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The Cover

In keeping with this month's theme on communications, our cover has been done by Gerald and Herman Red Elk, 1983 and represents the earliest form of written communications by our people. Legends and History were recorded on large animal hides such as moosehide or in this case, buffalo hide.

The recording of events remain an important part of our culture as we attempt an historical record. The Saskatchewan Indian Media Corporation will carry on their proud tradition with modern methods of print and electronic media.

The *Saskatchewan Indian* is published by the Saskatchewan Indian Media Corporation located at 120 33rd Street East, SASKATOON, Saskatchewan, S7K 3S9.

The Saskatchewan Indian Media Corporation is a non-profit, non-political organization dedicated to improving communication for the Indian people in Saskatchewan.

This Magazine is distributed under second class mail, registration number 2795.

Letters to the Editor

As current president of the U of S Indigenous Students Council, I feel it behooves me to speak out against the actions taken by four so-called native leaders in collaborating with the apartheid regime of South Africa. Their actions are outrageous and are an embarrassment to native students.

To begin with, only two of the four individuals involved are native leaders: Eldon Bellegarde, district representative for the Fort Qu'Appelle District Chiefs Council and Lindsay Cyr, Chief of the Pasqua Band of that district. The irresponsible actions of this leadership is not indicative of native leadership across Canada. In reality, they represent only their own personal interests.

In a desperate attempt to make a statement against the Canadian federal government's initiatives to undermine treaty Indian's rights to education, these "leaders" and the South African government propose sending native students to South Africa.

This proposal is foolish, for two reasons.

First, as a matter of principle, natives of any organization should not consort with any organization that uses "special" status as an oppressive means of governing. The apartheid ideology of the South African government is such an organization.

In siding with apartheid, these four individuals give the impression that it's right to support the violent suppression of other aboriginal peoples in the world. Such action reflects confused, dangerous thinking and their ignorance of the black cause in South Africa.

Second, the proposal to send native students to South Africa for a education may endanger their lives. If any native students do go to South Africa "at that government's expense," they will be seen as partners of apartheid by the black population in that country. There is no guarantee that, should rioting of revolution occur in the country, these students will be protected.

I express my apologies to my aboriginal brothers for the insult created by those four individuals who do not know what they do. Those four are not indicative of our leadership nor our position against apartheid. I hope that those individual actions will not affect our relations in the future with other aboriginal peoples.

*Winston McLean
President
Indigenous Students Council
University of Saskatchewan*

I am writing in regards to the government cutback of native courtworkers of Saskatchewan. I cannot understand why they discontinued the program. When I think it was essential to the native and metis population of Saskatchewan. I also think it was a discriminatory act to our native culture. Now we have and always had the legal aid system representing our so called second class people who cannot afford a private lawyer.

The legal aid lawyers (interns) are using us second class people as guinea pigs to gain more knowledge to make it as private lawyers. I also feel the native courtworkers program was very important to the individual court worker also, because they have more, and also gain more understanding to the native history, culture of Indian and Metis ancestry. I am not speaking in terms of racism here, I just think the government should support the native courtworkers program in response to the Indian and Metis

needs on behalf of the people who think the same.

*Thank you.
A concerned native
Marcel L. Wolfe
Muskowekwan Band*

I am a native from the Sturgeon Lake Band in the Prince Albert District.

Although I am still a registered status Indian on that band, I have resided on the west coast of British Columbia. I miss a lot of pow-wows and other Indian events and would appreciate a monthly books of Saskatchewan Indian to keep up with the news.

This side of the coast, there are tribes of Haida, Salish, Thompson, Shuswap, Tlingit different culture from the prairies. They do potlatch dance instead of pow-wow. They wear carved wooden masks, and traditional blankets, also totem poles, etc., but a lot of the other tribes have adopted to our style of dancing and dress, but it is similar to the pow-wow.

I go back home now and then, I have a son. I married a Haida Indian, but once I took her to a pow-wow in Hobbema Cree Reserve in Alberta, she enjoyed it. So one of these days, I will move back up there in the near future.

British Columbia is very nice scenery and a lot of mountains and rivers, I used to eat a lot of deer and moose meat, bannock, berries, etc. I surely miss that. I had to adjust to fish, salmon, and other various coastal food, but I hope to get your monthly Saskatchewan Indian.

*Sincerely,
Brian Johnson*

We welcome letters of interest to our readers. Please address them to:

**The Editor
The Saskatchewan Indian
120 - 33rd Street East
SASKATOON, Saskatchewan
S7K 3S9**

Bizarre South African Trip

It is unfolding as one of the most bizarre stories with misplaced loyalties that Saskatchewan Indians have seen.

Four Saskatchewan Indians recently made a trip to South Africa and returned with talk of economic and educational ties. Also, there is talk of a delegation of eight going down in the near future.

The group consisted of Chief Lindsay Cyr, Touchwood File Hills, Fort Qu'Appelle District Representative, Eldon Bellegarde, Bryan Tootoosis and Gerald Wuttunee.

All this activity with the racist South African regime has been a source of embarrassment and consternation among moderate thinking Indians across Canada.

The trip was billed as a fact-finding tour and was sponsored by the South African tourist board, but the only facts presented to the group came from government representatives.

While one can understand that the South African Government would show the group their slanted view of South African life, one is left to wonder why the group didn't meet with the African National Congress (ANC) particularly when Oliver Tambo, the leader of the ANC was in Ottawa and met with Prime Minister Brian Mulroney.

Also, representatives of the ANC attended the recent Francophone Conference held in Quebec City.

And then, there was the alleged grain sale. Bryan Tootoosis stated that the gang of four and two Saskat-

chewan businessmen, Norm Wallace and Mat Campbell had sold grain to South Africa.

They said senior federal cabinet ministers granted them a licence to buy the wheat from the Canadian Wheat Board, but that is not how the system operates.

The board either sells the wheat directly or through an accredited agent. The group is not an accredited agent, nor do they own a company that is an accredited agent.

In fact, Canada has no restriction on selling wheat to South Africa, so if South Africa wanted to purchase wheat they would place an order through the wheat board or an accredited agent and not bother with this cloak and dagger dealing.

Canada's treatment of the Indian peoples has long been the Achille's Heel of Canada's image internationally. It's hard to point and scold other countries when inequities exist in your own back yard.

But that is no excuse to enhance a racist and violent regime like South Africa. Two wrongs don't make a right.

As Canada's indigenous people, we must be on the side of South Africa's indigenous people. To do otherwise is to deny our rights as Canada's First Citizens.

We should let history take its natural course in South Africa and set up economic and educational links with the eventual majority black government and let apartheid and racism go to the garbage dump of history.

Land Entitlement Needs Action

The land entitlement process has been frustrated now for five years with very little land transferred. Ten years ago, our Chiefs and leaders negotiated over 1.3 million acres of land entitlement. So far, about 90,000 acres were transferred, the majority of which were for Fond du Lac and Black Lake, two bands in the far north where Crown land is readily available.

Very little land has been transferred in the south where the majority of the bands are located.

The 1976 Formula was designed with a cut off date based on the population at December 31, 1976. This compromise was neglected in return for a "speedy resolution" of the issue. In the past 11 years population increases have totalled an additional 850,000 acres and there has been no "speedy resolution".

When the land entitlement process began, our leaders knew it would not be an easy or immediate process. They know they would have to negotiate with government and special interest groups and educate the public. But, if

you had asked a chief in 1976 what he expected by 1987, it certainly wouldn't be what we have so far. It was understood that the PFRA and community pastures could be transferred. Letters between the federal and provincial governments of the day indicate this.

It was felt that as the pasture land became available, an Indian owned cattle industry would flourish and before long Indians would be major cattle producers. Today, the only bright spot on the agricultural economy is the cattle industry and we are not benefitting as was planned.

There are a number of selections that involve Crown land with few or no encumbrances. If both governments, Federal and Provincial, wished to show good faith, they could transfer these parcels of land and revitalize the process.

Treaty land entitlement is a legitimate debt owed under Treaty. It remains a fundamental part of the arrears Canada owes us.

Pope Calls for Continued Self Government Talks

"I pray with you that a new round of Conferences will benefit you and that with God's guidance and help a just agreement will be found to crown all the efforts being made," Pope John Paul II told 5,000 people in Fort Simpson, N.W.T.

Following a 20 minute meeting with aboriginal leaders, Pope John Paul II altered his speech and included an extra paragraph calling for self-government and a resumption of Constitutional talks on Aboriginal rights and self-government.

The following week, Prime Minister Brian Mulroney was asked during Question Period in the House of Commons, about his response to the Pope's speech. The Prime Minister stated that he welcomed the idea of re-opening the First Ministers talks but refused to be specific.

The Prime Minister stated he would take a "wait and see" approach and once the Meech Lake Accord was signed and Quebec was included in the Constitution, the chances for Aboriginal self-government would improve.

Aboriginal leaders were more skeptical and for good reason. Once the Meech Lake Agreement is ratified the recognition of aboriginal rights and self-government can be vetoed by only one province or in the future, a province can opt out if it so chooses.

Education Cutbacks Callous Mistreatment

The Federation of Saskatchewan Indian Nations has voiced its outrage at the Department of Indian Affairs callous mistreatment of Indian students in denying them access to post-secondary education. Over 200 students who wanted to attend college or university this fall semester have been turned down by the Regional Department of Indian Affairs.

Chief Roland Crowe said, "Education is a right under the Treaties, and such rights were recently reaffirmed under the Canadian Constitution Act, 1982. This blatant disregard is a betrayal of that agreement." Furthermore, he went on to say, "Educating our young people is the key to solving many of the problems facing our Indian community today. Across this country many students will be returning to the university classroom; however, many of our students will not be so fortunate."

Vice-Chief E. Dutch Lerat, the FSIN Executive member responsible for Education stated, "The future of these students and generations yet to come is in serious jeopardy. We will not stand idly by and witness their personal frustration; and we will not condone such federal measures as these which serve to subvert Indian development."

Regardless of the hardship, students have registered for classes and are attending university without INAC support.

Ms. Denita Stonechild is a grade 12 graduate with a 70% average and enrolled at the University of Regina.

In spite of her high average and the fact that she had followed all the application procedures, she was denied her treaty right to education. In late August, the Fort Qu'Appelle district office of Indian Affairs informed her that her application was rejected

Womens' Council Organizes

By Annie Sanderson

In response to the new direction adopted by the Treaty Indian women in Saskatchewan, the Prince Albert District Saskatchewan Treaty Women's Council are busy organizing the roles they wish to play in their Band's developments on Indian Governments.

During the week of October 13-17, 1987, the Prince Albert District Chief's Council is holding a conference to construct Indian Government by Custom of their member Bands.

The Conference accomodates our Women's Council in identifying and determining our specific roles in a group discussion format. At least one women's representative by Bands will participate.

In addition to discussing the roles which we feel we may be best able to contribute to our Indian Government developments. The members will also work on developing projects for their individual communities. The specific projects will be determined by the Reserve Council representatives as priority initiatives by Band and will encompass the entire Health, Social, Cultural, Educational, Economic and Political spectrum. We feel confident that the current political climate is more receptive to assisting us Treaty Indian Women in becoming more meaningfully and politically involved in all our developments.

because of lack of funds. At a press conference called by the FSIN she stated:

"Presently I am enrolled and attending classes at the University of Regina. I am without books and supplies and it is making it very difficult for me to continue. However, I do believe post-secondary education is a Treaty right and therefore I will continue to attend classes this semester.

I realize that other students are in the same situation that I am facing. I hope that what is taking place today will lead to a solution for myself and other Indian students."

Report from Chief Crowe

My fellow Indian people, Chiefs, Councillors, Senators, and Elders:

... at the outset I want to express my thanks to those who have worked hard to return the "Saskatchewan Indian" to us as a communications vehicle. This publication is the only major, comprehensive tool we have to transfer our thoughts, priorities, and concerns. My belief is that the "Saskatchewan Indian" should serve our grassroots, our band members and towards this end, I am pleased to contribute to this issue.

On Sunday, September 20, 1987, our group returned from Fort Simpson [NWT] where we visited with and listened to the Pope. What was significant about the Pope's statements was his reference to two very important issues which were:

1. Our rights to self-determination and self-government; and,
2. A right to a land base and the inherent rights that flow from our land and resources.

His Holiness, the Pope, also spoke of the need for us, as Indian people, to maintain our spiritual and cultural approaches in order to address and resolve our problems, I took particular notice of his remarks in this regard; because what he meant was that we are right in our struggle for self-determination and freedom; we are right in the way we have presented our case; we are right in our emphasis upon Indian culture and Indian institutions; and we are right to continue our demand for the resurrection of our inherent right to self government. What is also evident is that His Holiness spoke about the need for unity and harmony amongst Indian and aboriginal peoples. I have previously spoken many times about this. So I re-emphasize this point, and I remind us all about the importance of sharing; mutual respect; and joint cooperation. As you will recall, these are the roots of the Federation of Saskatchewan Indian Nations.

The Fort Simpson experience also brought to light a glaring problem. I made a personal request to the Inuit,

the Metis, and the Assembly of First Nations that the Prairie Treaty Nations Alliance be involved in the discussions with the Pope so that we could ensure that he understood the Treaty issues. George Erasmus rejected this request. This demonstrates how little respect he has for the Treaty Nations and it once again clearly shows us how little the Assembly of First Nations is prepared to do on our behalf. I see no alternative but to continue our drive to make the Prairie Treaty Nations Alliance a strong political organization so that we have a solid voice on behalf of our Treaty rights.

On a different note is the recent publicity surrounding a visit to South Africa by some Indian people from Saskatchewan. There has been some controversy about this both within the Indian country and amongst the non-Indian public. Therefore, I want to repeat my earlier remarks on this matter. Those involved in the trip[s] went on the basis of their own initiative. They did not request the involvement of the Executive Council; nor did I or the Executive Council condone the trip.

I am steadfastly opposed to the policy of apartheid, and so do not condone relationships with the South African Governments or with that country's businessmen. While there may be some similarities between the conditions facing Indians in Canada and blacks in South Africa, our situation is governed by Treaties made between the Crown, as represented by the Federal Government, and our Treaty Nations.

The Treaty Indian Nations and the Government of Canada have the opportunity to deal with our serious problems in constructive fashion within constitutionally defined frameworks. We wish to address these concerns within Canada, and not through the offices of another country.

So I strongly urge everyone to put this matter behind us and lay to rest any further publicity. Let us get back to expending our energies on the real

issue which is our Treaties and the Federal-Indian Trust Relationship.

Over the past year, we have focussed our energies on a number of Treaty-related issues. The following is a brief review of our activities.

We have expended considerable time on the issue of taxation. We have made significant progress in this area and I am optimistic that we may achieve a major breakthrough in this area. We have followed our commitment to continue the development of the Prairie Treaty Nations Alliance. By having a strong Prairie Treaty Nations Alliance; we can be more capable of having a united and solid voice for our Treaties, our inherent rights, and our Indian government developments. I have expended significant time on this. Without any funding base whatsoever, these efforts have been difficult, but our coordination and unity across the prairies on behalf of our mutual Treaty concerns have been important and essential.

The Federation of Saskatchewan Indian Nations has targeted its energies on specific treaty issues. Land entitlement is an on-going priority, however, both federal and provincial governments have done virtually nothing to resolve outstanding entitlements and they have stalled the negotiations process. Recently, discussions with the Province reveal that there may be some constructive movement by Saskatchewan. I and Vice-Chief Vern Bellegarde will keep you informed of the future developments in this area.

Another priority has been education. We are fully aware of the problem which Indian and Northern Affairs Canada has created in our in-school (K-12) education sector. Inadequate programming and inadequate funding for new school construction continue to plague us. The Saskatchewan Indian Education Council has concentrated upon Indian controlled approaches to more effective Indian education systems. Moreover, we have once again witnessed the Federal Government's abrogation of its Trea-

ty responsibilities pertaining to university and post-secondary education.

I am adamant that we confront Indian and Northern Affairs Canada on this issue; that we ensure full federal compliance on our Treaty Rights; and that we secure the necessary funds for our younger generation. When Canada cuts off funding for higher education; then it is apparent that the Canadian government is indifferent to the development requirements of our people, our communities, and our Indian Nations. This issue is one on which there should be no compromise - our rights are clear and our goal is to obtain absolute fulfillment of trust responsibilities by the Crown. I will advise you of the details of our strategy during the Assembly.

Health and Social Development remain a major concern for us all. The Health and Social Development Commission has focussed its activities upon Indian controlled service delivery systems and improving the nature and level of services. Since 1983 the Federal Government has told us there would be a new Federal policy on health transfer; adult care; child welfare; preventative services; special housing; services for the disabled and handicapped. To this point in time, not one Federal policy is in place; Indian Nations continue to confront a day-to-day struggle in these matters. It is obvious to me that this is a Treaty matter. It is equally apparent to me that this is an issue involving our total community -- all Indian people and our culture. If we want a concrete plan of action; and if we want to accomplish our goals under the principles of Indian culture and Indian government; then we must work together to confront the Federal and Provincial Governments in the area of human and family services.

In terms of management systems within the Federation of Saskatchewan Indian Nations, we have taken a number of steps to improve efficiency and accountability:

- The Executive Council has worked to institute a comprehensive approach to financial management and financial accountability.
- The Executive has initiated a series of steps of strategic planning

workshops for the Executive and the staff of the Federation of Saskatchewan Indian Nations. To date, we have held four (4) workshops and the results have been both positive and constructive in terms of communications; policy definition; and management effectiveness. What has also resulted is the conclusion that we have to review the roles and functions of the Federation of Saskatchewan Indian Nations system, boards, and commissions in terms of the following:

a. Responsibilities as assigned by In-

dian governments or tribal councils;
b. Accountability to Bands;
c. Priorities of activity;
d. What we can or cannot afford; and,
e. Looking at certain terms of reference for Commissions and Boards in consideration of the principles of Indian government.

In conclusion, I hope that this report provides you with a satisfactory update of our issues, activities, and developments.

Chief Roland Crowe

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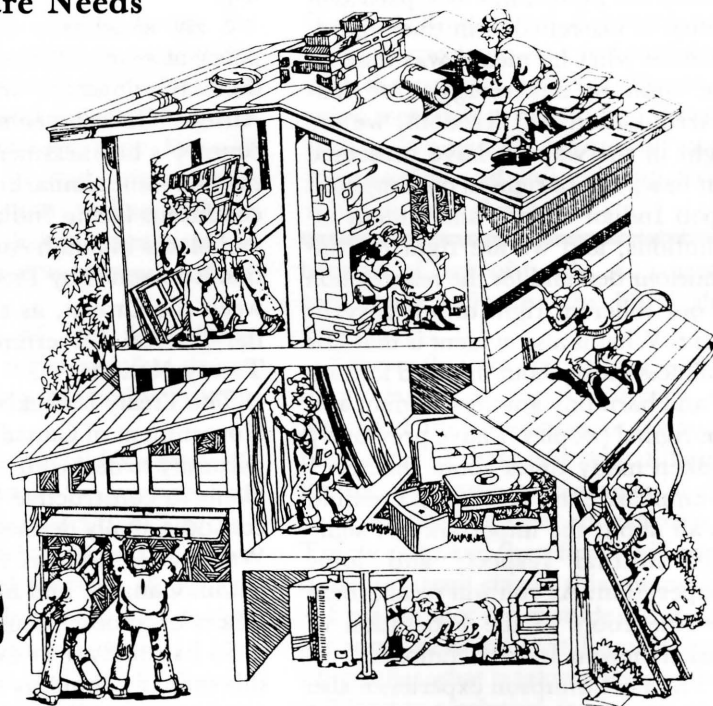
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Agreement Near in Tax Issue

It would appear the the FSIN and the Federal Government are moving closer to an a agreement toward a resolution on the issue of taxation of Indian income.

The FSIN have always taken the position that Indians are not subject to income tax under provisions made at the time of treaty.

Lately, Revenue Canada as begun collection proceedings on treaty Indians and in some cases have garnisheed substantial sums of money.

In recent discussions between Revenue Canada and the FSIN Executive, Revenue Canada recommended a moratorium on collection until the issue was dealt with political or legal solutions. In total, six points were raised and the FSIN Executive will recommend them for adoption by the Chiefs.

These points are:

*That the Federation of Saskatchewan Indian Nations and its affiliated institutions conditionally comply with provisions of the **Income Tax Act** based on the withholding of percentage deductions made prior to 1985.*

That this compliance be on a strictly without prejudice basis; meaning thereby that this compliance will in no way compromise our past, current and future Treaty position.

That this compliance be made on the condition that the principal, interest and penalties which were and are owing to Revenue Canada by individual Indians based on arbitrary assessments will be remitted.

On the future condition that collection proceedings will cease forthwith until a political or legal resolution of the Treaty and other related issues are dealt with as formulated by our legal counsel and submitted to Revenue Canada.

On the further condition that the outstanding Treaty issues be dealt with through a process and, where possible, a time frame worked out between the Ministers of National Revenue, Finance, and Indian Affairs and ourselves.

On the condition that a procedure or mechanism be implemented whereby interest and penalties on the outstanding balances be held in abeyance until the Treaty issues

are dealt with through a process mutually agreed upon.

Second Vice-Chief Wayne Ahenakew stated, "If this process is adopted we hope the financial burden will be lifted off the shoulders of

former employees through a revision order."

"At the same time our Treaty position will be dealt with either politicaly or legally within a certain time frame," Ahenakew stated.

Vern Bellegarde

I have dealt with a wide variety of issues over the past year as your First Vice-Chief - from our relations with the Canadian political structure to the provision of those resources necessary for the Chiefs and Councils to carry out their functions as true Indian governments.

Every opportunity has been taken to sit down with bands and districts, to hear your concerns and, where possible, respond to them. A special effort has been made to travel into the northern communities, and to appreciate the particular problems there. As in the south, there is a broad spectrum of community and regional concerns, including funding levels, housing, membership, claims and rights.

Especially valuable to me has been the opportunity to meet our elders, and benefit from their wisdom, insight and advice.

Our request for a seat at the First Ministers' Conference was refused, though our position was tabled for the record.

There still is an ongoing constitutional process. The treaty process has never been ended in Canada. It is a bilateral one, between ourselves and Canada. We received a clear commitment from the Prime Minister that he would hold such bilateral meetings.

We submitted a brief to the Special Joint Committee of Parliament on the Meech Lake Accord. Next month I will be appearing before the Senate Committee on that agreement. Treaty principles are again not being adhered to.

To break the deadlock on treaty land entitlements, a number of Chiefs' committees developed detailed plans. We are seeking funding for these, and are pressing ahead with the communications package. Policy matters in dispute have been raised by us at the political and technical levels.

Land surrender claims research and development is going well. Canada still follows a policy on these claims which we have consistently criticized and rejected. Our views on this, and proposals for a fairer system were given to the Standing Committee on Aboriginal Affairs earlier this year.

Our relations with the federal and provincial governments have been a special concern. We have tried to take a constructive approach to both. Through meetings, correspondence and lobbying efforts, we have made our views known, and always taken positions based on the spirit and intent of the Treaties. We have made no sacrifices of the principles we all affirm.

With the province, we are moving towards an agreement to set up an ongoing process through which our concerns can be voiced and addressed, and which recognizes our treaty rights.

I have continued to contribute to the activities of the Prairie Treaty Nations' Alliance, through which the FSIN speaks at the national and international levels.

I therefore request your support for my re-election to the position of First Vice-Chief of the FSIN.

Vern Bellegarde

Cutbacks Hit Hard on Post Secondary Students

Vice-Chief, Dutch E. Lerat

This fall, some 200 Indian students will not be attending post-secondary education even though they had made their plans and qualified for their chosen course of study.

Indian Affairs has moved from a 'demand based' post-secondary assistance program to a program based on quotas.

In his annual report, Vice-Chief Dutch Lerat states:

"The Federal Government is busily proceeding with implementation of the Neilson Task Report [the Buffalo Jump Report] wherein our Treaty Rights to Education and other services are scheduled for erosion and ultimate elimination. We are seeing this most forcefully at present with the capping of post-secondary resources. All of a sudden our students, who previously enjoyed the right to 'demand based' Post-secondary assistance, are being forced to line up for the assistance. Our students are being herded like buffalo to fight for capped or limited dollars. The Federal Government is now saying they will furnish assistance to only a limited number of students. The joy our students feel in graduating from high school is now to be followed by the frustration of learning that they may have to wait in line for months or years to obtain access to our basic Treaty rights to full education."

The issue has united the Indian political world like no issue in recent memory.

In August, the Alexander Tribal Government in Alberta, hosted a National Indian Education Symposium. This meeting was attended by Educators, Elders, parents, students, concerned individuals and politicians, most notably the leaders of the Prairie Treaty Nations Alliance, the Assembly of First Nations, and numerous Chiefs of concerned Bands.

The meeting was called to discuss the implementation of the new policy on capping post-secondary resources, disbursing in-school resources via for-

mula, and special education inadequacies.

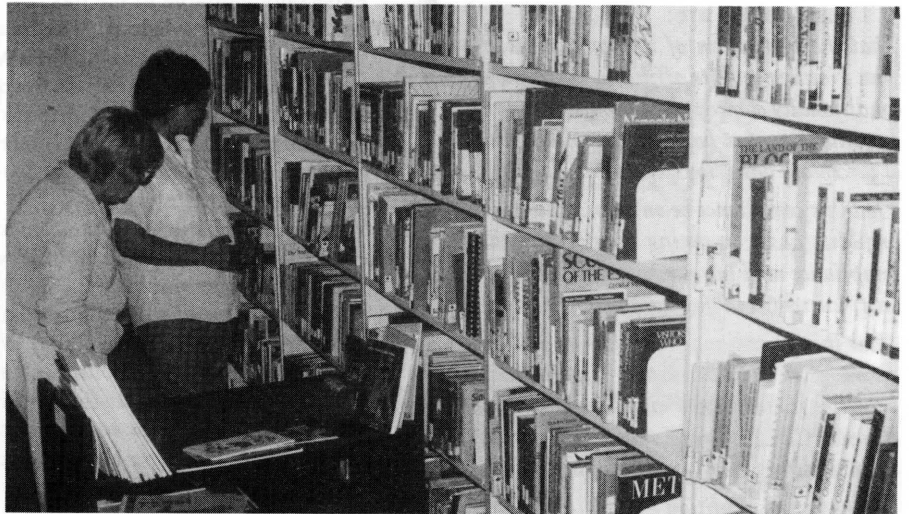
Following the meeting, spokesperson Adele Arcand and FSIN Education Coordinator, Carole Sanderson, presented the following statements to the Executive planning committee of the Department of Indian Affairs, Ottawa.

"Indian Education is viewed by Indians as an inherent right, that is the key to Indian resurgence and self-determination. This conviction was best expressed in the National Indian Brotherhood Policy Statement on Indian Control of Indian Education issued in

1972 and formally given official recognition as federal policy by the minister on February 2, 1973."

"Indian Education is without doubt, the dearest right of all those rights that our people have retained and protected. It is evident that policy adjustments are not sensitive to the powder-keg of emotion associated with this particular right. The diminishment of the Education right is an action that suggests the Government of Canada fails to realize the risks involved, let alone the obvious poor judgement in terms of investment. Canada faces the option of investing resources in Indian Education now or paying the penalty

College Library Has International Reputation



The Library at the SICC is said to be the largest library of its kind in North America and it enjoys an international reputation.

Not only are books and periodicals in the library, but we subscribe to Indian newspapers and have a large film, video and audio collection.

We lend material to anyone who requests the service, whether in person or by mail. While our major concern is to serve Saskatchewan Indians, we do lend to other libraries when they cannot supply the material.

In addition, the library provides training for those who are hired to run libraries in Band schools. . . Either the person comes to the library for the training or staff visit the reserve. We also advise bands on setting up libraries at the reserve level. Workshops are also conducted on request, where several bands can get together and share experiences and knowledge.

Our clients range from children to parents, to post-secondary students and teachers. We attempt to serve the entire province with an excellent selection of Indian Cultural material. All it takes is a letter or a phone call.

for its shortsightedness in years to come.”

“We come before you, concerned that our people have taken comfort in the Prime Minister’s assurance that the Neilson Report is not policy and that it will not be implemented. Furthermore, the Prime Minister strengthened his commitments at the conclusion of the last First Ministers’ Conference where he promised Indians and in fact, the Canadian public that he would increase his efforts to enhance Indian self-determination.”

“We face a contradiction and if it persists, the current crises will escalate. It is our intention to present to you the gravity of the problems and to state our position as to the necessary actions required to stem the crises.”

“It is evident that hundreds of students are being denied entry this year to various institutions. We wish to assert the need for suspending the post-secondary resource capping so as to permit these students immediate entry. Furthermore, we must agree to a moratorium being placed on the implementation of ‘Budget and Program Changes for Indian Post-Secondary Education’ as announced on May 14, 1987 by the Honourable William McKnight in his communique. This moratorium must be upheld pending full discussions and concurrence with our people. Such agreement must reflect the protection of our rights.”

This statement was presented also to other politicians and officials and this work is being done in tandem with District Chiefs offices to increase pressure. Our District/Agency/Tribal Councils have assumed the lead in this issue with campaigns of telegrams, telexes, letters, phone calls and other active measures to highlight their concern. At the start of their campaign, over 300 students were being denied their treaty right to education. At the time of this writing, these efforts have achieved reduction of these numbers by close to 100 students. The efforts of Bands and District/Agency/Tribal Councils in raising the profile of this crisis is most commendable and show the merit of quick and organized response to an issue of Treaty Abrogation. Particular credit is due to Chief Sam Bunnie and the Saskatchewan Indian Education Council for their attention to this crisis. Credit is also due to Chief Crowe and the Executive for bringing this issue to the forefront.

Rodney Gopher

Candidate for The F.S.I.N. Executive



Age 32

Saulteaux Band Member

Rodney is married with two children and has been a long standing supporter and initiator of the Bands Self-Government Developments.

Indian Government Experience

Rodney has had a lengthy history of working for the Saulteaux Band and participated in the developments of the North Battleford District concerning Education and Economic Development.

His portfolio responsibilities include: Economic Development, Education, and planning.

Rodney is currently a Band Government Councillor and has served in this capacity for the last two years.

Prior being elected as headman, Rodney fulfilled the following roles:

- Director of Education (3 years)
- Land Entitlement Co-ordinator (1 year)
- Co-ordinator of Planning for the Band.

Position on Indian Development:

“I firmly believe that Economic Development relates to the Growth of our people and our Communities. It follows that Economic Development Institutions and planning approaches should be locally controlled and under Indian Government jurisdiction.

We need to improve our communications and accountability systems.

We need to pressure the Crown and provide significant new funds for Indian Economic Institutions and the planning thereof.

We need to continually remind Canada that federal funds are in reality TRUST funds which we have a right to utilize by virtue of our Treaties whereby we exchanged certain land and resources for the Crown’s guarantees for future services and developments.

Finally, I want to emphasize the sincere frustration of our people and our Indian Governments regarding the inadequate services and funding which we receive from the Federal Government. Our Elders and Senators provide us with excellent guidance and wisdom, their thoughts should be heard and never forgotten. My promise to you is that I will work toward a change in our approach so that we can ensure that our Economic initiatives are directly tied into the broader aspects of Community Development and Indian Government Development.”

“I look forward to your support and assistance.”

Candidates' Forum

This month the candidates are running hard for the FSIN Executive position of First Vice-Chief, Third Vice-Chief, Fifth Vice-Chief and Secretary.

The *Saskatchewan Indian* contacted all the candidates for their statements. The following replied.

In fairness we placed the candidates in alphabetical order and each was allowed a ¼ page.

Bobby Bird

I have worked for Indian people and their institutions for the past thirteen years. The last two as the Fifth Vice-President of the FSIN.

My experience has led to a grass-roots understanding of on-reserve life and a deep respect for the wisdom, guidance and leadership provided by our Elders, Chiefs and Councillors.

I understand the struggle our Elders went through to gain the Treaties and I will continue to work for Indian control of our social, cultural, political and economic institutions.

I also support a bilateral process in our negotiations with the Federal Government and will continue to strive to form a united front under the Prairie Treaty Nations Alliance.

Vern Bellegarde

It has been a great pleasure for me to carry out the Chiefs' mandate for the past two years. Their direction, especially as expressed in the resolutions of the Legislative Assembly, has guided my work, as has the counsel of Elders and Senators.

I have been heavily involved in the constitutional struggle, which made close work with individual band and district/agencies very difficult for periods of time.

Always, however, I have tried to uphold our position on the Treaties, and tried to bring the federal government to the table on our rights and claims. We had a concrete commitment from the Prime Minister to engage in bilateral negotiations with us. Under the Canadian Constitution, this treaty process is part of the fabric of Canada. We want to see it in operation.

In my meetings with federal and provincial leaders and officials, I have found a willingness to engage in constructive discussion where previously there had been closed doors. The groundwork laid in this way allows us to advance in the knowledge that any advances are real ones.

I can continue to bring to the Office of First Vice-Chief this kind of leadership: one which listens, learns, discusses and only then decides.

Roy Bird

On October 21st, 1987, the Chiefs and Councillors of all the Bands in Saskatchewan will be electing the First Vice-Chief of the the Federation of Saskatchewan Indian Nations (FSIN). With the leadership experience I have gained as both Chief and Councillor of the Montreal Lake Band, I have agreed to let my name stand as a candidate for some fundamentally important reasons. The most important reason, however, is the safeguarding and the protection of our inherent rights and our Treaty rights.

We need to work together and to fight together against the forces that continually try and erode our rights. We need to work as a team, to unify and strengthen our Bands, our District/Agency organizations and the Federation of Saskatchewan Indian Nations.

With several years of experience as a Chief, I feel I have gained the necessary experience.

We also need to re-establish our direct bi-lateral negotiations with the Federal government on Land Entitlement.

Tony Cote

I want to be known as an Executive Member who keeps in touch.

If elected, I will keep in touch with all the bands and district offices.

I will pursue Indian self-government as directed by the Bands of Saskatchewan, fight for what is legally ours within the treaty rights such as medicare, education and hunting, fishing and trapping rights. I will work to defend our right to tax exemption.

Our youth are our future and it is time for INAC to redefine its policies and make more funds available for education. If elected, I will continue to fight for better education opportunities for our people.

Also, I will work with the Chiefs, district representatives and Executive members to create employment opportunities at both the band level and off-reserve.

Angus McLean

Social Development is the Key issue in my campaign, and with it fall Health and Education. I feel these three treaty rights form the key to all future developments in our communities.

Our other treaty rights must also be implemented. Land entitlement is very important and an issue that must be protected if we are to realize our goal.

Economic Development must proceed. As a Chief of my Band I was involved in Economic Development at the District and Band level.

If elected, I will work with the Chiefs and Councils, the Elders and Senators, and special groups such as the Women and the Veterans.

I will also work with the District Chiefs, the PTNA and all other Indian Government Institutions.

Rodney Gopher

I firmly believe that Economic Development relates to the Growth of our people and our Communities.

We need to improve our communications and accountability systems.

We need to pressure the Crown to provide significant new funds for Indian Economic Institutions and the planning thereof.

We need to continually remind Canada that federal funds are in reality TRUST funds which we have a right to utilize by virtue of our Treaties whereby we exchanged certain land and resources for the Crown's guarantees for future services and developments.

Finally, I want to emphasize the sincere frustration of our people and our Indian Governments regarding the inadequate services and funding which we receive from the Federal Government. Our Elders and Senators provide us with excellent guidance and wisdom, their thoughts should be heard and never forgotten.

Linda Opoonechaw

The twenty-first century *belongs* to the First Nations. The many challenges facing the First Nations of Saskatchewan are many and the opportunities to meet those challenges have never been greater in our history. The First Nations are in a better timeframe to promote and achieve excellence in all our fields of endeavour, especially in the areas of politics, justice, economics, education, health and social development, sports and recreation. As leaders of First Nations, we must secure for present and future generations of our people, their place in the twenty-first century - promote and secure our inherent rights, ratification and implementation of our Treaties with the Crown. We must also ensure the recognition and protection of all our rights in the Canadian Confederation, and in the international forums. There is a new generation of First Nations leaders. Now is the time for action. . . not reaction.



Treaty Land Entitlement

Federation of Saskatchewan Indian Nations

This section was produced by Anita Murdoch and the staff of the Treaty Rights and Research Program.

Treaty Land Entitlements are a major priority item on the FSIN's agenda. I have a strong personal interest in seeing the unfinished Treaty business settled, and welcome this valuable contribution in addressing them.

*Chief Roland Crowe
Federation of Saskatchewan Indian Nations*

As First Vice-Chief of the FSIN, I have specific responsibilities for making sure our Treaty rights are fully recognized, implemented and protected.

I have worked very closely with the Chiefs of Bands which have still not received their full allocation under Treaty.

Our Treaty rights and research program has produced this series of articles to inform Band members and the non-Indian public of this extremely important issue. Much is at stake and it is crucial that the facts about Treaty Land Entitlement be as understood as possible.

*Vern Bellegarde
First Vice-Chief
Federation of Saskatchewan Indian Nations*

Band	Outstanding Entitlement
Lucky Man	7,680
Littlepine	77,696
Moosomin	15,522
Mosquito-Grizzly Bear's Head	16,142
Onion Lake	16,918
Poundmaker	25,192
Red Pheasant	63,616
Saulteaux	44,238
Sweetgrass	6,235
Thunderchild	88,384
Peter Ballantyne	229,284
Keeseekoose	83,200
Ochapowace	17,664
Beardy's and Okemasis	46,080
Muskeg Lake	48,640
Nut Lake	117,273
One Arrow	55,936
Muskowekwan	49,408
Nikaneeet	15,136
Piapot	60,495
Okanese	11,572
Starblanket	10,816
Canoe Lake	44,773
Englisih River	44,401
Flying Dust	30,084
Bighead	28,704
Pelican Lake	23,757
Witcheakan	23,027

TOTAL OUTSTANDING ENTITLEMENT ACRES 1,301,873

As formally recognized under "Saskatchewan Formula" of 1976.

OUR LAND IS OUR LIFE

The land and the love of the land form the basis of Indian culture and our historical roots to this country.

At one time, the Indian nations ruled over this vast sea of land we now call Saskatchewan. In 1874, Treaty Number Four was signed, Treaty Number Six followed in 1876. Treaty numbers Eight and 10 were signed later and the Crown and the Indian nations completed the Treaty relationship to share the provinces surface resources.

The Treaties dealt with the provision of a number of social, educational and economic services, but the most fundamental treaty promise was that land would be "reserved" in the amount of one square mile for a family of five or 128 acres per person.

The Treaties established a special Crown-Indian Treaty relationship that was, in keeping with the Royal Proclamation of 1763, and later reinforced and given additional force of law by the Constitution of Canada. The Federal Government was named as the governing body with the responsibility to protect and implement Indian rights.

In many cases, the land entitlement process of the Treaties were not fulfilled in their entirety and in several cases, no reserved lands were provided at all. In 1976 an agreement was reached with the FSIN representing the Entitlement Bands. The Federal Government and the Government of Saskatchewan to proceed with the land entitlement process.

The Federal Government, the FSIN and the lands affected, confirmed the bands that had outstanding entitlement. The two governments together, who would then provide land to the band which made the selection.

The 1930 Natural Resources Transfer Agreement transferred Crown lands to the three prairie provinces. However, Section 10 of that agreement stated that when required, the province would make unoccupied Crown land available to the Federal Government to "enable Canada to fulfill its obligation under the Treaties with the Indians of the province."

The fact that the land promised under Treaty was not provided in its entirety has long been understood by all the governments concerned.

The 1976 agreement was designed to bring the process to a conclusion.

It has now been over ten years since the original announcement was made. At that time there was con-

siderable optimism that the process would be completed quickly.

1.3 million acres were required to fulfill the outstanding entitlements, but only 90,000 acres have been transferred in the past decade.

Of the 90,000 acres transferred, 62,000 acres were claimed by the two northern bands of Black Lake and Fond du Lac, who received their full land entitlement. The land for these bands represented lands of lower quality and with limited third party interests.

The original 1.3 million acres represented a compromise figure based on a population base as of December 31, 1976. The small amount of land transferred indicates the lack of good faith the Federal and Provincial Governments have shown in settling the debt. If the 1976 compromise formula was updated to the present date, the lands would be eligible for an additional 650,000 acres of land.

The 1976 compromise formula was agreed to on the basis that the land entitlement would be resolved quickly. The lack of action on the part of the two governments has been contrary to the good faith that led to the compromise formula.

The issue remains unresolved but like any debt, it will not go away. It must be paid.

The new land holds out the promise of much needed economic opportunities, institutional and settlement land base and a better life for our people. Several bands have selected land of historical and cultural importance. The Peter Ballantyne Band, for example, has chosen various portage sites on the Churchill and Reindeer River.

Land entitlement also holds the promise of enriching the local municipalities with the influx of new people, increased commerce and improved services.

Many false fears exist among the local residents and like most fears, it is based on the unknown.

In this booklet, we will show the plans and aspirations the bands have for their new lands.

Also, we will show the work that has been done by the FSIN and the bands to research the validation, select the land and what plans they have for the future.

An Elder was once asked to define what an Indian was and he replied, "Show me a person who has roots two miles deep in this land and he will be an Indian".

That is why land entitlement is so fundamental to our people.

The Treaties Created Land Entitlement

The history of Canada does not include Indian wars with massacres and atrocities as our neighbors to the south. Instead, Canada's history is one of peaceful co-existence and orderly settlement.

European contact in western Canada came from the north down. The first contact between the Europeans and the Indian nations came through the fur trade and the Hudson's Bay Company, in particular.

The fur trade brought a greatly improved material quality of life to the Indian nations - and for over 200 years, the hunting and trapping economy formed the backbone of the economic system to the benefit of all parties.

It wasn't until around the middle of the nineteenth century that the system began to fall apart. First, the Europeans' diseases hit the Indian people. With no resistance, diseases such as measles and smallpox wiped out whole communities. Second, to the south the American Cavalry conducted a buffalo hunt of attrition. The great herds were wiped out and so was the Nomadic way of life for the Indian Nations.

It was in this decimated and depressed state that the Indian nations met with representatives of the Crown to make Treaty and free up land for settlement.

The Treaties were negotiated between two groups with completely separate agendas. The Crown and its representatives wanted the land and saw no future for Indians. Indians were considered a vanishing race. The Indian leaders saw things in terms of group rights for their people. The rights of the individuals while respected, were always seen in the context of the common good. Also, the Indian leaders had no concept of private ownership of the land.

Much had been written about the treaty negotiations, but after they were completed, they could be plac-

ed into four categories: Social and Educational; Economic; Land; and, Political Rights.

The social and economic rights called for assistance in times of need, free medical care and free access to education.

The economic rights called for economic assistance and freedom from taxation.

The land promised under Treaty was 640 acres for a family of five or 128 acres per person.

And finally, the political rights that the Chiefs and their Bands were not diminished but enhanced by the Treaty making process. The right to self-government remained silently understood by both parties and therefore Indians retained the right to govern themselves.

changed the Bands and surveyed less than the Band population required. The result was the treaty land entitlement that in the case of 28 Saskatchewan Bands, remain unfulfilled to the present day.

The issue of outstanding treaty land entitlement is not new. In many cases, governments had been aware for years that a particular band was owed additional land and the 1930 material resources transfer agreement clearly stated that land had to be transferred under the terms of the Treaties. It has only been recently that governments have addressed the issue and agreed to settle.

When the Federation of Saskatchewan Indian Nations negotiated the 1976 formula to determine outstanding treaty land entitlement, they took

The land promised under Treaty was 640 acres for a family of five or 128 acres per person.

After the Treaty process concluded, the Bands made their land selections. At that time, almost all of western Canada was unoccupied so they had their pick. In most cases, land was chosen for traditional utilization of hunting, fishing and gathering.

However, as the country started to fill up, bands were not allowed to select the land by choice. Instead, they were forced onto land of lesser value to make way for settlers.

Also, some bands chose land of historical or religious significance. The Cypress Hills, for example, held religious and historical significance. However, because of the proximity to the American border, bands wishing to settle there were driven out and sent north. Only the Nikaaneet Band persisted and settled in the Cypress Hills.

When the reserves were settled and surveyed, the government often short-

the position that the Treaties have no cut-off date and that they must be updated and kept current as long as Canada continues the use and occupation of the lands ceded by Treaty. Therefore, the Federal and Provincial negotiations accepted the F.S.I.'s position and recognized Treaty Land Entitlement based on December 31, 1976 population figures.

The use of December 31, 1976 as a cut-off date was a concession by the Land Entitlement Chiefs in order to arrive at a negotiated settlement. Under the terms of the treaties, there are no cut-off dates. The Treaties are open ended.

Throughout the land entitlement negotiations, the Chiefs adhered to the Treaty principles and worked for a fair and reasonable settlement that all sides could adopt.

HOW THE LAND WAS DIVIDED

The Treaties were the governments way of accessing Indian land. Once the treaties were signed, the Bands were removed from the way of "progress" and the province was opened for development.

Before the signing of the Treaties, there were very few settlers in Saskatchewan. The only group with a major presence was the Hudson's Bay Company. In 1870, before the Treaty negotiations began, the Dominion Government granted 3,350,000 acres to the Bay.

This transaction was resented by the Chiefs and it was brought up as a grievance at the negotiations for Treaty Number Four and Six. It was generally felt that the Dominion Government had no authority to grant something over which they had no ownership. The fact that the government was prepared to enter into Treaty to obtain the land, confirmed their lack of ownership.

Following Treaty, the province was surveyed and opened for settlers. Each settler was granted 320 acres, 160 to get started and another 160 after they developed the first allotment. In total, over 30 million acres were granted to homesteaders or nearly one-fifth of the total land area of Saskatchewan.

While the homesteaders took the largest portion, the second largest transfer was the land granted to the railway companies. By 1908, over fif-



teen million acres had been transferred to the CPR and Grand Trunk [later the CNR] railways.

Over 1.3 million acres had been set aside for the formation of Prince Albert National Park and another 325,000 is planned to be set aside for the Grasslands National Park in southern Saskatchewan.

Even at its greatest extent, the total land area of Saskatchewan Indian reserve land totalled 1,650,000 acres. Over 400,000 acres were lost through land surrenders and now only 1,250,000 acres of land remain.

Meanwhile, the Province continues to alienate land from Indians. The Weyerhaeuser Corporation was given

huge cutting blocks in northern Saskatchewan as part of a deal when they purchased the Prince Albert Pulp Company.

Also, in the Hudson Bay and Meadow Lake areas, the local sawmills hold cutting rights to the prime timber areas.

Saskatchewan Indian population is 60,000 or six percent of the total provincial population. On a per capita basis alone, six percent of the total Saskatchewan land base would be 9,660,000 acres. If all the surrendered land was returned and all the land entitlement realized, the total reserve land would still be less than a third of that amount.

THE SELECTION PROCESS

Over the past ten years since the land entitlement process began, over \$5,000,000 has been invested on community, social and economic planning as bands undertook the land entitlement process.

The community planning process for 28 bands and the selection of 1.3 million acres is a monumental task. The Bands have risen to the challenge and produced some comprehensive and imaginative plans.

The land selection process called for the selection of Crown lands where possible. Only after all the Crown land had been reviewed could the band book into the purchased of land. A purchase policy has been pursued by the Bands but so far, the issue remains unsuccessful.

The most obvious selection in Saskatchewan includes forest lands in the north and province and Federal PFRA pastures in the south.

To date, one-fourth of the lands selected or 315,000 acres has been selected from Federal and Provincial pasture lands. Along with the pasture selection, the bands have worked out plans to accommodate existing patrons, and in some cases begin their own cattle operation. In the future, Indian ranchers could be significant sheep and cattle producers in Saskatchewan through proper herd and pasture management.

In all cases, the community plans are designed around the existing reserves with expansion to the adjacent new reserve land. Land farther away will be used as an economic resource only. Indian people have close personal and family ties with their fellow band members and community plans call for the strengthening of the community.

In Saskatchewan it is not unusual for non-Indian farmers to have ranch land in different parts of the province. Indian farmers and ranchers should be no different.

One group of land selection that can be easily transferred with third party consent are the Indian Student Residences.

In the case of the student residence property, the owner was the Federal Government. In all cases, the client bands voted to support the transfer and the district chiefs continued to manage the student residences in the same manner as in the past. Long term plans for all the student residences include: Adult Education Centres; Special Needs Centres; and Technical and Academic Programs. The old boarding school philosophy is gone and the student residences are developing into specialized and dynamic Indian controlled institutions.

A total of 547,300 acres have been selected that falls into the category of multiple resource use. This is generally land in the north that Bands have selected which contain a variety of uses.

The provincial forestry belt runs midway across the province to a depth of about 150-200 miles. While most of the available timber stands are leased to the large companies, there are still some stands of marketable timber and some areas that will have marketable timber within 20-40 years.

The Provincial Government has been anxious to lease out timber berths to forest companies and Crown corporations in spite of the fact that a band may have already selected the land. By selecting forest lands in various stages of growth, a Band can produce a sustained yield of timber including pulp logs, plywood logs, saw logs and fence posts.



The Peter Ballantyne Band, for example, has selected 100,000 acres of land with potential forest development, which when developed, will deliver a sustained yield of various types of timber and provide 15 permanent jobs.

The mid-north in Saskatchewan still contains a number of underdeveloped lakes with tourism potential. Some Bands have negotiated with local resort owners that are prepared to accommodate the Band.

In other areas, bands have selected lake front property that holds out the promise of future cottage lot developments.

The land selection process includes extensive selections from Federal and Provincial Crown lands. Crown lands are generally lands that nobody else wanted and are currently pasture, swamp, forest or rock. In such cases, the bands would be picking "the best of the worst" land available.

Through imagination and careful planning, the bands were able to search the land available and include them in their plans. Some of the land will be used to increase the size of the community's development, but the majority will be land used for economic development.

Some of the most imaginative work to date has been in the areas of mineral and urban land selection.

Several bands have selected lands that contain reserves of uranium and other minerals. Also, several bands have sought out lands with oil and gas potential. And in one case, three bands have joined forces on a joint mineral selection.

Along with the mineral selection, the bands have researched ways and means of forming their own exploration and development companies so they can maximize the return to the Band, both in the form of employment and profits.

The plans for the mineral selections are to develop the land and create trust funds for the benefit of future generations. The philosophy is that a pool of capital will be regarded with the same trust responsibility as the land and will serve future generations as all of the available reserve land becomes occupied.

Similarly, urban land offers unique opportunities for Bands. Urban reserves could give the bands a window on the economic opportunities in the urban areas. Urban land would allow a band to create a real estate or industrial development that would benefit the entire economy.

Over the past ten years, a lot of time and talent has been invested into land entitlement resulting in unique and creative plans to attack the social and economic problems facing Indians.

These plans have been made with the whole of society in mind and Bands are working hard to avoid fear, people will be displaced, all the bands have expressed their willingness to accommodate and negotiate with legitimate third parties.

More efficient and rational use of the land will increase economic activity on the whole. Land entitlement will provide an expanded economic base to the bands as well as making use of underutilized land.

SWEETGRASS: Negotiator and Patriot

There was a war between the Crees and the Atsina (Pawistikwiyniwak). The Crees captured a promising young boy, and a man whose child of the same age had died recently, begged the captor, "my friend that looks like my child; give him to me." So he received the boy and brought him back to the Cree camp.

When the people gathered to greet the warriors, a widow who had lost a boy ran up and said, "This boy looks like my last son. Give him to me and I will rear him like my own child." So the boy was given to her. He became known as "Okimasis" (Little Chief) and "He-Who-Has-No-Name".

As he grew older, he remained small. When he was a youth he said to his mother, "Mother, we are very poor, others have horses, I have none. I am going to steal horses from the Blackfoot. Make me some mocassins and I will make a rope." And so they did.

He started at night alone, because he had no friends. He was despised and taunted by his peers for being short. The warriors would have nothing to do with him. He went far on foot, running and walking alternately to the south country. He slept by day and travelled by night.

One morning he went to the top of a hill to select a place to hide, and he saw below him a narrow valley and on the other side a small clump of bushes. He thought that would be a good place. The morning was foggy. As he stood looking around he saw a herd of horses grazing. He knew he was close to a camp and in danger, but no other concealment than the thicket was in sight. He went forward and just as he was going to creep in, he saw projecting above the tips of tipi poles. Quickly he crept into the bushes.

A man approached and it seemed that he was discovered. He notched an arrow and crouched there, poin-



ting an arrow at the man who was now very close, and passed a few feet without seeing him. When the man had passed by, the young man released his arrow. It struck the Blackfoot on the back and he fell without uttering a sound. The youth crept out and scalped him, took his gun and clothing and ran to the herd of horses. He caught a fine bay stallion by its trailing rope, mounted and drove off the entire herd. The horse was a good one and he made speed.

The Blackfoot were left with a few stray animals and unable to overtake him. Four times that day he looked back and saw his pursuers in the distance.

It was early the next morning when he arrived home with three hundred horses (according to Father LaCombe he returned with forty-two ponies). To his mother he gave five horses and told her to go about the camp and send in all the poor people who had no horses to go about the camp and send in all the poor people who had no horses but none for those who had as many as three. Among them he gave away all the remaining horses except his stallion.

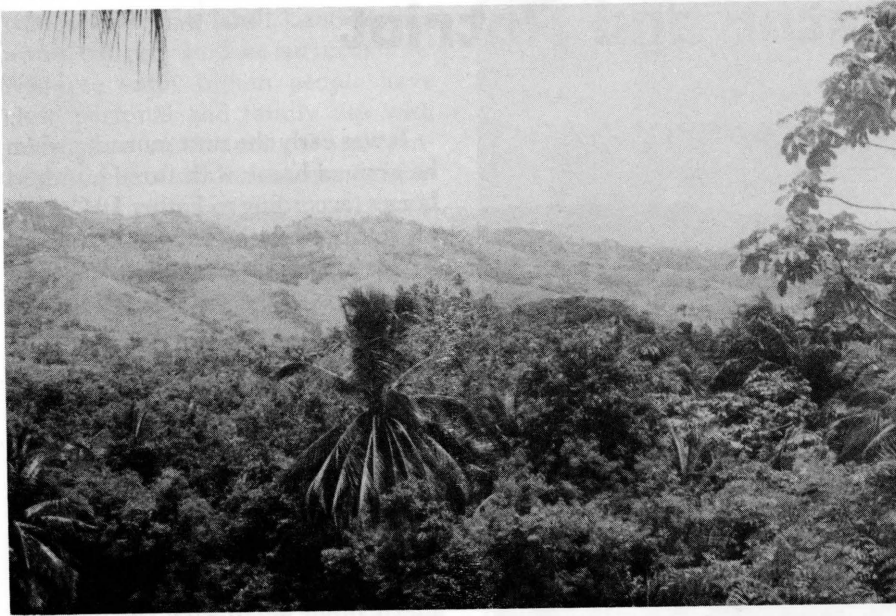
That morning an old man had left the camp, upon returning, during the afternoon he heard what had happened. His friends laughed at his misfortune. However, he went to see the youth thinking that there might be a horse for him. "Grandson", he said, "I am sorry I was not here this morning to receive one of your horses". The boy replied, "my grandfather, this is my best horse, take him, and here is something for you." He gave the old man the scalp which he had stuffed with sweetgrass; he did not have time to stretch it properly on a hoop.

The old man was very grateful for being so honored and opened the little bundle. He looked at the contents and said, "Grandson, you have no name, but I will name you. Hereafter you shall be Wikaskokiseyin (Kind Sweetgrass Person) and you will be known by that name. And more than that you are a Chief, a great Chief."

With that, the old man leading the stallion and swinging the bundles, called out the name of Wikaskokiseyin about the camp and declared that he should be Chief. The former Chief made no objections for the youth's deed could not be surpassed.

By 1870, he was the principal Chief in a large area of the central part of the prairies (Saskatchewan and Alberta). And in that year, he confessed to Father Albert LaCombe how he had become Chief, but all his life he was haunted by the thought of killing an

Rain Forest Indians Face Tragedy



SWEETGRASS

aged councillor, an unoffending man, when the act of worshipping the Great Spirit he shot him. Sweetgrass was baptized with the Christian name, Abraham, a few days after his confession.

After the acquisition of the Hudson Bay Company territory by Canada in 1870, Wikaskokiseyin told Governor Adams George Archibald at Upper Fort Garry, how concerned he was for his people; he said "our country is getting ruined of fur bearing animals, which was our main support. We have had great starvation this past winter, and the small pox took away many of our people, the old, young and children. We want you to stop the Americans from coming to trade on our land, and giving fire-water, ammunition and arms to our enemies, the Blackfoot." He requested that representatives be sent to treat with the Crees and that they receive assistance from the government.

Wikaskokiseyin was one of the leading spokesmen for the Plains people in the negotiations of Treaty Number Six at Fort Pitt.

We roamed the vast prairie regions of western Canada, and lived like we were meant to live. Until one day our

great Chief Sweetgrass, the Chief of many tribes of Prairie People [Indians] was invited by the whites to travel east where a meeting was to take place. Our Chief Sweetgrass was told through an interpreter that the Great White Queen, who ruled over all this land, had long arms and would therefore take care of all her children and make sure that none of them ever went hungry. Chief Sweetgrass signed the treaty and was given a beautiful gun.

Upon his return to the Frog Lake area and his tribe, Sweetgrass was killed by his brother-in-law. Several reasons why, were expounded around our campfires, however, the best explanation of this unfortunate incident is that this was a way in which some of the prairie people could voice their protest against Sweetgrass and the deal he made. It must be further explained that the Prairie Indians were not consulted before this treaty was signed. Therefore, it is obvious that our people resented being sold out of land which rightly belonged to us all."

Thus, the Little Chief Pawscikwiynis died for what he thought was right for his adopted people.

The destruction of the Rain Forests and the resulting disaster to Brazil's Native people is an issue of great importance.

Dr. Jose Lutzenburger, one of Brazil's leading environmentalists will be in Saskatoon November 5 to speak on this important topic.

Jose has travelled extensively, speaking about rainforest destruction caused by development policies and projects, and about the rights of indigenous people and local farmers. He exposes the myth of "big is better" and shows that diversified agricultural systems yield more than monoculture plantations. He shows how environmental devastation and social calamities all relate to the existing structures of power. He speaks English, German, French and Spanish fluently.

In a speech he gave in Washington, in September, 1986, Dr. Lutzenburger said: "What is happening in Amazonia today is perhaps the worst type of imperialism that ever happened on this planet. The industrial south of Brazil, together with world technocracy, views Amazonia as an empty space to be filled for their capital advantage, without concern for inhabitants of the forest - the Indians, the rubber tappers, and others. The forest itself, in so far as no immediate advantage can be had, is seen only as an obstacle to be removed." And in 1982, in an address to a symposium on the Environment and The Future, he said, "The disappearance of the rainforest Indians is perhaps one of the greatest tragedies of our times. The rainforest Indian is a true ecologist. He knows the forest as no modern ecologist can possibly get to know it. . . What we see today in Brazil and in much of Latin America and, I'm afraid, in most of the world, is the biggest biological holocaust in the history of life. Never in the course of three and a half billion years, since the first stirrings of life on this planet, has there been such wholesale, accelerated, violent demolition of all living systems as today."

He will be speaking on Thursday, November 5, 7:30 p.m. at the Arts Building Auditorium #143, University of Saskatchewan.

Indian Communications Skills Developed at SIFC, INCA Program



Beth Cuthand (standing) works with Noreen Kotowich on radio-editing, one of the skills INCA students learned during their two years of study in Indian Communications Arts at SIFC.

PHOTO: Vivian Janvier, INCA student.

Communication is natural to man. Indian communication existed long before the white man came. Inuits of North America say they had better communication with Siberia and Greenland before the Europeans came with their high technology than they have today. . . However, as the Elders have said, it is not wrong to borrow from other people's ways as long as

we know what it is we borrow and we can use it in our own way.

When we developed INCA at the SIFC, we struggled with these various factors as we were trying to develop an education program which would respect the Indian way and make our graduates function with relevant skills in Canada during these last two decades of the 20th century. So we set

our directions. Indian communication must 1) be Indian, and 2) use the communication tools the white man has determined as being privileged communication tools - radio, TV, print and media.

We were also thinking of other tools that the white man has not appropriated completely yet like theatre, story-telling, music, dance, art, etc. . . but we focused on communication as in "mass communication", more specifically news media.

We learned very quickly that covering Indian news was a bit like breaking new land. What is Indian news? What is Indian journalism?

Since we did not know and could not find much direction in the written material available to us, we turned to the professionals and asked them a few questions. Among many research initiatives we sent a questionnaire to all Indian media outlets we knew both in Canada and the USA and here are some of the answers. They are far from pointing in one general direction. I would like to read you a few answers to the question, "How would you define Indian journalism and communications? Are they different from non-Indian journalism and communication?"

From *Smoke Signals*, Muskogee, Oklahoma

No difference.

From *Lakota Times*, Pine Ridge, S.D.

Totally different. Too many differences to outline in one paragraph.

From *NANA Newsletter*, Anchorage, Alaska

Indian communication has the goal of addressing issues which are meaningful to the reader. It is simple, to the point, and not technical. It should be different from non-Indian journalism in that it should be conveyed by one who has experienced the life of those being reached.

From *Keewatin Inuit Association*, Rankin Inlet, N.W.T.

We are Inuit around here - the subjects of

interest are different, the style of writing is different.

From **Indian Association of Alberta**, Edmonton, Alberta

Indian journalism must always be slanted toward Indian rights and reinforce them. It should teach the readers how to cope with the 'White System' and win!

From **Ute Bulletin**, Ft. Duchesne, Utah

Yes, there are differences. I think Indians speak a different language and look at things differently. Therefore, we have to make sense to our public! Our paper and publications are of and for our tribal membership first and then on a national view. We believe in making our people feel good about themselves first.

Let me now read you some of the answers to the question, "In your view, what is the role of Indian journalists in the development of Indian society?"

From **KNOM**, Nome, Alaska

Whew, I pass.

From Northwest Indian Fisheries Commission, Olympia, Washington
Indian journalists must be able to provide thorough explanations of how the 'outside' world is working to impact on Indian culture. These writers must be able to make the complexities of litigation and federal and state legislation affecting Indian treaty rights and concerns understandable to the Indian people. Indian journalists must encourage participation and action in the decision making process.

From **Sealaska Shareholder** Juneau, Alaska

Development of Indian society beyond its present level will depend heavily upon adequate information for the Indian public to make an informed decision on any and all issues facing them. Journalists and tribal leaders, must make a conscious and concerted effort to provide that information to their constituencies.

From **OIO Newsletter**, Norman, Oklahoma

To record and, therefore, preserve, tradition. To make more Indians aware of their heritage. To offer news of successful role models.

From **Indian Association of Alberta**, Edmonton, Alberta

(1) *To get out information to the people re: protection and preservation of Indian rights.*

(2) *To furnish information re: social, economic, political and cultural development.*

(3) *To reveal the fallacies of the 'White System' and perpetuate Indian truths.*

In other words, no agreement was found either on what Indian journalism is or on what it is supposed to perform. Why this disagreement? In my opinion, the lack of research is to be blamed. Everyone here knows how little have been written on Indian communication. However, Indian journalism is real and alive, waiting to be studied, Little by little, we at INCA have been able to make some sort of a profile of it. Let me share it with you. It is partly what we teach in our classrooms. As you will see, we have borrowed. From the Western journalism tradition we take

Accuracy,
Precision,
Simplicity and vividness of style.

In line with the tradition of existential journalism, we teach that it is okay to feel for a story, to tell your reader or your listener or your viewer that you are not the cold machine reporting what has been witnessed without personal involvement in the story. In other words, we present objectivity more as a myth that as an impossible duty. The journalist is an actor and a witness. In line with the young but already strong tradition of developmental journalism, we teach

- Good news is O.K.
 - The value of relevant examples as motivation of behavior.
 - The value of explaining complex issues to be understood by lay people, not experts only.
 - The importance of economics, how the small community fits into the larger economic picture.
- Last, noblesse oblige, from the Indian tradition of communication, we take and emphasize
- Respect for people and other forms of life
 - Emphasis on people
 - The value of dialogue
 - Easy access to the media for larger participation of the community
 - Community involvement
 - Journalists responsibility to the community
 - Smallness of media size
 - Respect for people's words
 - Uniqueness of all Human Beings - including journalists.

We also emphasize and teach self-reliance. INCA has among its requirements training in management, marketing and advertising. Too much Indian money goes into non-Indian communities. Too little Indian money comes back into the reserve. Advertising could provide this much needed monetary return which would make Indian mass communication free from too precarious government grants.

This portrait is by no means complete and INCA is by no means described either. However, we can already see that the shape of Indian journalism is different, does not fit into any mould which has turned out other forms of journalism in other parts of the world. It has been recognized for almost 20 years that communication affects culture. Now, more and more communications scholars recognize that culture is an important element of communication definition.

I believe that what we have been doing in INCA at the SIFC in Regina is making a useful contribution to the development of Indian communication structures in Canada. The students that we attract are our best moral support. They come from a very different age groups, but they all have in common a strong desire to do something of value for their people in communication.

If they were here, they would tell you that they want to make a career in communication. That means employment, decent pay, and some job security. They would also tell you that they are interested in covering not only traditional issues, but also all issues of concern to 1986 people - international peace, abortion, day care funding, hard rock or what have you. They do believe that Indian people have something to contribute to the world in covering these issues. They would also tell you that they are ready to work hard for the development and strengthening of Indian media.

NOTE: Part of this speech was given by Dr. Demay to the NNATCOM Founding Conference in Vancouver, April, 1986.

Introducing the Saskatchewan Indian Media Corporation

The **Saskatchewan Indian Media Corporation (SIMC)** is a recently formed institution to deliver communications programs to Saskatchewan Indians.

The SIMC is incorporated as a non-profit corporation and will re-establish the communications pioneered by the Federation of Saskatchewan Indian Nations (FSIN) Communications Program.

The Saskatchewan Indian Media Corporation currently has a volunteer board, but as the program develops, a permanent board structure will be put in place.

To develop the new communications corporation, it is necessary to review what the FSIN developed over the years and what exists at present.

The "*Saskatchewan Indian*" began with one staff member and was published monthly in a tabloid format. *Moccasin Telegraph* began on

CKBI radio in Prince Albert and was prepared in the CKBI station using volunteer and FSIN staff.

In 1971, funding was secured and the FSIN hired full time staff including an editor and a team of local reporters located in the districts. *The Saskatchewan Indian* was published as a monthly tabloid newspaper until 1973 when it was switched to magazine format.

The radio program expanded to a series of half-hour programs aired on CKBI Prince Albert, CKRM Regina, CJNB North Battleford, CJGX Yorkton, CKSW Swift Current, and CFAR Flin Flon, Manitoba. The program shared the same format, but were localized to offset the difference of the target audiences.

The FSIN Communications Program was well-received and the Indian public was informed as to the ac-

tivities of the FSIN and the Indian community generally.

The funding for the Communications Program originally came from the Human Resources Development Agency (HRDA) Program which was later moved to the provincial Indian and Metis Program. While the Federal government had funding for communications programs, it was only released to "non-political" organizations who served all "native" groups, criteria that the FSIN failed to meet.

In 1982, all provincial funding was cut to the FSIN. Included was the funding for the communications program. The result was that the FSIN shut down the communications program and except for a few issues, the "*Saskatchewan Indian*" there has been no Indian media for the past five years.

In spite of the loss of funding and

TIME FOR ACTION



**VOTE LINDA OPOONECHAW
FOR
EXECUTIVE SECRETARY**

VOTE FOR A NEW GENERATION

FSIN Presents Report to Communications Standing Committee

In 1986, the Federal Government prepared a report on broadcasting policy in Canada. This report made a number of recommendations relevant to Indian film production, communications and broadcasting.

This year, the Standing Committee on Communications and Culture went out to the regions of Canada and entertained submissions from groups.

On May 27, the Committee heard

briefs in Saskatoon. Representatives of the Saskatchewan Indian Media Corporation made a presentation on behalf of the Federation of Saskatchewan Indian Nations.

The following are excerpts from that presentation:

"We welcome this forum. We welcome it because we wish to articulate our concerns and recommendations from the Indian perspective,

the subsequent loss of the FSIN Communications Program, there are still a great deal of resources to draw from. The following is a brief inventory of what currently exists within the FSIN and its member institution.

Over the intervening years, several issues of the "*Saskatchewan Indian*" were produced so the magazine could remain a reality. Many of the original staff are still with the FSIN or within the province.

Over the past decade, the Cultural College has been an important sup-

children's section of the *Saskatchewan Indian* and will continue in the new magazine. The curriculum development department has also produced a number of publications complete with excellent illustrating.

The Cultural College library has been rated as one of the most comprehensive in North America and is an excellent source of reference material.

The Indian Communication Arts Program (INCA), is the only accredited Indian journalism program

In spite of the loss of funding and the subsequent loss of the FSIN Communications Program, there are still a great deal of resources to draw from.

porting agency to Indian communication. The graphic arts and audio-visual departments have both made major contributions.

The graphic arts department contains state of the art camera and typesetting equipment. The graphic arts department has the potential to produce the "*Saskatchewan Indian*" to the 'camera-ready' stage.

The audio-visual department at the College has produced award winning material. In the past, the moccasin telegraph radio program was produced in the College.

The staff of the curriculum development department produced the

in Canada. Currently there are two full time staff, three to four part time staff and 25 full time and 10 part time students.

INCA currently publishes a bi-annual journal of 140-150 pages containing articles for Indian professionals. Articles published have dealt with a wide range of articles with the larger portion dealing with education. While the journal contains items of a scholarly nature, it is written so as to be understood by all people.

The new media corporation has access to funding from the Secretary of State, however, these funds are limited and if the corporation is to ex-

for I believe this forum will be able to effect the kind of changes we require to become active participants."

"The Federation of Saskatchewan Indian Nations is a representative political body of 60,000 treaty and registered Indians in Saskatchewan. The 72 Chiefs have joined together by convention and established the FSIN as their collective Indian government voice for coordination, research and development, and the delivery of selected programs."

"The need for an Indian-controlled media service is an important building block in the development of Saskatchewan Indians."

The non-Indian broadcast media are unable to cope with the sheer volume of information available and

pand, it will require funding from other sources such as Indian Affairs, and the Province. Plus, it will be necessary to produce revenue like any other communications corporation.

Readers will notice a change in the magazine as more advertising space is sold to meet costs, and the magazine will not be distributed free of charge, but instead will be available by subscription or special bulk rates to bands and Indian institutions.

Also, the *Saskatchewan Indian* will be published quarterly only. This is necessary for two reasons. First, funding will not permit a monthly magazine and also several of the district offices are developing regular monthly or semi-monthly newsletters and it would be counter-productive to duplicate efforts at the local level.

Future plans include examining newspaper and community based radio where required, as well as developing a half-hour weekly television program.

The development of community radio is being studied and as the studies come together, efforts will be made to develop a pilot project.

try to boil complicated issues down to headlines and 30-second clips. Also, much information is not considered newsworthy enough because it pertains to or is relevant to only a minority of the audience."

"The term 'Indian control' may cause some concerns because it might be considered as censorship. By control we mean Indian people involved in all stages of production: writing, reporting, editing and directing. Also, broadcast organizations must be Indian owned and directed. The result of this will be that Indian media reflects Indian philosophy, points of view, and priorities. Editorializing, constructive criticism, and investigative reporting must be encouraged to assure a healthy and vibrant Indian society."

"The Indian languages in Saskatchewan are also in serious danger of extinction within the next two generations. The reason for this dramatic loss is due in large part to the broadcast media, particularly television. Little children are bombarded daily with the English language on TV. The native language is no longer spoken in the home, and children are learning English first and others as their second language."

"The Federation of Saskatchewan Indian Nations has responded with the development of the Saskatchewan Indian Languages Institute. This educational institute is designed to retain and reinstate Indian languages throughout the province. Indian people must exercise control over the media and be able to counterbalance the daily bombardment on our language, culture and way of life."

"In Canada, the Indian population occupies a unique position. Our treaty rights are included as part of the Confederation. Indian communications, delivery and implementation must be considered within this context."

"Indian people do not wish to turn back the clock or hide from the world. We realize we must adapt and grow, but we can only go forward on a firm foundation based on our language, culture, and traditional value system."

"The first recommendation ... regard our language. It was stated in

the Caplan-Sauvageau Report that in Canada, of some 32 language groups, only three have a chance of survival; which is a very frightening thought. Here in Saskatchewan we have five Indian languages, and all of them are at risk at the present time."

"We have two recommendations; first of all, that there be a joint committee on language protection established, involving Secretary of State, Department of Communications, Department of Indian Affairs and Northern Development and the Federation of Saskatchewan Indian Nations, and that this committee include terms of reference to access resources available, monitor and examine existing institutions, report findings to the Minister of Communications, Secretary of State, and Indian Affairs, and go forward with legislative change."

"The second thing is that resources must be made available to our Indian-language institutions at the band, district and regional level, including the educational system we have in this province, the Indian media and other institutions, such as the Indian Languages Institute."

"We also agree with the recommendation that CRTC have equitable representation for women and minorities. We would recommend that at least one aboriginal person be represented on the CRTC, and that this person be able to exercise a veto, if necessary, when faced with issues that affect Indian, native and Inuit rights and interests. Also, this person should be on full-time staff and have the resources to research and consult on issues."

"There are other recommendations regarding employment equity and affirmative action programs. The Federation of Saskatchewan Indian Nations has never lobbied or pursued affirmative action programs, because very often a quota can become a ceiling. We feel we can make a significant contribution and we should not be held back. We feel instead the first step rests not with the employer, but with the educational system."

Through our Saskatchewan Indian Federated College, we have developed an Indian journalism program called

Indian Communications and Arts Program [INCA]. It has been operating for three years now, and projections indicate that within the near future we should be graduating between eight and 12 students annually. These eight to 12 Indian students will be coming on the job market and making a significant impact on all levels of the media, including the broadcast media."

"There are also recommendations regarding research and using universities across Canada as research vehicles. We have the INCA program at the Indian Federated College, and that program is developing a research capacity. We would recommend that this program also be considered when research activities are planned."

"Funding for Indian broadcasting has always been difficult. Indian people, first of all, do not have the economic base to sustain private radio stations. The low population density of native communities creates an unfavourable economy of scale. However, with rapid changes in technology and the increased use of satellite communications, broadcast media are becoming accessible to all communities at decreasing cost. We feel funds should be made available to follow up on these recommendations. A research and consultation process should be carried out among aboriginal general policy of native broadcasting for the entire country."

"We would recommend two changes to that recommendation. First of all, that we not limit it to the south because Saskatchewan is divided across that line north and south. We feel we should share a broadcast policy for the entire country and particularly the entire province here in Saskatchewan. Secondly, that aboriginal expertise be used as much as possible so you are able to gain the greatest value."

"Finally, we have the broadcast fund which is administered by Telefilm Canada. One-third of the funds are earmarked for the support of the French-language programming. We feel that in response to this, Telefilm should set aside ten percent of the funds for the support of aboriginal programming. In this way

Indian Communications Differ from Mainstream Journalism

by Bruce Spence

Since the summer of 1983, the Saskatchewan Indian Federated College (SIFC) at the University of Regina (U of R) has been offering a journalism program among its many specified fields of study. The Indian Communications Arts (INCA) program is today playing a role in an effort by indigenous peoples to use the media as a weapon in a campaign against poverty and oppression on almost all levels.

From its infancy as a two-month long crash course, INCA has mushroomed into the two-year certificate program that combines basic radio, television and newspaper production with writing, photography, the Liberal arts and a smaller degree of plains Indian culture.

While classes for INCA's fifth season are in progress as usual, parts of the program are being reviewed. Officials at the federated college say changes are going to be made so that INCA can adapt in a quickly chang-

ing Indian communications environment.

Dr. Joel Demay (Phd; Indiana University) heads communication arts for the College. After the 1982 media crash-course, his wife Susan designed a two-year program and saw it through to its actual incorporation into regular SIFC curriculum for the 1983 fall term. He later took over as department head.

Demay says the program approaches teaching journalism and communication in a way that is different from the mainstream Canadian style. Mainstream journalism is not totally ignored, however, as there are some basic common grounds. But there are major differences because Indians are culturally different. This has an effect on the way news stories are researched, developed and written or the way television and radio program formats are put together. Demay says major differences are social responsibility, the educational role journalism must play the way stories are written, and most impor-

tantly, attitudes toward objectivity.

"Social responsibility of an Indian journalist is quite prominent, the responsibility towards the community, the responsibility toward his or her people. In the non-Indian journalism, in theory there is social responsibility as well, but the primary responsibility is toward the newspaper that employs them, or the medium that employs the individual," Demay says. "Indian people who work in communications are prompt in saying their responsibility transcends the medium and reaches very quickly the community that has brought this medium into existence."

Demay also says reporters don't just report to inform, they also report to educate the people. The Indian audience has to be considered. Most Indian people have low education levels and this should be considered when researching a piece. More work is required to establish the story's background.

Another major contrast between Indian and non-Indian journalism is in "the very way stories are written." The short, to the point, concise method that uses the lead and the inverted pyramid is fine for the downtown Toronto audience. But Demay wonders out loud if this method is fine when most of the reserve's population is unemployed and has lots of time during the day to read a newspaper. He says Indian stories would be longer, contain more information, and use some of the principles of traditional Indian storytelling.

But the major contrast, according to Demay, is the attitude toward an aspect of journalism non-Indian journalists attempt to achieve, namely objectivity. He says the students are taught in the classroom that they should be fair, they should be responsible and should always tell the facts. However, he quickly adds that objectivity, "is an ideal that cannot be attained."

"When you think about objectivi-

we would see the development of an aboriginal media production industry with subsequent creative and employment outlets. Indians would then see the development of their own cultural industries, which would be a definite factor in a cultural revitalization of our Indian people."

"We also recommend that Telefilm funds be accessed to develop a series of Indian government productions of broadcast quality to use both internally and externally to explain Indian government to the Canadian public. This is necessary to provide a positive statement, as very often ambiguity and negative reactions exist."

"In conclusion, we would like to end on an up-beat note. We have just completed the First Ministers' Conference in Ottawa. It has been a process of four First Ministers' Conferences. For the first time in history our Indian people saw Indian leaders

meeting and talking face to face with the Prime Minister and the premiers. It was broadcast all across Canada and it went into every home that had a television set. It made a very significant impact on our people because we saw democracy in action and we saw our people participating in a very historic part of the building of this country."

"Also that same broadcast reached into all the non-Indian homes in Canada. I think for the first time a lot of non-Indian people saw Indian politicians and leaders meeting with government officials and showing how mature and how capable they were."

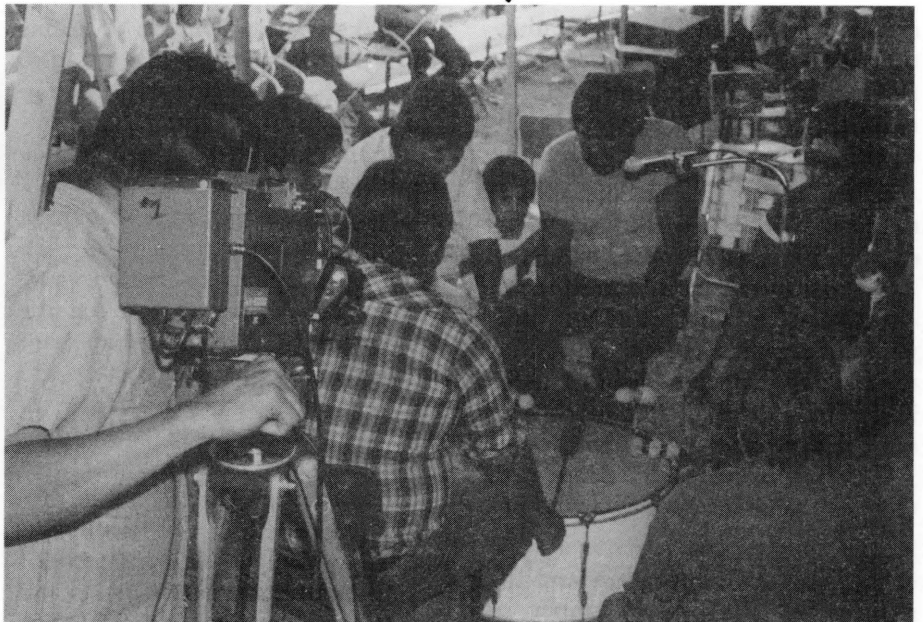
"I think that one exercise, of four First Ministers' Conferences' being broadcast nationally and reaching into every home, Indian and non-Indian, has had a very, very significant impact on bringing our two cultures closer together.

ty, what it makes you into is some kind of recording machine that doesn't have any feelings, that doesn't have any particular attitude or preconceived ideas or reactions to any kind of item that you're dealing with; the person doesn't feel, the person shouldn't. But it's important to make the students comfortable with the notion that it's alright to be concerned, to be upset, to be outraged, to be sad, and that can translate into the way you're going to cover an event. That doesn't mean you are going to twist the facts to fit your emotions; that's not what I'm saying, but that your personal guts can spill on the paper and that's quite alright."

These differences do find their way into the classroom. Students know very quickly that they are not part of the established press in Canada. They have a place of their own.

Course curriculum is broken down into 45 percent liberal arts, 45 percent communication, and 10 percent for cultural camp, a required course in INCA. The liberal arts courses are regular SIFC or U of R classes such as history, Indian studies or English. The communications section gets students involved in photography, radio production, video production, interviewing and so on. But it is the cultural aspect that makes the INCA program so unique. Students must learn the basics of either the Cree or Ojibway languages. They also have access to counselling by Elders who work for the College. During the summer months, INCA students join social work and administration students in the cultural camp. The camp runs for two or three weeks. The students sleep in tents. Elders are brought into the camp to teach and to conduct ceremonies. No other journalism program in the country does this.

SIFC President, Dr. Oliver Brass (Ph.D.; University of Regina), says he's convinced Indian people need better communication "because we can speak with one voice if we have some kind of communication system in place." Although he wonders if the INCA program has been effective to date, he says the program does have a place in raising the level of communications in the Indian communi-



ty; the Indian media should be a major factor in the overall Indian movement.

"In this whole Indian struggle, one needs to be able to mobilize local people, the so-called little people, the masses. But we are unable to mobilize the energy or the aspirations of the masses if they don't know the issues and if they don't know the focus of the struggle," Brass says.

Dr. Demay echoes this sentiment. "It's actually happening right now that the Bands and the Indians in urban centres are submitted to an information barrage from non-Indian society which is threatening the very

Opikokew credits the INCA program with helping him secure the job he is enjoying today. He says the training prepared him for the work he is doing researching video taped productions based on Indian legends and using local Elders as the primary source.

He says Mikisew's equipment is much more advanced than what is used by INCA but the program did a good job of teaching the basics he was able to apply in the actual work situation. He also says he has a better understanding of how to go to a small reserve or community and approach local people and Elders. Overall,

"We can speak with one voice if we have some kind of Communication System in place."

Dr. O.J. Brass

core of the culture."

INCA's mandate then is to train a special breed of journalist to work in this scenerio.

Harry Opikokew is a 22 year old recent graduate of the INCA program who now works for Mikisew Broadcasting in Thompson, Manitoba. Mikisew is the TV wing of Native Communications Inc. (NCI), a federally funded communication society set up under the auspices of the Northern Native Broadcasting Act, an act that is administered by the Secretary of State Department.

Opikokew gives INCA an "excellent" rating. His only concern is that perhaps there could be a little more practical experience and less theory.

But Opikokew is only the second person to earn an INCA certificate over the program's five year history. The first graduate, Stephanie Rogers, worked one year for SIFC as communications officer and for the Canadian Broadcasting Corporation (CBC) in Regina as a researcher in the radio current affairs section. She has since left journalism to enter law school at the University of Saskat-

chean in Saskatoon. The low graduation rate is one of the problems Demay and Brass are wrestling with as the program enters a period of self-examination and review.

There are other problems. One is the lack of space and facilities. Finding classrooms isn't hard, but INCA has a minimum of TV production equipment, and radio and photography equipment, and what they do have they don't have room for in the small space allotted to them by the College. They need more room.

Another is cost. Dr. Brass says there are very few students who are actually in the program and in light of the cost of the program and the number of staff, the number of students is hardly warranted.

There has already been one meeting to discuss INCA's future. Participants in the review include students, staff, college officials, Senators and Chiefs of the Federation

of Saskatchewan Indian Nations (FSIN). Brass says he isn't afraid to make changes but firm information and the opinions of the Indian community have to be in place before any major moves are made.

One of the changes Brass would like to see is more emphasis on the marketing aspects of native journalism. He would like to see the students taught ways to make communication systems economically self-sufficient, especially in the area of advertising.

Dr. Demay says more actual practice may be incorporated into the program that would have "the students get into actual reporting situations where they're going to produce and look at the product and feel good about it, or feel bad about it, do something about it." Internships with Indian organizations and in the media have come highly recommended through the on-going review process, which will continue through the fall

and winter semesters, and probably be implemented in time for next year's classes.

Journalism and the media are going to be a major factor in the Indian community's struggle to re-establish itself among the world's nations. The Indian communicators who will be in the forefront of this struggle have to come from somewhere and the SIFC is going to make sure they have a hand in supplying recruits. Writers, propagandists, producers, journalists, actors, a whole slough of people are needed and will be needed for years to come.

No one knows yet what Indian communication arts will look like in a year from now. But there is a crying need for a program like this one in Canada's only Indian controlled university college. That is a certainty. It is also a certainty that when classes start for the 1988 fall semester, INCA will be there.

A Vote For



ROY BIRD
FIRST VICE-CHIEF

- ✓ *Protection of Treaty and Inherent Rights*

- ✓ *Dynamic and Energetic Leadership*

- ✓ *Work Ethics and Integrity Taught by Our Elders*

- ✓ *References of Indian Nations Authorities and Jurisdictions*

- ✓ *FSIN Positions Based on Principles*

- ✓ *Fifteen Years Experienced Leadership*
 - Several Boards and Commissions
 - Six Years as Chief
 - FSIN Treasury Board

- ✓ *Economic Development*
A Foundation for Our Future
Chairman of the Board - Sask. Indian Equity Foundation
Past President - P.A. Development Corporation

- ✓ *Education and Institutional Advancement*
- Past Chairman of Sask. Indian Federated College

- ✓ *An Independant and Self-Reliable Candidate*

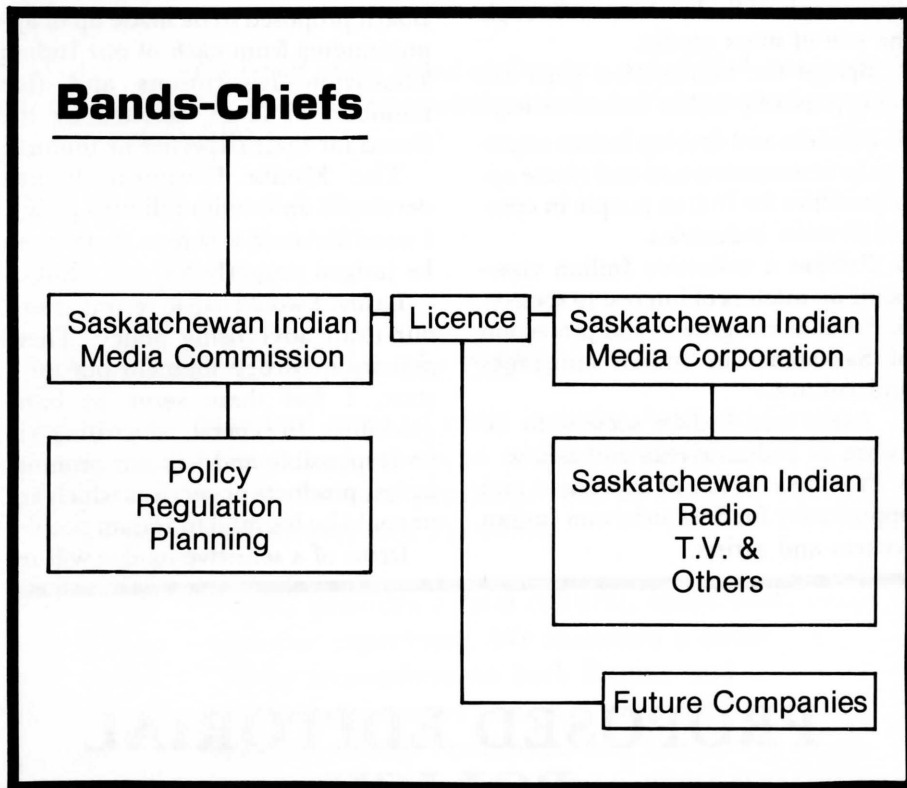
HEADLINES

Vice-Chief, Alvin W. Head Federation of Saskatchewan Indian Nations

I am please to be part of an effort to provide information from an Indian perspective to our Treaty and Status Indian population. As one Vice-Chief of the Federation of Saskatchewan Indian Nations, I have had the pleasure of being given the responsibility for Communications. This has been a real challenge given the historic disputes about political involvement in the publishing of the *Saskatchewan Indian*. The challenge has been to satisfy the Federal Government that their funds for communications are going to a non-political group while at the same time satisfying the Chiefs that an Indian communications vehicle has reasonable accountability to the Chiefs.

I like to think I have met the challenge but I respect that the Chiefs in Legislative Assembly will have to endorse or condone the arrangement. If it is the judgement of the Chiefs that my plan is good, then this magazine will be followed by more magazines and hopefully newspapers, radio and television productions produced by our Indian people.

My proposal for communications involves basically two organizations. The first organization will be a successor to the Saskatchewan Indian Media Commission. This Commission has been comprised of Chiefs who tried in the past to keep the *Saskatchewan Indian* magazine going. The problem was that the Chiefs couldn't get federal funding. I propose to re-define the Commission so that the Chiefs on it serve as a policy and regulatory body much as the Canadian Radio Television Commission does for non-Indian broadcasters. In this way, the Chiefs will control our Indian media under Indian law in a manner similar to the Chiefs control of our Institutions. The Saskatchewan Indian Federated College, Saskatchewan Indian Agriculture Program,



Saskatchewan Indian Equity Foundation and other institutions all answer to the Chiefs in the Legislative Assembly by submission of an Annual Report, but also have Boards of Directors that are at arms length from the Federation of Saskatchewan Indian Nations. I propose to have the Chiefs of the Saskatchewan Indian Media Commission license the Saskatchewan Indian Media Corporation and any other Indian Media operations under Indian law and regulations. I would propose that the Chiefs draw up Regulations and Terms of Reference for an operation license for Indian media companies and that these companies answer to the Chiefs in the Legislative Assembly for the company's performance under a license. On the adjoining page, I have set out a proposed structure. I will be convening a meeting of a new Chief's Commission this month (October) to listen to the Chiefs and lay

the groundwork before the October Legislative Assembly of Chiefs.

It is my hope to be able to provide information in each edition of the *Saskatchewan Indian* about communications developments, about Indian Government and about news and items of interest. If I am able to do so, I will regularly report on the last page and I have even created a title for a regular column. **HEADLINES** will be a regular column of thoughts and reports and I hope it is useful in helping you to understand what is going on by Indian people.

I do want to use this column in this edition to also set the stage for where we are and where I hope we are going with Indian communications. The Saskatchewan Indian Media Corporation has proposed the following as a Mission Statement, that is a statement of purpose.

The Saskatchewan Indian Media

Corporation is in business to:

1. Support, respect and enhance principles of Treaty, Treaty Rights, Indian Government, Indian development and Indian Self-Determination.
2. Collection and disseminate news and information of relevance to Indian people of Saskatchewan through the use of mass media.
3. Bridge the information gaps existing presently within Indian society.
4. Promote and develop Indian expertise in communications and create opportunities for Indian people in communication industries.
5. Present a collective Indian viewpoint on matters of interest to society.
6. Promote the growth and protection of Saskatchewan Indian languages and culture.
7. Assist non-Indian society to be aware of Indian rights and issues.
8. Provide a vehicle of expression and opportunity for Saskatchewan Indian writers and artists.

9. Strive for financial independence.

I am certain the Board will refine and expand these objectives in the future. At present, there is an interim Board of Directors of the Saskatchewan Indian Media Corporation. This Board will serve as a transitional Board proposed to be made up of appointments from each of our Indian Education Institutions and five members at large, selected by the Board for their expertise or interest.

The Media Corporation has developed an interim Editorial policy. I want to record it here so that we can be judged properly for our efforts:

Lastly, I would like to record as well our draft advertising policy. These policies need development but for a start, I feel these serve as basic guidelines. In general, advertising will be responsible and will not promote items, products or services which are or could be harmful to Indian people.

Items of a sensitive nature will re-

quire approval of the Editorial Board with possible reference to the full Board for decision. These policies and guidelines are temporary and the Chiefs in Commission may wish to make these policies part of a license.

Having laid this groundwork, I also want to indicate some hopes I have for new developments in communications. I have been researching arrangements elsewhere in the country. I had the opportunity to examine the set-up at Sioux Lookout, Ontario. In a future edition, I would like to highlight their operation but for now consider these facts. The Wawatay Communication Corporation in Sioux Lookout operates a radio network, television service and a monthly newspaper serving 27 communities. There are 75 employees and the company has a budget of \$3 million.

I too would like to see us develop in radio and television, create employment for our people, in particular, our trained young people and provide strong service to increase our pride as Indians. I look forward to working toward this objective, but also I would like to see the magazine and other media outlets such as radio be used for discussion of ideas. As Indian people, we are presently going through a very rough period with lots of pressures to divide us.

I know full well that pressures and developments are such that chiefs have problems keeping Band members fully informed of political developments. I know the Executive of the Federation of Saskatchewan Indian Nations has problems keeping our full Indian constituency informed. It is my hope that the Saskatchewan Indian Media Corporation helps to change these problems. It is the intention of the Media Corporation to hire one full time reporter quite soon and I hope to then see a good deal of District and Bands news in future editions. I hope as well to see this magazine used as a forum for constructive criticism. We need an outlet for healthy criticism. Otherwise, we are open to people directing energy to dividing us rather than to improving and strengthening Indian people as a political force.

PROPOSED EDITORIAL POLICY

1. To report news and information on an accurate, respectful and precise manner without malice or intent of harm.
2. To analyse and comment on news and developments from a perspective that reflects the spirit and intent of the Treaties as well as Indian Government.
3. To ensure balance and opportunities for diverse opinion on controversial issues.
4. To respect the dignity and autonomy of each Band and its politics.
5. To respect Indian leadership and the offices of Indian Government.

Saskatchewan Indian Federated College



On behalf of the Board of Directors and staff, I would like to extend congratulations to the graduating class of 1987

*-Dr. O.J. Brass
President-SIFC*

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