were scarce at the set dates. They had to be reminded by a phone call.

RECOMMENDATIONS

More time available for students to apply.

Better supervision by direct supervision of youth council.

More direction and trust directed toward the student by training host. Patience to recognize the unlimited capability of the trainee.

To the Graduates, the following words seem the most appropriate:

*BELIEVE IN YOURSELF
GET TO KNOW YOURSELF
WHAT YOU CAN DO AND WHAT YOU CANNOT DO
FOR ONLY YOU CAN MAKE YOUR
LIFE HAPPY*

*BELIEVE IN WORK. LEARNING AND ACHIEVING
AS A WAY OF REACHING
YOUR GOALS
AND BEING SUCCESSFUL*

*BELIEVE IN CREATIVITY
AS A MEANS OF EXPRESSING
YOUR TRUE FEELINGS
AND AS A WAY OF
BEING SPONTANEOUS*

*BELIEVE IN APPRECIATING LIFE
BE SURE TO HAVE FUN EVERYDAY
AND TO ENJOY
THE BEAUTY IN THE WORLD*

*BELIEVE IN LOVING
LOVE YOUR FRIENDS, LOVE YOUR FAMILY
LOVE YOURSELF, LOVE YOUR LIFE*

*BELIEVE IN LONG-TERM RELATIONSHIPS
BE SURE THAT PEOPLE ARE WORTHY OF YOUR LOVE
AND BE VERY HONEST WITH THEM*

*BELIEVE IN YOUR DREAMS
AND YOUR DREAMS CAN BECOME
A REALITY*

Susan Polis Schutz

A more active role by the officers of the C.E.I.C. department.

Definitely higher living allowance rates, especially when dealing with a province wide project.



The Youth staff are pleased to announce that each of the districts have a graduate representing the initiatives of Indian Youth in the province.

From the 15 graduates, eights have acquired permanent employment through the program. Two have enrolled in further training projects. Two are in the process of adding to the Indian population of the province (as a result of our social development classes).

Good luck and best wishes to you all!

As for the Youth Development Staff, we are now in the area of Youth Development.



YOUTH TRAINING OPTIONS '85 — GRADUATING CLASS

Back row, l-r: James Smith, John Smith; George Keewatin, Cote; Jim Nighthtraveller, Little Pine; Ted Bear, Muskoday; Ray Burns, James Smith; Daryl Langan, Cote. Centre row, l-r: Gail Halkett, Montreal Lake; Karen Marion, James Smith (Program Coordinator); Lorna Arcand, Muskeg Lake (Youth Development Coordinator); Myrna Ahenakew, Sandy Lake. Front row, l-r: Geraldine Bear, Flying Dust; Valerie Burns, James Smith; Wanda Sangwais, Sakimay; Shelly Roberts, Montreal Lake; Norrine Cote, Cote; Florence Henderson, Montreal Lake. Missing: Bradford Cyr, Pasqua.

GRADUATION THEME — “On The Edge Of A Dream”

Saskatchewan Indian Youth Council Project completed the Youth Training Options Program 1985, a major effort by the Saskatchewan Indian Youth Council staff, has come to an outstanding and successful completion. The staff would like to take this opportunity to thank the many people who assisted them throughout the nine month duration of the project.

Cultural Room For Sturgeon Lake School

by Deanna Wuttunee

Sturgeon Lake - A pipe ceremony blessed the grand opening of a room allocated for cultural activities in the school. Three boys, Jason, Kelly and Shawn Daniels, sang the welcome song lead by Narcisse Daniels, the instructor.

The cultural component in the school is optional and includes storytelling, local and treaty history and cultural and ceremonial traditions. It is written into the reserve's educational philosophy as part of a bi-cultural program "because we want the children to be able to live and be comfortable in both worlds," according to Earl Ermine, an employee of

the school. It's part of the social studies program, and uses elders of the community.

Several elders attended the pipe ceremony, Pat Ermine, one of the oldest members of the community said; "We shouldn't be afraid to talk to our children. We have to pass on our tradition or they will be lost."

Every Thursday is designated as cultural day. Boys are taught traditional songs, drumming, protocol for approaching elders, and spiritual ceremonies. Girls are taught beading and other traditions. The students go to the sweat lodges (which they built) periodically. An advisory committee was set up to co-ordinate these ac-

tivities. Three days in May are designated for ceremonies by the river.

The cultural component in the school has received attention province-wide. Members from other reserves come to use it as a model for their communities.

The school enrollment is about 300 ranging from nursery to Grade twelve. Sturgeon Lake is about 40 miles northwest of Prince Albert.



SHELLBROOK AGENCY. . .

Chitek Lake Seeking More Control Over Band Affairs

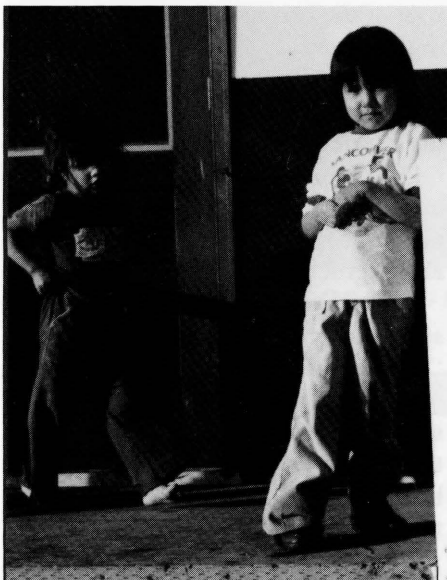
by Deanna Wuttunee

Progress with Saskatchewan bands is to move economic, social and political improvements together. No one part can grow without the other.

Chitek Lake Reserve has a land base of 8,700 acres with a population of 500 people. It is located about 110 miles northwest of Prince Albert. There are 10 individual farmers with 1,800 acres under cultivation and 700 acres of hay. About 1,000 acres is pasture land and the rest is marsh and forest. Five people operate their own skidders.

This makes the land entitlement of 23,000 acres very important for the band. Lack of natural and skilled human resources limits the band's economic growth and on-going social pressures. Lately, land entitlement has taken a back-seat to governments. The band has held on to their selection of land by leasing it. They are even prepared to move ahead with partial settlement.

However, the government has told the band to settle the Bill C-31 issue before proceeding with land entitlement. There are 140 non-status Indians now living on the reserve. Band manager Ron Chamakese said this will create a major housing problem

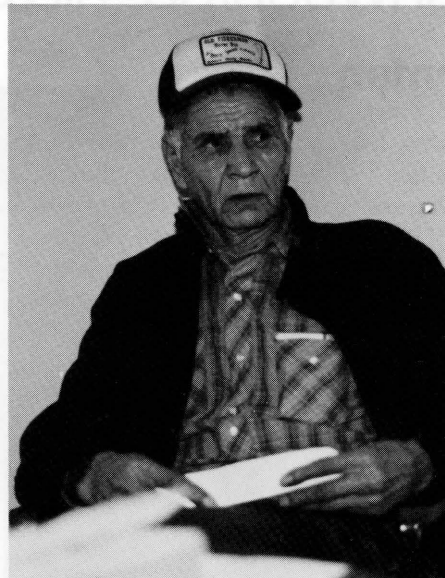


Lorebeth Harris — Her sister also wants to get in the action.

in the near future as individuals begin applying under the bill.

The chief and council has made trips across the border to Alberta to attend meetings regarding the bill with all Indians of the Treaty 6 area. This is being explored as a possible strategy for creating membership codes. In Saskatchewan, most bands are working in isolation, said councillor Douglas Rabbitskin. Perhaps membership codes should be uniform for each treaty area determined by the bands in that area, he said.

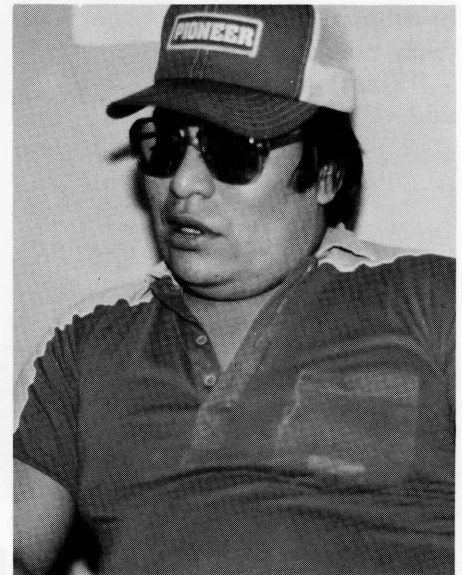
To build up band revenue, the leadership is increasing its participa-



Band Councillor Douglas Rabbitskin.

tion in the tourist market. They own a resort complex of about 144 cottage lots and a lodge. For \$1,000, a tourist can rent a lot year-round. A government program has enabled the band to put in sewer systems for about 42 units. The band office is rented by the band from the resort company. Chitek Lake has never had a band office.

For years, Indian Affairs has pressured the chief and council to take over some programs. The band leadership was reluctant to do this because of the trust obligation under the treaties. Finally, they agreed to training programs for band staff about



Band Manager Ron Chamakese.

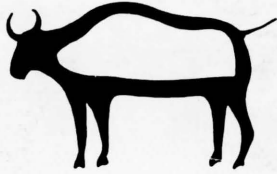
three years ago. But government cuts to many of the programs have proved very discouraging. But they are now in the middle of their project to build a band office complex. The cuts imposed since has created tension with some band members. They want the project handed back to Indian Affairs if it cannot be completed properly under the cuts. Other community buildings are the school and community hall. A crafts shop is owned by Marion Thomas.

There is still extensive hunting and fishing activity. On the social side, there are round dances held during the winter months. Their popularity is growing annually and visitors come from miles to attend the all night events. A sundance is held every summer. A winter carnival is held each winter on the reserve centre. The reserve has also started getting their children involved in the hockey circuit this year which is kept alive by community funding activities.

Chief Jacob Bill heads four councillors, but the population increase will add another to the election roster this year. The band members want to switch to the band custom but do not have enough time to inform the federal Indian Affairs office before elections. However, this is an option open for the future.

A problem for band leaders is how to pursue Indian government without financial cut-off to programs, said councillor Rabbitskin. Programs may be cut off if Indian government is actively pursued.

"Young people want jobs," he said.



Visiting down the road, Sandra Chamakese with her child and niece.

FT. QU'APPELLE/TOUCHWOOD/FILE HILLS DISTRICT. . .

New Homes On Poorman

New tenants to 13 new homes received keys at an official ceremony on January 16 at Poormans. Poorman's Reserve is part of the Touchwood/File Hills/Qu'Appelle District and has a population of about 1,300.

The band housing program is in partnership with a lending agency and

they have constructed 90 new homes since 1979-80. The new batch of homes was the completion of Phase VI of the housing project. A tour of a bungalow and a bi-level home showed the superiority of quality of the houses. One salesman was given a tongue-in-cheek token by being presented with a plaque and a picture

of the first houses he had sold to the band. They did not have eaves!

"Today marks the progress the band has made. It takes unity to achieve the things you have in this program," said FSIN Senator Hilliard McNabb. He also complimented the band for preserving historical landmarks of the reserve such as the late Ed Poorman's house.

The chief and council of Poorman see new and quality housing as the basis for the continued well-being of band members. Often this is also the root of the problem for families moving into cities.

Elder Albert Machinine of the reserve said in his opening prayer to the dinner: "When a man feels proud of his home, he is proud of himself and his achievements." He thanked all the people responsible for this band achievement.

Bert Stuckless, Sask. regional supervisor of housing, INAC, said: "These units are much more advanced than is possible through the subsidy program (of INAC) which used to be referred to as 'matchbox houses'. These units will last and the tenants are lucky."

Other officials from the Federation of Saskatchewan Indian Nations,



INAC employee Doug Drummond cutting the ribbon.



Some band members waiting for the ceremony to begin.

Canada Mortgage and Housing Corporation, Morguard Trust and from nearby bands also gave tribute to the chief and council. INAC employee Doug Drummond also was given farewell honors on his coming retirement.



Elders in the community, Albert Machinine and Fred Dustyhorn.



Another homeowner, Annie Favel (right) poses with her daughter Rita Smoke while Mrs. Caroline Poorman (left) looks on.

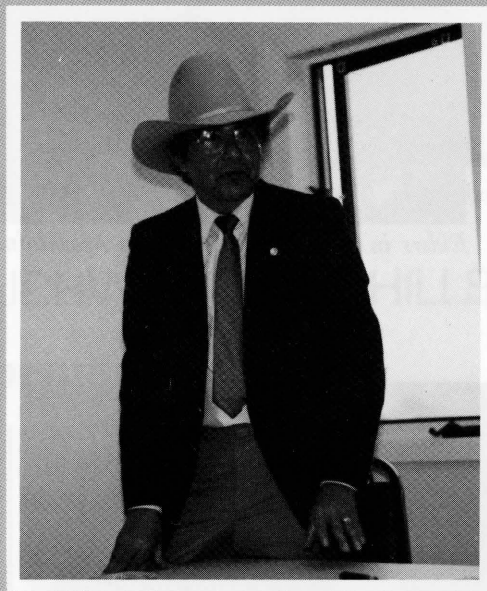


Mary Kay had been living away from the reserve for a number of years and will move directly into her new home.



White Bear Land Claim Settlement

INTRODUCTION



by Vernon L. Bellegarde
First Vice-Chief
Federation of Saskatchewan Indian Nations

Mr. Bellegarde, of the Little Black Bear Band, was elected as First Vice-Chief in October, 1985. Mr. Bellegarde shares executive responsibility with Chief Sol Sanderson for Treaty Rights, Land Claims, Constitutional and Bi-Lateral matters, and the Prairie Treaty Nations Alliance.

I am pleased to have the opportunity of introducing the following accounts of the White Bear land settlement. My tenure of responsibility for the Federation's Treaty Rights Program happily coincides with the fruition of fifteen years of research, fieldwork and negotiation on what must be the best-documented case of federal fraud in administering Indian lands - the surrender and sale of the Pheasant's Rump and Ocean Man Reserves, and the amalgamation of their populations with the White Bear Band. (The written report consists of six volumes of written text and accompanying documents).

I hope that the successful outcome of the negotiation of this settlement signals an improving climate for claims resolution in Saskatchewan. We have learned much about past federal policies and actions in dealing with our most precious material asset: our land. We have also learned much about the way contemporary claims policies are structured and administered.

As we embark upon the treaty renovation process with the federal government, and marshal our arguments on the way we want our claims and grievances to be dealt with, we must keep in mind all those who have contributed to this fine achievement:

- the thirty-four surrender bands in the province who agreed selflessly to put the research, negotiation

and settlement of the White Bear surrender claim before their own. Without their support the Federation could not have concentrated its resources in the way that it did.

- the Chiefs and councils of the White Bear Band, particularly former Chief Norman Shepherd and Chief Brian Standingready, their legal counsel, and the White Bear land claim committee for their tenacity and patience.
- the descendants of the original Assiniboine bands of Pheasant Rump's and Ocean Man, who never gave up in their determination to reconstitute their bands on the lands they had lost in 1901.
- the leadership of the Federation, and in particular Chief Sol Sanderson, who gave their full support to this cause, and allowed for an unprecedented concentration of time, expertise and financial resources' and who brought to bear the full political force of the Federation in assisting the band to obtain settlement.
- the managerial and technical staff of the "Indian Rights and Treaties Research" Program, especially the director, who co-ordinated and oversaw the total effort.
- the Ottawa-based firm of Tyler, Wright and Daniel, which carried out the archival, historical and investigative research and created the legal framework within which the claim was argued.
- the legal counsel to the Federation who oversaw the development of the claim and David Knoll, who prepared the compensation package for negotiations.
- the federal Ministers and officials who worked for the validation and negotiation of the claim, notably John Munro and Ray Chenier, MP, who began negotiations and reached agreement with the White Bear Band on the final settlement package.
- the present Minister of Indian Affairs, the Honourable David Crombie, who gave final approval to the settlement.

The White Bear land claims agreement has finally been signed. A joint announcement was made on February 12th by Chief Brian Standingready and the Minister of Indian Affairs and Northern Development, David Crombie. This is the first substantial claims settlement in the province. It is a significant step towards the restoration of the full land base promised us under treaty.

It is important because it provides for the reestablishment of two bands, Pheasant's Rump and Ocean Man, after almost ninety years' amalgamation into the White Bear Band. Treaty promises apply to bands as well as to individuals, and the way is now open for full restoration of the lost rights of the two bands including the political and economic capabilities essential to functioning Indian governments.

The settlement agreement is important in its acknowledgement of the harm done to Indian bands in the past. Treaty agreements and the trust responsibility assumed by the Crown under Treaty provided that bands would be assisted in their economic development. In the case of Pheasant Rump and Ocean Man Reserve, their whole basis for development, their land, was taken from them by the very government who was entrusted with ensuring their development.

Two further land claims which the research program prepared have recently been accepted for negotiation by the federal government (Sakimay and Kahkewistahaw Bands). Many other claims are yet to be validated in Saskatchewan, including some which are very similar to the White Bear case. At the same time, both the Federation and individual bands continue to press for a change in the federal claims policy so that settlement of our claims and grievances would be based on Treaty principles as opposed to a narrow legal basis.

The following articles present aspects of the White Bear claim story. First, there is a look at the early work done by the band and the Federation to restore at least some of the reserve lands which were lost in 1901. The achievements of the early 1970's made possible the transfer of these lands back to reserve status as part of the new agreement. Second, a brief overview is given of the general political and economic environment in western Canada at the time when all the major reserve land surrenders occurred.

The focus next moves onto the fascinating detective story of the historical research into the Pheasant's Rump and Ocean Man surrenders. Finally, there is an outline of the White Bear claim itself, the basis on which it has been settled and the compensation involved.

SPECIAL SUPPLEMENT ON THE WHITE BEAR LAND CLAIM SETTLEMENT

Submitted by
Indian Rights
and

Treaties Research Program
Federation of Saskatchewan
Indian Nations
March, 1986

THE WHITE BEAR CLAIM: THE FIRST STEPS

Soon after the Federation's Indian Rights and Treaties Research Program was formed in 1971, its Director, Walter Gordon, was approached by Chief Norman Shepherd of the White Bear Band to help in securing some 13,000 acres of ranch land west of his reserve. This tract, known as Lees' Ranch, was part of the reserve lands alleged to have been surrendered to the Federal Government in 1901. The two Assiniboine Bands, whose entire reserves were taken, were moved by force onto White Bear Reserve, which was held by a community of Cree and Saulteaux descent. The two lost reserves were called after Pheasant's Rump (No. 68) and Ocean Man (69), and had a combined area of over 47,100 acres.

The owner of Lees' Ranch had a mortgage from the Industrial Development Bank, a federal government institution. He did not meet his payments, and the property was repossessed by the Sheriff on behalf of the Bank. Early in 1972 the ranch was advertised as being for sale. The White Bear Band Council passed a resolution in April asking the Federation to stop the sale, and to represent the Band in the research of all the Band's land matters, in particular the two surrenders. David Ahenakew, Chief of the FSI, gave the band full backing, and the IRTR Program began detailed investigations.

Research was begun in the Public Archives of Canada in Ottawa into the circumstances surrounding the surrenders. An account was available by July. This documented four main areas:

- the Federal Government's policy of removing Indians to poor land and selling good, agricultural reserves like

Pheasant's Rump and Ocean Man to speculators and incoming settlers;

- injustices in the Department's dealings with the two bands and their reserves;
- the forced amalgamation of the three bands;
- the supposed surrenders and sales of the two reserves, about which serious allegations of wrongdoing were raised.

No information confirming that the reserves had been legally surrendered could be found.

Fieldwork was also soon underway on White Bear Reserve to gather testimony from band members who had experience of the events around 1901. Interviews were held with Xavier MacArthur, Alec and James Kakakaway, Kitty Redstar, and Willie Pasap and others. The most immediately pressing issue, however, was how to secure the property for the band, and so begin the restoration of the lost reserves.

The Federation made a submission to John Ciaccia, Assistant Deputy Minister in the Department, urgently requesting his assistance. A case was made for the land to be returned to the band. This was argued strongly on social and economic grounds, as basis for claims on which Pierre Trudeau's government looked favourably. Natural resources on the reserve were totally inadequate in meeting the economic needs of the band. There were severe social and cultural problems which stemmed from the amalgamation of the quite distinct Indian First Nations onto the one reserve. These conditions were not unique to White Bear, but they had become especially acute at this time. In the submission, evidence was presented from Mr. Justic MacPherson, who had presided over the repossession of the ranch land. The judge had much personal experience of the social problems on the reserve, and of the reasons behind them.

Support was forthcoming from the Indian Claims Commissioner, Dr. Lloyd Barber. He advised the Minister that the Band intended to file a formal claim on Lees' Ranch, on the basis that most of the land was

originally an Indian Reserve, and that it had been surrendered in an irregular manner.

The land sale was cancelled. Chief Ahenakew and Walter Gordon met the Minister, Jean Chretien, in June, and obtained his assurance that the land would remain in the federal government's possession until the claims work had been completed. If wrongdoing could be shown, restitution would be made. And that fall the land was brought by the Department for \$375,000; it was, said a later Assistant Deputy Minister, Peter Lesaux, "necessary for the Crown to have the land available in the event that it forms part of the settlement of the claim."

The band, with the assistance of the Federation of Saskatchewan Indian Nations, made plans for use of the land to create income and employment for band members. Productive occupation of the land would strengthen the Band's hand in seeking its return. Detailed proposals for a cow-calf operation were developed by specialists, and budget submissions were prepared. This was part of a long-range development plan for the reacquisition of all the surrendered lands, not just Lees' Ranch. That property had a sustained carrying capacity of 1500 cow-units. The band intended to buy a basic breeding herd of 600 cows or heifers and bulls over a four-year period. The herd would be increased up to the land's carrying capacity through natural increase over six further years. Jean Chretien repeated his promise to preserve the land for the Band when he met Chief Bill Standingready in May, 1974. Unfortunately, implementation of the band's plan was stalled, partly because of a lengthy dispute over the ownership of the land.

John Lees, the owner, continued to occupy the property, and launched a legal challenge in the fall of 1974 to overturn its purchase by the Department of Indian and Northern Affairs. Lees lost, but was able to lease the land from the Department and continued to press for its return. The revenue from this and subsequent leases has been held by the Department, pending resolution of the

band's claim. Lees was eventually served with an eviction notice in January, 1977. Sheriff Don Henneburg ordered the cattle grazing the property to be removed. Local farmers and ranchers became agitated. They held a meeting to protest against this, and against the expected creation of an Indian Reserve on the land. Joe Leask was Regional Director-General of Indian Affairs. He told the noisy audience at Kisbey that such a transfer would only happen if the claim were upheld in court.

By this time, descendants of the Pheasant's Rump band members who had been removed to White Bear had set in motion a legal action to obtain redress for their losses. They were intended to argue their case on the same kind of basis as was being used in another surrender case by the Enoch Band in Alberta, in what turned out to be an unsuccessful action. The Band Council of White Bear itself later filed a Statement of Claim. This was done a few months after completion of an extensive research project financed by the IRTR Program: Ken Tyler and Roland Wright's investigation and documentation put teeth into the claim. These separate legal actions were consolidated, and an amended Statement of Claim was served in February, 1981. The argument was that:

- the Crown breached its trust obligation to the bands by securing the two supposed surrenders;
- taking the reserves was unconscionable;
- taking the lands was done as part of a scheme to defraud the bands.

In 1982 the Federal Government, faced with convincing evidence and argument on these points, asked that the court action be withdrawn. Negotiations began, with Chief Brian Standingready representing his band. Under the terms of the settlement which has been concluded, the Lees' Ranch property is finally to be restored into Indian hands. Action taken by the band and the Federation over a thirteen-year period had ensured that this would occur.

THE WHITE BEAR CLAIM: THE HISTORICAL CONTEXT

The new federal Liberal administration entered office in 1896 lacking any clearly defined policy with regard to Indian Reserve land surrenders. Western Canada was still relatively unpopulated, and there had been no general cry for the alienation of the choice lands held by Indian bands. This situation soon changed. With the massive influx of settlers to the west after 1897, the pressure for the opening of Indian Reserve lands grew intense. The Department of Indian Affairs was bombarded with petitions calling for the removal of this or that Indian band, and for the sale of reserve lands. Newspaper editorials trumpeted such proposals. Chambers of Commerce, local improvement groups and Members of Parliament from both sides of the House of Commons added their voices to the general clamour.

The government was at first reluctant to encourage land surrenders. Departmental policy, said Superintendent General of Indian Affairs, Clifford Sifton in 1899, was merely to procure surrenders of those reserves abandoned by Indian bands. But such a neutral position could not long be maintained in the face of sustained pressure from all sides. In his coincident role as Minister of the Interior, Clifford Sifton was responsible for the settlement and development of the west, and as his efforts in that direction bore fruit, he was often forced to choose between the demands and interests of the settlers on the one hand, and the rights and interests of the Indian population on the other. In such instances, it would have been inexpedient, and politically dangerous, to support Indian bands. Sifton caved in to the pressure. Although never bluntly articulated, the government implemented a policy designed to deprive western Canadian Indians of their land and resource base. Surrender negotiations were encouraged and undertaken wherever they were likely to be successful, with but little thought given as to whether or not a surrender was necessarily in the interests of the band concerned.

By the time Clifford Sifton left of-

fice in February of 1905, partial or total surrenders had occurred in each of the three prairie provinces. Thousands of acres of land had been alienated and thrown open for settlement. But this was just the beginning. Sifton's cabinet portfolio was given to Frank Oliver of Edmonton, a man whose views were far more radical than those of his predecessor. Oliver saw little or no role for the Indian population in the development of western Canada. He believed that Indian Reserve lands "were needed by better men", and that they should be surrendered and sold, whenever and wherever possible. Such surrenders, he alleged, were in the Indians' "best interests". The money derived from the sale of their land would provide much needed capital for the purchase of agricultural implements, seed, etc. Furthermore, some bands could then move to "more congenial surroundings", far removed from settlement, where their avocations of hunting and fishing could be pursued, undisturbed by white men. Their lands, which for the most part were undeveloped, could then be turned from "tax-eating to tax-paying propositions". Such was the attitude of the newly appointed Superintendent General of Indian Affairs.

Vested with ministerial power and prerogative, Frank Oliver was determined to implement policies which adhered to his own personal views. Foremost on his list of changes was the need to rectify what he saw as an essentially passive policy on Indian Reserve land surrenders inherited from the Sifton administration. Indian Reserve surrenders were to be actively promoted, and vigorously pursued. Less than four months after assuming office, Oliver hired the Reverend John McDougall, the foremost Methodist Missionary in the west, to act as a special agent to procure surrenders. McDougall, who was paid the exceptional rate of \$10 a day plus expenses, began work in the fall of 1905. In 1906 alone he participated in no fewer than seven different surrender negotiations, one a month from May through November. And in order to enhance McDougall's suc-

cess rate, Oliver carried his policy to a further extreme.

The Indian Act then in force contained the provision that no more than ten percent of the proceeds of any land sale could be paid to band members; the rest had to be placed in the band's capital fund. As the Superintendent General of Indian Affairs candidly pointed out in the House of Commons, the small percentage available as a cash disbursement was "...very little inducement to them (the Indians) to deal for their lands and (as a result) there is very considerable difficulty in securing their assent to any surrender". Oliver accordingly recited this matter. On 11 June, 1906, he introduced a bill in the Commons which, as he put it, had "only one section (and) only one object": to raise the ten percent limit to fifty percent. The Indians, Oliver would tell his friend, John McDougall, "are masters in what they have to sell as we are the masters in what we wish to buy". The new amendment to the Indian Act, which received third and final reading in the Senate on 25 June, helped ensure that the buyers and sellers found mutually acceptable prices.

While the policies initiated by Oliver were not as effective as he would have wished, the results were nevertheless startling. By the time the Liberals were swept from power in 1911, over 600,000 acres of Indian Reserve land in the prairie provinces had been alienated, including more than 300,000 acres in Saskatchewan alone. And while there would be other surrenders, and indeed another "surrender period" following World War I, the vast majority of these transactions had occurred by the time the first Conservative Government of Robert Laird Borden took office. The Canadian Government, which had often piously proclaimed the justice and enlightened nature of its Indian policy, had managed to alienate almost a third of the land set aside under treaties signed less than half a century earlier. Many bands would never recover from the economic body blow delivered by this loss of much of their prime agricultural land.

There is more to the history of sur-

render transactions than this brief description of an ill-conceived and ill-advised policy implemented by the Laurier administration during the early years of the twentieth century. There is more - much more - to the story than the bald fact that the Canadian Government found it expedient to ignore the rights and interests of Indians, and indeed its own special rela-

tionship with that population, in order to satisfy the demands of a land-hungry white population. The story of the land surrenders which occurred between 1896 and 1911 is also one of fraud and deceit, and of the personal financial gain of high-level government officials and their friends.

MAJOR SURRENDERS FOR SALE IN SASKATCHEWAN (to 1928)

Band #	Name of Band	Year	Approx. Acreage
118A	Big River	1919	980
76	Carry the Kettle	1905	5,760
98	Chekastapasin	1897	15,360
64	Cote	1907	10,740
64	Cote	1913	10,422
64	Cote	1914	164
64	Cote (Kamsack Townsite)	1904	242
73	Cowessess	1907	20,704
73	Cowessess	1908	350
100A	Cumberland	1902	22,080
20	Cumberland House	1893	640
89	Fishing Lake	1907	13,025
110/111	Grizzly Bear's Head/Lean Man	1905	14,400
72	Kahkewistahaw	1907	33,281
66	Keeseekoose	1909	7,600
65	Key	1909	11,775
80A	Last Mountain Lake (Fishing Lake)	1918	1,408
84	Little Black Bear	1928	12,408
161	Ministikwan	1916	10,279
103	Mistiwasia	1911	1,666
103	Mistawasis	1919	15,900
112	Moosomin	1909	14,729
112A	Moosomin	1909	640
80	Muscowpetung	1909	17,600
102	Muskeg Lake	1919	8,960
85	Muskowequan	1920	7,485
85	Muskowequan (Lestock Townsite)	1910	160
69	Ocean Man	1901	23,680
71	Ochapowace	1919	18,333
79	Pasqua	1906	16,077
68	Pheasant's Rump	1901	23,424
75	Piapot	1918	2,180
75	Piapot	1919	15,360
88	Poorman	1918	8,080
73A	Sakimay (Little Bond/Leech Lake)	1907	6,976
101	Sturgeon Lake (exchanged)	1913	2,145
115	Thunderchild	1908	15,360
115A	Thunderchild	1908	5,538
160	Wood Mountain	1919	4,960
107	Young Chipwayan (Stony Knoll)	1897	19,200
			TOTAL 420,017

THE WHITE BEAR CLAIM: RESEARCH BREAKTHROUGH

Archival Research into the history of the White Bear, Pheasant's Rump, and Ocean Man Bands began in about 1973. At that time, Dr. John Tobias, a historian who had obtained his training from the University of Alberta, was employed by the FSI's Treaty Research Program to research the history of Saskatchewan Bands. Dr. Tobias did not concentrate his energies on land claims in particular, but rather was trying to establish the broad outlines of the Canadian government's Indian policies and how they affected particular bands.

Using the files of the Department of Indian Affairs in the Public Archives of Canada, he produced a short history of the three bands, the most valuable part of which dealt with the attempts by the Department of Indian Affairs to turn Indians into agricultural peasants. The surrenders of the Assiniboine reserves were dealt with but were not explored in depth.

In late 1974 the attention of the archival researchers for the FSI turned to the possibility of a land claim by the White Bear Band for the loss of the Pheasant's Rump and Ocean Man Reserves by certain legal proceedings in the Saskatchewan Court of Queen's Bench. Harold Lees, a rancher and business man, had purchased a significant portion of the former Ocean Man Reserve. The land was mortgaged to the Federal Industrial Development Bank, and when Mr. Lees encountered some financial difficulties, the FIDB foreclosed on his mortgage. The land was put up for public auction, and, under some pressure from the FSI, the Department of Indian Affairs and Northern Development purchased the land. The transaction was challenged by Mr. Lees, on the grounds that he was then in a position to pay his arrears on the mortgage, and the FIDB had acted too hastily in foreclosing on the land. Mr. Lees seemed to imply that the foreclosure was made by the bank for the purpose of benefiting the Department. Indian Affairs was not anxious to defend its actions on the basis that the members of the White Bear Band had a claim

to the land, but the FSI and the Band were invited to intervene in the court case to make that point.

The FSI hired Leo Morgan, a Regina lawyer to look after its interests. Dr. Tobias and Ken Tyler, another historian who had been trained at the University of Alberta and had worked previously as a researcher for the Indian Association of Alberta and the Enoch Band, were summoned from Ottawa to help Mr. Morgan put together a case. The work was done on short notice, and with little opportunity for additional research beyond that which Dr. Tobias had done in connection with his history of the three bands. Nevertheless, a case was put together. Mr. Morgan argued that the White Bear Band had a claim to the former Pheasant's Rump and Ocean Man Reserves because the federal government, in advising the members of the two Assiniboine bands to surrender their lands had acted in the interests of potential white settlers and contrary to their trust obligations to the Indians. Mr. Lees' application to regain the land was unsuccessful, but the court was not in a position to decide upon the validity of any claim that members of the White Bear Band may have had to the land, and it did not do so.

In the late fall of 1975, Ken Tyler was doing unrelated research work in the files of the Department of Indian Affairs at the Public Archives of Canada in Ottawa. Quite by chance, he happened to notice a small notation, on the back of a file containing tenders for the purchase of Moose Mountain Reserve lands. The notation was headed "RE SMART, PEDLEY AND WHITE", and declared that this file was on exhibit to the testimony of W.A. Orr given in the summer of 1913 before the royal commissioner T.R. Ferguson. Tyler knew that Smart and Pedley were deputy ministers of Indian Affairs in 1897-1902 and 1902-1913 respectively. He also knew that W.A. Orr was the chief clerk in the Department of Indian Affairs in charge of the lands branch of that department. White and T.R. Ferguson he had never heard of. He was curious as to

why a royal commission would have been looking into the activities of Smart and Pedley, and asked a couple of his fellow researchers, Roland Wright and Bennet McCardle, who were then working for the Indian Association of Alberta, whether they had ever run across any reference to this matter. Neither had, but both promised to keep their eyes open for further references to the commission.

A few weeks later, Bennet McCardle was doing research in certain old letter books of the Department of Justice. That department had decided that these letter books should be destroyed but by some happy accident they found their way into the public archives. She noticed that a couple of the letters in the letter book dealt with the Ferguson Royal Commission and Mr. Pedley. She brought these letters to the attention of Ken Tyler and Roland Wright. The letters were somewhat ambiguous, but they did hint at the possibility that Mr. Pedley might have been guilty of a criminal offence. They made it clear that the investigation into Smart, Pedley and White had not been concluded until late September or early October of 1913. A check of the Orders in Council passed in October 1913 revealed that Frank Pedley had been removed from office on October 11th, "without prejudice to any charges that might be brought against him". It was not clear that the government considered that Mr. Pedley had been guilty of at least grave improprieties, if not criminal acts.

Linda Ervin, a friend of Tyler's who worked in the National Newspaper Library, then unearthed a newspaper article from the Winnipeg Free Press in 1913 which dealt with Pedley's "resignation". The article indicated that the reason for the dismissal was a finding by the Royal Commissioner, T.R. Ferguson, that Pedley, Smart, and William White, an Inspector of U.S. Immigration Agencies had purchased and speculated in lands from the former Pheasant's Rump and Ocean Man Reserves, as well as the Chacastapasin and Cumberland Reserves in the Prince Albert District. The Winnipeg Free Press article indicated that the

three government officials had not been guilty of any criminal wrongdoing, and that the Indians had received full value for their lands. The Winnipeg Free Press, however, was well known to be a partisan Liberal paper, and both Smart and Pedley were Liberal government appointees. Conservative and independent newspapers checked by Tyler and Wright implied that, on the contrary, the Indians had been cheated by Smart, Pedley and White, who might well have been guilty of criminal acts.

Tyler and Wright realized that they had caught a glimpse of a potentially very important scandal that might have major implications for land surrender claims in western Canada. The question was what to do about it. They approached Noel Starblanket, who was then the FSI's executive member responsible for treaty research, to suggest that a major effort should be made to get to the bottom of this story. They pointed out that the work that would need to be done would likely be hard and time consuming, and that it was important that those working on the project be able to concentrate their full time and effort on the task. The Treaty Research Program consulted with the executive of the FSI, and it was agreed that a one year's contract should be entered into with Tyler and Wright, operating as a partnership to fully research the potential claim. In the end, the task would take three years to complete, and at one point as many as thirteen researchers were working on the project. Although much pressure was placed upon them to divert resources on to other matters, the executive of the FSI, particularly Chief Sol Sanderson, and treaty research director, Anita Gordon, never waived in their support for this work. All were convinced that the Moose Mountain claim was the best chance to set a precedent on the land surrender issues for all of the bands in the province.

Tyler and Wright began their full time research in the Smart, Pedley and White affair early in 1976. One one occasion several days were invested in trying to trace the surviving relatives of Thomas R. Ferguson.

After considerable effort, the surviving granddaughter was found. Only then was it discovered that she was the granddaughter of another Thomas R. Ferguson who, by sheerest coincidence, had moved to Ottawa at almost precisely the same time as Royal Commissioner T.R. Ferguson had arrived in the capital to commence his royal commission investigation.

Despite such set backs, real progress was rapidly made. At first, Tyler and Wright concentrated on trying to uncover the royal commission report on the subject, which would it was hoped have provided proof that the Pheasant's Rump and Ocean Man Bands had been cheated out of their lands. The auditor-general's reports were carefully checked to see what payments had been made to Mr. Ferguson for his royal commission work, and then the names of other persons employed by the commission and anything else that might be relevant to this period. Attempts were made to trace the surviving families of Mr. Ferguson and other commission employees. While some success was achieved in tracking these people down, none of the persons located was able to add much to what had already been uncovered. One big break came when Tyler and Wright discovered that royal commissioner Ferguson had not completed his work until the end of 1914 or the beginning of 1915. This led to the discovery of the parliamentary debate on Ferguson's findings, which occurred in late April of 1915 and was fully recorded in Hansard. Just prior to that debate, copies of the royal commission reports (there were reports on other scandals, in addition to those involving Smart, Pedley and White) had been laid before the House of Commons in Ottawa and become available to the press. There were therefore several reports on the findings with respect to the activities of Smart, Pedley and White. The parliamentary debate and the newspaper articles made it clear that Ferguson had found that Smart and the two former deputy ministers of Indian Affairs had obtained most of the land in the Pheasant's Rump and

Ocean Man Reserves by manipulating the sale of the lands through the public tender system, and had had tenders submitted in the names of others so that they would not be connected with the matter.

But the discovery of this information also led Tyler and Wright to realize that the Ferguson report might never be found. The parliament buildings had been destroyed by fire in February of 1916. Virtually all of the reports, documents, and papers which had been laid before parliament up to that date were destroyed at that time. While Tyler and Wright now knew that Smart, Pedley and White had abused their government positions to make a personal profit from the sale of Indian reserve lands, they were not in a position to prove this legally, since the House of Commons debates and newspaper articles would not be admissible in court.

They pondered this problem for some time before Roland Wright hit upon a possible solution. The newspapers' accounts of Ferguson's findings indicated that tenders for the purchase of the Pheasant's Rump and Ocean Man lands had been prepared by Smart, Pedley and White in Ottawa, and then shipped to Toronto, where Pedley's former law partner, A.C. Bedford-Jones, had attached the signatures of some of his acquaintances to them. The tenders for the Pheasant's Rump, Ocean Man, and Chacatapasin Reserves were still in the files of the Department of Indian Affairs in the Public Archives of Canada. It should be possible therefore for an expert in typewriting and handwriting analysis to tell whether or not those tenders were typed on the same typewriter as other correspondence from Smart, Pedley or White, and also whether or not the names on the bottom of them had, in fact, been signed by A.C. Bedford-Jones.

Tyler and Wright then contacted Mr. Roy Huber. Huber was a remarkable man who had recently retired from a position as assistant commissioner of the RCMP. He had had a long and distinguished career in identifying forged documents and fighting "white collar" crime. He also

had an international reputation, having been involved in attempts to identify the handwriting of William Shakespeare. It did not take Huber long to conclude that A.C. Bedford-Jones had indeed forged the signatures of other persons to the tenders for the Moose Mountain lands. Identifying the typewriters took longer. Eventually, however, after comparing the typing on the Moose Mountain and Chacastapasin tenders with that on several pieces of ordinary correspondence, he was able to conclude that the Moose Mountain tenders had been typed on two typewriters which were ordinarily employed in Frank Pedley's office (Pedley was then Superintendent of Immigration), and that the Chacastapasin tenders had been typed on two typewriters which were ordinarily used in James A. Smart's office - that of the deputy minister of Indian Affairs.

Tyler and Wright now had their proof that Smart and Pedley had indeed been behind the successful tenders for the purchase of the Pheasant's Rump, Ocean Man, and Chacastapasin Reserves. But this still fell short of what they felt they needed to prove. Evidence that Smart, Pedley and White had made money by secretly purchasing reserve lands might lead to a claim that the bands should have received a greater amount of money for the sale of their lands, but it did not support a claim that the surrenders themselves were invalid.

Tyler and Wright therefore entered into an extensive research effort to find every conceivable scrap of evidence concerning the circumstances surrounding the surrender of the Ocean Man and Pheasant's Rump Reserves. The records of the Department of Indian Affairs in the Public Archives of Canada were gone through completely, and every file which could have any possible connection with the subject was carefully studied. Records of the Department of the Interior in both Ottawa and Saskatoon were similarly examined, as were those of the Immigration Branch. Virtually every newspaper from what is now

southeastern Saskatchewan and southwestern Manitoba that survives from the period between 1898 and 1901 was read for any clue as to what was happening in connection with the surrender of the Moose Mountain Reserves. Several major national papers were similarly examined. Further, research was done into the various companies incorporated in Manitoba, Saskatchewan, Minnesota, Ontario and by the Canadian government in Ottawa.

One of the most important sources was the Sifton papers, the private collection of documents maintained by the then Minister of Indian Affairs, Clifford Sifton. Those papers contained much value in placing the other information found into a political context. Other documentary collections, such as the private papers of Prime Minister Wilfred Laurier, the private diaries of Prime Minister Robert Borden and the papers of several other politicians of the day were also helpful.

Gradually the picture of what had happened began to emerge. The important thing was not to take any document at face value. It had to be approached in the manner of detectives investigating a crime. Every initial scrawled on the margin of a letter might have significance. So might the typing paper upon which a letter was written. A remarkably successful attempt was made to establish the whereabouts of Smart, Pedley and White on every day during the critical periods when the Moose Mountain and Chacastapasin Reserves were being dealt with. Suspicious letters were referred to Huber for his analysis. He was able to establish that many of them had been signed by persons other than those who had purported to send them, and typed on typewriters that they should not have been if they were to be taken at their face value.

In the end, Tyler and Wright were able to join their findings from the archives with the information that Walter Gordon and others had gathered from their interviews with reserve residents and put together a more or less complete picture of what had happened. It was clear that

Smart, Pedley and White had plotted to obtain the Moose Mountain reserve lands for more than twenty years before the reserves were actually surrendered, and that the surrenders themselves were arranged so that those three government officials could make personal profits from speculation in them. Furthermore, the web of corruption had spread outside the Department of Indian Affairs into the Immigration Branch of the Department of the Interior, where several officials in addition to Pedley and White were involved.

Tyler and Wright were joined by Rick Daniel in the fall of 1977 and the new firm of Tyler, Wright and Daniel, Ltd. put together a detailed report on the transaction. In addition to 225 pages of text there were several hundred footnotes and several volumes of copies of all the documents. The final report was presented to the FSI in January of 1979, and near the end of that month Chief Sol Sanderson and other members of the executive of the FSI presented it as a claim to the then Minister of Indian Affairs, Hugh Faulkner. Government officials seemed unwilling to come to terms with the issue on other than a legal basis, so in June of 1979 a Statement of Claim was filed in the Federal Court by Alain Dubuc, an Ottawa lawyer retained by the FSI. The Statement of Claim itself was very detailed, and was put together by Tyler, Wright and Dubuc in Ottawa. At the same time, a committee was formed consisting of Rodney Soonias and Alain Dubuc, lawyers for the FSI, Ken Tyler, William J. Pippipow, the lawyer for the White Bear Band Council, and Thomas Waller, the lawyer representing a faction of the White Bear Band who were descendants from the original members of the Pheasant's Rump and Ocean Man Bands. This committee met to discuss strategy in dealing with the claim, either in negotiations or in the courts. While negotiation of a land claim settlement was always the preferred course, the people involved realized that the Department of Indian Affairs might be unwilling to negotiate unless they were faced with

the threat of court action.

Negotiations proved to be long and difficult, and by the time they were completed, Tyler, Wright, Soonias and Dubuc were no longer involved. Nevertheless, the final, successful outcome of the negotiations has in large part been due to the efforts they made in previous years, and to the foresight that the Indian Rights and Treaties Research Program of the FSI had in supporting the massive effort that was required to gather the information necessary to establish the very important precedent of the White Bear settlement.

THE WHITE BEAR CLAIM: THE LEGAL ARGUMENTS AND THE SETTLEMENT

The descendants of the White Bear, Pheasant's Rump and Ocean Man Reserves have for years asserted that there were improprieties involved in both the purported surrenders of the Pheasant's Rump and Ocean Man Reserves in 1901 and the amalgamation of those reserves with White Bear shortly thereafter. Based on extensive research conducted by the Federation of Saskatchewan Indian Nations in the 1970's, evidence of these improprieties was documented and brought to light for the first time in a detailed and comprehensive manner.

On the basis of this historical documentation, two actions, one by descendants of the Pheasant's Rump and Ocean Man Bands and the other by the White Bear Band were commenced in the late 1970's. These were similar but separate Federal Court actions seeking a declaration that the purported surrenders were invalid. After much discussion and considerable negotiation, both actions were eventually consolidated in the action *McArthur, Big Eagle, et al. v. The Queen*, Federal Court Action 7-3267-79.

Over the next few years this action followed its usual course through the Federal Court process to the stage where the respective parties were preparing for examination for discovery. However, in 1982 the Minister of Indian Affairs and Northern Development requested that the

court action be withdrawn and that discussions with a view to settlement be undertaken. It was subsequently agreed to hold the action in abeyance while negotiations toward a possible settlement of the claim be conducted with the Federal Government.

In 1983 the White Bear Band established a land surrender committee consisting of members of the White Bear Band and descendants of members of the original Pheasant's Rump and Ocean Man Bands. This committee was established to organize the preparation of a compensation package. Simultaneously, a political committee, made up of representatives from among the claimants and the Federal Government, whose chief negotiator was a Member of Parliament, was formed to jointly prepare the submission of the claim for presentation to Cabinet and eventually negotiate the final settlement.

The surrender committee met frequently during the summer of 1983, and in the fall of that year further research on the legal basis of the claim was continued by lawyers for the committee and for the Federation. The legal submission was completed in October of 1983 and, along with supporting documentation, was presented to the Minister of Indian Affairs.

His officials exhaustively reviewed the materials presented. In consultation with the lawyers for the claimants, a final document summary, along with the legal submission, was presented to the Department of Justice for their opinion on the validity of the White Bear claim.

The legal basis of the claim submitted by the White Bear committee was:

- That the Crown, as trustee of the Indians and of Indian lands, breached its trust obligation by securing the purported surrenders. They did this by:
 - a) the non-fulfillment of its treaty obligations;
 - b) a breach of an obligation arising out of the Indian Act or other statutes pertaining to Indians and the regulations thereunder;
 - c) a breach of an obligation arising out of the government's administration of Indian funds or other assets;
 - d) an illegal disposition of Indian

lands.

- That the taking of the reserves was, having regard to the circumstances, unconscionable.
- That on a balance of probabilities, there was no surrender by the Pheasant's Rump Band and, on the whole, no valid surrender by either band.
- Finally, that the taking of the lands was done as part of a scheme to defraud the bands involved.

While the claim was before the Justice Department awaiting their response to the legal submission, the White Bear surrender committee and their lawyers decided to immediately proceed with the preparation of the compensation package. Since monies were unavailable from the Department of Indian Affairs until after the claim had been validated, the band was forced to use its assets as collateral to obtain a loan from Peace Hills Trust, in Alberta. This money was used to facilitate the preparation of the compensation package in anticipation that the claim would be eventually validated.

Since the band's position was that there was fraud involved in the acquisition and disposition of the old reserve, that there was conduct on the part of the Department which constituted a breach of trust, and finally that they transaction involving the surrender and amalgamation was unconscionable, they claimed compensation for:

- Damages related to loss of the land and its use.
- Damages related to the loss of minerals and their use.
- Damages arising out of the forced surrender and amalgamation.
- Acquisition costs.
- Costs incurred in the preparation and negotiation of the claim.
- Implementation costs.

The loan obtained from Peace Hills Trust was used for the following purposes:

- Appraisers were hired from Regina to determine the value of the land lost.
- Their appraisals were submitted to an actuary to determine the accumulated value of gross income lost from the lands allegedly surrendered.
- The appraisal reports were then submitted to experts at the University of

Saskatchewan to determine the net economic loss of use involving the two reserves.

- Geographical and engineering consultants from Calgary, Alberta, were hired to conduct appraisals on mineral loss and loss of use.

- To determine the nature of the damages associated with the forced amalgamation of the three bands, a researcher and SINCO Consulting were hired to conduct field research.

- This research was compiled and supplied to a professor from the University of Regina for his professional analysis of the raw data and opinion as to the basis and nature of these damages.

- Finally, a retired Queen's Bench judge, with some expertise on these matters, was retained not only for consulting purposes but to fix a cost figure to the type of damages that arose as a result of the amalgamation.

A lengthy review of the claimants' materials was undertaken by the Department of Justice. Based on their opinion, the Minister of Indian Affairs in March of 1984 was prepared to validate the White Bear claim under the "Specific Claims Policy" as one which went beyond a lawful obligation, but was limited to the conspiratorial activities of departmental officials involved in the disposition of the old reserves after they were surrendered.

The basis of the validation was not accepted by the White Bear claimants, since the same conspiratorial actions were involved in the acquisition of the reserve lands. Nevertheless, both parties agreed to negotiate a fair and equitable settlement, which would include compensation for many of the damages enumerated by the claimants and which would attempt, thereby, to remedy past injustices. At that time, the band was also able to obtain loan funding from the government, pay out Peace Hills Trust and continue the negotiations.

Months of negotiations took place through the summer of 1984, involving politicians, committee members, federal negotiators and lawyers for the government and the claimants. An agreement in principle was finally reached on August 31, 1984. In sum-

mary, the agreement included the following terms:

- The payment of \$16,165,000 to the White Bear Band in accordance with a trust agreement.

- The transfer of the Kisby or Lees Ranch, consisting of 12,635 acres, to the White Bear Band, with reserve status.

- The transfer of title to the buildings and equipment on the ranch to the White Bear Band.

- The transfer of the White Bear Band of all funds held in the Reserve Suspense Account created from funds arising out of the Kisby Ranch operation. This represented all the funds earned by Indian Affairs when they owned the land.

- The payment of \$522,000.00 towards legal fees, negotiation costs and interest costs incurred by the band in obtaining the settlement.

- The government can retain, out of the settlement proceeds, the amount they loaned to the band in the amount of \$349,000.00.

- The cash portion of the settlement is to be held in a form of a trust fund, with some funds to be used to pur-

chase land and the balance to be retained until the band determines what to do with the settlement.

- The band is authorized to purchase additional lands with reserve status to replace the acreage lost in 1901.

- If the descendants of the Pheasant's Rump and Ocean Man Bands so choose, the Minister has agreed to establish up to two additional bands.

The settlement containing the above terms and the trust agreement were signed by the Federal Government on January 30, 1986, and by the band on January 31, 1986. Over 10 million dollars was received on that date. The remaining monies with interest, in excess of 7 million dollars, will be paid before the end of April, 1986. An Order in Council has been passed granting reserve status to the Kisby Ranch, effective March 1, 1986.

It is hoped that this long and difficult process, which resulted in a complex settlement, will finally resolve, in some small measure, a long outstanding grievance held by the descendants of the White Bear/Pheasant's Rump/Ocean Man Bands.



Nikaneet Land Entitlement Update

The Nikaneet Indian Band of southwest Saskatchewan has been struggling for close to one hundred years for the reserve lands to which they are entitled under Treaty Four. The Chief of the Band, Gordon Oakes, has himself pursued his Band's dream of land and economic self-sufficiency for the past 20 of those years. In 1980, he achieved formal recognition and validation of Nikaneet's land entitlement from the Government of Canada. Six years have passed since Canada acknowledged its obligation to provide the Band with 15,392 acres of additional reserve land and still no end to the Band's struggle is in sight.

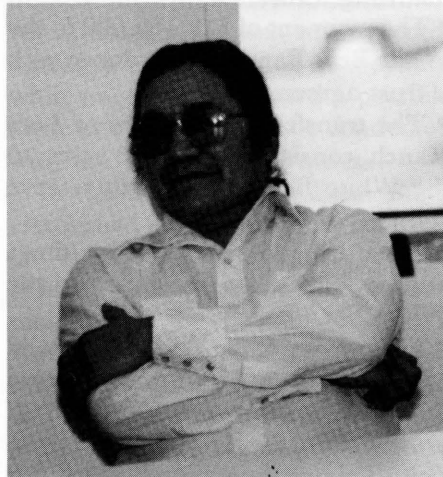
The Nikaneet Band today occupies some 3040 acres set high in the Cypress Hills southeast of Maple Creek in the southwest corner of Saskatchewan. Resisting all efforts by the federal government in the late 1870's and 1880's to move them out of their traditional home in the hills, the Band finally succeeded in 1913 in obtaining 1440 acres of rocky bushland for a reserve. In 1955, the federal government purchased two more sections to be added to their reserve. Entitled under Treaty Four to 128 acres per person, the band then had enough for only 28 of its of its original population of 428 people.

Superintendent Christianson of the Regina Regional Office of the Department of Indian Affairs in 1944 said this of the Nikaneet Reserve:

"I do not know who picked it out but I do know if they had looked all over western Canada they could not have found poorer land for a reserve than these Indians have."

In 1957, the Regional Supervisor of Indian Affairs again wrote to his superiors in Ottawa about the plight of the Nikaneet people, saying that it was "physically impossible" for them to exist on their present reserve. Somehow they have managed to do so even though the whole reserve as it stands today would no more than keep the ordinary white family let alone the present population of 140 or 150 Indians.

A local R.C.M.P. sergeant wrote



Chief Gordon Oakes

in 1944 to the Department of Indian Affairs saying that the conditions under which the band lived "in no way give them the slightest degree of incentive to better themselves, and in this they will continue to be a continual drag on the Department generally, instead of ultimately becoming self-supporting." The band nevertheless showed a great deal of initiative, doing whatever work they could for ranchers in the area and trying to raise enough feed and hay to keep their own few head of cattle and horses alive. Until 1955 when the local white school board agreed to admit Indian children to their schools, none of these people received any formal education of any kind.

Efforts by the Nikaneet Band to obtain the additional reserve lands to which they are entitled under treaty have been considerably complicated by the lack of available Crown land in the area. The Province of Saskatchewan is to provide under the 1930 Natural Resources Transfer Agreement is to provide unoccupied Crown land to fulfill unsatisfied Indian treaty land entitlements. Any Crown land of any value in the Maple Creek area is held by local ranchers under grazing leases and are needed to make their operations viable. Strong vocal opposition has been raised against past attempts by the Nikaneet Band to select community pasture land to complete their reserve land entitlement. The purchase of private land holdings therefore seem the most

viable option as any other Crown land not subject to third party interests is of even poorer quality than the band's existing reserve land.

With this in mind, Chief Oakes and his Council in 1977 struck a deal with a group of ranchers in the area who were willing to sell their private holdings and relinquish their Crown lease lands to settle the Nikaneet Band's entitlement. The agreement involved transfer of the entire ranching operation to the band with a promise from the ranchers to work with the band for at least a year until they could manage it on their own. Today, almost ten years later, only the Kruzko family, William and brother Steven and his son James, remain. The other ranchers could not wait for the federal and provincial governments to accept the need to purchase land and make a commitment to do so to fulfill their obligation to the Nikaneet Band.

The Kruczko family in March 1985 asked for a commitment before the end of March this year. After ten years and with less than two months before that deadline, the band still has no commitment from either government to purchase these lands or even to accept the Kruczko's offer to relinquish their Crown leases for a partial settlement of the band's entitlement. If the band loses this opportunity for a land base and economic development, their hope of achieving self-sufficiency may well be set back another decade as they search for other available land in the area.

In 1944, the federal government turned down an opportunity to purchase a ranch for \$5,000.00 for the Nikaneet Band. Today, they are looking at a five or six million dollar expenditure for the same amount of land. Millions more have been spent over the intervening years on social assistance for the members of the Nikaneet Band who have no other resources.

As one official of the Department of Indian Affairs wrote back in 1957, Chief Gordon Oakes and the Nikaneet Band of Indians today still have "nothing more than an above average amount of intestinal fortitude."

Band Must Wait For Gov't Action

By Earl Fowler
Permission of the Star-Phoenix

With millions of dollars and an important national precedent on the line, a Maple Creek-area Indian band is in imminent danger of losing its first real hope of self-sufficiency.

The threat comes six years after the federal government acknowledged its obligation to provide the Nikaneeet band with 15,392 acres of additional reserve land. The band has been struggling for the land for almost a century, but Chief Gordon Oakes said Wednesday in Saskatoon no end to the struggle is in sight.

Two ranchers willing to relinquish Crown leases and sell their land for \$5 million to \$6 million want a commitment by March 31 or they'll look for other buyers, Oakes said in an interview. He said the ranchers made this clear to the federal and Saskatchewan governments last March, but neither government has responded.

The government can't respond to the offer until they decide whether and how to purchase private land as a way of settling outstanding entitlements arising from the Crown-Indian treaties, said Al Gross, director of reserves and trusts in Saskatchewan for Indian and Northern Affairs Canada.

"It'll be tough to reach the (March) deadline because we'll need a purchase policy, and it will take some time to get that policy through government," said Gross. "It would be precedent-setting, and that's why it's complex.

The Nikaneeet band, which now occupies 3,040 acres set high in the Cypress Hills, about 25 kilometres southeast of Maple Creek, is used to waiting.

"Resisting all efforts by the federal government in the late 1870's and 1880's to move them out of their traditional home in the hills, the band has finally succeeded in 1913 in obtaining 1,440 acres of rocky bushland for a reserve," said a paper prepared by its lawyer, Nancy Ayers of Saskatoon.

"In 1955, the federal government purchased two more sections to be

added to their reserve. Entitled under Treaty Four to 128 acres per person, the band then has enough for only 28 of its original population of 428 people."

Ottawa has spent millions on social assistance for Nikaneeet members since 1944, when it turned down a chance to buy a ranch for the band for \$5,000. In 1955, when it did buy two sections, the federal government was apparently less worried about the precedent — perhaps because it then faced few land claims.

Ayers said, "The whole reserve as it stands today would no more than keep the ordinary white family, let alone the present population of 140 or 150 Indians."

She said efforts to obtain additional reserve lands have been complicated by the lack of suitable Crown land in the region. "Any Crown land of any value in the Maple Creek area is held by local ranchers under grazing leases, and needed to make their operations viable."

District ranchers opposed the band's earlier attempt to get federal community pasture land. Gross agreed with Oakes that purchase of private holdings is therefore the best way to settle the entitlement.

"If the band loses this opportunity for a land base and economic development, their hope of achieving self-sufficiency may well be set back another decade as they search for other available land in the area," Ayers said.



Luckyman Optimistic For Settlement

by Archie King

NORTH BATTLEFORD — Band members of this Indian Band are very optimistic that their selection of 7,680 acres of the Meeting Lake Pasture will likely be transferred to the federal government from the province fulfilling its treaty obligation under treaty after 100 years has passed.

Early history tells us that when Little Pine was granted a reserve under Treaty 6 that members of the Luckyman Indian Band were included by the federal government. To correct this historical injustice of the failure

of granting a reserve for the Luckyman Indian Band has set the stage by the recent decisions reached by the federal and provincial governments.

Initiated by former Chief Rod Okemow in seeking a reserve has been followed by Chief Andrew Okemow representing the culmination of over a decade of negotiations and planning by the Band.

In spite of the objection made by the Wildlife group of the land selection made by the Luckyman Indian Band, Chief Okemow is very optimistic despite the innumerable delays and setbacks faced by the Band.

Land And Claims Profiles

Indian Rights and Treaties Research
March 1986

CHITEK LAKE

The Pelican Lake Band (Chitek Lake Reserve) has been recognized as having an outstanding treaty land entitlement under the terms of the 1976-77 Saskatchewan Formula Agreement. This means that in addition to the 8,630 acres the band now holds, it is owed a further 23,757 acres. After 1921, when the present reserve was selected, some sixty members of the band were admitted to Treaty for the first time. No additional land has been set aside for them; hence the entitlement.

Since the federal government validated the band's case in 1981, the band has selected nearly 25,640 acres of land. None has yet been transferred to reserve status. These are distributed in three separate areas:

- west of the Chitek Lake Indian Reserve: this selection of provincial Crown land has been reduced to 8,150 acres, though the band is maintaining its option to select the original area of 18,918 acres. Existing agricultural leases and the Meadow Lake Sawmill's timber lease will have to be dealt with prior to any transfer; negotiations on these and other third party interests are in an advanced stage.
- Lac Eau Claire: the overall selection totals 5,120 acres, like the first selection, this one was committed by the province in 1981, subject to a variety of exceptions, exclusions and conditions. The whole of Lac Eau Claire and Miko Lake are included, along with the eastern portion of Muskak Lake. Third party interest negotiations are nearing completion, but there is strong opposition from wildlife interests.
- Chitek River, southeast of Meetoos: local farmers currently harvest 100 - 150 tones of hay in this area of 1,600 acres, and a satisfactory agreement must be concluded with them. The same condition applies to rights held by the Meadow Lake Sawmill.

The first of these selections contains

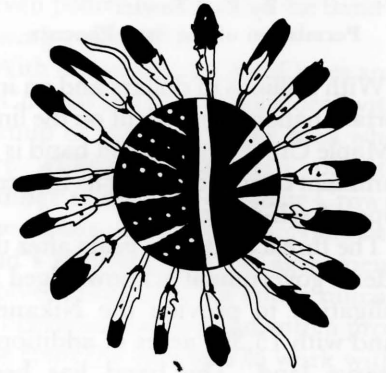
private land: a quarter-section of patented land, and a half-section held under a purchase agreement. Because there is no agreement on a land purchase policy between the federal and provincial governments, these parcels are excluded from the area by legal survey.

KEESEEKOOSE

The Keeseekoose Band has selected the Canadian Forces Base at White Spruce as part of its treaty land entitlement. Over 83,000 acres are owed the band under the 1976-77 Saskatchewan Formula Agreement. Land selection began in 1978, particularly of pastures and timber berths, but like most other entitlement bands Keeseekoose is still waiting for a single acre of the land still owed it under treaty.

The White Spruce Base, a radar station, is due to close this coming summer. It's 311 acres located twelve kilometers west of Yorkton, and are under the control of the Department of National Defence. If the site is not sold by August then ownership will revert to the federal Department of Public Works. The base has provision for almost a hundred mobile homes, as well as many single units. It also contains a wide range of recreational facilities.

Last August, the Yorkton District Chiefs decided that Keeseekoose would be choosing the base as an entitlement selection. Chief Albert Musqua then formally advised the Minister, David Crombie, of his



bands' selection, and requested bilateral negotiations to secure it.

The band has been developed plans for future use of the facilities, as well as its negotiating position. There is competition for the land, both from the public and private sectors - some want the province to turn it into a dairy school or a young offenders' facility; others want to make money out of it through private development. Yorkton businessmen are afraid of losing off their market after the base closes.

The Keeseekoose Band lost over forty percent of its original reserve area of 18,300 acres in 1909. This was through a surrender obtained by the Indian Commissioner, W.M. Graham. An interim report has been prepared on this transaction by the Indian Rights and Treaty Research Program. A statement of claim is to be filed in the Federal Court of Canada to protect the bands' legal position should become necessary against the federal government.





I NEED TO KNOW

*As my feet approach
the grounds outside
I wonder
Oh grandfather's I wonder
did you once step
upon this dust?
As my eyes approach
the starlight outside
I wonder
Oh grandmother's I wonder
did you once look
up at that star?
As my knees touch
the earth beneath
I wonder
Oh Great Spirit
I wonder
Are my people
up there with you?*

*- Virginia Charles
Sturgeon Lake Reserve*



I AM A INDIAN

*I am a Indian
and I will stand tall and proud
for the Great Spirit
and our Forefathers
Even though the buffalo
are not our food and warmth no more
And the tipi
no longer our shelter
And even though my native tongue
is not as strong as our Forefathers
I as an Indian
Will stand tall and proud
for He and them
Who came before me.*

*- Virginia Charles
Sturgeon Lake Reserve*

Traditional Dancers Walter And Ruth Bull

by Archie King

During the summer months, this dancing duo can be seen at the various Indian Days throughout the western provinces and the American states. Dressed in their colorful regalia, they have placed high in traditional dancing.

In an interview, Walter Bull said they started dancing 25 years ago. It was in Winnipeg, Manitoba during a pow-wow held at the friendship centre that they took the dare and participated. According to Ruth Bull, once you start dancing you cannot stop.

Passed down by his father, Walter said that traditional dancing originated from the welcome party held for the warriors returning from a battle or from a horse-stealing mission. The women would loosen their long hair and go out to meet the warriors. Before meeting the returning party, they would be standing on one spot and swag to the beat of the drum.

Also, Ruth said the colorful regalia worn by each dancer have special meanings. The various colors represent different areas and some are the color seen in a vision by the dancer. Each traditional dancer has their regalia made according to the honor bestowed upon them.

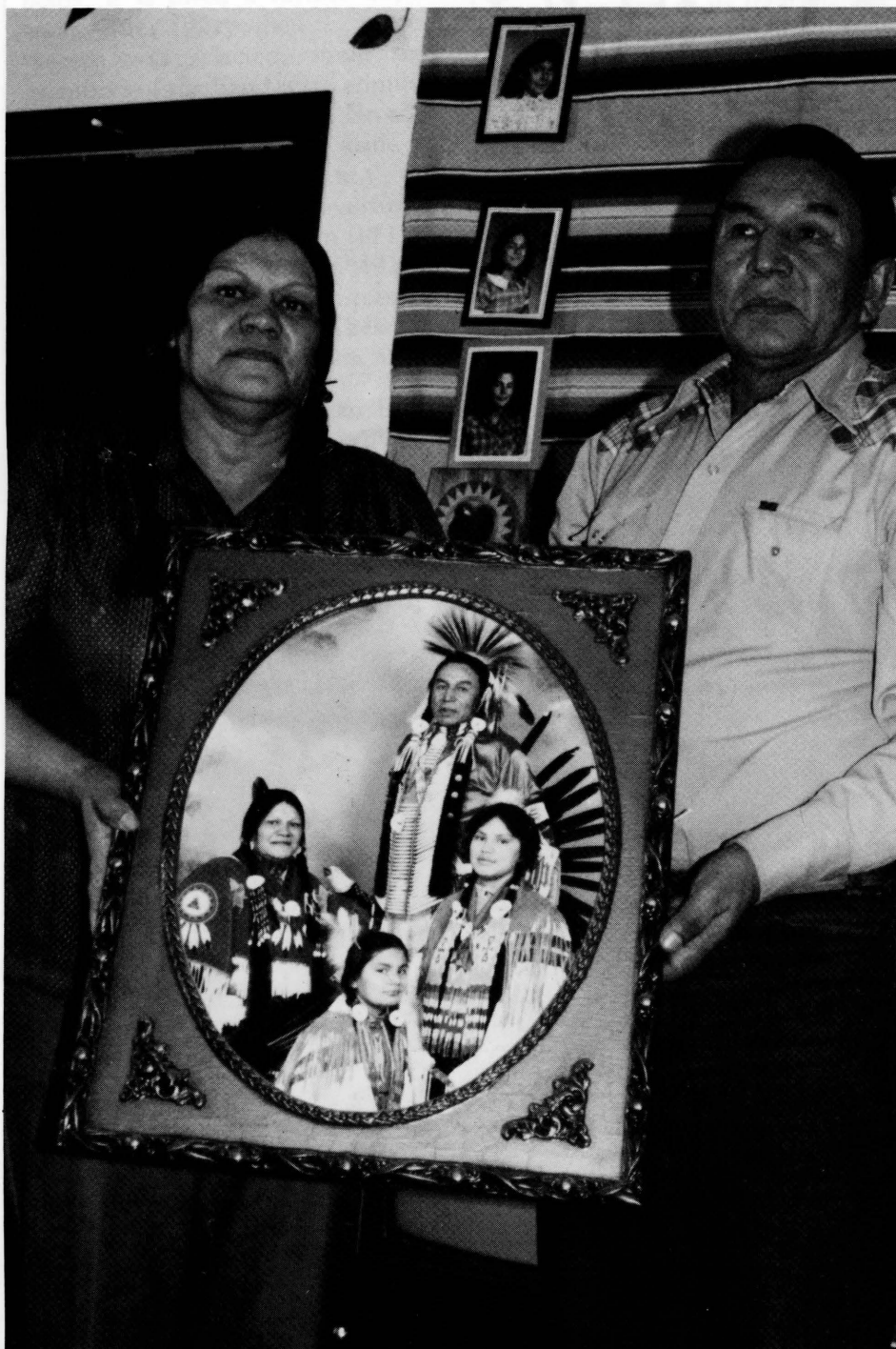
According to Walter, the high honor one can be given is to carry the eagle staff during the grand entry at any pow-wow. The person that carries the eagle staff is usually a war veteran. According to Walter, his father was a veteran and later this honor was passed on to him.

There are other members of the family that also participate in the pow-wows. Tina and Suzette Bull were encouraged to dance at a very early age according to their mother. The young girls have made their presence known in the dancing circle.

During his younger years, Walter was known for his singing voice. Teamed up with his other two brothers Albert and Walter, they made a difference at a dance. This singing tradition is carried on with his sons today.

Having lived in Cutknife for a number of years, Walter said that if the Indian can combine the two cultures together he sees no problem. The Indian can still live in the non-Indian community and still retain his culture.

Looking forward to their summer activities, they will be members of the Great Plains Dancing Troupe that will be performing at the Saskatchewan Pavilion during Expo '86 to be held in Vancouver, British Columbia.



Wes Fineday - Storyteller In The Old Tradition

by Deanna Wuttunee

Wes Fineday, 38, is a storyteller in the old tradition. He has been collecting stories for several years, once living in one area of Northern Saskatchewan for four years. In an age where there is a mad dash for degrees certification and diplomas, Wes has gone back to the Elders for his teaching. He has travelled extensively to do this.

"Many youth have lost touch with the past and wander around in the present. They are immediately oriented. They don't have a connection with the past so they can't get in touch with the present or project for the future," he said.

Wes has done some work for the provincial Department of Education and CBC and has had some work

published. He has chosen to remain freelance. He performs in schools alternating storytelling with songs. He also appears as a guest with the Great Plains Dancers, a pow-wow troupe who are looking to expand internationally.

"We have to go beyond knowing about our past. We have to promote it, our philosophy, to create an appreciation for Indian people. Doing this will create an appreciation for what we have," he added.

Wes is a poet, storyteller, writer, songwriter and historian. A hobby is collecting old photographs of his reserve, he's traced down old Indian agents in Canada and the U.S. and even as far away as Bermuda to negotiate for old negatives. Now his collection of photographs and audio

tape interviews fill old carton boxes. He is planning to put it all in a book. The pictures makes history come alive. Some of the tapes go back to 1952 and the photos bring the lifestyle at the turn of the century into reality.

I see those old photographs and it's almost like therapy. It makes you feel good inside," he said.

Besides the book, another future project is collecting traditional songs. Songs were sung for all occasions. Even children had songs that they sang while at play. Wes said that the songs of a people reveal their basic philosophy and value system. Therefore it is important not to lose that component of their life.

"And who can do it (document it) but the Indian people themselves. No one else will do it for us," he said.

Eugene McNabb, Cree Artist

by Cathy Buburuz
Indian and Northern Affairs Canada,
Saskatchewan Region

At age 17, Cree Indian artist Eugene McNab left his home on the Peepeekisis Reserve to live in Washington State. It was there that his artworks were recognized and appreciated for their ability to awaken and stimulate human emotion. His paintings, which capture human essence with delicate and intricate realism, closely resemble photographic images.

"I've always had a special interest in Indian ancestry and I've conducted a considerable amount of research into the lives of many Indian people who influenced Canadian and American history. In my portraits of Indian Elders, I work to capture the pride, dignity and spiritual qualities of those who lived in a traditional past, those days gone by that I wish I could have experienced. . . things like having a good buffalo robe to keep you warm," Eugene said.

Eugene remained in the United States for 13 years where he trained and worked with American artists. He was, in fact, selected from a group of 500 artists to receive a grant from the

Washington State Arts Commission to provide art awareness instruction to elementary and secondary students.

A soft-spoken man of 32, Eugene has confidence in himself and in his future. He recently returned to Saskatchewan where he plans to expand and enhance his reputation through media such as ball point pen, pencil, watercolor and acrylic. To date his paintings have sold in Canada, the United States, Holland and Germany, some for as high as \$3,500.

"My goal is to receive international acclaim and to become the most economically rewarded artist alive today," Eugene said.

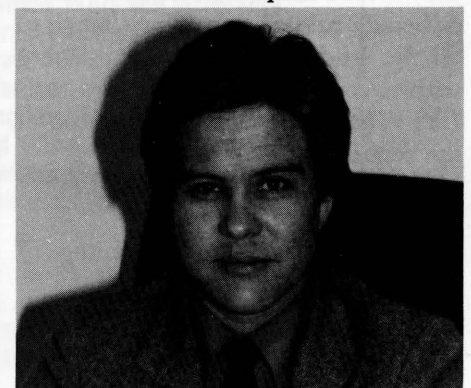
INAC's Ray Martin

Ray Martin, 38, is a member of the Cape Crooker Indian Band, situated about 150 miles north of Toronto, Ontario. Having lived in Toronto since the age of three has probably better prepared him for his stint in the federal Department of Indian Affairs.

Ray has been with the INAC for a total of four years. He has spent one year in Ottawa with the policy department on Indian government, moved

to Saskatchewan as a special advisor to Dan Goodleaf for one year, one year as the director of inter-governmental affairs, and has spent one year in the North Battleford District as district manager.

Coming to the North Battleford District was no problem, according to Ray. The move was easy to accept, but getting to know the people made the move more acceptable.



"This was one of the districts I wanted to work in. . . of all of them. Here the people are more traditional in their ways and this means alot to Indian people," said Martin.

In spite of his short stay he can see major changes happening in the district especially for the Indian bands. Regarding Bill C-31, it will give the Indian bands more control in the implementation of Indian Government.

INTERVIEWS

Native Teacher Monica Goulet Coutre. . .

Interview by Linda Peters:

First Year Student

Federated College, Communications

Linda Peters: Could you please introduce yourself to our readers?

Monica Goulet: Okay, my name is Monica Goulet Coutre and I'm the English teacher, one of the English teachers, at Cochrane High School. I graduated from SUNTEP (Saskatchewan Urban Native Teachers Education Program) about two years ago. I'm part Cree, Saulteaux and French, and I grew up in a settlement up North (Cumberland House). That's where I am originally from.

LP: How long have you been a teacher?

MG: This is my second year.

LP: You've been at this school for the past two years then, could you explain a little about this school, it's . . . I believe it's called a vocational school. It's a school for students who can't make it in the regular school system for various reasons. Basically, they might have a problem with attendance or behavior, or other things of that nature. What Cochrane offers is training in auto services of auto mechanics, the various shops that we have here, or beauty culture, and things like that. So the students can get out of here with a vocational Grade 12.

LP: What is the native population of the school?

MG: I would say about 40%. I don't know the exact statistics.

LP: Do you have much percentage of dropouts?

MG: To my knowledge in Regina there's about a 90% dropout rate right now with native kids. If they make it out of Grade 6, 90% of them won't make it through Grade 12. As far as I know that's the same sort of percentages we're working with here as well.

LP: Are you the only native teacher here?

MG: That's right.

LP: Do you feel the native students relate differently to you, being a native person, than they do to the non-native teachers?

MG: Definitely. I found that out when I first started teaching here. What I did with all my classes was I introduced myself and gave them a bit of my background and told them that I was native and explained what that was. I found that even though all the classes already knew what I was, it seemed that whenever they would come into classes after that they'd be asking me "What kind of Indian are you, what reserve did you grow up on or, did you marry a white man or an Indian?" They were constantly asking me questions because it seemed like they wanted to clarify the point that I was, yes indeed, a native person and that I was their teacher. It seem like they were taking pride in that fact, and this was basically the native kids that were asking me these questions all the time.

LP: Now you were mentioning that the dropout rate here in Regina for native students is 90%-95%. I understand that the Saskatchewan Human Rights Commission has made some recommendations because of this high dropout rate, and one of them was to include more native content in the curriculum. Do you agree with that?

MG: Absolutely. Plus I also feel that not only we should have that curriculum including native content, but we should also have in-service training to enable the teachers to be able to teach this new curriculum. You can have the finest material in the world, but if the teachers don't feel comfortable with teaching that material, their going to do a shabby job of it. So I think what we need to do is we need to have that curriculum but we also need to have cross-cultural training for the teachers.

LP: The Affirmative Action Program for the hiring of native teachers was another recommendation. What does affirmative action mean?

MG: To me, I think John Beke (The Regina Public School Board President) presented a distorted view of affirmative action on the media. For

one thing, he was centering on native people. Affirmative action does not only refer to native people, it also refers to women, and the handicapped. So I think he made a crucial mistake there by centering out native people as being the only target for affirmative action. And, to me, affirmative action — I think the best way to describe it would be to draw off an example. The only example I can think of right now would be where two people who were equally qualified applied for the same position. The person who was under-represented in that particular field should automatically get the job. If a female, and a male were both applying for a job, let's say, and they both had equal qualifications, then definitely the woman should be hired before the male, because women are extremely unrepresented in that field.

LP: One of the concerns, was that the Affirmative Action Program means hiring unqualified native teachers.

MG: I don't think so at all. I think this was the type of impression that John Beke was perpetuating in the media, talking about quotas and things like that.

LP: Another concern I heard was how the native people would feel being hired under this sort of a program?

MG: Well, to me, I don't think affirmative action is that any how, so I don't think it should create any problem. I can see where some people are concerned that the native person is going to be chosen ahead of them. All I can say to that is we have a high dropout rate (90%). If we're going to attack that issue, then what we have to have is more positive role models in the schools. I don't think for a moment that a native person should get the job simply because they're native. They have to have the qualifications in order to be hired and I think studies show that in places where native people or people from minority groups have been hired within an existing system, contrary to popular belief that the standards go down when this hap-

pens, actually the standards go up, say, in the system of education.

LP: Have you ever been hired on an Affirmative Action Program?

MG: Yes, I was hired under an Affirmative Action Program when I was working with the Department of Northern Saskatchewan. It was on-the-job training, which was good and I became an accounting clerk that way.

LP: How did it turn out for you?

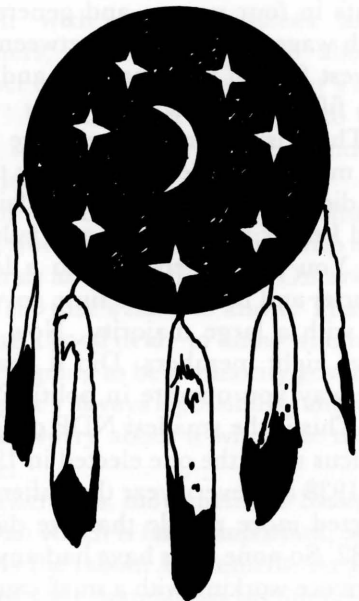
MG: It turned out good.

LP: So it didn't bother you at all that you were hired under Affirmative Action?

MG: No. I think an affirmative action program needs to be adopted by the Public School Board and by the Separate School Board if we're going to take concrete steps to alleviate the problem of our high dropout rate amongst the native population. Definitely one of the things that needs to be done is to start hiring more native teachers, so that these kids that come to school and see a native person actually teaching them, be given more of a positive self-image. They say, hey, that person's native and I'm native, and she's teaching. I think it bears definite reflection on how they feel about themselves. They think, gee, if she/he can do it, then why can't I?

LP: Yeah, I agree, right now they have a very few role models. Okay, thank you very much for your cooperation. I really appreciate it.

MG: You're welcome.



EXECUTIVE DIRECTOR

Blue Quills Native Education Centre

The Blue Quills Native Education Centre, located in St. Paul, Alberta, provides a highly successful and innovative high school, post-secondary education and trades training programs for a status Indian population of approximately 8,000. The school is self-governed by a Board of Directors comprised from the local Indian Bands in the surrounding communities.

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NDP Leader Allan Blakeney. . .

Interview by Guido Contreras
first year INCA student
SIFC, Regina

Question: It is very important for we students to know that public leaders such as you are able and willing to give us this opportunity. So, in the first place, I would like to thank you. Do you think there will be an election in the near future?

Answer: I expect there will be a provincial election this spring, possibly in April or, more likely, June. There's a possibility that the election will be delayed until October.

Q: Do you think you can win it?

A: Yes, I think we can. I am not confident, but I'm optimistic. I think the reception we're getting around the province indicates the public is prepared to throw out the current government. Not quite so clearly, I think they're also prepared to elect us. It's certainly going to be a close thing, judging from current polling, if one can rely on that. But the current polls seem to indicate we are marginally ahead of the PC's and I think we will, in fact, win.

Q: Why do you think this broad support that the Conservative party at one point had is decreasing so fast? Why are they losing their support?

A: When a political party has a large sweep like they did, you get a great many people voting for you who aren't going to vote for you again. They only voted to throw out the government which was in. They are people unhappy with every government, whoever it is, and they are not going to vote for you when you're in office.

Secondly, you organize a coalition which can never be repeated. That happened to the NDP in 1971. We made a sweep similar to their 1982 sweep. We got 55 percent of the vote, as they did in 1982. By 1975, our coalition had come apart and we were down to 40 percent again. We won the election fairly handily because our opposition was split, but there was no doubt that we didn't hold our coalition. Nor will the present government be able to hold its.

One of the key factors, which is not always appreciated, is the number of

people who vote in the next election will very likely be lower than the number who voted in 1982. When the public has decided it is going to throw out a government, the trooping to the polls is very high. The records will show that turnout was enormously high in 1982 and I very much doubt it's going to be that high again. That's just a fact of politics.



NDP Leader Allan Blakeney

For example consider the Regina Northeast constituency, where there was a by-election in November. In 1978, the turnout was 72 percent and, in 1982, was 82 percent. There was approximately the same number of eligible voters — 11,200 in 1982 and 10,900 in 1978. But the number of those who voted showed a much more significant difference — 9,200 in 1982 to 7,900 in 1978.

I think we're going to see a dropping off from those numbers across the province in the next election.

Q: What is the area in which the current government has failed more than any other?

A: I think the single biggest failure is in jobs and job creation. The latest figures I have show that, in September of 1981, when we were in power, the number of people unemployed was 18,000. In September of 1985, the number was 34,000. There were 16,000 more people unemployed. The number unemployed, as well as the percentage rate of unemployment, almost doubled. These are real numbers and if anything, are even higher today.

As well, the number of part-time workers is rising much more rapidly

than full-time workers. If we worked that to the equivalent of full-day employment, the numbers would be much higher.

All this means people don't have jobs and the people who do have jobs are uncertain about them. This has created a great many social problems and a great lack of confidence. People are not spending and we have the unusual situation where they did before, but savings are at an all-time high.

People who have jobs don't know whether they're going to keep their jobs and they're increasing their savings, paying off their debts, paying down their mortgages and buying Sask Power or Sask Oil bonds or something else.

That's all very nice, but what they're not buying is houses or furniture and they're not creating jobs out there. That is the biggest single failure.

The other big failure is their failure to maintain equality in society. There is no question we have groups which are prospering; the oil industry is prospering with profits at a 10 or 15 year high and the professions are generally prospering with physicians, dentists and senior public servants doing quite well. On the other hand, people at the low end of the scale are doing much more poorly.

The minimum wage has gone up one-and-a-half percent a year — 25 cents in four years - and generally, with wage rates, the gap between the lowest fifth of wage earners and the top fifth has spread.

There is all kinds of evidence that we must have a less fair society than we did four years ago. That's a failure and I think people see it as a failure.

Q: You have been used to a large caucus and most of the time governed with a large majority. Now you have eight members. Did it change the way you operate in politics?

A: This is the smallest NDP or CCF caucus since the one elected in 1934. In 1938 and every year thereafter, we elected more people than we did in 1982. So none of us have had any experience working with a small caucus.

It means a greater amount of work

for each member; an inability to do the detailed research one would like to do; and an inability, therefore to be fully prepared to put forward alternative programs which are totally researched.

For example, to totally research the oil industry is all the work one member could do. And we just don't have enough people to be able to tell one, "you research the oil industry". We would have to have 30 members to be able to do that.

So we are not as fully briefed as we might otherwise be. We have to be jacks of all trades and spend a good deal of our time outside the legislature making contact with community groups. All in all, it makes for a busier time where we have to be less detailed in our research and knowledge.

That bothers us somewhat, because we like to feel we know what we are talking about. But we do the best we can and, on the whole, we don't do too badly.

Q: Do you think the experience of working with eight people can, in any way, help you in the next year or so if there is an election and the NDP forms a government?

A: With respect to whether we would be better prepared, I think the answer is yes. I think we we're, in a sense, better politicians than we were before since we have had to be jacks of all trades and relate to a greater number of groups.

We no longer can say "well, I'll be the education critic and will keep in touch with school trustees and teachers; don't bother me about farmer or minerals because that's his job." We have not been able to do that, so I think we are more rounded politicians.

Q: In a minority government situation, would you compromise with the Liberals as the NDP did in Ontario?

A: Well, that's hard to know. That's asking a good deal - to know whether there's going to be a minority government. It's always a possibility and we would worry about it when the time came.

Q: There's a movement in Saskatchewan which is fairly important, and that is the labour movement. At the end of your mandate as premier, the relations between the labour move-

ment and the NDP were at a very low point. Are they getting any better, if so, why?

A: They're very much better now. I think our problems with labour movement prior to that were exclusively with the public sector unions, the Saskatchewan Government Employees Union (SGEU), the Canadian Union of Public Employees (CUPE) and to a lesser extent, the Service Employees International Union (SEIU). We had minor problems with others in the public and private sectors, but basically, we had good relations with them.

The unions were unhappy with our government basically because of mistakes we had made in dealing with the public sector unions. Now, though, they find that, with all our warts, we were better to deal with than the current government. So we are steadily looking better in comparison to the PCs. That, I think is the primary reason.

The second reason is we have made an effort as a party to understand what our problems were. And we have attempted to reach out to unions and tell them we think many of these problems can be solved.

Accordingly, when I go someplace like Saskatchewan Federation of Labour, I'm warmly received. I don't hesitate in saying a large number of trade unionists look to the New Democratic Party as a better alternative than the PCs. This doesn't mean, necessarily, that the public service unions regard us as ideal. There is a good deal of difficulty in their minds separating the New Democratic Party from the government of Saskatchewan as an employer when we are in power. I think that problem will always be present and has to be addressed.

Q: Would increased participation by the labour movement in the government of Saskatchewan help solve the problem?

A: Yes, it would, because they would then see that the government must govern on behalf of all citizens and cannot be the advocate of only some groups, for instance, the trade union group. That would be clearer if the trade union people were active in our party.

The problem is not that trade union people are too active our party but that they are not active enough. I would very much like to see at our conventions much more cut and thrust between the trade union people and the farmers and agriculture people, so that everyone can understand the other's problems a little better.

Q: I'd like to move on to another set of questions involving native problems. What are your feelings on Indian self-government?

A: Whenever I'm asked that question, I have to ask the person what they think the term Indian self-government means. I don't have any clear perception of what it means, nor have I ever.

Q: This is a gradual process which nobody knows off the bat. If you are the premier at the next Premiers Conference, would you agree to Indian self-government, realizing that some provincial governments, including the NDP government in Manitoba, had agreed to it in principle?

A: I think I can certainly, in principle, agree to it.

At the same time, I'm always cautious about that because it's agreeing to a form of words and then somebody else puts meaning to the form of words. If I don't agree with the words, then they say I'm acting in bad faith. I said I agree with Indian self-government and Indian self-government means this, and now I'm saying I don't agree with this.

As I've said before, Indian self-government means something like the cooperative commonwealth in the term, Cooperative Commonwealth Federation. Nobody knew exactly what it meant. But we knew we were moving towards it, so we could have some sort of goal. And we knew enough about it to know we were making progress towards it. We could do that with Indian self-government.

Q: Would you agree there is a need for more Indian people deciding their destiny?

A: I've no difficulty with that at all. People like myself are English Law trained. We think almost exclusively of a government as something which governs a territory and the people in it. And, if we're talking about Indian

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reserves, I have no trouble at all with Indian self-government.

It is when Indian self-government means Indians living in Regina or

Saskatoon or wherever and somehow have a different form of government that other people living in Regina or Saskatoon, then I have trouble with it.

Now, I know it's not too strange - I know that in Argentina, there were

laws which applied only to German people and inheritance laws which went with nationality and not with citizenship. That's a difficult concept for me because it's not English Common Law. So we'll have to take it a little slowly with that.

At any rate, there's no doubt that, in my cooperative commonwealth analogy, we know what we are talking about. With respect to Indian self-government, we don't have to be using government in this strict sense and we can talk about Indian control over their own affairs.

We can have Indian economic development corporations - I'm all for that. Indian governmental organizations such as the Federation of Saskatchewan Indian Nations (FSIN) would be umbrella organizations. There could be Indian child welfare organizations which would look after child welfare on the reserves and off-reserves, would have some relationship with the Department of Social Services and do child welfare work for people of native origin.

All that is possible and I think we should be moving in that direction.

Q:In that sense, do you think there should also be Indian control of Indian education?

A:Well, on reserves, of course. Off reserves, that's much trickier. That presupposes a separate educational school system for Indians. I'm not at all sure that's the best thing for Indians.

Q:Addressing a problem right now in the school system, the native dropout rate is about 90 percent. This certainly says a lot is lacking, within the education system, for native children. Indian control is being presented as one possibility to decrease the dropout rate. Do you see any other solution?

A: I think it might be worth a try to have some schools in the upper end of education basically Indian controlled. It might be kind of healthy to see whether the Indian controlled school did any better than the other ones and if the young people who came out of it had the appropriate credentials and qualifications to make their way in what is essentially a white post-secondary education system.

Q: At a recent FSIN conference in Saskatoon, you mentioned the con-



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cept of an Indian justice system. Could you explain it?

Q: That one isn't fully worked out yet, but I think it would apply to on-reserve justice. The reserves would be able to pass laws on a whole range of things. Although we haven't tested that full range yet, it would include the obvious things such as traffic control and parking. But it would also control the laws of trespassing and other actions. As well, it would enforce current laws such as those respecting assaults, fights and all the community peace laws a society has.

They would have their own courts and their own magistrates to judge and enforce the laws, both reserve and others.

I don't know whether it was assumed they would have their own jails or not, but they could presumably make use of the ones we already have. They would probably have a whole range of other penalties, such as community service orders, where lawbreakers would work for the band without pay, as well.

I would have nothing but enthusiastic support for this because right now, our own justice system just gobbles up native people in the sense they are always in difficulties with the law and we've not had a great deal of success with dealing with them. Every once in a while we have some success with our camps and those sort of things, and they've worked pretty well. But then our justice system gets too clogged and our jails get too full and then they just get numbered in inventory. That doesn't do a bit of good for anyone.

Q: How have native people received this proposal?

A: I think they like it. They are a little hesitant about how far it should go, as is everyone. The more hesitant people are the current administrators of our justice system. The R.C.M.P. were always worried about it because they didn't know what it was all going to add up to.

But I don't see why we shouldn't give it a whirl; it would be interesting. My best bet is that the Indian people would find it difficult running a justice system.

Not many societies are well-established, mature and internally

strong enough so that police are regarded as friends and confidants. I've lived where everyone liked the policeman. And that is true in other small towns in Saskatchewan.

But that's tough. You would know, from your own experience, that that's not easy. When it's their own police they're disliking, it builds a certain dynamic.

But I'd like to see it work because it's the ideal society. You can go to some small towns in Saskatchewan where it's true - where, if you go to find a policeman, there's a note on the door saying he's down at the rink coaching the hockey team or something. He's down there looking after the 17-year olds because he's coaching hockey and they're giving him hell and he's giving them hell. That's ideal, but it doesn't happen in all societies.

Q: Moving to an international topic, a number of provinces have implemented a boycott against South Africa. A number of groups are pressuring the government to join this program. Do you agree with that? As well, the current government has opened business offices in South Africa and Chile, along with other countries. Do you agree with that?

A: Basically, we did not agree with that. When we were in office, there was business done with Chile and probably with South Africa. But not by us, by somebody in Saskatchewan but not a government agency. We did not handle South African wines and we did not handle Chilean wines. We discouraged purchases from South Africa and Chile and we did not encourage sales of that nature.

I suppose it's a symbolic gesture. No industry in Chile is going to be particularly upset by the fact Saskatchewan is not selling their wines - all 10 cases of it. But it was the position we took and I think should be taken. We need to convey a message and attempt to show our abhorrence of the Pinochet regime and Apartheid policies.

Q: If you could send a message to the people of the world, what would you say is Saskatchewan's role in world peace?

A: I think it would be presumptuous in the extreme for any Saskatchewan

politician to be sending messages to the world in the sense, "please do all the wonderful things we're doing here or listen to this wonderful idea we have."

But generally speaking, we think we have a contribution to make world peace. We think that the genius of Saskatchewan, such as it is, is a genius for taking technological changes, including changes in education, medicine and those sorts of things, and distributing them with some equality across the province.

Some people have said - I think wrongly, but with some justification - that no place on earth are the good things of life more evenly distributed than they are in Saskatchewan. I think that's true with respect to North America - I think I can say that in no place in America are the good things in life more evenly distributed.

The world needs that sort of message of how to take medical care and distribute it everywhere; how to take something like the Salk vaccine, when it was developed, and make sure everyone is immunized against polio. I remember I was minister of health at the time and we believed we had the highest penetration of any nation in the world by having a network that got it out to every kid in every school. I think these techniques are something we might have to offer some parts of the world.

We might have something to contribute by way of what we have done with credit unions and co-ops and local health boards and local school units and how people have organized to build their own recreational facilities. This complex of people-controlled organizations is a fact of political life in Saskatchewan and can't be transferred "holus-bolus" to other places.

We may have something to say to people that, at least in our view, the best way to organize public affairs and that's the best way to take all these miracles of science being developed and make them mean something to the farmer in the field, the worker in the forest or the miner in the mine, and to make it mean something in his lifetime, not in his grandchildren's lifetime.

LETTERS

Stand Fast Against Land Claims

by Gordon E. Ehlers
Carnduff

The current land claims settlements and claims that are being made by the Indians and the Eskimos have gone from the ridiculous to the asinine. The Indians of British Columbia have 27 land claims outstanding and claim as theirs what amounts to approximately 75 percent of the province. The Indians say that they will not ask the current residents to return to their countries of origin and may not ask for political sovereignty over the lands in question. Our enlightened federal Indian Affairs Minister, David Crombie, cannot understand why the provincial government does not want to negotiate with the Indians and give the province away.

The other provinces and territories should be taking an active no-

nonsense stand in this scenario, as there are three other areas in Canada where land claims have not been obtained. Even in areas where settlements have been obtained, the Indians and Eskimos are not satisfied with settlements in most cases. Their legal advisers are keeping the pump primed, but one would have to question whether they are driven more by financial reward than a sense of justice. This system is only going to stop when we stop giving.

The whole question of aboriginal rights should be questioned, as it is not practised on other continents. Could you imagine the chaos if this wisdom was exported to the Middle East. Would the Hittites and the Chaldeans lay claim too? And what part of Europe would the Huns want as a settlement? Or the Zulus of Africa?

The Bible indicates that the heavens and earth belong to God, as he created them. Therefore, countries and nations are only using the land and it is not theirs to give or sell. This seems like a much better concept than the one Tom Berger and the Indians are advocating. So the question is "do they own this land and have they the right to hold our government, hence taxpayers, up for ransom?"

We should stop practising apartheid by segregating Indians on reserves. We isolate them by having a different set of laws for them than we do for the remainder of the populace. Only when they accept and adopt the philosophy that one set of general rules governs all groups and thus forms one great nation will all the groups feel part of this country.

Reprinted with permission of the *Regina Leader Post*, February 19, 1986

Aboriginal Rights In History

by Anita Gordon-Murdoch
Reprinted with permission of the *Regina Leader Post*

The letter from Gordon E. Ehler's (Readers' Viewpoints, Feb. 19) does nothing but show how ill-informed people can still be about Canada's original people and their rights.

Aboriginal rights come from the fact that Indians, along with the Inuit, are the original inhabitants and owners of this country. The Royal Proclamation of 1763, recognizing Indians' sovereignty and ownership over their lands, provided by law that access to Indian land could only be gained with Indian consent. This is why treaties were made by the Crown with the Indian tribes of Saskatchewan. We agreed to share the land and were guaranteed certain rights and benefits in exchange. These rights are recognized in the new Canadian Constitution and by the courts.

In most of British Columbia, treaties have not been made. So Indian aboriginal rights remain intact. For well over a century, the different

tribes there have tried to settle aboriginal rights, but they have been ignored. The stand taken by the Haida over Lyell Island is the latest round in this struggle. To suggest these efforts are instigated by lawyers who want to make money is an insult to the generations of B.C. Indian leaders who have sought justice for their people.

Aboriginal rights most certainly are recognized on other continents. That is why there is a Land Claims Commission in Australia and why cross-border rights are in force for the Sami (Lapps) in Scandinavia. Further, U.S. policy also was to make treaties with the tribes occupying what is now the United States and to settle land claims where treaty agreements were violated.

The rights of all these indigenous people are safeguarded by international law and convention to which both Canada and the United States subscribe.

To compare Indian reserves with

the kind of segregation imposed by the apartheid system in South Africa is a red herring. This suggests reserves were imposed on Indians. In fact, under treaty agreements, our ancestors reserved "homelands" for their own use where they would continue to live and govern themselves, as they had for centuries before.

Treaties were meant to ensure wealth and prosperity for both the arriving European populations and Indian people. The treaties provided that wealth generated from lands Indians gave up would, in turn, be used to assist the development of Indian reserves. The fact that Indian reserves are in such a state of underdevelopment is evidence that Crown did not live up to its side of the agreement.

Although Indian reserves are in an economically desperate situation today, this does not lessen the fact that they are areas reserved for Indian peoples to govern themselves, and that they symbolize Indian rights to land, sovereignty and nationhood.

Forgotten Brotherhood

by Marcel L. Wolf

To have a true brotherhood you must first be united, even when separated. There must be understanding, for too many times there are too many misunderstandings about different ideals and feelings about the true brotherhood and what it really should be. Virtue is also an important key, for it brings closeness and truth for one another. Without it you'll have worthlessness, mistrust and misconception of what a brotherhood should not be. Togetherness is also a very important role in brotherhood, for it prevents dividedness, loneliness and selfishness.

To keep a brotherhood together there must be many a sacrifice made, sacrifices can be done in many ways; being unselfish and giving from the heart, for the list could go on and on with no real ending.

When brothers and sisters can no

longer be together for whatever reason, being "locked down" is one of the many reasons. When that is the case, it doesn't mean that the brotherhood is forgotten, it causes the brotherhood to be that much stronger! For too many times the brothers and sisters that are "free" seem to forget the ones that are not. That in itself is a crime to the brotherhood. The little things seem to become less and less important to those that are free. Is the brotherhood stronger inside than it is in the free world? For one to compare the difference between the two, I'm sure, receive many kinds of responses. The brotherhood inside seems to be stronger but only because the numbers are smaller, for the brothers and sisters who are "locked down" stay together even when they cannot be together. The point is: do we stick together only because of the circumstances? Let's hope not! To a locked down brother or sister all it

takes is a letter from friends, if only to let them know that they haven't been forgotten. If it's only a few lines, it's the thought that counts. The things that come from the heart makes a true BROTHERHOOD. In conclusion, I don't mean that all brothers and sisters have forgotten what a brotherhood should be, I base this on past experience and information from a few locked down brothers.

Just how many, I wonder? Do the brothers and sisters of the free world care about the brotherhood?

Has the brotherhood been forgotten?

A BROTHER

Marcel T. Wolf
Regina Correctional Centre

Marcel is a member of the Muskowekwan Indian Reserve.

Please Lord, Get Me Out Of This One. . .

by Marcel L. Wolfe

"Please Lord, Get me out this one and I'll never do it again."

These words have been spoken so many times in city buckets across the nation, that it rivals the plea of innocence once the law has your butt in a sling.

We all at some point in our lives acknowledge a power greater than ourselves, when the trials of daily living become a little too much for an ordinary person to handle. Whatever that power, it seems to ease the mind a bit when we look to it for guidance, strength or whatever the situation calls for.

I once heard a man say that, anyone who doesn't acknowledge a power greater than himself is but a fool! I took a look at him with suspicious eyes, and figured who was he to judge? I'm an Indian man! It kind of tore me up a bit to have to listen to somebody call me a fool. What I didn't realize at the time was that being an Indian didn't

automatically give me a key to heaven, just because I followed Indian traditions and carried on in a self destructive manner! I took a long look one day and saw the ways of other people. It seemed pretty weird for people to go to church one day a week and the other six days, carry on stacking up the sins for next week's confession. I tried to apply this to my way and saw that it didn't make me happy, because it felt bad physically and mentally to be in church with a hangover on Sundays.

Sorry to say, going to church and seeing the people who lead me to church, only started to fade from my life. My feelings of guilt still keep me at arms length of a lot of people, but just knowing that has helped me to cope with myself a lot and I'm starting to feel useful and good about myself again. To me, to live the true way of the Indian is to be in touch with the Creator, seven days a week - 24 hours a day. I take the writings of the Bible as a way of life, a good

guideline to daily living, and the teachings of the original Indian told in way that all people can understand. I don't advocate or encourage people to sit in a corner reading the Bible and praying all day, because that is not the way spiritual growth works. If you want to get what you want in life, get up and do something about it! But I do say that to call upon your higher power for guidance and to live the ways set down by the Creator helps, not only in material ways, but it keeps you in touch and draws you nearer to him.

Why wait until your in a bind or a couple minutes before you die to accept the Creator as being real. I figure to go through life with a clear conscience is a lot better than having to wait until the worst happens. We may have our faults and fall short sometimes, but to get up and keep on trucking only makes us stronger. Besides, I've seen some pretty straight paths, but not one that was perfectly straight unless we want it to be.

The Case Of Leonard Peltier

Imagine, if you would for a minute, living in a room the size of your bathroom. Imagine spending most of your life over the last 10 years enclosed in such a place. Three walls and bars. Imagine the feeling of nearly constant confinement, walls closing in on you, and the continuous battle to suppress all thought of such. Imagine being there not because you are a criminal, a threat to society, but because you devoted your life to the well-being of your people. Imagine having to be cautious of every move you make, for eyes are forever on you, waiting for you to slip. Imagine knowing that those who are your keepers wish you dead and have, in the past, tried to assassinate you. Imagine living this life, imprisoned by a frame-up, by a massive conspiracy by the Government of the United States of America. Imagine the life of Leonard Peltier.

Leonard Peltier is a Chipewewa/Lakota American Indian Movement (AIM) activist who was framed on the charge of aiding and abetting in the deaths of two F.B.I. agents on the Pine Ridge Lakota Reservation in South Dakota on June 26, 1975.

After the Lakota/AIM occupation of Wounded Knee in 1973 there were many trials of AIM activists and sympathizers which occurred because the FBI began a campaign of 'targetting' AIM activists. Over 300 unsolved and uninvestigated murders of traditional Lakota took place before the Lakota Elders asked A.I.M. activists to come in for their protection. AIM had set up on the Jumping Bulls' property near Oglala, within the Pine Ridge Reservation. On June 26th, 1975, two FBI agents entered the Jumping Bulls' property and a shoot-out occurred. The two FBI agents were killed and Joseph Stuntz, a 21-year-old Coeur d'Alene Indian, was also killed. It would seem that the FBI agents went in as part of a coordinated action, for there were numerous FBI and BIA agents in the area and within two hours over 200 agents and others were at the site of the shoot-out. Also, at the same time, in Washington, D.C., pro-government Indians of Pine Ridge were negotiating away 133,000 acres of Lakota land.

The federal government indicted four Indians - Leonard Peltier, Dino Butler, Bob Robideau, and James Eagle. Charges were later dropped against Eagle. Dino Butler and Bob Robideau were tried in Cedar Rapids, Iowa; they used the defense of self-defense in a long-continued atmosphere of official harassment and they were found not guilty.

Leonard Peltier was arrested in Canada and held in chains in Okalla Prison. He was extradited from Canada on statements coerced (by FBI agents) from Myrtle Poor Bear implicating Leonard in the deaths of the agents. Myrtle was told that if she did not sign the statements she would end up like Anna Mae Aquasn. Anna Mae was one of the hundreds of people who were detained and questioned in the days after the shoot-out. FBI Agent David Price told Anna Mae he would see her dead if she did not talk, and within a year she was found with a bullet in the back of her head. Myrtle was shown pictures of Anna Mae's corpse. At the beginning of Leonard's trial, Myrtle came to the defense and asked to testify about what the FBI did to her, but the judge ruled that "if believed, Myrtle Poor Bear's testimony would shock the conscience of the court".

After the loss of the Iowa trial, the government decided to go all out to get Leonard Peltier. First, they shifted the jurisdiction from Iowa to North Dakota and Judge Paul Benson (a Nixon appointee) became the new judge. The FBI and federal prosecutors denied defense requests for evidence such as ballistics reports, autopsy reports and other evidence which would have aided Leonard's defense. Judge Benson denied the defense the right to present to the jury testimony about FBI misconduct around the case. Despite only very circumstantial evidence against Leonard, he was convicted and sentenced to imprisonment for two lifetimes.

With his case in the Appeals Court, Leonard struggled in prison for better prison conditions and for the right of Indian prisoners to practice their religion. This led to a fast by Leonard

Peltier, Al Garza and Standing Deer in Marion Federal Prison after the lockdown. Positive effects are still being felt from this fast.

Through the Freedom of Information Act, Leonard's defense was able to get 12,000 pages of FBI files on his case. These files contradicted or threw into question every point of "evidence" against Leonard at his trial.

In April 1984, the Appeals Court ordered the trial judge to hold an "evidentiary hearing" on the meaning of a telegram from the FBI office in Washington, D.C. to the field office in South Dakota, which stated that the gun attributed to Leonard could not have fired the bullet which was used in Leonard's trial to link him to the "murders". At the hearing in October 1984, when the FBI ballistics expert was caught in perjured testimony and later came in and changed his testimony, the trial judge, in his decision, stated that since the agent came back and changed his testimony, he only added to his reliability.

The Appeals Court agreed to hear oral arguments and these were made on October 15, 1985. The judges' questions demolished the Government's case against Leonard in a court room with many supporters. In front of the courthouse, supporters held a vigil which had been preceded by months of rallies, vigils, a walk, and thousands of petitions and letters sent to the Court. The U.S. Attorney acknowledged to the judges that the Government does not know who killed the agents, they cannot prove that the gun used was in Leonard's possession; cannot prove the connection between the shell casing found in the agent's car and the gun Leonard is said to have been using.

We are now waiting for the decision from the Appeals Court. There is a great need for people to let the Appeals Court judges know they support a new trial for Leonard Peltier. Please write letters of support to:

Judges Gerald Heaney, John Gibson and Donald Ross, U.S. Court of Appeals (Eighth Circuit), 1114

Market Street, St. Louis, Missouri
63101 USA

People of all colors and backgrounds should come together and support Leonard Peltier, not only because of the above reasons, but also because it affects them. The government will use, and has used, these same tactics against ALL people who have stood up to their shameful game. Leonard Peltier's case is the one case that we can prove beyond any doubt that the government conspired to frame an activist. Thus, if we can get Leonard a new trial, this will be a step in the struggle against governmental suppression and abuse of activists.

In Solidarity,
Arthur J. Miller

Are you interested in more information? _____

Would you like to be placed on the mailing list? _____

Do you want more petitions? _____

Would you like to organize a Leonard Peltier Support Group? _____

or make a donation? _____

(Make check or money order payable to the Leonard Peltier Defense Committee)

For more information

The International Office of the Leonard Peltier Defense Committee
P.O. Box 6455
Kansas City, KS 66106
Tel: (816) 531-LPSG

Letters of solidarity

Leonard Peltier
#89637-132
P.O. Box 1000
Leavenworth, Kansas 66048



Saskatchewan Indian
Institute of
Technologies
Saskatchewan Indian
Community College

DIAL TOLL FREE

1-800-667-9704

Forgotten Soldiers Remembered

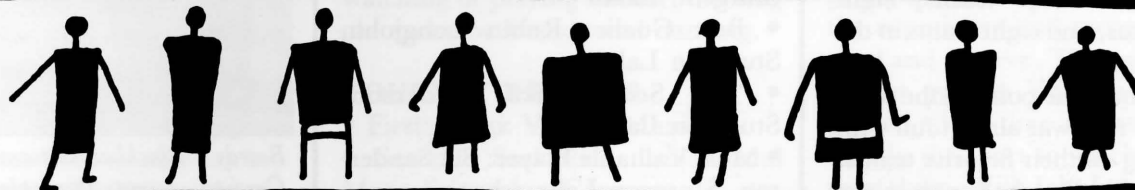
Press contact: Faye Kert
(613) 996-1420 Dec. 1985

Dedicated to Canada's native peoples who served in both World Wars, *Forgotten Soldiers* is the latest book by Fred Gaffen, a military historian with the Canadian War Museum.

Although over six thousand members of Canada's Indian, Metis and Labrador Inuit populations participated in both the First and Second World Wars, their contribution has never been properly recognized. Partly because they represented only a small percentage of the Canadian forces and partly, also, because they belonged to many different units, the native members of the army, navy, air force and merchant marine were not viewed as a distinct military force. Yet their traditional skill as scouts and snipers made them excellent soldiers.

In addition to several extensive ap-

pendices listing the name, rank and unit of those native soldiers on the Roll of Honour or achieving honours and awards in the wars, Mr. Gaffen's book highlights the activities of those individuals who served as officers, were decorated for bravery of achieved subsequent recognition. The stories of such notable native soldiers as S.C. Longlance, Tom Longboat, the McLeods of Wiarton, Ontario, Charlie Byce and Tommy Prince are told not to glorify the war but to acknowledge the qualities of bravery and self-sacrifice displayed. *Forgotten Soldiers* (ISBN 0-919441-10-6) is published by Theytus Books, jointly owned by eleven Indian bands from the Nicola Valley Indian Administration and the Okanagan Tribal Council of central British Columbia.



Sturgeon Lake Wins Provincial Hockey Title



Chief Andy Michael presents championship trophy to captains of the Sturgeon Lake Hawks.

by Mary-Ann Ketchemonia

DUCK LAKE — The Beardy's Blackhawks hockey club again hosted the Provincial Senior Hockey Championships in this town on March 15 and 16. Ten Indian teams competed for the title of provincial champs!

Things started out Friday night with the minor hockey committee sponsoring a talent show, box social and dance at the Beardy's recreation centre. This was very entertaining because even the very young children got involved to prove their talents to the older generation. First place winner Steve Brewer was very generous as he donated a portion of his \$300.00 back to minor hockey. The Creeland Dancers took second, and Barbara Walker placed third.

Tourney co-ordinator Ernie Cameron was satisfied with the weekend activities. "It was quite successful with the large crowds; we're planning on a larger tournament next year with 16 senior teams, eight oldtimer teams, and eight teams in the atom division."

At more than one point in the tournament, the rink was almost full with fans cheering on their favorite teams. Even MLA Sid Dutchak took in the tournament for a while on Saturday morning.

TOURNEY RESULTS

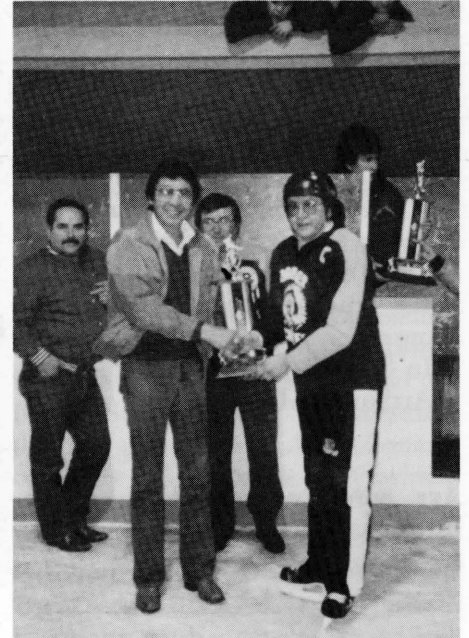
- First place - Sturgeon Lake Hawks (\$2,000)
- Second place - Onion Lake Border Chiefs (\$1,200)
- Third place - Beardy's Blackhawks (\$600.00)
- Fourth place - Patuanak Pats (\$400.00)

All-Star Team

- Goal: Brian McDonald, Onion Lake
- Centre: Donald McDonald, Onion Lake
- Left Wing: Sol Sanderson, Sturgeon Lake
- Right Wing: Moe Apsis, Patuanak Pats
- Right Defense: Arnold Sanderson, Sturgeon Lake
- Left Defense: Abe Apsis, Patuanak Pats

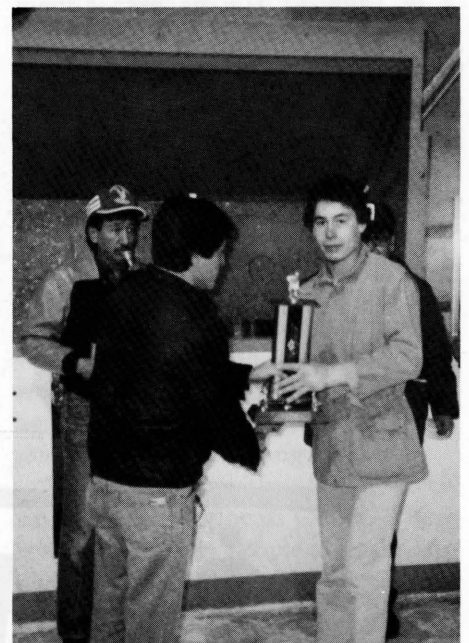
Individual Awards

- Best Defence: Arnold Sanderson, Sturgeon Lake
- Best Goalie: Robin Longjohn, Sturgeon Lake
- Top Scorer: Sol Sanderson, Sturgeon Lake
- Most Valuable Player: Sol Sanderson, Sturgeon Lake
- Most Gentlemanly Player: Donald McDonald, Onion Lake



Oliver Cameron presenting second place trophy to the captain of the Onion Lake Border Chiefs. Onion Lake lost to Sturgeon Lake in the championship final, 4-1.

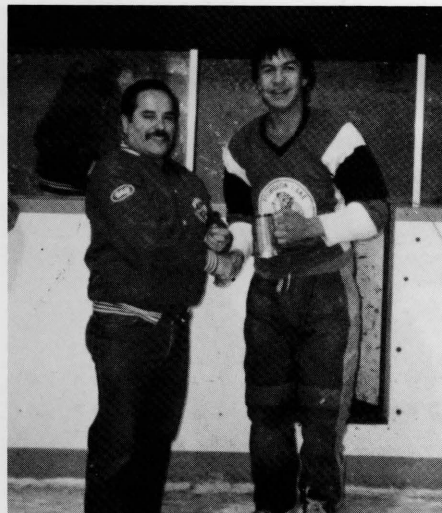
(photo credits to Milton Eyahpaise)



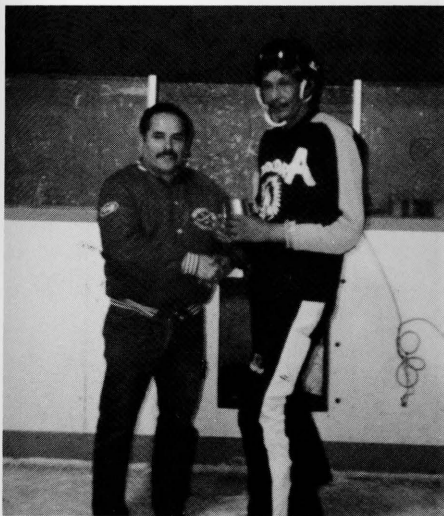
Beardy's Blackhawks team captain, Tom Gardipy, accepts third place trophy from Eric Pechawis, recreation director, Saskatoon District Chiefs Council.



*MVP and Top Scorer
Sol Sanderson
Sturgeon Lake Hawks*



*Best Defenseman
Arnold Sanderson
Sturgeon Lake Hawks*



*Most Gentlemanly Player
Donald McDonald
Onion Lake Border Chiefs*



*Best Goalie
Robin Longjohn
Sturgeon Lake Hawks*

Starr A Star!

Wavell Starr, son of Saskatoon district manager, Cliff Starr, won the provincial 12-and-under racquetball championship held in Regina February 22nd and 23rd. Wavell will represent the province in the Canadian championship to be held in Quebec City commencing July 2nd. Wavell's win came as no surprise; he finished third in the province last year. His home club in Saskatoon is The Courtyard.

Survival School Competes At Sask. Winter Games

by Mary-Ann Ketchemonia

Volleyball at Yorkton during the week of February 10-12 was said to be very exciting at the Saskatchewan Annual Winter Games.

The team from Saskatoon Native Survival School did very well considering this was their introduction to competitive volleyball at the provincial or any level. Although competition was stiff and they lost, they felt very good after it was all over. They only played together for four months and the scores went as high as 17-15, 18-16 against triple AAA teams, and for a team to get a score like that against a team at that level is something else.

John Neilson, technical director of provincial volleyball, would like to see more Indian volleyball players play not only at the provincial level, but also at the national and international level. He said the potential is definitely there from what he has seen watching these players, but qualified coaches are very few and that makes a difference.

Coach John Hanbridge was very proud of his boys and said the competition was tough and his boys got the experience and recognition they need and deserve. They played in the largest gym in Yorkton which was packed all the time and at least 2,000 took in the sport to watch while they were there. With John's experience as a coach with excellent qualifications

(continued on next page)

IMFC Hosts Oldtimer Hockey Tourney

by Mary-Ann Ketchemonia

The Saskatoon Indian and Metis Friendship Centre held their 3rd annual oldtimer's hockey tournament at the Saskatoon arena, in conjunction with the senior hockey tourney.

Each year it is a great turn-out as people from across Alberta to Manitoba come here to play hockey or just to watch. This tournament started with the oldtimer's playing on Friday, followed by a banquet and

dance, with 'Solerlo' providing the entertainment.

So I'm sure this was an enjoyable time for those of all ages who enjoy watching or playing hockey, meeting old and new friends and dancing.

TOURNEY RESULTS

- First: Sioux Valley, Manitoba
- Second: Saskatoon Indian and Metis Friendship Centre
- Third: Canoe Lake
- Fourth: Little Pine

(continued from last page)

and the boys potential and spirit, they can go a long way!

The spikers are Norris Generaux, Glenn Bird, Eldon Delorme, Albert

Young, Warren Littlewolf, Joe Littlewolf, Joel Eyahpaise, Randy Semaganis, Lee Bear, Lyle Bear, and Hilliard Bear. The setters which are just as important are Vernall Gardipy and Mike Bighetty.



Members of the Saskatoon Native Survival School volleyball team, which competed at the Saskatchewan Winter Games in Yorkton.

INDIAN 4-H PROGRAM

It's a pleasure to again be reporting to *The Saskatchewan Indian*. In each issue, I will try to ensure that current 4-H news is brought before you as a reader.

The Indian 4-H Program is for young people aged 9 years and over on Saskatchewan reserves. Local 4-H clubs are led by one or more volunteer adults. Each 4-H member takes one or more educational projects.

Currently, Indian 4-H clubs in Saskatchewan number 15 in total. Nearly 60 adults are giving their time and effort to the approximately 500 4-H members.

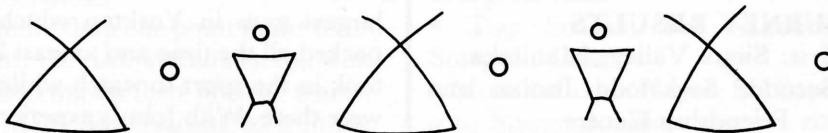
4-H reporters are selected by each 4-H club to report their activities. 4-H reporters are encouraged to submit their news items to the Indian 4-H office and *The Saskatchewan Indian*. (Photos are welcome - we'll try our best to return them).

Starting a 4-H club is something that anyone can begin today. A 4-H club provides new experiences for young people. Contacts for 4-H are close by. . . call now:

- Bryan Bear, Saskatoon, 933-5324
- Harold Greyeyes, North Battleford, 445-6146
- Betty Marlow, Prince Albert, 922-7800
- Louis Jouan, Shellbrook, 747-2627
- Doug Horner, La Ronge, 425-4403
- George Tourangeau, Yorkton, 783-9743
- Erland Sten, Meadow Lake, 236-5243
- Monty Cyr, Fort Qu'Appelle, 332-4412

Watch for news on a 4-H district communications workshop to be held in your area.

A personal development weekend is planned for April 25th - 27th in Saskatoon.



CHILDREN'S CORNER

A lot of work went into this poster. It is about 24' x 24' and has intricate detail and a wide spectrum of texture using cloth, felt, construction paper, beads, barrettes, flowers, sewing trim. Anita used felt pen, pencil crayons and a lot of imagination to out live the background.

The poster reflects Anita's knowledge of current events and enthusiastic support of sports.

Congratulations, Anita!!

Anita Opoonechaw
Age: 9 yrs.
J. Diefenbaker
School



BRING OUT THE BEST IN YOURSELF



The best is waiting at your community college

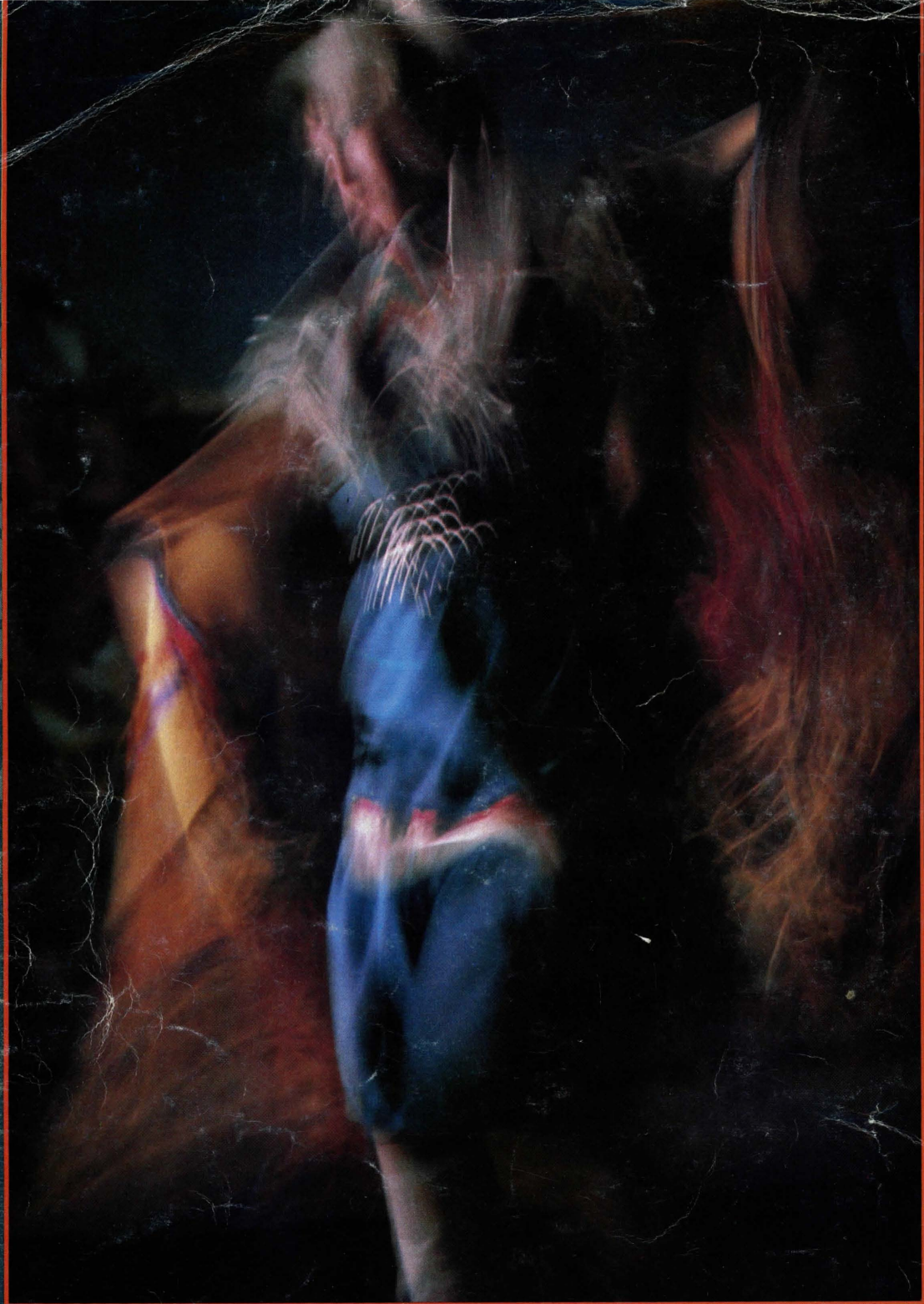
For ten years the Saskatchewan Indian Community College has been assisting Indian citizens in meeting their career goals. As the College enters its second decade new opportunities await a new generation of Indian career makers. The College has expanded. Nine District based satellite colleges offer a wide choice of fully accredited courses to meet a diversity of Indian interests. New this year is the All Nations Institute of Technologies offering accredited courses in Petroleum Engineering, the Forest Resource Technology Program and the Diploma Nursing Program. And there's more. The Saskatchewan Indian Community College, Canada's only Indian controlled Community College system, has expanded into the Saskatchewan Indian Institute of Technologies. Now more than ever we have what it takes for you to be what you want to be. And we're as close as your phone.

Saskatchewan Indian Institute of Technologies

Administration Office
201 Robin Crescent
Saskatoon, Sask.
S7L 6M8

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