



The Saskatchewan Indian

JULY, 1970

THE SASKATCHEWAN INDIAN, VOL. 1 NO. 1

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The Past — Present — Future

By Sol Sanderson, F.S.I. Communication Worker

The Federation of Saskatchewan Indians is the oldest Provincial Indian organization in Canada. It started back in the 1930's, but due to the depression it phased out of active participation. Then several splinter groups organized throughout the province. All these splinter groups were known as the Qu'Appelle Valley Chiefs. The Protective Association, The Queen Victoria Treaty Protective Association and other bands later amalgamated to form the Saskatchewan Union of Chiefs.

The Saskatchewan Union of Chiefs existed from 1947 to 1957. In 1958 the name was changed from the Saskatchewan Union of Chiefs to the Federation of Saskatchewan Indians.

As a provincial organization we are still experiencing growing pains. However, a very solid foundation has been laid for us by energetic and faithful Indian men and women who toiled long hours for the cause. They realized the strength of speaking as one voice for the protection of our Treaty Rights and achieving those goals which we determine for ourselves.

The Federation of Saskatchewan Indians started its first program in 1965 which was known as the Communication Program. We are presently attempting to expand this program from a staff of six (6) to thirteen (13).

I will very briefly explain to you, the present organization in terms of the executive, objectives, memberships and programs. Again just outlining the objectives of each program.

The Executive:
Chief David Ahenakew, 1st Vice-Pres. — Peter Dubois, 2nd Vice-Pres. — Ernest Tootoosis, 3rd Vice-Pres. — Gordon Tootoosis, Secretary — Cyrus Standing, Treasurer — Henry Langan.
Objectives of the F.S.I.:
To protect the Indian Treaties and Treaty Rights.
To promote the Welfare of the Indian of Saskatchewan.
To foster progress in the economic development, education and social life of Indians.
To co-operate with civil and religious authorities in matters pertaining to Indian interests.
Membership:
The membership in the

organization consists of registered Treaty or non-Treaty Indians who are residents of Saskatchewan. The members residing on reserves are represented by the Band. The members residing off reserves are represented by the Band Locals, which are presently known as the Urban Indian Associations.
Annual Conference:
To have representation at the annual Conference the Band or Band Local (U.I.A.) may elect two delegates for the first 400 band members or part there of and one member for each additional 200 members in the band.
Election of Executive:
Staggered elections are held, with three elected each year.

PROGRAMS AND THE OBJECTIVES
Communication Program:
a) To keep the Indian people fully informed in terms of their rights as citizens of this province and country and to instill an awareness in the Indian people the nature and demands of the Modern Society.
b) To keep in tune with the Indian at the grass roots level in terms of his needs, his aspirations and his development.
c) To instill in the Indian a sense of hope and optimism regarding his future as a Canadian.
Community Development Program:
(Simply stated, our goal is as follows):
a) We wish to see our

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Indian people become completely involved in the solution of problems and self management, even though mistakes will be made. We can learn from our mistakes if we are allowed to make them.
b) Participation in self-help programs will, through the achievements and successes of the Indian people, increase their feelings of adequacy and responsibility, and move them out from their present state of frustration, dependence and hopelessness. We, too, believe that full-fledged equal membership in a nation must be earned. We need the opportunity to prove to ourselves and others, that we can earn it.

SASKATCHEWAN INDIAN COLLEGE AND CULTURAL CENTRE:

Aims and Objectives:

- a) To act as an instrument whereby Indians can become aware of their history and culture as well as that of modern Canadian culture and to use this knowledge toward their self-actualization and personal fulfillment.
- b) To improve and rejuvenate the present and future elite, on and off the reserves, so as to provide the enrichment of the local cultures as described above and to radiate Indian Cultures in the majority society.
- c) To provide the urban-bound Indian with the basic minimum skills required to participate adequately in the Canadian society and developing a proud Indian identification.
- d) To begin developing a university accredited program so that eventually bachelor degrees can be conferred on the recipients of

various courses related to Indian culture.

- e) To promote the teaching of extension courses in distant communities that cannot take full advantage of programs offered at the college site.
- f) To act as a clearing house for information about and concerning Indians in the province of Saskatchewan.
- g) To provide assistance, consultation and direction to all agencies serving Indians in the province of Saskatchewan.
- h) To collect, produce, and circulate all types of audio-visual materials dealing with Indians and Indian problems.
- i) To identify, promote and support Talented Indians in the arts, professions, and sports.
- j) To provide counselling services to Indians of all ages and occupations in the cities and on reserves.

TASK FORCE ON SASKATCHEWAN INDIAN EDUCATION:

Objectives of the Task Force:

- a) Determine the reasons for drop-outs and age/grade retardation amongst Indian students in Public, High Schools, Technical and Vocational schools, and the University.
- b) Examine the present school programs with a view to enrich them to suit needs of the Indian students.
- c) Determine the scope and direction of the Indian Cultural Centre.
- d) Examine the effects of past and proposed transfer of jurisdiction from the Federal to the Provincial government in the areas of Indian education with special reference to the policy of integration.
- e) Examine and study the present role and relationship of school committees, Federation of Saskatchewan Indians, and the Department of Indian Affairs and Northern Development.
- f) Examine and study the present Indian Affairs Branch administrative set-up and policies to provide education services to the Indian children of Saskatchewan with special reference to the role of Student Residences.

g) Examine the rights of Indian people to receive the educational services as guaranteed in the treaties and in the policies of the Department affecting those rights.

There has been no attempt on my part to explain the involvement of each program. The justice each requires in terms of explanation can not be given in this short article. However, if you watch "The Saskatchewan Indian" there will be articles on each program presently in existence, then over a period of time you may determine for yourself what really is involved.

Speaking of involvement, the success of the organization and its programs lies heavily upon your shoulders, as Indian people who will be affected by the programs. The direction that each program takes will be determined by all of us as Indian people.

In the words of Chief Louis Henry of Ochapowace Reserve, "We are starting small but at least we have started."

Federation of Saskatchewan Indians Senate:

The Senate is the advisory body to the organization. They were honored as

"Honorary Chiefs of the Federation of Saskatchewan Indians" at the 1969 Annual Conference.

In the words of the Senate:
Mr. John Gambler of Muscowpetung Reserve.

In reference to the young people becoming actively involved in the organization.

"Where hope was fading, the fruits of the work are beginning to blossom."
Mr. John Tootoosis of Poundmaker Reserve.

In reference to the organization.

"Sacrifices are many but the cause is great."
Mr. Angus Merasty of the Lac La Ronge Band.

"We may be advisors but we are a long ways from being dead."
Mr. Joe Dreaver of the Mistawsis Reserve.

"Education is not everything, experience helps too."
Mr. William Kingfisher of the Sturgeon Lake Reserve.

Encouraging the young people.

"Your education allows you to express your desires better, but you can learn from our mistakes too."
Mr. Allan Ahenakew of the Sandy Lake Reserve.

In reference to the past and future of the organization.

"Be careful, we know what has happened, ask us."
Mr. John Skeeboss of Poorman Reserve.

"I have followed the organization because I believed in it."

In the next issue watch for the history of each Senate member.

Solomon Sanderson,
Assistant Chief Executive,
F.S.I.

The Lighter Side

....Two pretty young things who work in the regional office of the branch in Regina went out on the town one night not too long ago... the waiter met them at the door of the fancy dining room and bowed low... "Do you have reservations?" he asked... "Oh yes; one said excitedly, "Pepeeekisis and Ochapowace!"

EDITORIAL

This is the first edition of what we can only hope will be a successful modern paper representing the opinions of the Indian people in the Province of Saskatchewan.

It is the intention of this paper to present, with candor and honesty a month by month assessment of the work of the Federation of Saskatchewan Indians, as well as glimpses into the life and customs of the people who live in the individual bands.

The next few years will be the most important ones in the history of the Indian Nations, and it is especially necessary that, during that period, a continuous record be kept to show the progress (or where necessary, the lack of progress) of the delegate negotiations between the people and the Government of Canada.

Indian People have the right to know, to be kept in the picture, and above all to have a definite voice in the proceedings now underway; proceedings which not only affect their own lives, but the lives as well of countless thousands yet unborn. For this reason as well, it is necessary to have a regular open forum for the expression of opinion, easily accessible to the people themselves.

We welcome your letters, and all other expressions of opinion, as well as any news that would be of interest to the people who live in other reserves or in the cities of our province. What would be helpful would be for each band to appoint a reporter who could keep track of the Local Band happenings and report each month to "The Saskatchewan Indian", including information about the activities of the Chief and Council, sports events, pow-wows and other functions of the people.

Other features of the paper will be a regular record of the activities of the F.S.I. Communications Workers, and descriptions of the problems unique to the people in their districts, as well as a regular report from the Chief of the Federation.

It is our intention as well to use the paper to provide information about the happenings and problems of Indian people in other parts of Canada, and we welcome information and news from them, especially from our neighboring provinces of Alberta and Manitoba.

Above all, remember, this is your paper, it will become what you want it to be, and we are sure that in a very real way it will be a yardstick to measure the progress of the Saskatchewan Indians as they advance into full nationhood. If it succeeds, so will they.

News and comments may be addressed to:

Mr. S. Sanderson,
Prince Albert, Sask.

— or —

Mr. D. Leitch,
Dept. of Indian Affairs & Northern Development,
McCallum Hill Building,
Regina, Sask.

IN THIS ISSUE

... Chief David Ahenakew has been very busy in his negotiations at the Regional and National Level in recent weeks ... we include his report ...
... F.S.I. takes over the Community Development function formerly handled by the Department of Indian Affairs ...
... Its Pow-Wow season again ... have a look at the calendar of exciting events lined up for this summer ...
... Walkum for Wampum ... a great idea to raise money for a new rink, and it all started at Onion Lake ... Anna Crowe (formerly Anna Chogan of Onion Lake) tells you all about it ...
... Who is your F.S.I. Communication Worker? ...



Profile of a Chief

Dave Ahenakew was born on the Sandy Lake Reserve on July 28, 1933. His father Edwin was a member of an Indian family that has produced such notable and historic figures as Dr. Edward Ahenakew.

David attended the school on the reservation but dropped out to go to work on the farm, and then joined the Army when he was seventeen. During his sixteen years as a member of the Canadian Arméd Forces, he was posted to Canada, Korea (where he saw action during the Korean War in the fifteen months of his service there), Germany, and Egypt (where he was a member of the Canadian contingent of the U.N. peace force).

In spite of the fascination of his career, and the danger he was often in, Mr. Ahenakew recognized the need to upgrade his education, and successfully completed six years of academic training through correspondence school. The success of his career may be measured in the fact that he retired from the Army in 1967 after attaining the rank of sergeant.

His first job on civvy street was with the Indian-Metis Branch of the Provincial Government, which he left in May, 1968, to work for the F.S.I.

At the annual meeting of the Federation he was elected Chief in February, 1969, a post which he has served with distinction especially during the difficult days since the proposals of the Federal Government were presented to parliament on June 25, 1969.

He is married to the for-

mer Grace Ahenakew, and they have five children, aged six to fifteen years.

Chief Ahenakew enjoys sports, and is especially competent in soccer, volleyball and fastball, but admits that

he hasn't all the time he would like to take part in these pastimes since he assumed the demanding role of being Chief of the Federation of Saskatchewan Indians.

Joe Desjarlais Honoured

The inscription on the trophy stated: Presented to Mr. Joe Desjarlais by the Teachers and Students of Touchwood Indian Agency — to Mark Our Appreciation of Long and Valued Service in Track and Field.

Mr. Desjarlais has spent the last 20 years working at Muscowequan and Gordon's Student Residences. He continues to work at Gordon's as sports director.

On Friday, June 5th at Muscowequan Student Residence Mr. Foulds of Gordon's on behalf of the Touchwood Agency Teacher's Local presented to Joe Desjarlais the former Touchwood Agency Track and Field Trophy. In presenting the trophy, Mr. Foulds noted that Mr. Desjarlais had spent 20 years working with the sports activities of pupils of this area.



IN APPRECIATION — Mr. Joe Desjarlais, left, receives the Touchwood Track and Field Trophy from Mr. Foulds, on behalf of Touchwood Agency Teachers' League.

THE MONTH IN THE NEWS

Western Canada's First Indian Doctor

Many years of constant struggle and determination by twenty-five-year-old Melvyn Lavallee, culminated on May 11, when he received his M.D. degree at the 59th Annual University of Saskatchewan convocation ceremonies held at the centennial auditorium.

Mr. Lavallee, who became Western Canada's first Indian doctor, was honored at a ceremonial banquet at the Sheraton Cavalier on May 12. The banquet sponsored by Hudson's Bay Company and the Indian Affairs Branch, was well attended, with 115 guests honoring Mr. Lavallee. At the banquet he was made an honorary medicine man and given the Cree name, Kaneehanapit. He was also presented with a ceremonial peace pipe and medicine rattle, along with a bone necklace similar to that of the older medicine man.

Head table guests included Father Athol Murray of Wilcox, David Ahenakew, Chief of the Federation of Saskatchewan Indians, and Harold Cardinal, President of the Indian Association of Alberta. Other guests included, Chief Victor Sparvier, of the Cowessess Reserve, Mrs. Jean Goodwill of Ottawa representing Jean Chretien, Minister of Indian Affairs and Northern Development, Dean Moore of the College of Medicine, Joe Dreaver, Chief of the Mistawasis Reserve; grandparents, Mr. and Mrs. Anabel Laferte of Marieval, Saskatchewan and Edward Lang, Dr. Lavallee's first day school teacher and Mrs. Lang.

Dr. Lavallee attended day school on Cowessess Reserve until the end of grade 8, took grades 9 and 10 at Lebrét, Sask., and grades 11 and 12 at Notre Dame College, Wilcox, Saskatchewan where he graduated with an "A" average and was awarded a bronze shield for scholastic excellence. At the same time he was chosen by the Indian-Eskimo Association as the first recipient of a four year University Scholarship offered by the Hudson's Bay Company valued at \$10,000. The Bay has also provided continuing financial support throughout the Medical course till now. At the University he obtained his Bachelor of Arts degree before entering the College of Medicine.

He will be spending the next year at the Hurley Hospital in Flint, Michigan. His future plans are undecided at the present time.

June and July

Pow-Wows and Indian Celebrations

Gordons' — June 26, 27 and 28
P.A. Indian and Metis Days — June 19, 20 and 21
Piapot — July 10, 11 and 12
St. Philips — June 27 and 28
Sturgeon Lake — July 10, 11 and 12
Thunderchild — July 17, 18 and 19
Battleford — July 23, 24, 25 and 26
Sweetgrass — July 31, August 1 and 2
Duck Lake — Could be second weekend in August
Hakemia, Alberta — July 7, 8 and 9
Saddle Lake, Alberta — July 14, 15 and 16
Sandy Lake — July 10 and 11
Onion Lake — Walkum for Wampum, June 20

F.S.I. IN 65TH ANNIVERSARY

Scenes from the March Conference of the Federation - Saskatoon



At a meeting of the Chiefs of the Indians of Saskatchewan in March, the first clear proposals for a takeover of the community development function of the branch were put forward. Chief Ahenakew addresses the gathering. Seated is the Hon. Jean Chretien, Minister of Indian Affairs and Northern Development.



Translations are an ever present problem. Chief George Whitefish and Louis Thomas take advantage of the opportunity to get the proper meaning. Between them in the second row is Chief Simon Linkletter of Pelican Narrows.



Chief Ahenakew interviews Jean Levert, Regional Director of the Saskatchewan Region of the Department of Indian Affairs and Northern Development.

Gov't Indian Policy Honest Says Trudeau

OTTAWA (CP) — Prime Minister Trudeau conceded Thursday, June 4th, that the government might have been naive in some of the proposals in its new Indian policy placed before Parliament a year ago.

But the government had made an honest attempt to solve the problems that were at least 100 years old and which the entire Canadian public wants solved, he said.

Mr. Trudeau was replying to a brief from the Alberta Indian Association that rejects the government policy outright and sets out altern-

ative proposals.

About 200 Indians gathered in the railway committee room of the Parliament Buildings where Mr. Trudeau and 14 members of his cabinet were presented with the Alberta counter-proposals.

Mr. Trudeau took sharp exception to parts of the brief that accuse the government of bad faith or attempting to mislead the Indian people.

"You can say we are ignorant, dumb or stupid but don't say we're dishonest or trying to mislead,"

said the prime minister.

There was no way negotiations between the government and Indians would have a chance to succeed without mutual trust, he said.

Mr. Trudeau obviously won friends from his Indian audience. Several times in a speech lasting about 15 minutes he was interrupted by applause.

But an Indian spokesman, David Courchene of Manitoba, said later before the Commons Indian affairs committee he would wait for government action. That would mean more than words.

Indian Affairs Minister Jean Chretien told the delegation that the government policy paper was merely a series of proposals. He welcomed the Alberta suggestions and looked forward to receiving other briefs from Indians in the other provinces.

The government white paper proposed, among other things, to turn over control of Indian lands to the Indians, and have Indians receive education and other services from the provinces the same as other Canadians. The Indian Act would be repealed and the Indian affairs branch closed in stages.

The Alberta brief said the policy would mean that Indian lands would pass into the hands of others within a generation or so and Indians would wind up living in city slums.

Indians should be given the resources to provide their own schools. A multi-million-dollar development fund should be set up to develop reserves.

Instead of doing away with the Indian affairs branch, it should be changed to be more alive to the needs of Indians. Indians should continue to have special status. And a full-time minister should be created for the people.

A new consultation group should be set up from several government departments to negotiate with Indians. The group within the Indian affairs department should be dissolved.

The Indian paper said the new policy already was being implemented and this should be stopped.

"Before anything else can be achieved, however, the Canadian government must recognize the historical, legal, moral and constitutional responsibilities in relation to aboriginal rights and treaty obligations," President Harold Cardinal of the Alberta group said.

Mr. Cardinal called for a "truly impartial claims commission, appointed after consultation with the Indians, with broad terms, wide powers and whose judgments would be binding on both parties."

Scenes from the Lavallee Graduation Banquet



Chief Ahenakew names Dr. Lavallee a "medicine man".



Carol Lavallee, Dr. Lavallee, Mrs. E. Locker (Regina), and Stan Cutland share a moment of celebration.



Family and head table guests — including Mr. and Mrs. Sam Lavallee, Alenis Obomasawin, Alan Ahenakew, Mr. W. Woodsworth, Dr. Howard Adams and representatives of the Hudson Bay Co. Some visible head table guests include Mrs. V. Sparvier, H. Cardinal, G. Ahenakew, Lloyd Saunders, Father Murray, Mrs. Ed. Lang, Dr. Moore, Mrs. LaFerte, Dr. Lavallee, Shelly Lavallee.



Community Development Worker Jim Dalglish and a well-known friend. Jim works among the people at Loom Lake.

THE SASKATCHEWAN INDIAN

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THIS PAPER IS THE OFFICIAL VOICE OF THE FEDERATION OF SASKATCHEWAN INDIANS. IT IS INTENDED TO SERVE AS AN EFFECTIVE VEHICLE FOR INDIAN OPINION IN THIS PROVINCE.

F SIN 65TH ANNIVERSARY

CHIEF'S REPORT

DAVID AHENAKEW

The National scene to date has been hectic and too many things are happening — Some good and others not too good.

The latest national event is of course the presentation of the "Red Paper" titled "Citizens Plus" by the Indian Chief of Alberta to Mr. Trudeau and most of his cabinet ministers.

This is a counter proposal submitted by Alberta, which they began preparing since Mr. Chretien released his Indian policy last June, 1969.

In this paper as submitted by Alberta the following are the highlights.

The White Paper: (A)

The legislative and constitutional basis of discrimination should be removed.

The Red Paper: (B)

The legislative and constitutional basis for Indian status and rights should be maintained until such time as Indian people are prepared and willing to renegotiate them.

(A) There should be a positive recognition of the unique contribution of Indian culture to Canadian life.

(B) These are nice sounding words which are intended to mislead everybody. The only way to maintain our culture is for us to remain as Indians.

(A) Services should come through the same channels and from the same government agencies for all Canadians.

(B) Indians have a right of access to the same services as are available to all Canadians plus those additional rights and privileges which were established by the British North America Act and by subsequent treaties and legislation.

(A) Those who are furthest behind should be helped most.

(B) These promises are bait to catch us in the trap of the rest of the policy. The Federal Government is trying to divide us Indian people so it can conquer us by saying that the poorer reserves will be helped most. Indian people and the organizations they support should be given the resources and the responsibility to determine their own priorities and future lines of development.

(A) Lawful obligations should be recognized.

(B) If the Government meant what it said, we would be happy. But it is obvious that the Government has never bothered to learn what the treaties are and has a distorted picture of them. The Government shows that it is wilfully ignorant of the bargains that were made. Lawful obligations, including those concerned with aboriginal rights, unfulfilled promises, and treaty provisions should be recognized.

(A) Control of Indian lands should be transferred to the Indians.

(B) We are with this intent but would that the Government be ignorant of two basic points. The Government wrongly thinks that the Indian Reserve Lands

are owned by the Crown. These lands are "held" by the Crown but they are Indian lands. The second error the Government commits is making the assumption that Indians can have control of their land only if they take ownership in the way that ordinary property is owned. Control of Indian lands should be maintained by the Indian people, respecting their historical and legal rights as Indians.

(A) The Government would be prepared to propose to Parliament that the Indian Act be repealed and take such legislative steps as may be necessary to enable Indians to control Indian lands and to acquire title to them.

(B) We reject the proposal that the Indian Act be repealed. It is essential to review it but not before the question of the treaties is settled and there is a consensus with the Indian people respecting their historical and legal rights as Indians.

(A) The Government would be prepared to make funds available for Indian economic development as an interim measure.

(B) We say it is not realistic to suppose that short-term assistance with economic development as an interim measure will be adequate. The promise of substantial funds must be followed by actually making these monies available. For Indian social and cultural, as well as economic development, with the emphasis in each case to be determined by the Indians concerned.

(A) The Government would be prepared to wind up that part of the Department of Indian Affairs and Northern Development which deals with Indian Affairs. The residual responsibilities of the Federal Government for the programs in the field of Indian affairs would be transferred to other appropriate federal departments.

(B) We believe the Department of Indian Affairs, in its present archaic and paternalistic form, should be wound up. There should be established instead a smaller Indian agency more closely attuned to the needs of Indian people and responsible primarily for ensuring that the Queen's promises with respect to treaties and lands are kept.

(A) The Government would be prepared to appoint a Royal Commission to con-

sult with the Indians and to study and recommend acceptable procedures for the adjudication of claims.

(B) We reject the appointment of a sole commissioner because he has been appointed without consultation and by the Government itself. He is not impartial and he has no power to do anything but a whitewash job. The Government should now, in consultation with the Indians, implement its 1963 campaign promise to establish an "Independent, unbiased, unprejudiced" Commission and it should have the power to call for any witnesses or documents that it, or the Indians, wish. Its judgments should be binding.

This is what the Saskatchewan Indians have been saying for many moons through briefs, submissions, Resolutions and letters. We have now in the Federation, a number of documents which substantiate the voice of the Saskatchewan leaders.

The next step is to put all these papers together, get the leaders to scrutinize, analyze and study the paper, then present it to the federal government via the N.L.B.

You are very much aware of the position we have taken in terms of rejection of the White Paper proposal and the steps taken to gather public support (White) which will not permit the implementation of the Indian policy.

We believe it is safe to say that the Indians made a good job in forcing the Federal Government to cease the implementation process. This belief is based on the words spoken by the P.M. "We will not force any solutions on you".

Many chiefs and Indians are getting impatient as to what the Indian leaders are doing in stopping the breaches being made on our Indian rights. There have been many suggestions made which are valid and meaningful to say the least. i.e. "Throw out the Indian policy in its entirety and start all over again". This is what we believe is happening at the national level.

We have been asked by the P.M. to trust his government. This may be hard to do because we were asked the same thing by the Queen's representatives, when treaties were signed and our forefathers trusted them. However, since then we have had nothing but broken promises which has left some great doubts where trust is concerned.

We must begin to trust people again however, one must be sure that we trust only those people who are loyal, dedicated and are in fact knowledgeable of the Indian culture, beliefs and our aspirations where are rights are concerned. We cannot and must not start trusting any fast talking, so called goooder.

I get very angry and per-

turbed when a person starts telling me, what's good for me. We have expressed our desires and aspirations many times but as the P.M. also stated, "We have been perhaps naive, stupid and ignorant". This is not to suggest that all our white neighbors are in this category. This means that we have (all of us) a hell of a lot of work to do in terms of making the

people understand that our rights must perpetuate or last forever.

This my brothers is a challenge we all face. We must explain and demonstrate our sincerity in being good people, we must display our desire for better things for our children for they are going to be the recipients of our mistakes.

Walkum for Wampum

By Anne Crowe

Onion Lake Reserve lies along the Alberta-Sask. border about 30 miles north of Lloydminster, Sask. The landscape is bushy and hilly with many lakes, streams, marshes, etc. As one former Onion Laker states, "Not exactly God's country but . . . God's people come from there!"

This new (?) found cliché is very apt in describing the wholehearted effort that the people of Onion Lake and surrounding area put into any project that they undertake as was again proven by the results of the walkathon held on Saturday, June 20th.

"Walk 'um for Wampum" (another new cliché?) was one of many projects all geared to raising funds for a \$60,000.00 indoor rink to be built on the reserve. Other projects included sports and social activities which were very successful money-wise and more important in building up enthusiasm and cooperativeness of the people concerned.

Any project of this big a nature: objective unlimited, involves a great deal of planning and headache but under the able direction and resourcefulness of H. G. Whitstone, Recreation Board Director, members of the Board, the Band Council, the Lloydminster C. of C., the news media, Mr. Glen Woods of the Onion Lake R.C.M.P., and many others, things got off to a rolling start.

Saturday, June 20th, dawned bright and sunny, a perfect day for walking. The starting point was at Alcurve, halfway between Onion Lake and Lloydminster and was to end in Lloyd, a distance of 16 miles. A large number of wampers were expected but everybody was very pleasantly surprised when over 1,000 people ranging in age from 5 - 72 years showed up. They included not only people of Onion Lake but also from other areas. Eddie Gilroy, 5, from Lloyd, was the youngest, while Edward Fox, 73, of the Sweet Grass Reserve near North Battleford, was the oldest. A 72-year-old member of the Lashburn, Sask. community whose name is unfortunately unknown to your reporter also participated. Incidentally, the three finished the walk, as did so many others. Some, however, found that their boots just were not made for walking and dropped out to dream of better days and possibly of skating. Wesley Scritch of Lloydminster decided to walk the 16 miles backwards for \$25.00 per mile and made it.

Pledges ranged from 10c to \$1.00 per mile and came from as far away as Regina. Yours truly, sisters June and Gloria (former Onion Lakers!) pledged 50c per mile on a nephew. Unfortunately little Dickie had to be rushed to the hospital with appendicitis and was operated on the night before. All was not lost, however, his sister Darlene decided to take over and succeeded in finishing the walk. Our loss maybe, but a very worthwhile gain on their part. Speedy recovery Dickie!

As was to be expected, there were many tired and blistered feet on Saturday night. Most people stayed home, sat back, soaked their feet and just generally feel proud of their efforts because it was such a big success. Money raised — \$8,000.00.

Congratulations!

Know Your Communication Worker

The following are the names of the Communications Workers of the F.S.I. and their addresses:

SASKATCHEWAN REGION

	Phone
CHIEF DAVID AHENAKEW	
Prince Albert — 1114 Central Ave.	764-3441
Regina — Midtown Centre	522-9944
SOLOMON SANDERSON	
Prince Albert — 1114 Central Ave.	764-3441
CY STANDING	
Prince Albert — 1114 Central Ave.	764-3441
GORDON TOOTOOSIS	
North Battleford — 1391 - 104th St.	445-8945 or 445-8216
ERNEST TOOTOOSIS	
Poundmaker Reserve — Box 35, Cutknife, Sask.	
PETER DUBOIS	
FORT QU'APPELLE — Box 722	332-4494
HENERY LANGAN	
HENRY LANGAN	
Kamsack	542-3375

FESTIVAL 65TH ANNIVERSARY

**Report of the 1st
Head Counselor, F.S.I.**

(Peter Dubois)

As your elected representative of the Executive of the Federation, it is a privilege and a wonderful opportunity to submit this report, through the first edition of *The Saskatchewan Indian*.

As our chief, David Ahenakew has already stated that the scene at the national level is quite hectic, I can only re-echo his sentiments and possibly elaborate on certain aspects.

Having being elected to the National Committee on Indian Rights and Treaties as a Prairie Regional Representative, at the consultation conference in Ottawa on May 2, 1969; is a heavy responsibility needless to say that there certainly is a tremendous amount of work to be done in this area, and the work of the committee depends on the amount of interest you may have in the protection of our Rights as Indian people.

As part of this report we must admit the Prairie Region of Alberta, Manitoba, and Saskatchewan have been playing a leading role in the development of the committees work and responsibilities, and the future holds no less in store for us.

With this in mind, this brings to the fore the mandate of the committee; to investigate the rights of Indian people of Canada, and research the rights of Indian people generally with special reference to treaty rights aboriginal, hunting, fishing, medical, educational, timber, land, mineral and petroleum rights.

These being the terms and reference of the committee at its inception and again

ratified at a general assembly of the National Indian Brotherhood, in Montreal, May 27, 1970; makes us realize the need of your involvement in the future to make this a success.

To date the Committee has been meeting quite regularly and is holding meetings with different Provincial and territorial organizations, to set up research committees in their respective areas.

It must also be mentioned that the committee has set up office in Ottawa at 71 Banks Street.

In view of the importance of the task of the Committee, and the time element a proposed program of Action has been adopted to make the work of the committee more effective.

In addition, the committee has begun the compilation of a bibliography of all books, periodicals, documents and treaties, and the collection of available material and has opened files on all the areas contemplated by its mandate. It has also actually begun some of the research and is in the process of establishing an effective means of communication, in conjunction with the Provincial and Territorial Research Committees for acquiring data and information relating to problems which Indian Bands of the country wish to have investigated and researched.

In summing up the report may we say we are touching on the work that has been done and to be done very briefly, and hope in the future to present a detailed report of proceedings.

Wishing each and every one of you well.

Respectfully submitted,
Mr. Peter Dubois.

down to a crawl in about nine months.

The five or six new families added to the agency each year would keep the plant in operation but at that level of production many of the present 74 Indian employees would have to be laid off.

To avoid this slowdown, J. E. Milward, Touchwood agency's superintendent, Mr. Boyko, and Indian representatives are attempting to sell their houses to other agencies still needing upgrading in their housing.

As most agencies have similar plants, built to provide housing for their own areas, the Touchwood plant personnel admit they face a difficult selling job.

They have contacted superintendents of other agencies and invited them and their reserve chiefs to discuss the proposal.

Efficiency and bulk buying have brought production costs at the Touchwood plant below those on most other agencies, in some cases by as much as \$1,000, said Mr. Boyko.

The money to be saved by buying from the Touchwood plant is the main selling feature in the agency's bid to open a market on other reserves for its houses.

To offset the unemployment this would cause at other plants, Mr. Milward said the plant would hire workers from the other agencies, how many depending on the number of houses their people will order.

Another possibility is that the Touchwood plant only supply the component parts and Indian workers from the other agencies do the on-site assembling.

Twenty such houses will be produced for the File-Hill Qu'Appelle agency this year

and there are 15 Indians from there working at the Touchwood plant as a result of the sale.

However, Mr. Boyko said that housing needs in the southern reserves were just about satisfied and that the potential markets are in Northern Saskatchewan.

Until recently, these areas were inaccessible as the Saskatchewan River created a geographical barrier where bridges were too narrow for the passage of trucks delivering assembled houses.

To overcome this, the Touchwood plant developed a split construction technique so that the houses could be shipped in two parts and easily bolted together on the site.

Hilliard McNab, chief of the Gordon Reserve, said the band was also considering competing on the open market to keep the plant going.

To avoid unfair competition with other pre-fab manufacturers, the band would have to compete without any government subsidy.

At present, the plant receives \$7,000 a house from the government for its working budget. The actual cost of production to the plant is about \$6,000 and although the cost to agency Indians is \$135 a house, prices to those outside the Touchwood agency might be around \$6,000 for an assembled unit or around \$3,500 for the component parts only.

If the Touchwood plant can sell its houses and keep operating, its workers can look forward to continuing at a paying job, earning between \$1.80 to \$3.00 an hour.

If they cannot, most of the workers see no immediate prospect facing them except welfare.

vincial hospitals and other organizations which receive direct government support, Mr. McCormick's report says.

The committee has "strongly suggested" that a time limit be placed on obtaining voluntary co-operation of these organizations and that the Indian and Metis department report to the next task force, "the success or otherwise" of the action.

At a recent meeting of the Indian and Metis department, the Saskatchewan Hospital Services Plan and representatives of some of the major general hospitals, a plan of voluntary co-operation was suggested but has not been followed.

It is believed the SHSP offered training programs to help bring hospital staffs in line with the government's suggested five per cent native personnel plan. The Saskatchewan Hospital Association supported the plan.

There are 26 native persons who have been trained at Yorkton Geriatric Centre and Wascana Hospital, but they remain unemployed, the newspaper was told.

There are also hospital nursing aides available from northern communities which southern hospitals will not hire, *The Leader-Post* was told.

The report notes that prejudice or lack of interest by supervising personnel bear some relationship to knowledge of Indian affairs and history.

"The greater the degree of knowledge the easier to obtain the co-operation of the supervisors concerned," says the report.

The public sector committee has recommended that the education department "take steps" to include the history of native people of the West in the standard education provided for the children of the West.

The committee commended the government for its part in agreeing to the establishment of a vocational school for the Meadow Lake area and suggested while the school is still in the planning stages, a Northwest School Board be appointed to assist in planning the facilities and curriculum.

But the report says the committee noted little progress in the provincial government area towards adopting a previous recommendation that academic requirements for skilled or semi-skilled manual jobs be reviewed so those requirements not really essential to the efficient performance of the job be eliminated.

"It is again recommended that such a study be commended in order that skilled people can be hired for what they can do rather than how far they progressed in formal schooling," the report says.

Building Booms at Indian Reserve

By GERRY SENIUK

Staff Reporter

GORDON RESERVE — Unlike elsewhere in Saskatchewan, construction at the Touchwood Indian Agency's pre-fab housing plant is booming.



WORKMEN PRE-BUILD A HOUSE SECTION

However, the end of the boom is in sight and the Indian workers and Indian affairs administrators have

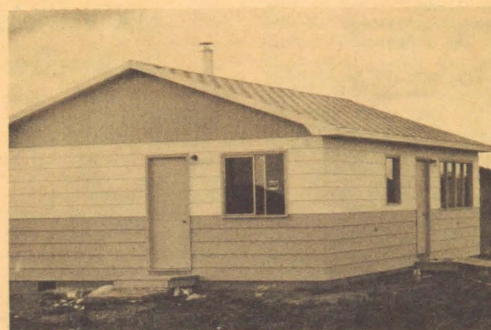
begun looking for new markets to keep the agency's main industry from slowing to a crawl.

The plant is located on the Gordon Reserve, seven miles south of Punnichy, and has been producing three-bedroom houses for the seven reserves in the agency since 1967.

It has supplied 118 families with new housing and will provide 41 more this year.

That rate of production, coupled with an extensive renovating program on existing housing has just about exhausted the demand for housing in the Touchwood agency, said Emil Boyko of the department of Indian affairs and northern development.

Mr. Boyko, construction supervisor for the 18 reserves in the Touchwood and File-Hills Qu'Appelle agencies, said that unless new markets for the houses are found, production will slow



A PREFABRICATED HOUSE
... built by Indians on the Gordon Reserve

Native Hiring Slow in South

South Saskatchewan hospitals, schools and municipal governments have shown little interest in hiring persons of native ancestry, says a report received by Hon. Clarence Estey, minister in charge of the provincial Indian and Metis department.

The report was to have been presented Tuesday, June 9, to the task force on Indian and Metis opportunity to Gil McCormick, chairman of the public sector

committee, but time ran out.

"While spokesman for the public sector committee have received polite attention and sympathy, few of these organizations in the southern portion of the province have broadened their scope of hiring people of native ancestry," the report says.

Moral persuasion should be applied to school boards and municipal governments but "stronger representation" should be made to pro-

REGIONAL OFFICE NEWS



Mr. Jean LaVert, Regional Director, presents Mr. H. Evoy with his 25-Year Service Pin. Major Evoy served in the Canadian Army in World War II and with the Civil Service since June, 1946. Currently he is administrative assistant to the Superintendent of Education and Administration of Indian Student Residences.

Indian Constables Urged on Reserves

By JIM NEAVES

EDMONTON (CP) — The trend to use of natives as law enforcement officers on Prairie reserves is another step in the march of Indians to more self-determination, says Harold Cardinal.

Mr. Cardinal, president of the Indian Association of Alberta and author of the book, *The Unjust Society*, says Indians have been asking for such measures, including the establishment of courts on reserves, for years.

"There is a need for band constables as much as there is a need for officers to maintain law and order in municipalities," he said in an interview.

There now are about 15 Indian constables working on reserves in Alberta and several in Saskatchewan and Manitoba.

While there have been Indian policemen in the RCMP, the armed forces and on some municipal forces, the use of natives as constables on reserves is a relatively recent development. Reserve policing now is largely handled by the RCMP.

In Alberta, the attorney-general's department is encouraging Indian bands to hire native constables.

"But it's a low-key campaign," said a department spokesman.

Book Section

There Is My People Sleeping by Sarain Stump, published by Gray's Publishing Ltd., 1970, Sidney, B.C. Price \$9.50.

Mr. Stump has created a book of beauty which eloquently puts into perspective the condition of his people. Here is a book that you read with your heart. The black and white poem-drawings contain pathos, romance, irony, understanding,

and death. In the title poem a lovely Indian girl lies sleeping. On the next page, the artist has backed away and we see lying near the same sleeping form, a buffalo with a knife through his tongue!

Bitterness, irony and a surprising understanding are shown toward the white man. Stump's explanation of one dramatic drawing is that "the white man took our freedom . . . without understanding completely what he was doing and he didn't see at all our new minds, feel-

ings and dreams . . ."

In a happier vein, we smilingly identify with the young lover who has

"Gotta be the best . . . All because she smiled at me

And her father said He ain't gonna give her To who's not a man."

But the mind keeps coming back to:

"And I had been killed a thousand times Right at his feet But he hadn't understood."

Born in Wyoming in October, 1945, Mr. Stump was given the name Sock-A-Jaw-Wee (the one who pulls the boat) by his Shoshone mother. Some of his other relatives are Cree, some Flathead (Salish). He considers the old paintings and drawings, and the Indians who explained them, to be his real teachers. He now lives in Eden Valley, Alberta, and wants to make his home in Canada.

Widigo and Other Tales of the Ojibways by Herbert T. Schwarz, illustrated by Norval Morrisseau, published by McClelland and Stewart, 1969. Price \$3.95.

The Ojibway artist, Norval Morrisseau, wrote down some of the legends that were told to him by the wise men of the Ojibway, and then he painted them. He later told the same stories to Herbert T. Schwarz for retelling. Morrisseau's aim is to "reassemble the pieces of a once proud culture, and to show the dignity and bravery of my people". The red and black paintings depict the outsidings of his character

as he sees them, and the insides as he imagines them. Interdependence between characters is shown by wavy black lines.

In reading the eight well-told tales, we learn why the Ojibways are afraid to eat mushrooms, and why they consider silver unlucky. The story of the great flood is told, but it is a powerful Medicine Man and Chieftain, Wee-Se-Kee-Jack, who rescued all living creatures by herding them onto a large raft made of stone. We are told that "in the eyes of the Great Manitou all living creatures, large or small, proud or humble, are equal". We learn that the Bear is an ancestor of all the Ojibways. "The Silver Curse" is the legend of a cruel and greedy white fur trader, who like all white men of the time "wanted to make a quick fortune in the new world and then return to live in comfort among his white brothers in Europe". Morrisseau and Schwarz have created a fascinating book.

Herbert T. Schwarz was born in England. He graduated from the Sheffield University Medical School and the University of London. He emigrated to Canada in 1950 at the age of twenty-eight. He was consultant to the Quebec Pavilion at Expo '67.

Born at Sand Point Indian Reserve on Lake Nipigon, Norval Morrisseau or Copper Thunderbird is a descendant of Ojibway Chiefs. He is a self-taught artist. When the artist met Dr. Schwarz, he was executing a sixteen-foot-high mural for the Indian Pavilion at Expo '67.

Mill Veritable Superboom for Meadow Lake District

MEADOW LAKE — Here the northwestern corner of the settled part of Saskatchewan, a sawmill and a pulp still are coming. They will create 1,400 jobs, a veritable superboom for a town of barely 4,000.

In North Battleford, 98 miles south of here, a new factory makes mobile homes and employs 100 persons.

In Weyburn, in southern Saskatchewan, the black-earth country that is glutted with unsold wheat, a distillery is being built. It will employ 25 persons.

THE NEW YORK TIMES
News Service, 1970

In a heavily agricultural province the size of France, but with a population of less than a million, no enterprise that creates or sustains jobs is too small to be noteworthy, especially now.

In 1969, Saskatchewan's population fell by 13,000 to 948,000, the first decline since 1951. Continuation of such a rapid population loss, and Saskatchewan has

known considerable population fluctuation since becoming a province in 1905, could be fiscally and economically disastrous.

Two years of slow wheat sales in a heavily-supplied world market and completion of potash-mine construction projects presumably had much to do with last year's migrations.

The wheat slump has hurt retail trade and tax revenues and cast a pall over the province this year. Even in North Battleford, a city of 12,000 in a mixed farming region that has suffered less than has the wheat belt, business is off. Farm machinery and auto dealers here and throughout the province have been especially hard hit.

"People are driving around in smashed cars," laments a woman whose husband works in an auto body shop.

There are more teachers than teaching positions. Students and Canada Manpower officials report that summer

jobs are uncommonly scarce.

With these immediate problems, and against the background of continuing long-term shrinkage in farm employment, the provincial government appeared to be working determinedly to avert a large-scale exodus from the province.

In 1969, for example, the Saskatchewan Economic Development Corporation approved 45 business loan applications totalling \$13 million that was more than 50 percent above the previous high, \$8.3 million in 1967.

The province has invested \$1.5 million in the pulp mill at Prince Albert, which was opened in 1968 by Parsons and Whitemore Inc. This New York-based company will build a pulp mill north of Meadow Lake with a \$1.8 million federal capital grant and \$330,000 of provincial equity, or 30 percent. Additional funds for the project will be lent by the province.

The pulp mill and a related sawmill, by creating opportunities for hundreds of men to work in the woods, also aids the province's effort to create job opportunities for Indians.

Federal Funds Rise for Indian Housing

By Nancy Gelbey

The federal Indian affairs department is spending more than \$2,700,000 for reserve housing in Saskatchewan but is not getting much credit for its effort, a department official in Saskatchewan said.

"We're spending a lot of money in Saskatchewan hiring native laborers and buying materials from local suppliers. We'll be helping the provincial economy. If the province announced a similar public works project there would be lots of publicity," Archie Masuk, regional engineering supervisor, said.

Despite rising costs and limited budgets this year, Saskatchewan's proportion of housing money has risen from \$2,000,000 last year to \$2,720,000 this year, he said.

"Our budget has risen every year in Saskatchewan, possibly to the detriment of other provinces, but this is in keeping with the government's policy of giving more to the needy," he said.

A five-year plan to provide housing for all Canadian Indians has been thrown off kilter by rising costs. Reserve houses which were planned at \$7,000 now cost \$8,500, he said. During the 1970-71 fiscal year, 290 houses will be constructed and 131 old homes renovated in the six Saskatchewan agencies.

Major emphasis will be in the north. The Battleford agency will spend \$675,000 (Continued on Page 7)

FSIN 65TH ANNIVERSARY

(Continued from Page 6)
on 80 houses and renovate 12.

The Red Pheasant Reserve part of the agency received national attention in April when Chief George Nicotine complained of being turned down by both federal and provincial authorities when he asked for decent housing. The reserve will receive three new houses.

Saskatchewan band chiefs and councillors meet each spring to decide how many houses to be built the following year will go to each reserve. Therefore any extra homes built on the Red

Pheasant reserve would be at the expense of another reserve.

There will be 69 new homes built in the Prince Albert division with \$589,000; 17 in the Yorkton agency and 21 houses renovated with \$207,000; the Saskatoon division gets \$512,000 for 58 new houses and renovations to 16; Qu'Appelle, 25 homes valued at \$172,000; and Touchwood, 41 new houses and 81 renovations for \$564,000.

About 900 native persons will be employed on a day-labor basis from the 63 bands.

Alberta Indians and Mr. Trudeau

A delegation of 150 Alberta Indians went to Ottawa Thursday, June 4th, to present the federal government with a "Red Paper," in reply to the government's White Paper on Indian policy, issued about a year ago. Because of the strong opposition by many Indians to the White Paper proposals, the meeting between the Indians and more than half the Cabinet might have been expected to be hostile, or even acrimonious. Instead the meeting, if not friendly, indicated that attitudes are soft enough to permit negotiations and compromise before new Indian policies are put into effect.

The Red Paper predictably rejected the White Paper proposals and reiterated the Indian contention that the government was proceeding to implement them, although it had promised to consult first with the Indians. It also stressed the need for sweeping revisions to the Indian Act and reorganization of the Indian Affairs branch — but not before the question of treaty rights had been settled.

The proposals of the Indians have been made before, but not in a policy brief like the Red Paper. The government has answered Indian positions, but never in the spirit shown by Prime Minister Trudeau in replying to the Indians in Ottawa.

The prime minister told the Indians that the government was prepared to wait for several years, until the Indians were ready, before going ahead with any policy changes. He also praised the Indian proposals, instead of

countering with dry statements of government policy. He admitted that the government's policy might have been "naive, too abstract, and too theoretical" — and somewhat hasty.

David Courchene of the Manitoba Indian Brotherhood expressed the probable Indian attitude to Mr. Trudeau's replies in his comment that the government's actions would verify what Mr. Trudeau meant. The Indians are used to the words of the government by now. But it was not by accident that Mr. Trudeau's statements drew applause from the Indians.

The prime minister, in effect, said the government was human, that it could be wrong, but it did appreciate the Indians' position. As prime minister he could not have spoken lightly in saying the government would wait to hear the Indians' policy views.

The government clearly wants to make sweeping and overdue changes in its Indian policy. The once apathetic and isolated Indian is now being asked to share in the formation of policies pertaining to his affairs. The gulf of misunderstanding between Indians and government is still rather wide, at a time when consultation and compromise are essential.

Considered by themselves, the White and Red Papers might preclude compromise. But Prime Minister Trudeau has left plenty of room for the discussions considered necessary by both sides.

Editorial —

Regina Leader-Post.

Indian, Metis Plant Officially Opened

The Native Metals Industry, being run by Indian and Metis, was officially opened Tuesday, June 9th, with Premier Thatcher operating a cutting torch.

"I can see why you need all these," said the premier as sparks flew by his eyes.

The premier was decked out in a hard hat, goggles and protective jacket and pant coverings, for the opening.

The unique all-native industry employing 45 men and one woman, is run in conjunction with the Inter-provincial Steel and Pipe

Corporation. Wages are about \$420 a month.

Mr. Thatcher said he was "greatly delighted" to learn that the federal government was paying part of the cost of establishing the industry which is "so important to the province and our native people.

"This is your own industry. If you succeed we'll have to start looking at others," the premier told the employees.

The opening was held following a meeting of the task force on Indian and Metis opportunity. Task force members were driven to the industry site.

Most of the employees' day is spent dismantling railroad cars. It was the steel ribbon which holds the railway car to the carriage which the premier cut with the torch.

Roy Hynd of the Indian and Metis department said about 425 cars from American railroads have been bought for dismantling by the industry.

"They are sent to Canada because of the American pollution laws, which are much more strict than in Canada. Here we can burn the wood from the railway cars," he said.

When and if they run out of cars, there are scrap metal piles which can be organized, cut up and separated to feed IPSCO furnaces.

The men and one woman, who is a cutter, work an eight-hour day in three shifts. A crew comes on at 5 a.m., then the main bulk of cutters at 7 a.m. followed by those who load scrap, at 2:30 p.m.

Jim Parisien, manager, said this industry has to compete with other scrap metal operations.

"We won't put up with anything on the job," he said.

Peter Dubois of the Federation of Saskatchewan Indians, who is president of the company which is entirely owned by the native workers on a limited share basis, said "His spirits lifted" when he saw how quickly the company had advanced.

"There is a great deal of interest among our people who finally believe they have an equal opportunity to do something, both Metis and Indian alike," he said.

Operations began March 23 with 14 native employees. All those working have been technically trained out of town, on the job.

The first announcement of the industry was made at the December, 1969, task force meeting. The idea came from Jack Turvey, IPSCO manager.

Mr. Turvey predicts the metal industry will have a payroll of \$250,000 a year.

Education Department Urged to "Take Advice"

The education department Tuesday, June 9th, was advised to "take some advice" from the task force on Indian and Metis opportunity.

"It is unfortunate the minister of education is not here to hear some of our proposals. We hope he would have listened closely," said Arthur McBeath, chairman of the education committee.

Dr. Howard Nixon, a Saskatchewan professor and former education committee chairman, said the task force should encourage the education department to act.

"We must show we here are all concerned about people of native ancestry. The department should take our advice and put some money in the pot for native education," he said.

Most of the day-long meeting was spent on education. Task force members, white and Indian and Metis, consider education to have top priority and Clarence Estey, minister in charge of the Indian and Metis department, said last December the next meeting would be devoted to education.

Education Minister McIsaac was not there, although various department officials were.

The task force discussed and endorsed the Indian cultural college at Saskatoon, the Federation of Saskatchewan Indians education task force, and a \$6,000 grant from the Saskatchewan Teachers' Federation, the federal Indian Affairs department and the task force itself, to begin curriculum revision in schools attended by Indian and Metis students.

The task force will propose the government give practical — that is financial

— support to an Indian cultural college in Saskatoon which begins classes this fall.

The curriculum will be set by the Federation of Saskatchewan Indians based on findings of their own education task force which begins its research within a few weeks.

The first course is for leadership training, then cultural classes will be added.

Rodney Soonias, from the Red Pheasant reserve and FSI education committee member, said the education department has not been consulted about the school.

Teachers will come from reserve schools and elders will assist with history courses. Consultants will be called when necessary.

The courses will be short, taught by different instructors and the 20 to 25 students will live at Emmanuel College, where the FSI is renting space.

Plans call for some classes to be conducted in Cree.

The \$6,000 grant is to be divided between four schools which will with the co-operation of their communities propose instructional projects.

The funds cannot finance a new course of study but will provide only for the start of a part of a course, Mr. McBeath told the task force.

Three project ideas so far call for teaching social skills in areas of work, family, community, leisure and self. Another proposes to study the inter-relationship of man, animals and their environment, and a third to be based in a northern community will study language development of kindergarten children in a northern community.

Canada Discrimination Described as Subtle

VICTORIA (CP) — As far as Bill Wilson is concerned Canadians have no reason to be smug about their attitudes toward discrimination.

"The Canadian discrimination is subtle, very subtle," he said recently in an interview.

"I have run into plenty of it. The same old things like being served last in a crowded restaurant and not being allowed to date the belles of the local community no matter what the girls think."

Mr. Wilson, 25, is an Indian and a member of the Kwakiutl tribe. He is a fourth-year student of political science at the University of Victoria and plans to

enter law school next fall.

He has a non-Indian wife and, recently, a daughter.

Mr. Wilson said his wife's parents were opposed to their daughter marrying an Indian.

"It was one of those cases where they applied all the old stereotypes. I was an Indian, Indians are pretty bad types, they get drunk, I was an Indian and so I was all those things. In the end they had to get down to facing the fact that we are all human beings and we had to treat each other at face value."

Mr. Wilson, recently elected president of Canada's newly-formed Native Stud-

(Continued on Page 8)

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(Continued from Page 7)
 ents Association, emphasized the economic facets of prejudice at length.

"There is the reserve and all the identification that goes with living on one. I didn't grow up on a reserve. Fortunately or unfortunately my parents chose to live off the reserve.

"I suppose they were relatively well off. My dad was a fisherman and later a fish packer. He had his own boat and we did well.

"But the white man looks at the reserves, say some of those around Victoria, and he sees that they are not well developed and he sees that some of the houses are run down. Right away the Indian is categorized because of the appearance of those homes.

"This economic situation makes a vast difference. Relative wealth makes an even greater difference. Appearances make all the difference."

He said he has been turned out of restaurants in Vancouver after the manager got a look at his straight hair,

high cheek bones and "permanent tan."

The Indian student leader is concerned by the approach he and other young Indians are taking to the reserves and is trying to discover how he and his fellows can put some of their advanced training at the disposal of the bands who still live on the reserves.

"Even when an Indian gets a good education he is at best just used as an example. But what are we doing for Indian people as a whole? Perhaps we are just becoming sober peaceful copies of the white man.

"Perhaps there is too much emphasis on educating Indians and then getting them off the reserve. They may decide to opt for a high-rise life or the security of suburbia and there is no association back on the reserve.

"Sure, there are tremendous failings in the reserve system but it is still our last bastion. It's a place you can go and really call home. There is something about an Indian community that's really worth preserving."

The "Chrome Horse"

An Indian is only six feet tall. If he leaves the Great Valley at daybreak — and follows the sun — he can reach the Sea by dayfall. With a steady stride and good luck.

The white man covers the distance in less than an hour. He races across the earth almost as swiftly as the sun moves across the sky. And without effort. A slight twist of his wrist to begin, and then steady pressure applied through his leg to the ball of his right foot. Nothing more. He sits there, enclosed in a hunk of steel, rushing through space.

You white men think you are Gods. To travel from the Great Valley to the Sea in less than an hour. But not for free. The chrome horse demands its price.

You must lay a hard mixture of rock and sand over the brown earth. You must crisscross this land with huge, smooth paths. You must destroy the trees. You must remove the wild animals. You must make a part of the world regular, even, predictable.

What energy hurtles you through space? A series of small explosions in the centre of that hunk of metal. Explosions terrify my people. They are man-made thunder. Man does not make thunder cheaply. The small explosions fill the air with poison gas. Soon you will not be able to breathe without choking, soon you will not be able to open your eyes without crying, soon you will not be able to live at all.

It is not an easy journey to walk from the Great Valley to the Sea. My people would not make such a journey without good reason. We would finish the day tired and hungry. But when we travelled that distance we knew the earth we walked across. We knew the leaves of the live oak, the chatter of the squirrel, the tap tap tap of the woodpecker.

White man, what do you know?

Berkeley Tribe

From the Octopus, Ottawa.

MRS. ANNA CROWE

1829 Forget St., Regina

"Who Am I" — is a poem composed by Anna Crowe of the Piapot Band, Saskatchewan, formerly from Onion Lake, Sask.

Anna wrote this poem for an Education Class at the U. of S., Regina Campus to express her experiences as an individual in society.

Anna says: Non Indians, in the main, tend to generalize in their dealing with Indians and overlook the whole meaning of humanity that we are all individuals that this holds true for Indians too.

WHO AM I

Who am I? you ask,
 Let me tell you,
 I am a living being, a part

of society,
 A female of the species,
 A wife, even a mother,
 But most important,
 . . . I am me!

I conform, I follow your
 rules,
 I learned to worship your
 God,
 I spend the same money,
 I give and I receive love,
 Sometimes I hate,
 . . . I am me!

Though not my wish nor my
 command,
 I am
 And it sets me apart from
 you and him,
 I see the looks, I read the
 thoughts,
 But you are wrong,
 . . . I am me!

Indian Cultural Magazine Makes Its Debut

"Tawow", a Cree Indian word meaning welcome, is the name of a new quarterly publication produced by the Department of Indian Affairs and Northern Development as a forum for Indian writers and poets.

Tawow is a cultural publication and is edited by Mrs. Jean Goodwill of the Indian Affairs Cultural Development Section. Mrs. Goodwill, a Plains Cree Indian from Little Pine Reserve, Saskatchewan, was formerly co-editor of The Indian News.

Announcing the appearance of the first issue of Tawow, Indian Affairs Minister Jean Chretien said the Indian people must have a chance to express themselves and through the creation of Tawow, they are being given this opportunity. Very few people of Indian ancestry are acclaimed as authors and there is a great need for giving these people a medium through which they can express their ideas and share some of their cultural background with their fellow Canadians, he said.

The publication is expected to help uncover the work of many talented native Canadians, to promote it and, at the same time, bring to other Canadians glimpses of

Indian culture, both past and present.

In the first issue, there are articles of interest to Indian women, contributions by well known artists and by many of the younger people. The articles cover such varied subjects as the origin of Indian place names in Cape Breton, Tahahsheena rugs in Sioux country, a dance troupe in Paris and Indian children in Ontario.

Of general interest is "Indian Urbanization" by Andrew Bear Robe, former Executive Director of the Calgary Indian Friendship Centre, and an illustrated article on how to make Northern Woodlands Moccasins. A story on the ancient Pipe Ceremony is followed by an article on Norval Morriseau, an Ojibway artist from Northern Ontario.

All articles will be published in the language written by the contributors. Only in certain cases selected by the editors will the material appear in other languages. Great care has gone into ensuring that the publication has the widest possible appeal and participation.

Tawow will be sold through Queen's Printer bookstores at a cost of \$1 per issue.

Night

I ache for the darkness of night
 Not the artificial city nights
 Where the sky glows yellow and the red and blue flash on
 and on and on;
 But the darkness that is quiet
 The darkness that is alive and full of black
 The darkness that covers the forest
 But lets each tree breathe freely
 The clear, open, eternal darkness
 Which stretches up and up into infinity.

You can smell life when the sky is dark
 The musky swamp odour stings your nostrils
 And you breathe in the fresh wetness of the river.
 Your toes are wet from the grass but you can't see it
 You know the tree is beside you in blackness as you touch
 the scaly bark with your fingertips
 All around you the sounds and smells carry your heart into
 the darkness,
 And in this darkness you know the strength of your soul
 and feel the majesty of life.

—Michèle Têtu.

Manitoba Indian Brotherhood President David Courchene Awarded Honorary Degree

Manitoba Indian Brotherhood President Dave Courchene was awarded an honorary Doctor of Laws Degree May 21 by the University of Manitoba — the first Indian in Manitoba so honoured. Mr. Courchene was one of four people who were given honorary degrees during the spring convocation of the University of Manitoba.

The honour represents the latest in a long line of achievements by Mr. Courchene — a former labourer and Indian Chief. The award is, in part, recognition for the elevation of the Manitoba Indian Brotherhood to a viable position during his term as president.

The MIB president has worked as a construction worker, pulp mill worker,

administrator and manager before he took over the presidency of the MIB in 1968.

During his convocation address, Mr. Courchene challenged graduating students to "come to grips with the problems of social devastation and human wastage of Indian people". He said this problem of wastage was "as much a result of our blind and single-minded determination to exploit our resources as are pollution and ecological disaster".

He said: "In an effort to maintain an element of independence we have been slowly pushed to the last frontiers — largely unexploited northlands . . . Here we find a majority of our people in a worse relative position than they were a century ago.

"What do we do now with these forgotten people — these living museum pieces of a century ago; these people with a quaint way of life who can no longer make their way through traditional habits and with traditional skills? There are no longer any far flung frontiers to which they can gravitate. We have come to the end of the road."

Mr. Courchene said the white man has been obsessed with a single-minded objective of exploiting the resources of this great nation which has largely excluded any concern for the rights of others.

"This single-minded obsession sees man today suddenly awakening to the fact that not only has he ignored the security and sanctity of the aboriginal owners of this land, he now threatens his own existence through monumental neglect, through catastrophic pollution and through man-made ecological disaster," he told the graduating class.

"From an Indian's point of view, perhaps we could be forgiven if we are to suggest that this is poetic justice."

Mr. Courchene took over the presidency of the MIB almost three years ago when he was chief of the Fort Alexander Reserve near Pine Falls, Manitoba. In April, 1970, he was elected to his second successive two-year term as chief.

During Mr. Courchene's presidency, the MIB's budget has increased from \$30,000 to more than \$500,000 annually. Responsibility and services provided increased proportionately. The organization has grown from a staff of one full time employee two years ago to a current staff of more than 40 full time workers.

In addition, the MIB has a cadre of professional consultants on whom they rely in the legal, sociological, economical and public relations fields. Sixteen people are or have been on part time assignments in the last year.

FSIN 65TH ANNIVERSARY

MESSAGE FROM THE EDITOR

Editor
Mervin Brass

Creative Director
Brad Fenty, Pepper Designs

Production
Brad Fenty, Pepper Designs

Since 1970, the Saskatchewan Indian Magazine has been the official communication vehicle for First Nation communities and the Federation of Saskatchewan Indian Nations (FSIN).

The tradition of the Saskatchewan Indian Magazine is to provide coverage of people, issues and events both entertaining and informative throughout First Nation communities. There is such an overwhelming number of First Nations community events and happenings that we are unable to cover them all. Therefore, we invite stories, photographs, artwork and letters from our readers.

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I had only three reasons to go to the band office when I was a kid. The first one was to go tell my dad, the late Sterling Brass, who was Chief of the Key First Nation, that supper was ready. The second was to buy a bottle of pop (the band office was the only place you could buy soft drinks.) The other reason was to read the Saskatchewan Indian.

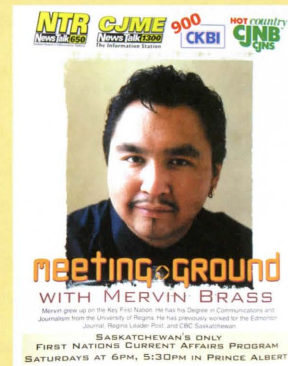
I loved to find out what happened on other reserves especially if I saw someone I knew. I remember the first and only time I was mentioned in a story. I was at a 4H event in Fort Qu'Appelle. I made sure everybody got a copy and knew about that.

The Saskatchewan Indian was first published in July 1970, since then the magazine has gone through many changes. Throughout this special edition, we tried to capture some of the things the magazine is best known for; its bang on editorials, humour, sports coverage, and of course, chronicling First Nation history.

I hope you enjoy reading the magazine as much as I enjoyed compiling the contents for this very special edition of the Saskatchewan Indian.

Thank you,

Mervin Brass



Inside Cover - Winter 2001

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On behalf of the Federation of Saskatchewan Indian Nations, I am pleased to present the 65th FSIN Anniversary Edition of the *SaskIndian*, which celebrates 65 years of standing together in unity to protect and promote our Treaty rights and advance the social, economic and cultural aims of First Nations people.

This milestone must give us pause to reflect on the path that we have travelled thus far and where we plan to go in the future.

The enclosed first edition of the *Saskatchewan Indian*, published in July 1970, provides much insight into the reality faced by First Nations people, a decade and a half after the FSIN was established.

According to the first edition, Mr. John Tootoosis of Poundmaker Reserve stated, "Where hope was fading, the fruits of the work are beginning to blossom."

With Dr. David Ahenakew at the helm, the FSIN was active on a number of fronts. The FSIN was focused not only on providing services to First Nations living on reserves, but to our 'urban-bound' people as well. A call for increased funding to support education as a top priority was made, and Dr. Ahenakew stressed the need for First Nations to illustrate our capacity to govern ourselves effectively.

"We must explain and demonstrate our sincerity in being good people, we must display our desire for better things for our children for they are going to be the recipients of our mistakes," said Dr. David Ahenakew.

The Saskatchewan Indian College and Cultural Centre were in their infancy, but our leadership showed great vision for all that they could accomplish for First Nations people.

Nationally, our leadership stood in unity with First Nations from Alberta and Manitoba to denounce the federal government's proposed 'White Paper,' which would have stripped First Nations people of our constitutional, legal and political status in Canada.

Through the years, the FSIN has gone on to establish a number of unique and successful institutions including the Saskatchewan Indian Agriculture Program, First Nations University of Canada, Saskatchewan Indian Equity Foundation and the Saskatchewan Indian Institute of Technologies.

More recently, the FSIN successfully negotiated the 1992 – Treaty Land Entitlement Framework Agreement and the 1994

Gaming Framework Agreement. In 1996, the Saskatchewan Indian Gaming Authority was established; and in later years, the Saskatchewan First Nations Prevention Services Model and Accountability Framework Agreement was signed in 2007, and the First Nations Child and Family Services Institute was established the same year. We also established a Saskatchewan First Nation Resource Centre of Excellence in 2009.

Today, our province-wide organization remains as one of the only institutions of its kind in the country, and our Legislative Assembly is truly an impression institution of First Nations governance.

We can all look back with pride on our strong and unified foundation and unwavering commitment to bettering the lives of our children, families and communities.

As I've stated before, for many of our Elders, *now* is truly our time to realize the vision of our Treaties and share the pride in our identity and heritage.

We have a great responsibility to continue working together in the best interests of First Nations people in our Treaty territories, guided by our Elders and governed by the democratic laws, customs and policies of our institution.

The Federation of Saskatchewan Indian Nations has been actively carrying out the mandate of the Chiefs-in-Assembly to revitalize our organization and renew our commitment to promoting, protecting and honouring the Treaties.

This Revitalization effort has built on a strengthened Treaty agenda, with the FSIN Executive focusing on a rights-based approach to Education, Health and Wellness, Restorative Justice and economic opportunities. Most notably, in the area of education, through the Bilateral Task Force on Education, we are taking steps to improve the lifelong learning and educational experiences and outcomes of First Nations to ensure that we fully share in the prosperity and future direction of the Province of Saskatchewan.

We are looking at early childhood education programs, comparable funding for our K to 12 schools, as well as skills and training programs, which will create employment opportunities for our students.

With the continued input and direction of our Chiefs-in-Assembly, and the guiding wisdom and knowledge of our Elders and youth, we are charting a better future for First Nations people.

Once again, in the words of the late Mr. John Tootoosis of the Poundmaker First Nation, "Where hope was fading, the fruits of the work are beginning to blossom."

Sincerely,

Chief Guy Lonechild
Federation of Saskatchewan Indian Nations
Indian Governments of Saskatchewan

When you spend the better part of your career working for the betterment of First Nations people you're bound to gather a few memories. To help celebrate the FSIN's 65th Anniversary and the Saskatchewan Indian's special edition the current Federation of Saskatchewan Indian Nations Executive were asked to share their memorable moments of the FSIN.

For Chief Guy Lonechild a memorable discussion about gaming with the former Chief of the Whitebear First Nation and FSIN Senator, the late Bill Standingready, comes to mind when he thinks about the FSIN.

Senator Bill always maintained that gaming was a way to bring support from outside the community



Former Chief Bill Standingready

and that both young and old could benefit from the industry. He said that it also had its drawbacks, that potentially problems of parents spending more time away from home at the casinos instead of the most important responsibility of raising their children. As he stated,

'We must be careful that this entertainment not take away our ability to properly provide for our kids. It is these kids that are most important'.

Like the kids who grew up in the sixties and seventies, children were given a bag of chips and a

coke and waited for their parents. Today, the danger is in casinos taking our focus away from child-rearing. Grandpa Bill, as everyone First Nations and non-First Nations from miles around knew him as the hockey coach, buying hamburgers for all the kids, made sure we were looked after. He was an avid sportsman in his day, travelling to ball tournaments to umpire baseball games for many leagues around south-east Saskatchewan. He believed that the drawbacks in casino gaming for our people could be made up by re-investing in culture, sport and youth programs to keep our young people occupied.

Today, we continue to enjoy the vision of our past leaders efforts in the creation of the Saskatchewan Indian Gaming Authority. With over 2250 employees and 600 million in direct returns to all of Saskatchewan's First Nations, we have together created a prime example First Nations sharing success for which must be emulated in other areas of our economy.

Federation of Saskatchewan Indian Nations Vice Chief Morley Watson remembers when the frozen bodies of two young First Nation men were found along city limits of Saskatoon like it was only yesterday. Saskatoon City Police were suspected of having something to do with these suspicious deaths. In the winter of 2000, the bodies of Rodney Naistus and Lawrence Wagner were discovered outside the city of Saskatoon. A third man, Darrell Night, came forward to tell his story that Saskatoon police dropped him off in the same area where the two bodies were found. These startling allegations raised questions about the 1990 freezing death of Neil Stonechild.

These horrific incidents were the beginning of a process that finally brought the "First Nations Voice" to the national and international stage. In 2002, the Commission on First Nations and Métis Peoples and Justice Reform was borne and in 2003, the Commission of Inquiry into Matters Relating to the Death of Neil Stonechild was announced.

As the then-Vice Chief Lawrence Joseph said, "Neil Stonechild was a son, brother, cousin, and friend to many who loved and cherished him. It should be a constant reminder to one and all that we are not simply talking about a racial issue. We are talking about a human life gone and a future lost for both Neil and his family."

Amnesty International reported that members of Saskatoon City Police had for a number of years an unofficial policy of abandoning intoxicated or "troublesome" members of the indigenous community

away from the population center of Saskatoon, thereby placing them at great risk of dying of hypothermia during the winter months.

These tragic events paved the way for better communication between the Police Services and First Nations. Since that time, there have not been any First Nations bodies found on the outskirts of Saskatoon. The Police-First Nation relationship still has a ways to go, but together we are willing to work on creating better future for our city and province.



Another memory that stands out for Vice Chief Watson happened in 2006 when the FSIN Midget Boys Softball team captured three major championships.

Winning the gold medal at the 2006 North American Indigenous Games in Denver, Colorado spurned the close knit team to accept the challenge of

competing in the Saskatchewan Provincials. After winning the provincial title, they took their game to the next level and won the nationals in Prince Albert. That was history in the making! It was the first time that a First Nation team claimed a national championship from Softball Saskatchewan and Softball Canada.

Current Federation of Saskatchewan Indian Nations third Vice Chief E. Dutch Lerat held the Office of 2nd Vice Chief back in 1993. It was also the time when the Whitebear First Nation opened the very first casino in Saskatchewan which provides the backdrop for Vice Chief Lerat's most memorable moment.

As an elected representative of the FSIN, we organized a tour bus to attend the grand opening on February 26, 1993. The original casino was housed in the White Bear Golf Course log structure. There was a lot of anticipation and excitement in the air, people from all walks of life and communities were there to take part in a historical moment that would witness White Bear First Nation exercising their inherent right to establish a Casino on their land.



Dr. David Ahenakew former Chief of the FSIN and AFN

We were in a long lineup of cars and trucks waiting to enter the White Bear Golf Course parking lot. When we finally did get to gamble, the sounds of the "One Armed Bandits" accepting and dispensing quarters could be heard among the laughter and conversation of the people in the casino. My aunty, (whom will remain unnamed) was so excited to be at the machines, it was like bringing a little piece of Las Vegas to White Bear. She won \$250 right off the bat and was on a roll. After a full day of gambling I went to see my aunt, she was sitting in a chair and gazing downward, not looking like she was having fun any more. I asked her what was wrong and she told me she gambled her winning back and wasn't feeling very good. After some good natured teasing, I gave her \$250 and her smile was back, she hurried out to board the bus back to Saskatoon.

Today as I reflect back, maybe this is where the First Nation Addictions Rehabilitation Fund began, we

don't have to go to any other Government with 'Hat in hand' to ask for funding to address our gambling habits, we fund it ourselves.

The Federation of Saskatchewan Indian Nations has had some very dynamic leaders since the organization began some 65 years ago. Many of them left their mark and their impressions on Saskatchewan's First Nation youth. FSIN Fourth Vice Chief Lyle Whitefish was one of those impressionable young men.

As a young man growing up on the Big River First Nation (Whitefish) in northern Saskatchewan, my father Peter Whitefish was on council. He used to bring home the "Sask Indian" Editions. I remember becoming inspired by the late Dr. David Ahenakew when he was a Chief for the Federation. I followed his career in the magazine and his role as a leader of

the Assembly of First Nations.

I remember him on TV when Canada was repatriating the Canadian Constitution. He talked with such eloquence and forcefulness and made the Prime Minister, Premiers and Territorial leaders listen to what he had to say with such profoundness. Not only could he talk, but he was First Nation like me and he came from a nearby reserve and it made me think that was a First Nations person to look up to.

He was an AFN, FSIN (FSI back then) and band leader with an education contrary to the racial stereotype image of our people at the time. It inspired me to get my education and do whatever I could to help our people as a leader. I am grateful for having had the opportunity to have met him and to have witnessed his leadership.



HOBHEMA OILERS.

HOBHEMA OILERS WIN BATTLEFORD'S HOCKEY TOURNAMENT

by Archie King

NORTH BATTLEFORD — Louis Gardiner scored four goals and assisted on two others to lead Hobbema Oilers past the Prince Albert Indian and Metis Friendship Centre by the score of 13-5, capturing the championship at Battleford's Native Hockey Tournament for 1981.

The visiting Albertans bolstered with local Saskatchewan hockey talent defeated Buffalo Narrows 8-1 in its opener. The Oilers qualified for the semi-final game, which they won on a penalty shot against the Dog Lake Team. The penalty assessment caused much controversy as the Dog Lake Team argued, leading to an eventual altercation with the referee.

A total of 16 native hockey teams including teams from Northwest Territories and Thunder Bay, Ontario battled for three days of hockey action for a share of the \$6500 in prize money (including individual and all-star honors.)

In consolation action the host North Battleford hockey squad defeated James Smith 7-3, Thunder Bay 8-2, and Buffalo Narrows 6-3, in the final. Thunder Bay, Ontario opt out in A-action after Kikino, Alberta failed to ice a team for its opener.

In other opening games Prince Albert Indian and Metis Friendship Centre defeated North Battleford

7-1, Muskeg Lake defeated Alexis, Alberta 5-3, Dog Lake whipped Beardy's 11-1, Northwest Territories blanked Flying Dust 13-0, Goodfish Lake, Alta., defeated James Smith 9-3, and Enoch, Alta., won over Patuanak 7-3.

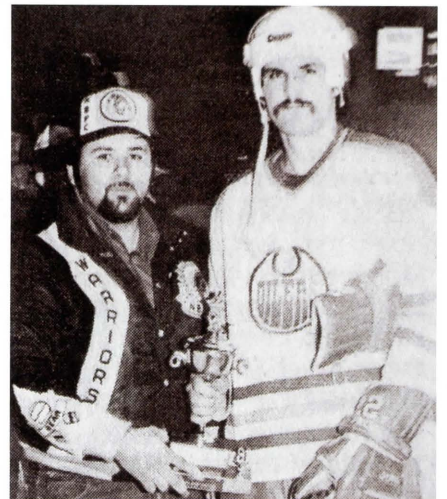
For its tournament win Hobbema's goal scorers were Gardiner with four, Ray Houle and Eli Tacan with two each, Dan Buffalo, Kenton Crandall, Virgil Jacobs, Paul Chipeway, and Keith Johnson with singles.

Bowing out to Hobbema was no disgrace for the Prince Albert squad going with only two lines. Sid Boyer, tourney's top sniper, lead Prince Albert with three goals followed with singles from the Ahenakew brothers, Greg and Ron.

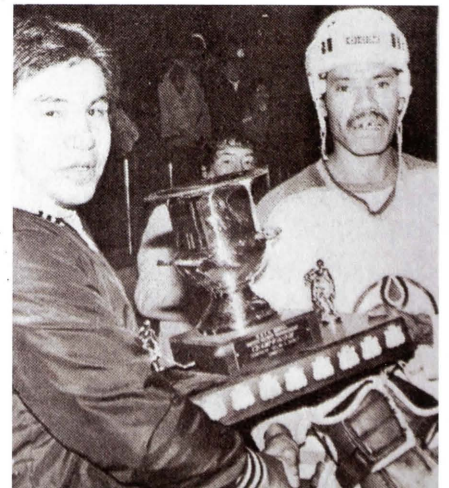
Richard Merasty scoring two goals lead Battlefords' win in consolation action followed with singles from Eugene Albert, James Rose, Lester Favel, and Lyle Villeneuve. Oscar Desjarlais fired all three Buffalo Narrows' goals.

Individual award winners included Sid Boyer, Prince Albert, top scorer; Louis Gardiner, most valuable player; Robert Perrault, top defenceman; May Omeaso, Hobbema, top goalie; and Buffalo Narrows captured the most sportsmanlike team award.

All-star selections included May Omeaso in goal, Gardiner and Ray Houle on wings, Sid Boyer at centre, Perrault and Ron Ahenakew on defence. ■



MOST VALUABLE PLAYER Dave MacMaster presents trophy to Louis Gardiner of Hobbema Oilers.



TOURNAMENT CHAMPS Dick Kennedy presents championship trophy to Paul Chipeway of Hobbema Oilers.



DOG LAKE RAIDERS.



MUSKEG LAKE BLADES.

DOG LAKE CAPTURES TOURNAMENT HONORS AT TURTLEFORD

by Archie King

TURTLEFORD — Dog Lake Raiders defeated Onion Lake Border Chiefs 12-1, to capture the All-Native Hockey Tournament which was sponsored by the Thunderchild Indian Band, during two days of hockey action held in this non-Indian community.

The Regina based native hockey squad added another hockey tournament win earlier capturing hockey tournaments held at Meadow Lake and Saskatoon.

In opening action, Sandy Lake won by default over Cole Bay, Poundmaker defeated Muskeg Lake 6-4, Regina whipped Moosomin 9-1, Onion Lake clobbered Melfort 9-1, Saddle Lake won over Thunderchild 8-1, and James Smith hammered Red Pheasant 12-2.

En route to its consolation win Muskeg Lake edged Moosomin 4-3, won by default over Cole Bay and won over Thunderchild 6-5, in the

final.

Darrel Lafond netted two goals followed with Lad Arcand, Greg Wolfe, Barry Ledoux, and Bruce Arcand with singles for Muskeg's win while Wayne Youngchief, Alton Okanee, Pat Kennedy, Lyle Villeneuve and Cameron Jack scored singles for Thunderchild.

In championship action Dog Lake outscored their opponents by lopsided margins, Poundmaker 7-2, Sandy Lake 9-2, and during the final clobbered Onion Lake 12-1.

Basil Quewezance, tourney's top sniper, and each scored four goals to lead Regina's scoring blitz followed with Clarence Norton, Pete Parenteau, top blueliner, with two markers while Don Ross and Gordon Merasty added singles while Onion Lake's lone marker was made by Dunlop Muskego.

Other individual winners included Clarence Iron of Thunderchild, most valuable player; Rick McDougal, Dog Lake, best goalie; and Walter Patec Onion Lake, most gentlemanly player. ■

JAMES SMITH SCOUTS CAPTURE PLAY-OFFS

by Gloria Ledoux

Shortly after its formation in late January of 1981, the North Central Indian Hockey League finally got underway. As a result of the league's late start, the season was short with each team hosting five games and five away. League standings at the end of the season had the James Smith Scouts on top followed by Mistawasis, Whitefish, Sandy Lake, Sturgeon Lake and Beardy's, in that order.

Two days of play-off hockey took place at the Dave Stewart arena in Prince Albert, Saskatchewan on Saturday and Sunday, April 11 and 12. In a double round-robin tournament, the James Smith Scouts and Sandy Lake Chiefs were tied for first place while Whitefish Flyers and Mistawasis Warriors were tied for third place. The teams played each other twice to determine the top teams in two twenty minute stop time periods.

Day one of the play-offs saw James Smith defeat Mistawasis 13-8, while Sandy Lake downed Whitefish 14-7. Other scores in later games were; Sandy 14 - Whitefish 7; James Smith 13 - Mistawasis 8; Sandy Lake 13 - Mistawasis 5; John Smith 8 - Whitefish 5; John Smith 13 - Mistawasis 8; Sandy Lake 7 - John Smith 5; Whitefish 13 - Mistawasis 8.

In the semi-final game, Larry Joseph scored in the sudden death overtime play to give the Whitefish Flyers a 7-6 win over Mistawasis Warriors.

The John Smith Scouts won the championship by defeating Sandy Lake Chiefs 6-2. Goals scorers for the Scouts were Calvin Stonestand with three while Dexter Burns had two and a single by Michael Marion.

Due to poor weather conditions the players had to leave for home immediately after the tournament, so there was no banquet nor awards presentations. However, plans are underway to hold such a banquet in the near future. ■



ALL CHIEFS CONFERENCE



THE CONSTITUTIONAL BATTLE

by Deanna Wuttunee

It's back to square one for the FSI.

Chief Sol Sanderson sent a telex to Prime Minister Trudeau, April 22, rejecting patriation following the government's failure to accept the amendments pertaining to Indian treaty and aboriginal rights protection guarantees that the FSI has been seeking to entrench in the package. This has sprung the British lobby to the forefront as the main thrust of offense of all the options now open to the Federation in their struggle for a voice in the historical engraving of treaty rights into the mosaic of the nation's being.

The Federation is planning on a delegation of approximately 10 people for the trip to England around the first week in June.

However, in response to a plea from the Federation Senate, January 21, the Queen on February 9 replied through the governor general's office that "issues relating to the proposed patriation of the BNA Act and consideration of the treaties as they apply to the Native peoples of Canada are within the prerogative of the Government of Canada. As these issues are under the intensive study and debate through the normal political channels in Canada . . . an audience with her

majesty which may involve examination of these issues would be inappropriate."

At a recent All Chiefs Conference in Saskatoon, April 14-16, Chief Sanderson said he had mixed feelings about the London trip.

"We have, internally, to work out a number of our own understandings of Indian governments as you heard yesterday. Some (bands) want nationhood, some want to continue under the Indian Act and some want Indian government under treaty. So we have to iron out those details internally. There is so much uncertainty in the London parliament and in the Canadian parliament that the only thing we have to do is stake out our territory and secure our position whichever way we can," he said.

This apprehension stemmed from a letter read during the conference and written by Senator John Gambler of the Muscowpetung Reserve near Fort Qu'Appelle who disagreed with the Federation in seeking nationhood status and claimed the support of 18 other bands in his district. Some of these bands denied giving support of the letter after it was read out. The issue will be dealt with and resolved at the district level according to the chiefs and tradition.

"I am writing to let you know that I do not agree with the current policy of the Federation of Saskatchewan

Indians in seeking the establishment of a nation within our nation. To compound the existing powers of the Parliament of Canada, the Legislatures of the provinces and the authority of municipalities by creating yet another tier of government is to smother the Indian people under a blanket of laws and an unnecessarily heavy burden of taxation. The proposals set out in the publication "The First Nations: Indian Government and the Canadian Federation", Chapter 8, seem designed, not to liberate the Indian people but to deliver them into the hands of an organization that will control their lives and direct their destinies more completely than the Government of Canada has sought to do in the past. Less, and not more government is what the traditions of the Indian people call for," said Gambler in his letter.

Chief Ron Rosebluff supports Gambler's stand and is opposed to Indian government especially taxation. Rosebluff and Gambler are working on a package to go to the Queen. Both Sanderson and Gambler do not see this as a splinter group of the FSI.

"I don't see a break in the Federation. It is too solid," said Sanderson.

Although both oppose patriation, the Federation is working to get protection guarantees of the treaties in the new constitution. Among the amendments the FSI has been seeking to insert in the present package is a consent clause that will ensure Indian participation and majority vote before any changes can be made affecting Indian rights within a given area of province. As it now stands six provinces along with the federal government can define what Indian rights are after patriation.

The Federation is also seeking establishment of an Office of Indian Right Protection at the federal level regardless of the outcome of the patriation package. This office will serve as the agency for the redress of Indian claims and grievances as well as to implement and protect treaties.

"We are looking for an Order-in-Council to be passed by the British Parliament and the Canadian Parliament, jointly, to put the Indian rights protection office in place," said Sanderson at the conference.

It will also advance the recognition of Indian law as prepared by the Indian governments at the band, provincial and national level.

The chiefs of the Federation as representatives of the Indian people of Saskatchewan have three options to fight for the guarantees of protection of treaty rights. They can continue an 11th hour battle to block patriation, work with what's there now and exhaust all avenues with British, and Canadian lobbying for the guarantees or declare independence as Indian nations. In his opening address, Chief Sanderson said, "This will be the most historic conference we've had in a long time because of the issues we face. The 1980 decade will see us at the most serious crossroads of our life since the treaties and we have to make some pretty clear choices. We cannot deal in generalities. We have to clearly spell out what our positions are going to be. There will be some differences but the choice will be as clear to us as it was 100 years ago to our people. You are chiefs of Nations. The word, "Nations" breeds fear among white people and false fear among ourselves. We must deal with these fears." ■



GAS TAX REBATE

by Deanna Wuttunee

No one rides for free?

Chief Sol Sanderson and Agricultural Minister Gordon MacMurchy ended the spring conference by signing a four year agreement for gas tax rebates equal to the amount consumed on reserves-following a green light given by Saskatchewan's 69 Indian Chiefs.

The gas tax rebate program will net the Saskatchewan bands approximately \$4 million in the next four year period and is expected to get into effect immediately. It will kick off with discussions at regional chiefs meetings with the Indian liaison unit and provincial officials during April, May and June.

The formula is based on four components; the net provincial per capita estimated tax amount, on-reserve and off-reserve tax consumption and band population.

Band allotments will be based on a per capita assessment of every man, woman or child on the band list whether living on the reserve or not. How the grant is used is at the discretion of the band.

In June, band lists will be released and by August or September, Statistics Canada will have sent each band a notice calculating eligibility and grant size available. The band will then, apply to Supply and Services Canada in Regina for their portion along with an accompanying resolution. Grant will be distributed in late October or early November, the process reoccurring annually, according to MacMurchy.

The program is subject to review, maintains the primacy of the chiefs and councils, will not replace federal obligations and application will not affect any present funding agreements on roads that Indian people may now enjoy. The grant will change each year subject to the four components and Indian people will continue to pay tax at the point of purchase. ■

Indian Teacher Education Program

University of Saskatchewan
Saskatoon, Saskatchewan

The Indian Teacher Education Program (I.T.E.P.) is now accepting applications for January, 1981. This program is a 3½ year program which leads to a Saskatchewan Teachers' Certificate.

Applicants will be considered who have:

1) Regular university entrance requirements — grade 12 academic with a 65 per cent average

OR

2) Been out of school one full year and have grade 12 academic with a 60 per cent average

OR

3) Adult admission requirements — applicants who will have reached their 20th birthday by may 15th of the orientation semester.

You may apply to:

Director,
Indian Teacher Education Program
College of Education,
Room 3023
University of Saskatchewan
Saskatoon, Sask.
Phone: 343-2005

We look forward to hearing from all interested persons. The deadline for applications is **November 30, 1980.**

BUDGET CUTS!!!



All Saskatchewan Chiefs are angry and frustrated over DIAND budget.

FSIN Chiefs Legislative Assembly

by Deanna Wuttunee



Fred Starblanket, Speaker of the House, Fall Legislative Assembly in Saskatoon at the October Sitting.

Despite rumors of a non-confidence vote against FSIN Chief Sol Sanderson, business went on as usual at the fall sitting of the Chiefs Legislative Assembly held at the Holiday Inn, October 14-16. The problem was handled internally when Sanderson received a reprimand from the Senate. Ironically, past presidents of the FSIN automatically join the ranks of the Senate.

In his opening remarks, Chief Sanderson identified three landmark events this year, that supported Indian nationhood. Former B.C. Justice



Chiefs from northern Saskatchewan listening intently.

Thomas Berger's book *Village Journey*, a summary of Berger's findings in the Alaska native land claims settlements recommended tribal units as the most viable form of government for native people. The MacDonal Report acknowledged that the Royal Proclamation of 1763 gives recognition to Indian sovereignty. Finally, the Supreme Court of Canada ruled that the Indian title pre-exists the Crown's title in the Musqueam Case.

Several bands (25-30) have outgrown their current funding arrangements. The assembly passed a resolution sanctioning the proposed FSIN package which requests permanent guaranteed funding much like the ones provided by law for non-Indians. The package has a phase built in which will make the transition easier. It contains 10 categories ranging from administration, and public works to treaty enhancement. The package will impact on the Indian Affairs office, Secretary of State, National Health and Welfare, and DRIE. It is one of the agenda items in the bilateral process.

Some sources of revenue could possibly include 11% of the provincial alcohol, tobacco and gas tax along with a consumption formula, Indian owned resource taxes, Crown obligations and the use of Indian taxation powers. This would include total membership regardless of residence. Financial administration acts would ensure accountability to the people. A special assembly is planned within the next 30 days to six weeks for bands who want to go this route.



Melvin Isnana did not seek re-election as Executive Secretary.



Northern Cree Singers from Sturgeon Lake.

This resolution will constitute a formal response to the Federal Indian Affairs Minister Crombie for fiscal arrangements.

Discussions of funding led to the membership issue. Under Bill C-31, as many as 20,000 are expected to get Indian status. FSIN prefers new applications be processed through existing treaties. This would add 2.5 million acres to the land entitlement of Saskatchewan bands and provide funding to deliver services and programs to new bands and new members.

Problems revolved around the application of the provisions of the bill. The Chiefs were concerned about the funding to carry out the work. Presently \$10,000 is provided to each band. Constructing membership codes and a citizenship act under Indian Government, training people from the reserve levels to carry on the work for implementation and developing liaison between tribes of nations would take a lot more than that.

Chief Rick Redmen from the Standing Buffalo Reserve summarized the problem when he said, "There have been comments flying around about (Federal Indian Affairs Minister) Crombie being the last colonial minister. Yet Bill C-31 dictates to bands who can and who cannot be a member of the band. If that's not colonialism I don't know what is. Do we sit back and wait for a task force? Or



Sterling Brass, Third Vice-Chief.

for those bands who feel it's a priority, on their own initiative, with or without the \$10,000, go ahead and develop their own membership codes? I realize that unless you're educated in that area, it could lead to problems in a court of law. Will membership codes hold up in an Indian court of law as well as a non-Indian court of law? On one hand, we say we're Indian Governments and yet the federal government has us scrambling around to accommodate Bill C-31."

Chief Sol Sanderson said bands have two options; to proceed under the administrative route of the Indian Act, or with adhesions to treaty. To proceed with adhesions to treaty you have to have a government system in place to deal with the law-making process and prepare a Declaration of Intent to exercise formally over all membership and citizenship policy.

"There's no (government) in the

world where you can have people governing membership and citizenship through by-laws, by-products of other federal laws," he added.

The Yorkton District Chiefs Council presented a resolution which was passed requesting an additional two years to accommodate provisions of the bill. Under the present legislation, bands have until April, 1987 to make citizenship codes acceptable to the federal government.

The Prince Albert District Chiefs wanted more consultation in the management of game preserves in the province. A resolution was passed outlining their concern over erosion of hunting rights. This mandated the FSIN to pursue agreements with the government to guarantee Indian involvement and consultation in this area.

Other resolutions dealt with funding for various FSIN and district projects and events. Funding for cultural developments, senators, a building purchase for the Saskatchewan Indian Federated College, as well as funding for the winter and summer games were requested. The



Isabel McNabb, President of Sask. Indian Women's Association.



Felix Musqua didn't seek re-election for First Vice-Chief.

assembly also endorsed the establishment of two new reserves at Sandy Bay and Cumberland House. An invitation to Pope John II to the Qu'Appelle Indian Residential School during his upcoming 1987 visit and a road for Grandmother's Bay were also sanctioned.

Several resolutions were tabled to the district level.

A serious discussion on the first day centred around the FSIN Conventions Act. Chief Cy Standing of the Wahpeton Reserve questioned its application where a leader is prohibited from holding a chieftainship and FSIN executive position simultaneously. However, the implementation of the Conventions Act was upheld by the assembly.

Chief Sol Sanderson commended outgoing First Vice-Chief Felix Musqua for his dedication during his term in office.

Election Of FSIN Executive Officers



First ballot count shows a clear-cut majority for Dutch.

by Deanna Wuttunee

On October 15, Commissioner of Oaths, Henry Langan swore in a new slate of executive officers to the FSIN. Two got in by acclamation - Vernon Bellegarde of the Little Black Bear Reserve for First Vice-Chief, and Bobby Bird of Montreal Lake Reserve for the Fifth Vice-Chief.

E. "Dutch" Lerat of Cowesses defeated Steve Pooyak and Steve McArthur for the Third Vice-Chief position. Lerat, a former executive

assistant to Chief Sol Sanderson, received 159 votes, followed by Pooyak of Sweetgrass with 70 votes and McArthur trailed with 54.

The executive Secretary position went to Henry Delorme of Cowesses Reserve in the second ballot with 135 votes over runner-up Henry Daniels of Sturgeon Lake who received 123 votes. In the first ballot, Roland Desjarlais of Muskowekwan Reserve dropped out when he ended up with 37 votes while Daniels got 124 and Delorme received 119.

Desjarlais said it was difficult for him to lose but added, "I can throw my support behind Henry Daniels. Right now we have a lot of southern people in the executive. It is very difficult to support the south when the north has basically no executive or portfolio at this moment. The boys in the north need support because they are looking at private enterprise. They need support in developing their wild rice situation. (In looking at) Henry Delorme from the south, we have SIAP (Saskatchewan Indian Agricultural Program). We need that support also. How you vote is your decision. Personally, I have to go with Henry Daniels simply because he is motivated, he is younger and he is mobile right now. But I support Henry Delorme for what he's doing at home base."

Daniels said he was no quitter and will keep a high profile in provincial Indian politics.

Presently two of the executive members, Lerat and Delorme are from Cowesses, Bellegarde is from Little Black Bear, Roland Crowe is from Piapot, Sterling Brass, Keys; Wayne Ahenakew, Sandy Lake; Sol Sanderson, James Smith; and Clerk of the Executive Council, Elsie Roberts is originally from Cumberland House. This was a contributing factor when several chiefs and councillors from the North Battleford district entertained a non-confidence vote against Chief Sol Sanderson which never made it to the resolution floor. Other factors were alleged political party affiliations on all sides and FSIN involvements in the business sector which is viewed as encroaching on reserve opportunities.



FIRST VICE CHIEF

Verne Bellegarde said he can take direction as well as give it. He apologized to districts he has not visited and thanked the Touchwood-File Hills-Qu'Appelle district for their unflinching support and direction. He's worked with the FSIN before. His last job was with the Saskatchewan Indian Businessman's training program and working with young people has given his life direction.

"Unity is FSIN, that is our strength, not only in FSIN but in PTNA as well. Our treaties give us direction. We've faced adversity before and we will face adversity again," he said.



THIRD VICE CHIEF

E. "Dutch" Lerat has been the Vice-President of the Saskatchewan Indian Training Institute since August 1983, although the title has been changed during that time. He expressed support for the FSIN Chief as long as Sol continues to forward the chiefs concerns and mandates.

"Chiefs and councils, you've not made a bad choice, I'm not going to sit back and wait for things to come to me. I'm going to go out there and make things happen," he said.



FIFTH VICE CHIEF

Bobby Bird has been the Assistant Chief of the Montreal Lake Reserve for the last two years. Before that, he was on the council for four years. Bird declared himself a strong believer in the treaties and the Indian relationship with the Creator.

"Nothing short of entrenching our rights permanently in the constitution of this country will be acceptable to our future and I will insist that this will continue to be a goal of the FSIN. It is up to leaders to see that our fundamental rights are protected and that we receive the services and rights up to which we are entitled. . . and that of our descendants," he said.



EXECUTIVE SECRETARY

Henry Delorme was the Chief of Cowesses and the Chairman of the Saskatchewan Indian Justice Commission. Prior to that, he has worked in FSIN health-related programs for several years.

"Regardless of who you voted for, I will be out there promoting your interests. There was reference to my mobility but I do have connections and I will get things moving!" he said.

they were going to help their Indian kids. They worked hard on their behalf. . . It was for our future generations. We have young people fold up every day. They don't know where they are going. The obligations we cede are in turmoil because they don't know what to do with themselves. . . This is where the Indian custom, the Indian way will help our young people to get back on their feet. They need this kind of life. They need this. I think this is what we did in getting Indian Government. We want the young generation to pass that on, to work hard. What we did was important for their sake. It was just in time, you see. I will go home from this and work hard some more because I have important things to do for my family. Today, now, it gives me great pride that I could do something for you.

"Tonight, here, I urge you young people and you middle-aged people, you have to work hard, to not only work for yourself but to work for your future generations. Look back and see what we've accomplished and learn from what we've accomplished. I'm leaving tomorrow. I'm leaving but I hope you work hard. This is what being off the reserve, in a hard world is. I did. It's for your child, your future children. Often, we started out late at night talking about young kids Wilfred (Bellegarde) and I. Hilliard McNabb and I travelled down country roads in old model cars. . . I'm not sorry. I've been involved with my children. I've been involved with the Chiefs. I know what it's like to be a Chief. You have to be sincere. You have to be honest with yourself. With that, I thank you."

David Knight passed away November 6, 1985.



Wilfred Bellegarde from Little Black Bear Band. Past President of FSI. 1964-1966.

Wilfred Bellegarde (1964-1966)

"I want to take this occasion to thank someone who has always been behind me, my wife."



Past President of FSI from 1966-1968. Walter Dieter is from Peepeekisis Band.

Walter Dieter (1966-1968)

"I didn't come prepared to give any speech. I don't really feel justified in accepting all these gifts because the fellows that really earned it for me were Senator Hilliard McNabb, Senator Ernest Mike, Delia Opekekew who wrote the first submission for the first bit of money that was given to Indians without government supervision, and the guy that laid the foundation and put me on to set up the National Indian Brotherhood, John Tootoosis. These are the guys I'd like to see get honors."

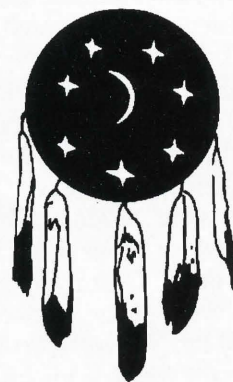


David Ahenakew from Atakokohp Band was Past President of FSI. 1968-1978.

David Ahenakew (1968-1978)

"To the new executive, my condolences. I want to tell you how grateful we are (myself and my family) for what you are doing for us this evening, for what you have done for us and with us in the past. We are

honored to be part of you and always have been and we will continue to be with you in every way we can. It's been difficult, but at the same time rewarding because of the strength of our Indian Nations of this province, the strength of our leaders - past, present, and certainly in the future. Rewarding because of the strength and recognition we continue to convey to our people. That is our future and for that reason we must always, always continue to support these guys in which every way we can, that generation that's coming up. I'm also very grateful and feel rewarded because of the strength that continuously exists and the strength that exists and is exemplified by our Elders and the Senate. I'm not an elder yet, there's a grey hair here and there, but I don't propose to have very many more. But I am truly grateful to all of you for allowing me and my family to continue to work with you. I still have some energy left, like Walter Dieter, John Tootoosis, Dave Knight, Wilfred Bellegarde. I've been very grateful for being associated with you great leaders, to the people of the province. There's been some pretty difficult experiences. But like I say, it's all been worth it. It's us that's going to determine what it's going to be like for the future generations. It's going to be on our shoulders and we can never shirk that obligation. It's a trust conveyed on us. It's a trust we must carry with absolute trust and dedication. This evening, I thank you for the honor, for the tribute. And I speak for my family, not only my sons and daughters but with my grandchildren, my son-in-laws, daughter-in-laws, we are extremely happy to be part of you. Thank you."





Traditionally dressed band members, dignitaries put on show for youth.

Treaty Day Made Special Event By Band Planners



Chiefs Dave Knight and John G. Diefenbaker share honours.

Treaty Day at John Smith was very exciting for the 480 members of the band who received their payment May 8th, 1979. The special ceremony was re-enacted in much the same style as 100 years ago.

Chief Dave Knight, of John Smith, Emil Korchinski, Dept. of Indian Affairs, Regina and other dignitaries joined the members of the band outside the band hall for a Pow-wow.

Chief Dave Knight, in presenting greetings to the audience said "This is to show the young people what happened one hundred years ago when the Treaty was signed."

He was dressed in the traditional style with a feather head dress and leather garb. Youngsters dressed in beaded clothes joined their Chief. Chief John Diefenbaker, M.P. for Prince Albert who came for the special occasion joined in the pow-wow.

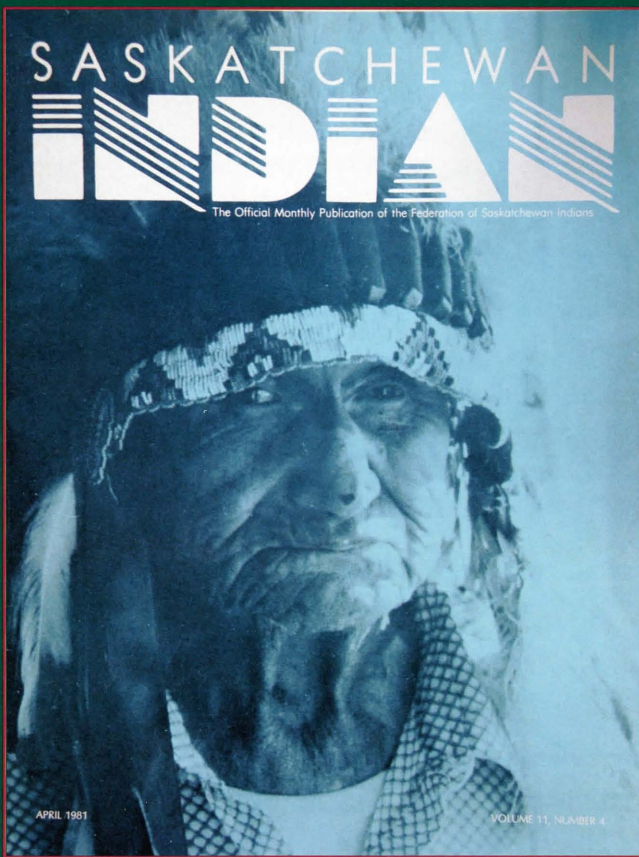
The actual signing and Treaty payment was performed inside the band office. This historical event is an annual payment of five dollars to each Treaty Indian in Saskatchewan.

A noon luncheon was served by the ladies of the community.

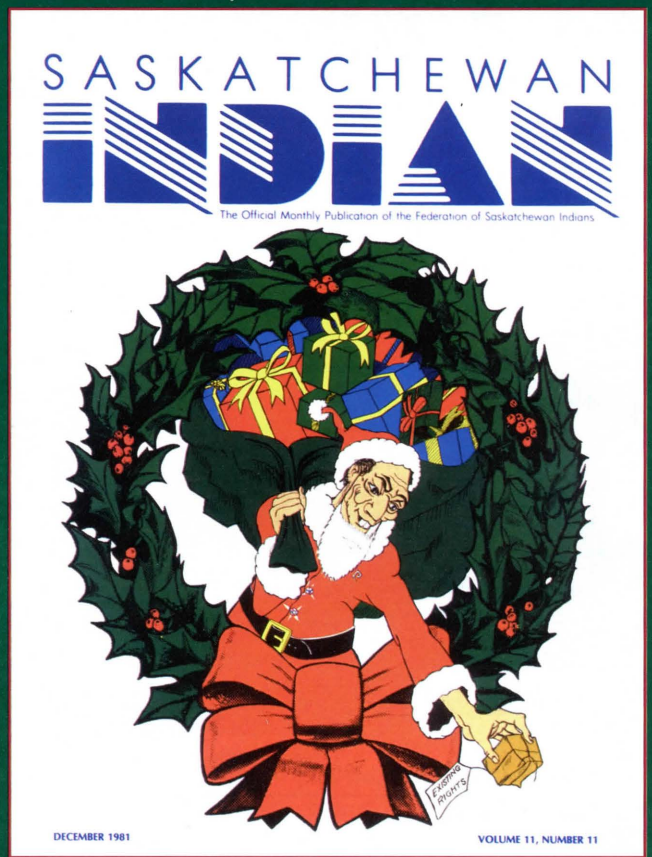
—FLORENCE POORMAN

TREATY DAYS — MEADOW LAKE DISTRICT

June 4	11:00 a.m.	Makwa Sahgaiehan
June 4	4:00 p.m.	Flying Dust
June 5	11:00 a.m.	Joseph Bighead
June 5	4:00 p.m.	Island Lake
June 6	1:00 p.m.	Canoe Lake
June 7	1:00 p.m.	Waterhen Lake
June 11	1:00 p.m.	Portage La Loche
June 12	1:00 p.m.	Turnor Lake
June 13	1:00 p.m.	Buffalo River
June 14	11:00 a.m.	English River



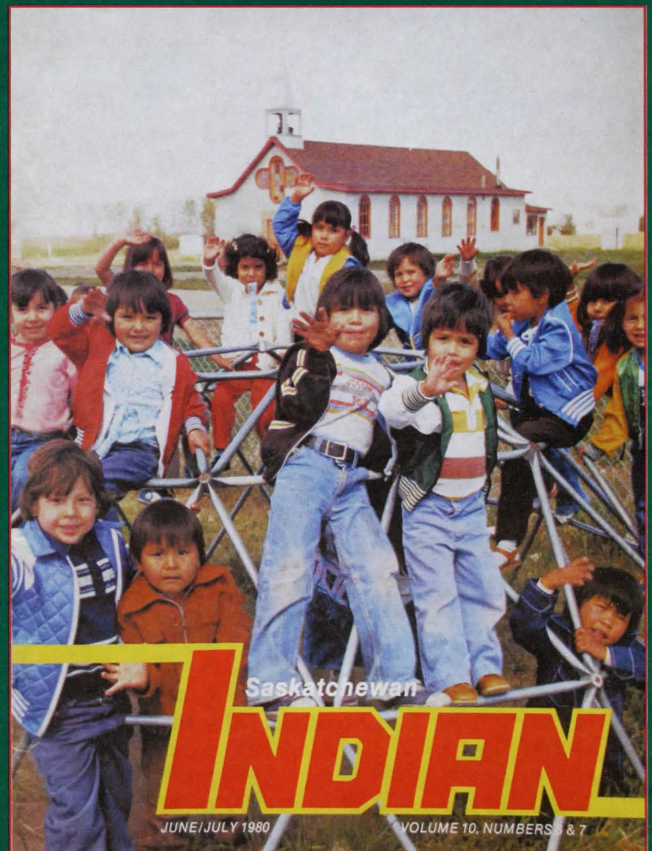
Cover photo of Archie Eagle, Elder at Moose Woods April 1981. Photo by John Bradley



Christmas cover illustration: by Bob Bedier December 1981.



Indian Leaders October/November 1985
Photo by Bryan Tootosis



Kindergarten children playing at Beardy's June 1980.

Historic Casino Agreement Negotiated

The foundation for a First Nations gaming industry was laid with the negotiation and acceptance of a gaming agreement with the province and a slot machine agreement with the Saskatchewan Liquor and Gaming Authority (SLGA) and the Western Canada Lottery Corporation (WCLC).

These two historic agreements combined, addressed the issues of jurisdiction, lotteries, casinos, Video lottery terminals and implementation and enforcement issues.

The FSIN takes the

position that the First Nations have the right to self government which is confirmed by the Treaties, which includes full authority over gaming.

In relation to jurisdiction the FSIN and the Provincial Government agreed to work together and present proposals to the Federal government which will allow First Nations full jurisdiction over all forms of gaming on reserves.

The profits from the casinos will be divided up as follows: If the casino is on the reserve than 50% will go to the

First Nations fund, 25% to First Nations charities and 25% will go to the Provincial Government.

The gaming agreement also recognizes the authority of the First Nations to regulate Bingos, lotteries and other forms of gaming on-reserve. All proceeds from these undertakings will be exclusive to the First Nations charities or sponsoring government body.

The agreement calls for the establishment of four First Nations casinos in addition to an option of one in Saskatoon. The people of Saskatoon had previously rejected casino site development in a municipal referendum.

The profits from video lottery terminals located on-reserve will be divided up with 85% going to the First Nations and 15% to the Provincial Government.

The slot machine agreement calls for the Western Canada Lottery Corporation to play a lead role in the procurement of the slot machines and the computer operating systems.


SIGA will then assume the operation of the computer system

The Gaming Agreement was approved by the Chiefs Legislative Assembly February 9, 1995. The First Nations Gaming Act was passed June 7, 1995. In both cases the consent from the Chiefs was unanimous.



Members of the Gaming Commission

- Chief Amanda Louison, Kahkewistahaw
- Chief Wayne Standinghorn, Sweetgrass
- Chief Richard Poorman, Kawacatoose
- Chief Joe Fourhorns, Piapot
- Chief Barry Ahenakew, Ahtahkakoop
- Chief Henry Neapetung, Yellowquill
- Chief Cyrus Standing, Wahpeton
- Chief Terry Sanderson, James Smith
- Chief Ron Thunder, Little Pine
- Chief Pierre Settee, Cumberland House
- Chief Harry Lafond, Muskeg Lake
- Chief Felix Thomas, Kiniston
- Chief Brian Standingready, White Bear
- Chief Guy Lariviere, Canoe Lake
- Vice-Chief Alphonse Bird, Prince Albert Grand Council
- Vice-Chief O'Neil Gladue, Flying Dust
- Tom Bear, Agency Chiefs Tribal Council
- Bruce Standingready, South East Tribal Council
- Perry Bellegarde, Touchwood, File Hills, Qu'Appelle
- Tom McKenzie, Lac La Ronge

A high-angle photograph of a large pow-wow gathering. The scene is filled with hundreds of people, many wearing elaborate traditional regalia. In the foreground, several dancers are seen from behind, wearing large, circular, feathered headdresses in shades of white, orange, and red. The ground is a flat, sandy or dirt area. The background shows a vast field of more dancers and spectators, extending towards the horizon. The overall atmosphere is one of a large-scale cultural celebration.

World Assembly of First Nations Pow-wow:
bringing together the largest gathering of indigenous peoples in harmony and mutual respect.
(Full story inside)

**SASK INDIAN MAGAZINE INSIDE COVER JACKET - AUGUST 1982 VOLUME 12 NUMBER 6
PHOTO BY KENNY LOON**



Our work continues to be guided by the Spirit and Intent of our Treaties, our Commissions, Elders, youth, Senate and the Chiefs-in-Assembly. The recurrence of flooding in our communities and the lack of comprehensive mitigation measures and preventative strategies, as well as compensation for dealing with the impacts of flooding is a key issue that has kept many communities and the FSIN pre-occupied in recent months.

In addition to the flooding, a fire in the north caused some of our communities to declare a state of emergency and be evacuated. The impacts of these natural disasters on communities will be felt for many months to come and must be addressed through a long-term strategy.

Nationally, there have been a number of developments with major ramifications for First Nations. In November 2010, Canada endorsed the United Nations Declaration on the Rights of



Indigenous People (UNDRIP). The UN Permanent Forum on Indigenous Issues said “We see this as a strong Declaration which embodies the most rights we and our ancestors have long fought for; our right of self-determination, our right to own and control our lands, territories and resources, our right to free, prior and informed consent, among others.”

There are 46 clauses to the Declaration, and the FSIN Secretariats will focus on those most significant to the implementation of inherent and Treaty rights. A strategic planning session will provide further direction on incorporating the Declaration in FSIN operations. In the meantime, all Secretariats, First Nations, Tribal Councils and institutions are encouraged to use the language of the Declaration in all their communications and dialogues with government.

The Treaty Governance Office will coordinate a strategic planning session for all Secretariats focussed on the implementation of inherent and Treaty rights using the 2007 OTC Report: Treaty

Spring flood on the Cowessess First Nation 2011



Implementation: Fulfilling the Covenant as the guide. This will look at what has been done in Treaty implementation, what has to be done and how it can be done. As well, a Treaty Implementation Scorecard will evaluate progress on meeting the 26 recommendations on Treaty Implementation from the OTC Report. The Chiefs Advisory Committee also passed resolutions supporting a Saskatchewan Treaty Summit to be held in the fall 2011, and for engaging Canada in a strategic planning process for Treaty implementation.



In addition, a resolution mandating an organizational and legislative renewal of the FSIN is being implemented, with a call for Task Team members issued to all Tribal, Agency and Grand Councils.

Assembly of First Nations

The FSIN continues to participate in the development of the AFN National Strategy on Treaties, which has the objective of supporting First Nation governments in the implementation of Treaty. There are seven strategies: ceremony and protocol, political action, legal action, international action, economic action, direct action and social change/community development. A Post-Confederation Treaty Roundtable will be held in the near future, perhaps at the same time as the Treaties 1-11 Gathering tentatively set for August in Tsu'Tina. The AFN is consulting directly with regions on this strategy, and received feedback from the FSIN Chiefs Advisory Committee.

Inherent Right to Self-Government

Overall, there are complex issues regarding the Treaty obligations of the Crown and unfinished Treaty business, the constitutional division of powers because of Sections 91, 92 and 35 of Canada's Constitution Act, Canada's and the FSIN endorsement of the United Nations Declaration of the Rights of Indigenous Peoples and capacity building in First Nations to assert jurisdiction and self-government.

The dialogue with the Province and the federal government will continue as all parties engage in practical, collaborative efforts to close the socio-economic gaps in education, health, ICFS and economic development and employment.

Revitalization

In keeping with the direction of First Nations leadership, the FSIN commenced the process of revitalization in the fall 2009 to assist in strengthening the capacity of First Nations governments and to revitalize the FSIN. The FSIN has completed internal executive level consultations and is undertaking broader consultations with First Nations, as per the Chiefs-in-Assembly resolution passed in October 2010, mandating the FSIN to facilitate consultation on the revitalization of the FSIN.

Auditor General's Report

Nationally, the final report of the outgoing Auditor General, Sheila Fraser, brought First Nations issues to the attention of the federal House of Commons, with a damning analysis of federal First Nations policy and programs.

"Despite the federal government's many efforts to implement our recommendations and improve its First Nations programs, we have seen a lack of progress in improving the lives and well-being of people living on reserves," Ms. Fraser reported. She was referring to the last 10 years of recommendations her office has released regarding federal policy towards First Nations. The reasons given for the lack of progress rested primarily with INAC's lack of defined roles and responsibilities, the lack of legally mandated programs and services, a lack of funding, and an overall lack of local service capacity for First Nations.

Education

Perhaps the most important issue highlighted by the Auditor General is the lack of action to address the educational outcomes for First Nations students.

The FSIN Education Secretariat, working closely with First Nations Education Directors, PSE Coordinators and guided by its Commission, is moving forward with key policy directives to improve First Nations education.

Action Plan on Education in the Context of Treaty (APECT)

In February 2009, the Chiefs-in-Assembly passed a resolution for the development of an Action Plan on Education in the Context of Treaty (APECT). APECT will help develop a First Nations Education system that follows Treaty and satisfies both the common requirements of First Nations in this region and the unique needs of each community. The work of APECT will improve the education experience for First Nations students at K-12 schools and thereby improve graduation outcomes on and off-reserve. APECT has concluded Phase III, which included interviews with 96 Elders and five Community Dialogues to determine how the Elders' directions for strong and effective First Nations education should be implemented. A resource paper titled "Honouring First Nations Culture and Languages: Towards Bicultural and Multilingual Education," will be prepared.

Education Task Force

On May 17, 2011, FSIN and the Province signed an agreement establishing a Joint Task Force on Education and Employment. The task force will consult widely on and off reserve in Saskatchewan to help identify practical, grass-roots solutions for eliminating the current gaps in education and employment outcomes for First Nations people in Saskatchewan.

"The status quo is unacceptable. It is essential



that all people in Saskatchewan reach their potential and benefit from our province's prosperity," Premier Brad Wall said. "If we can effectively meet these challenges, we have the opportunity through this unique partnership for our First Nations and Métis learners to lead our province's success for generations to come."

The MOU also included recognition of the United Nations Declaration on the Rights of Indigenous Peoples, one of the first agreements to do so, since Canada endorsed it.

"True reconciliation will occur when the foundations of traditional First Nations education are restored, consistent with the Declaration," said Chief Guy Lonechild.

The joint task force will focus on several key goals including: Improved early childhood outcomes and transition to school; Increased high school and post-secondary completion rates; Improved participation in the labour force and employment; and Greater quality of life and enhanced self-sufficiency.

Federal policy on First Nations Post-secondary education continues to be monitored, with constant calls for addressing the growing wait lists of students. The AFN's national panel on education continues to be an issue of concern, specifically the potential development of federal legislation impacting the Treaty Right to Education without consultation with Saskatchewan First Nations.



Photo by Matthew Barton

Left to Right: Vice Chief Dutch Lerat, Minister Donna Harpauer, Minister Ken Cheveldayoff, Minister Rob Norris, Chief Guy Lonechild, Premier Brad Wall.

Gaming

From humble and turbulent beginnings on the White Bear First Nation, the gaming industry has grown to include other gaming entities: Indigenous Gaming Regulators, First Nation Addictions Rehabilitation Foundation, and six Community Development Corporations, which flow dollars to non-profit organizations and worthwhile initiatives in the communities.



“The creation of the FSIN Gaming Commission will provide strategic direction and guidance on Gaming and Jurisdiction aspects. Work continues on reviewing our gaming legislation, structures, and plans to enable FSIN and its institutions to build capacity, enhance our partnerships and continue to lead First Nations Gaming in this country,” said Chief Lonechild.

Preparations are underway this year for the 2012 Gaming Framework Agreement review period. Our Gaming institutions are preparing plans and providing technical support for this important negotiation period. Important work includes: researching Gaming, efficiency reviews, reviewing our current model, and developing strategies to ensure the long term sustainable revenue back to our First Nations.

SIGA continues to be one of the largest and most successful First Nations organizations in the country, providing employment for over 1300 First Nations people, and in 2010-2011 announced revenues of \$259 million and a profit of \$64.1 million.

Saskatchewan First Nations Women’s Commission (SFNWC)

The SFNWC is enhancing its’ strategic planning and initiative development to include the construction of collaborative and partner driven outcomes. Several areas include education and awareness on various issues, creation of a First Nations’ Women’s lead Institute and development

of First Nations influenced legislation in areas such as matrimonial real property and human rights policy. The Women’s Commission has been steadily worked in the area of HIV/AIDS at the request of the Chief of the FSIN who asked that a greater comprehensive plan be developed including beneficial results.

To date, great strides have been made in public education and awareness directed to young First Nations girls in their communities, a group at most risk of being infected by HIV and AIDS. The SFNWC continues to work with the Provincial Partnership Committee on the issue of Missing Persons in Saskatchewan to promote several recommendations, including assisting the Police in developing a protocol to enhance the effectiveness of Police response. The SFNWC has been working with First Nations to develop a resilient emergency preparedness plan, specifically in the area of search and rescue and has established an innovative provincial search and rescue plan led by trained First Nations technicians.

Communications

As per the first edition of the Saskatchewan Indian magazine, the intent of the FSIN Communications unit remains unchanged: To keep First Nations fully informed of their rights as citizens of this province and country; to instil an awareness in First Nations about larger society and developments; and to keep in tune with First Nations at the grass roots level in terms of their needs, aspirations and development. ‘How’ this is done has changed dramatically. Modern technology is the theme for the communications unit. A social media strategy utilizing Facebook and Twitter will target the First Nation youth audience. As well the FSIN Legislative Assemblies will continue to be broadcast via the internet.

SIEF CELEBRATES A QUARTER CENTURY OF BUSINESS DEVELOPMENT

It looked a lot like a family reunion taking place behind the Saskatchewan Indian Equity Foundation building when about 150 people helped celebrate the Saskatoon based institution's 25th anniversary with a free barbeque lunch.

Many of those attending were employees from SIEF's sister institutions, the Saskatchewan Indian Gaming Authority, the Indigenous Gaming Regulators and the mother organization the Federation of Saskatchewan Indian Nations, which made the barbeque a family reunion of sorts.

"Over the past 25 years, thanks to SIEF, First Nations in Saskatchewan have experienced the pride of starting and owning their own businesses. From small cow/calf operations to the advanced technologies that are empowering farmers, entrepreneurs and women today," says FSIN Vice Chief E. Dutch Lerat. "SIEF has invested tens of millions of dollars in our communities and in the process contributed to our rising economies."



LANDS AND RESOURCES WORKING ON WILDLIFE LAW

The Elders have been warning us for many years that we have to work harder to take care of our lands. Heeding their warnings, our political leaders have always prioritized the protection of our rights to the lands and resources. We look back with admiration at how our early leaders at the Federation of Saskatchewan Indians fought hard to ensure we always had a land base. These first leaders knew that we did not give up our way of life through the Treaties, in fact we maintained our inherent rights to our lands and resources. They were familiar with the Treaty knowledge handed down to them. The language "a plow share depth" continues to resonate throughout any land discussions. At the same time, the Elders have been warning us for many years now that we have to work harder to take care of our lands. It is vital that we continue that struggle to ensure we hold on to our lands and resources and continue to protect Mother Earth.

The FSIN has come a long way since those early years in formally protecting our land bases. Issues around Treaty Land Entitlement, Sacred Sites, Fish Habitat, Nuclear Waste and so many other



areas are the focus of the work we undertake today. We now have a law and procedure that dictates to government and industry how to consult and accommodate when our rights have been impacted by resource development. Just recently the Secretariat developed a draft model Wildlife Law for First Nations to adopt and/or adapt to suit their individual needs. These pieces of formal policy guide processes around issues that were major agenda items for our leaders 65 years ago. We always remember that without the land we have nothing.

BOLD EAGLE SOARS TO SUCCESS

The goals and objectives of the joint Federation of Saskatchewan Indian Nations and Department of National Defence Bold Eagle program is to provide Aboriginal youth with an opportunity for meaningful summer employment, exposure to cultural and traditional activities, and an adequate level of training to prepare them for careers within the Canadian Forces, law enforcement, industry or other meaningful employment. The program also aims to assist the youth in pursuing higher education.

Now in its 22nd year, the Bold Eagle program has been an unqualified success in meeting those goals and objectives. Indeed, the Bold Eagle Program, as a result of increased demand and interest, has expanded beyond the capacity of the original enrolment target, and increased funding is required to meet the demand of all Aboriginal youth. Bold Eagle 22 will take place from July 10 to Aug 19, 2011 at the Canadian Forces Western Area Training Centre in Wainwright, Alberta.



EXECUTIVE UPDATES

REGINA WILL HOST THE 2014 NORTH AMERICAN INDIGENOUS GAMES

After eighteen years of working on bid proposals, Saskatchewan will once again play host to the North American Indigenous Games (NAIG) in 2014. The strong, dedicated Saskatchewan Partnership among the FSIN, Métis Nation of Saskatchewan, Province of Saskatchewan and the City of Regina deserve the opportunity to bring the Games to Saskatchewan.

"We are extremely proud and honoured to be selected to host the 2014 North American Indigenous Games," said FSIN Vice Chief Morley Watson. "The real winners will be our young Indigenous athletes from across North America." The NAIG attracts close to 10,000 Indigenous athletes, coaches, parents and fans. Saskatchewan last hosted the games in 1993 in the city of Prince Albert.

Saskatchewan Minister Cheveldayoff commented on the amount of preparation, "It was inspiring to see all the work that went into the bid for the 2014 NAIG coming to a successful conclusion. This is a good day for not only the Indigenous youth of Saskatchewan but for all of North America."



RCMP CO RUSSELL MIRASTY MEETS THE INDIAN JUSTICE COMMISSION

The Indian Justice Commission held its spring meeting on May 19 & 20, 2011 in Regina. For the first time since he was appointed in February 2011, Commanding Officer of "F" Division Russell Mirasty was able to talk with the Commission Chiefs about the challenges in First Nation Policing. "The First Nation Community Policing Agreements are just pieces of paper. At the end of day, it is about respectful treatment of people; we have a job to do but we need to do in a respectful way," he said. When the Chiefs questioned the Commanding Officer about the lack of respect between the RCMP and the First Nations, he said, "It is not just about imposing the law without any regard for the human side of the situation ... I really believe that many of these situations can be resolved if both come together with an open mind and say how do we best resolve this. What are the steps we need to take to make this better?"

Vice Chief Watson closed the policing discussion by commending the Commanding Officer on his optimism and goals to provide improved policing services, "You brought us tremendous honour and now we want to take that to the next level ... make sure we co-exist with the newcomers by working together for the betterment of all our communities". CO Mirasty responded to the Vice Chief's closing comments by saying, "I think I do bring something new here to the RCMP; as head of the RCMP, I can tell you absolutely I am



committed to making sure that we become a better police service for every community in Saskatchewan but particularly First Nations where we know we have many, many challenges."

FIRST NATIONS HAVE ACCESS TO HUMAN RIGHTS

After 150 years of colonial rule by the Indian Act, First Nations can now enjoy the human rights protection that other Canadians may have taken for granted. Effective 19 June 2011, the Canadian Human Rights Act applied to the Indian Act and to First Nation Governments. Vice Chief Morley Watson, in one of the five media interviews he gave said, "Our Peoples have been marginalized for too long. However, we must be cautious about balancing the individual and collective rights of our Nations."

In January 2011, as part of the First Nation national communication strategy, FSIN hosted a First Nation Forum on the Repeal of Section 67, CHRA and its Impact on First Nations. One hundred and fifty-five leaders attended the Forum and several were reluctant to support the legislative changes. As Ms. Sharon Venne said to our Commission Chiefs, "The legislation focuses on individual human rights, not collective rights and they are based on the European model of Human Rights. There are other models of human rights that are like the African Charter which deals with the collective rights of peoples, collective responsibilities of people before they get to the individuals." Ms. Venne went on to say, "And the problem with the legislation is this, it does not allow for complaints against the government of Canada, saying that the Indian Act is discriminatory. But they are going to allow for decisions to be made against First Nations based on discrimination. You don't have the resources to be able to fight off a challenge and you cannot say in the challenge that Indian Affairs is responsible for the allocation of funds and we don't have sufficient housing to cover the houses. You can't do that because the government of Canada has exempted itself."

Ms. Venne encouraged First Nations to develop their own customary law to deal with the collective rights of their respective your Nation so that the Canadian Human Rights Commission cannot attach their decisions to them.

SECOND ANNUAL JUSTICE GATHERING

On March 21 & 22, 2011, the Secretariat hosted their second annual Justice Gathering in Saskatoon. The theme of the Gathering was "Decreasing the First Nation Rates of Incarceration and Recidivism". There were 140 First Nation personnel who participated in the interactive event. The agenda was, as one participant said, "ground-breaking". It was the first forum where judges and community workers came together to dialogue about ways to reduce our rates of incarceration and recidivism.

Provincial court Judge Gerry Morin asked the question, "Are you dealing with a true criminal or are you dealing with a person who has made a mistake in their life? Who are you dealing with? Emachatsit – a word that means one who is evil, evil in terms of how they relate to their own people, how they abuse their own people, how they undermine things that go on in different relationships for their own purposes. Those are some of the people that we still deal with."

Judge Morin reflected on his connection to our Peoples during his opening remarks, "We are not inherently bad, but we have certainly learned things along the way that might be to our detriment, and one of the things I have already mentioned is how we use alcohol and drugs to escape reality. ikahk'ipatsit -Those who make a mistake – but other side sees it a criminal offence." The report is available from the Justice Secretariat.

CHILD WELFARE REVIEW

The Federation of Saskatchewan Indian Nations Health Secretariat met with Social Services Minister June Draude in Regina on March 23, 2011 to discuss the priorities and commitment outlined in the \$34 M Children and Youth Agenda unveiled in the 2011 Provincial Budget. Both the province and First Nations recognize that the Child Welfare System is in need of fundamental change and are committed to working together to create that change. The Government of Saskatchewan has struck a Cabinet and Deputy Ministers Committee on children and youth whereby each committee will consist of 8-10 members. The FSIN recommends that the Ministry take into consideration of appointing three First Nations' leadership to participate on each of the committees. Over the next few months the FSIN will work with the Ministry of Social Services to develop an agreement outlining principles for establishing a framework for a system change to Saskatchewan Child Welfare. The agreement will identify a common work plan for completing the framework and will include benchmarks, timelines, goals and indicators of success. The Ministry of Social Services would like to include the First Nations Child Welfare Review Framework in their official response to the Child Welfare Review Report.

INDIAN RESIDENTIAL SCHOOLS

The Federation of Saskatchewan Indian Nations' Indian Residential School Secretariat has been in operation for six years. In the past year alone, the Project Staff have organized or attended over forty outreach sessions and had over twelve hundred contacts one on one for Indian Residential School Survivors. There is a sense of urgency with frontline IRS workers in the province because of the upcoming deadline of September 19, 2011 for the Common Experience Payment (CEP) application. In a year and a half, the deadline of September 19th, 2012 for the Independent Assessment Process (IAP) which is for serious physical, sexual, and psychological abuse, loss of income or loss of opportunity due to those abuses, and for other wrongful acts, is also looming. The Truth and Reconciliation Commission will be hosting a National Event in Saskatchewan in 2012, and the FSIN is taking proactive steps to ensure we are part of the planning and co-hosting of that event. With the most IRS survivors of any province in Canada, we want to make sure, and encourage participation by all First Nations, Tribal and Agency Councils, and of course, Indian Residential Schools survivors in that event.

NON-INSURED HEALTH BENEFITS

The FSIN Health and Social Secretariat have a Non-Insured Health Benefits (NIHB) Navigator on staff to assist First Nations in the following areas that include Access to non insured and insured benefits, education on the NIHB envelope, consultation with First Nations on benefits, health care appeals and complaints.



Calls to date are demonstrating a need to revise policies to address improved access to benefits, particularly in expanding the formulary for prescription drugs, ambulance services (hospital to hospital transfers), orthodontic services and medical supplies and equipment (especially oxygen tanks).

Complaints are also received from Doctors reporting that the NIHB formulary is out-dated and Saskatchewan Health has a newer and better formulary system in place. A resolution has been tabled and passed at the Chiefs Assembly in February requesting a moratorium on the delisting of drugs, medical supplies and equipment, as well as treatments. The resolution has been sent to the Minister of Health.

So far the navigator has achieved success with transportation services for northern clients required to travel to urban centres for physiotherapy appointments. Physiotherapy is a provincial benefit which is not covered by NIHM, with negotiation they are now paying for transportation costs for physiotherapy appointments for northern clients.

We have been able to provide oxygen supplies and services to palliative care clients in urban centres to improve quality of life supports and needs. NIHB would only supply large concentrators for clients but now will review needs for smaller portable concentrators.

- \$1.5 million to help First Nations Child and Family Service Agencies provide better case management for children in care who are placed on-reserve;
- \$1 million to develop a 24/7 intensive family support model to prevent children from coming into care;
- \$2 million to establish a Task Force on First Nations and Métis Education and Employment to provide recommendations aimed at eliminating the education and employment gaps;
- \$7 million for Adult Basic Education and Provincial Training Allowance targeted to First Nations and Métis students;
- \$2.9 million to increase high school completion rates and improve achievement for First Nations and Métis students;
- \$900,000 to enhance rehabilitation therapies and/or frontline services for individuals with Autism; and
- \$300,000 to assist in the provision of family support and mentorship services, as well as life skills programming for individuals with FASD.





The Saskatchewan INDIAN

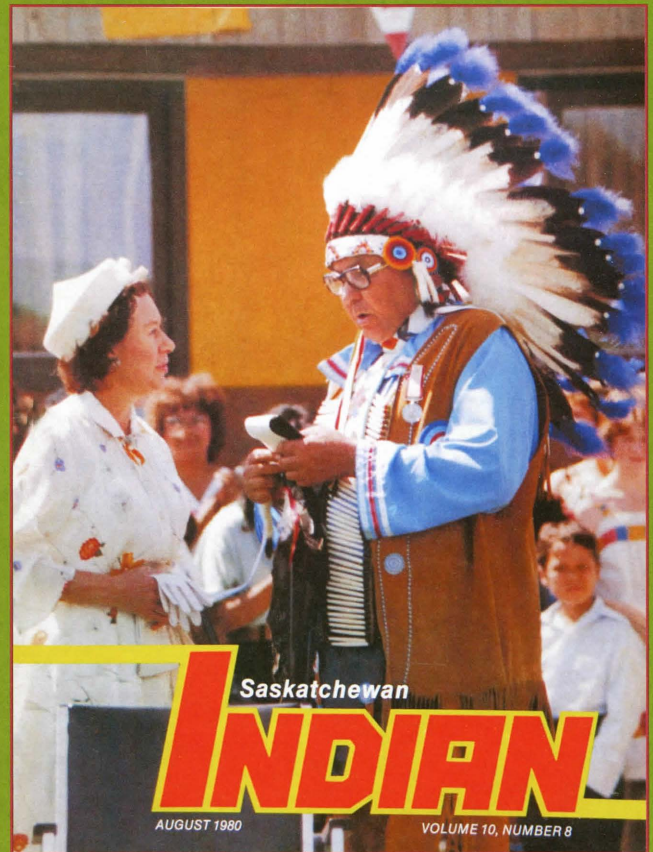
SEPTEMBER, 1979

VOLUME 9, NUMBER 9



● Chief Thunderchild ●

Cover photo of Chief Thunderchild after his adhesion of his band to Treaty #6. September 1979 Edition

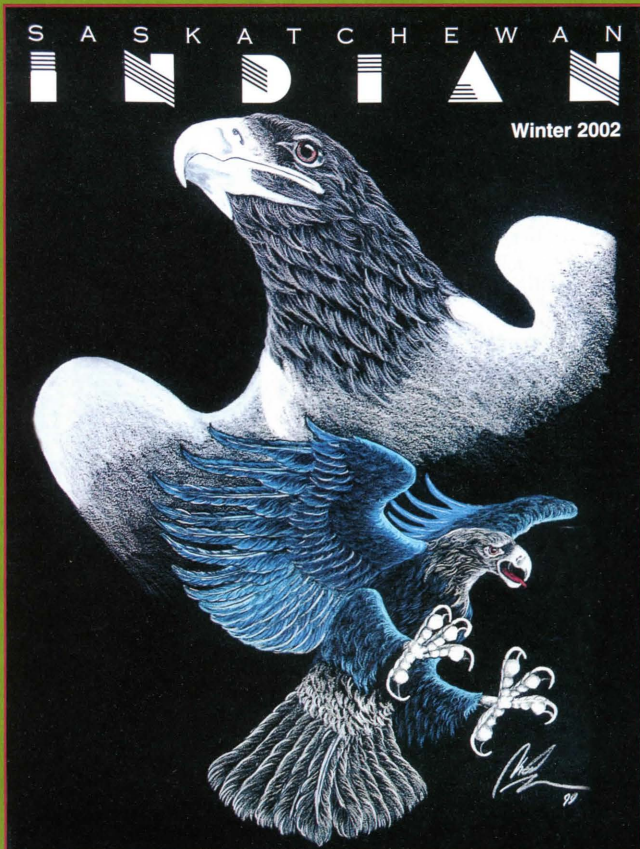


Saskatchewan
INDIAN

AUGUST 1980

VOLUME 10, NUMBER 8

Chief David Knight of the John Smith Band pledges loyalty to the Crown to Princess Margaret as the Royal Tour to Saskatchewan took Her Royal Highness to the Muskoday Reserve. 1980



Winter 2002, Illustration by Chad Morin



Summer 2003

SASK. INDIAN AGRICULTURE PROGRAM INC. Indian Agricultural Extension Worker Fort Qu'Appelle

DUTIES:

To work directly with the District Agricultural Representative (Indian Reserves) towards developing a well balanced Agricultural Extension Program with emphasis in the following areas:

- provide advisory services and technical information to Indian farmers and Band projects in livestock production, cereal and forage crop production, land use, farm machinery, buildings and farm management including use of credit and farm-accounting.
- provide information to Band Councils and individual farmers on Agricultural Development Policies and programs under the Saskatchewan Indian Agriculture Program Inc. and other agencies.
- assist with planning and development of agriculture projects and people on Indian Reserves.
- assist in the establishment of Indian 4-H clubs.

QUALIFICATIONS:

- farm experience and training, preferably with education at high school level that would allow future formal training at the university level.
- ability to work with, motivate and communicate with people on the Reserve level.
- ability to work with, discuss and relate problems with other people involved with various programs and resource people including professional agrologists.
- free to travel in the assigned districts and available to start immediately.
- native ancestry a definite asset.

STARTING SALARY:

- \$1,328 per month (with B.S.A. Degree in Agriculture)
- \$1,003 per month (with farm experience and eligible for advanced formal training).

The deadline date is January 22, 1980. Send applications to: Kenneth C. Thomas, Program Manager, Saskatchewan Indian Agriculture Program Inc., 1410 Chateau Tower, 1920 Broad Street, Regina, Sask. S4P 3V6.

Project. Good luck to general leader Sylvia Lepine and the 4-H members at Joseph Bighead.

Island Lake - A meeting was held November 1 at the Island Lake Band Office. Deb from the Indian 4-H Office talked about 4-H and leadership, and answered questions. It was decided that sewing and trapping would be the first projects for the 4-H clubs. Clifford Crookedneck is president and Roger Crookedneck is vice-president. There are about 30 members in the Island Lake 4-H Club.

One Arrow - October 30, Deb talked to the Health Committee meeting at One Arrow reserve about 4-H.

Witchekan Lake - A 4-H Club organization meeting was held at Witchekan Lake, November 1st. About 16 young people and 6 adults were present. Mrs. Margaret Fine-day is leading a sewing group. Other projects may be firearm safety and woodworking.

Mosquito - November 14th, Deb talked to the Grades 5, 6, 7, and 8 at the Mosquito reserve school about 4-H. The 4-H slide and tape presentation was shown and games such as skin-the-snake and human knots were played.

I'm Proud To Be An Indian Woman - Do you want to learn about Buffy Ste. Marie? If your answer is yes, request the "I'm Proud to be an Indian Woman" manual. It includes the life stories of eleven Indian women in Saskatchewan, Alberta and Manitoba. These women work in many types of jobs such as physical education teacher, nurse, editor and secretary. Ideas for discussion and activities are included for your group.

Rural Safety Project - The new Rural Safety Project has just been put together! It includes safety in electricity, farm machinery, and buildings. A checklist determines the safety of your home and farm.

Open House Canada - Now is not too soon to plan an Open House Canada exchange with another province. Last summer Waterhen Lake and Onion Lake exchanged with groups in Nova Scotia and British Columbia. If your group wants to travel next summer and needs more

(continued)

Club held a meeting on November 7th. Games such as "Balloon Stomp" started off the evening and a business meeting followed. It was suggested that the club could invite the Pleasantdale 4-H to its Christmas party in December. After the meeting Les Ferguson and Deb Hauer talked about good meetings and the duties of the executive members (president, vice-president, secretary, treasurer and reporter). Coffee and goodies were served. Some films were shown to end the evening.

Joseph Bighead - The 4-H Club at Joseph Bighead reserve is planning to start again this year. The band council has agreed to donate calves to the club for a 4-H Beef



4-H Report

Reserve Reports
Chagoness - The Chagoness 4-H

information, contact the Indian 4-H Office.

All Chief's Conference October 16, 17, and 18 - The Indian 4-H Program set up its display in the Bessborough Hotel during the All Chief's Conference in Saskatoon. Someone from your reserve may have stopped to talk at the display.

Indian Teachers Convention November 8 and 9 - The display was also at the Indian Teacher's Convention in Saskatoon. Les and Deb resourced a workshop about the Indian 4-H Program, Thursday afternoon.

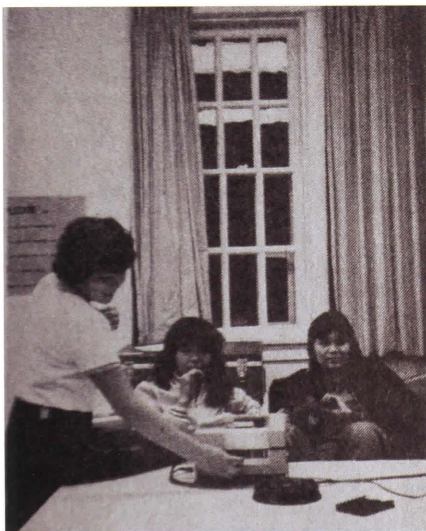
Communications Workshop

Echo Valley Centre, November 2-4, 1979.

Are cloth diapers better than Pampers? We heard all the arguments at the Great Debate.

The people who attended the Communications Workshop November 2-4 learned many things like: - operating a videotape recorder - speaking to a group of people - jamming eleven people into a closet during a game of Sardines.

This workshop, from Friday evening to Sunday afternoon, covered many topics, such as public speaking, meeting procedure and how to start a 4-H club. The participants enjoyed games, films and group discussions. Tape recorders, the videotape recorder, film and slide projectors were all used during the workshop. The people who attended learned alot and had fun!



Kim turns on the video-screen for Pat and Christine.



PEN PALS

Hi! My name is Darren Todd Desjarlais and I am 11 years old. I would like pen pals between the ages of 11 and 13. My hobbies are hunting, playing cards and pool and bowling. Write: Darren Todd Desjarlais, Box 334, Lestock, Sask., S0A 2G0.

Hi! My name is Winnifred Shingoose and I am 13 years old. I would like to hear from pen pals between the ages of 13-15. My hobbies are going places and meeting new people. Write: Winnifred Shingoose, Q.I.R.S., Lebre, Sask.

My name is Rhonda Lynn Rosebluff. I am from the Muskowpetung reserve and am 15 years old. I would like pen pals aged 9-16. My hobbies are: sliding down hills and driving the combine for my dad and wrestling with my brother Ronald. Write: Rhonda Rosebluff, c/o Ronald Rosebluff Sr., Box 147, Edenwold, Sask. S0G 1K0.

Debra Ann Quewezance is from Nut Lake reserve and is 13 years old. She would like to hear from pen pals aged 13-16. Her hobbies are: disco dancing, playing soccer and meeting new people. Write: Debra Ann Quewezance, General Delivery, Perigord, Sask., S0A 3A0.

Terry Desjarlais would like to hear from girls from the ages of 10 to 12. His hobbies are all kinds of sports and he would like to become a professional boxer. Write: Terry Desjarlais, Box 334, Lestock, Sask., S0A 2G0.

My name is Rosie M. Desjarlais and I am from the Piapot reserve. I am 14 years old and I would like to hear from boys and girls aged 14-16. My hobbies are: disco dancing, riding horses, going to pow-wows and going to school. Write: Rosie M. Dejarlais, Box 72, Edenwold, Sask., S0G 1K0.

Hi! My name is Linda Bluecloud and I am 14 years old. I would like to hear from pen pals aged 13-16. Write: Linda Bluecloud, c/o Rose Anne Bluecloud, Box 171, Perigord, Sask. S0A 3A0.

My name is Donna Agecutay and I would like a pen pal between the ages of 15-16. Write: Donna Agecutay, General Delivery, Marieval, Sask.

Betty Nippi is 9 years old and would like pen pals around her age. Her hobbies are: riding horses, going to pow wows and picking berries. Write: Betty Nippi, Box 70, Pun-nichy, Sask., S0A 3C0.

(continued)



Back row: Les Ferguson, Frank Asapace, Don Gayton, Dennis Dustyhörn, Mer-
vin Brass, Marcel Brass. Middle row: Melanie Worm, Mrs. Shirley McNabb, Pat
Worm, Christine Daniels, Rhonda Strongarm, Kim Gardypie, Roxanne Bitter-
nose, Deb Hauer. Sitting: Loretta McNabb, Donna Worm, Annie Brass, Leanne
Worm, Conrad Gardypie.

Saskatchewan Indian Dancers

Pow-Wow Troupe Goes To Sweden

Last summer the Saskatchewan Indian Dancers Pow-Wow Troupe left Canada to take part in the Davi Surva Festival in Sweden from June 21 to July 3, 1979.

David Monture of the National Indian Brotherhood arranged the trip which included dancers: Hazel Ahenakew, Brenda McNab, Carol Moosomin, Willeen Tootoosis, Ron McNab, Bill Brittain, Bob Boyer, Arsene Tootoosis, and the lone singer, Wilmer Baptiste.

The following is the daily dairy account of their travels to what must be one of the most northerly cultural festivals in the world.

June 20: Wednesday

Half of us didn't know if we were really going all the way to Sweden due to some confusion about our passports. However, in Ottawa during a 20 minute stop over and equipped with our boarding passes, we got off the plane to see if we were all really going or not. Lo and behold, Ed Lavallee (NIB) and a few of his friends were waiting, armed with a folder containing the much needed blue booklets. The end of all our troubles? Heck, they just started! We re-boarded the plane and left for Montreal - gateway to "Sami Land".

When we arrived in Montreal's Maribel Airport we realized that in our stop-over in Ottawa, an Air Canada cardboard box containing the guys' bustles had been left behind. A tracer was put on it and for now all we could do was hope that it would turn up somewhere - safe and sound.

We were waiting anxiously to leave Montreal and be on our way when an announcement informed us that we were going to have an extra three hour flight delay due to an attempted hi-jacking in Chicago.

The plane that we finally boarded was a 747 called "Huge Viking". We arrived in Copenhagen, Denmark six hours later. Due to the delay in Montreal we had to race through the airport in order to catch the Sweden flight. We got to Stockholm on time to rush through another airport to Leulea, which is in Northern Sweden.

It was hot and sunny when we landed in Leulea. This was the first time that we had time to rest at an airport, so we took turns keeping the baggage (22 pieces in all) while some of us went inside the airport to refresh ourselves. I took the first shift. We were all very tired and also hungry for bannock, by now as the food on the plane isn't exactly what we would normally eat everyday.

We had left Canada without cashing our expense cheque so our leader, Billy, went to

find out if Leulea had a Canadian Embassy. Unfortunately it didn't. Meanwhile, some of us didn't know that Billy had left and we didn't have a clue as to what time our next flight was to be. It ended up with us missing our flight to Kiruna and having to wait another three hours for the next one.

On the flight to Kiruna we had two other passengers (for the same destination) on board, a Sami lady who lives in Canada and her Blackfoot - Sami son.

From Kiruna we had six hour bus ride to Karesuento, Finland. Still no sleep! Half way there we had a very impressive blow out which felt as though the bus was breaking apart!

We were met outside of Karesuento by the Sami Film Corporation, which was making a film of the Davi Surva.

June 22: Friday

2:30 a.m. - Arrived at the "Davi Surva" office. The words Davi Surva are difficult



DANCERS DELIGHT SPECTATORS Carol Moosomin and Bill Brittain preform for a responsive audience during the Davi Surva festival.

June 21: Thursday

We arrived in Kiruna, Sweden on June 21 where we were met by our interpreter Kerttu Violob, and her friend. Both were dressed in traditional Lapland regalia.

One of the first things we learned was that these people, who we know as Laplanders, prefer to be called "Samis". "Samis" in their language means "people".

Most, not all, Sami people are quite small in stature, which made a couple of our guys feel quite tall. This must have been a nice switch!

to translate into English but "Davi" means a festival and "Surva" means the sounds you can hear only when you are alone with nature. Here we were filmed as we were greeted by the community.

3:00 a.m. - We left to go to a small community called Markkina, 10 kilometers from Karesuento. The camp we stayed at was called "Lalesena Majat".

On our arrival they gave us lunch and assigned to us two cabins. One cabin was for the four ladies, and the other cabin was for the five men plus another two Inuit men from Greenland.

Since leaving Canada we had yet to see darkness because we were past the arctic circle, at the same latitude as Inuvik, N.W.T.

9:30 a.m. - Ron McNab, Arsene Tootoosis and Bob Boyer hitch-hiked to Karesuvento. There, they walked around talking to people about anything and everything. The people had many questions to ask the guys who in turn had many questions to ask them.

They met their first gypsies and had a conversation through an interpreter. Their features and mode of dress were similar to our Indian boys', and they got the feeling that they might have trouble getting rides because of this. Gypsies are not liked by the Europeans. Later that afternoon they hitch-hiked back to the camp arriving just in time for supper and to catch the bus to the festival. While this was going on, we four ladies were still sleeping.

8:00 p.m. - The concert was on a high hill, but the people there called it a mountain. There were hundreds of cars parked all the way up and around the hill. The bus finally parked part way up and we walked the rest of the way.

On the way up we were informed that 30,000 people were expected for the festival. Upon reaching the hill top we found the Samis doing their concert of YOIKING. "YOIKING" must only be heard to be appreciated, because there is no way to explain the sounds.

We were feeling the cold so we decided to leave and go back to our camp. We were back at 10:30 p.m. At 11:30 p.m. - we still couldn't sleep, thanks to the mosquitoes and the daylight.

June 23: Saturday

12:01 a.m. - Wilmer and Arsene took the drum out and started to sing. They had just sprayed their cabin with lots of Raid and were waiting for it to take effect! We were doing the same. This was midnight.

12:30 a.m. - A "party" of about 65 people is in full swing outside the cabins. We couldn't sleep so we decided to go out and join them.

Samis were yoiking, Arsene and Wilmer were singing pow-wow.

After that a jug band from Finland performed and Leo from Sweden, was singing "pop" type songs.

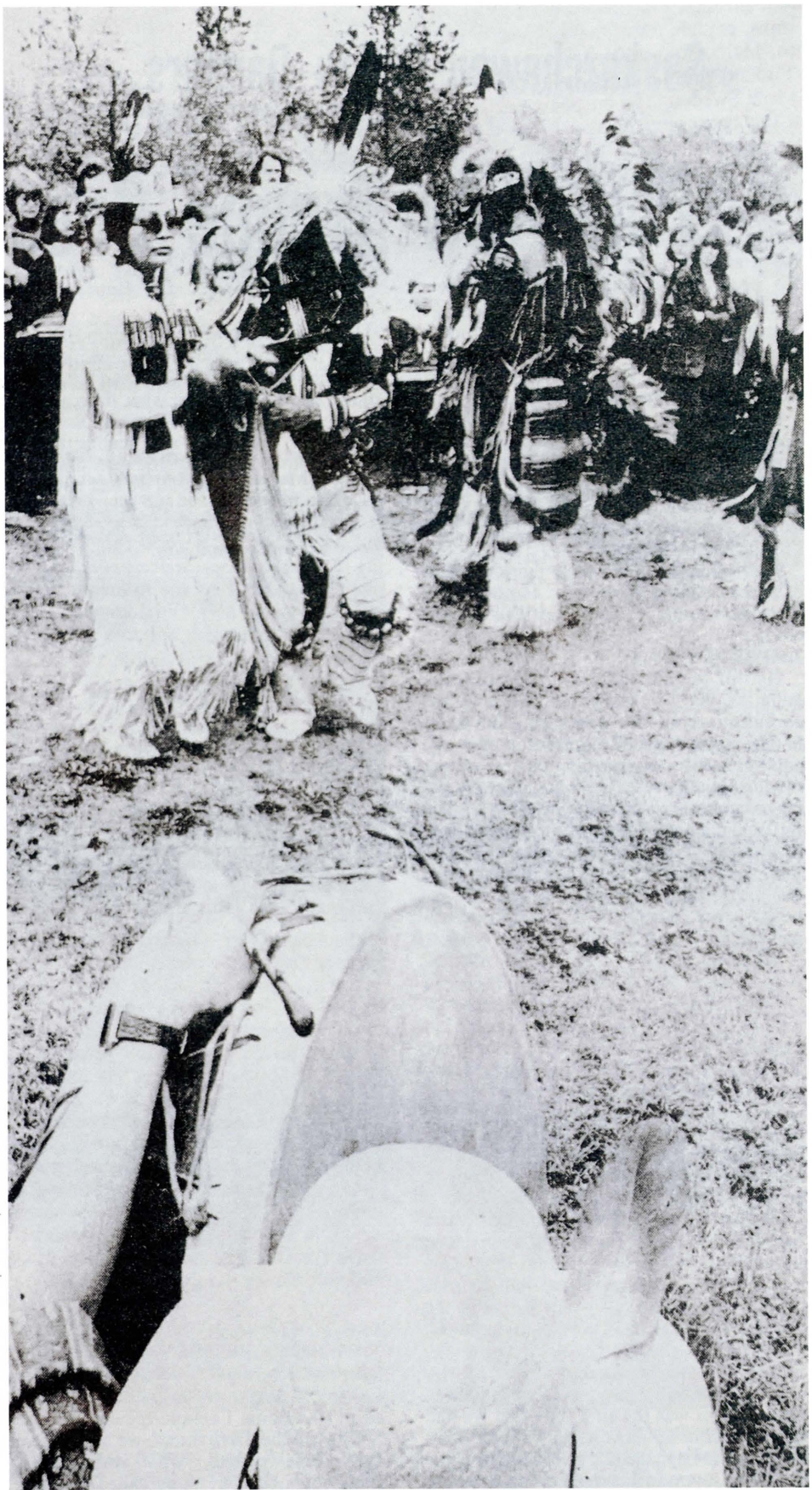
It was our turn again so we taught everyone the round dance. Then we all joined in on the polka and bunny-hop. While this was going on some Samis were passing around Reindeer meat for everyone to chew on.

Doolo, one of the local Samis, called this evening, "Summer Madness". To think that this all started out with a can of Raid!

6:00 a.m. - There were only about 15 people left besides us. We still couldn't sleep.

We lazed around in the cabins most of the day as it was drizzling. We were tired, but still couldn't get any real sleep.

5:00 p.m. - We went into Karesaundo, Sweden to have supper at the information center. We headed back to the camp without going to the evening's concert. Our intentions were to get a goodnight's sleep to be fresh for our concert tomorrow. More



INDIAN DANCERS DREW GOOD CROWDS Thanks to the drumming and songs of Wilmer Baptiste (foreground) dancers such as (left to right) Brenda McNab, Bob Boyer, Arsene Tootoosis and Ron McNab attracted and kept their spectators spell-bound.

people came about midnight to party, but we slept through it all.

I must explain that the town has two names. Half of the town ("Karesuvento") is in Finland and the other half ("Karesaundo") is in Sweden. The border crossing between the two countries is a river. A ferry makes the connections regularly. This explains why we slept in Finland and performed in Sweden.

June 24: Sunday

Our bus picked us up at about 9:30 a.m. It was a half hour late because our guide Kerttu slept in. She had ordered us to be ready at 9:00 a.m. sharp, because the bus would not wait for us. Instead we waited for her!

10:00 a.m. - We were interviewed at a press conference and had a mini warm up performance on a hill by the Hotel Ratkin. We also received word that the box of bustles had been found and was on the way! Hurray!

1:30 p.m. - Performed at the town auditorium for the children from town. We packed the house with a standing room audience.

3:00 p.m. - We went on to perform on the outdoor stage of "Karevarra Mountain" (our big hill) to the largest audience ever in the festival. The weather could not have been better. It was excellent!

We gave a tremendous performance to an audience of over 1,500 people, and they responded very, very warmly. The parents just loved it when we picked up their children as partners in some of the dances.

We also became the subject of many international T.V., movie and press cameras. If we had one dollar for every picture taken we would be very well off financially.



NOMADIC TRADITIONS STILL FOLLOWED

The Sami people of Lapland still live in tent skins, follow the caribou and live a life style similar to that of the Indian people on the western plains before the arrival of the Whiteman.

The South American Indians performed after we did and they asked us to join them in a ceremonial burning of the bible. As a group we unanimously said no to the idea because we felt that it would not prove anything for the unity of indigenous people.

5:00 p.m. - Bussed back to Markkina, we had a supper of sandwiches and soft-drinks. The salami given to us was always salty and the bread bitter and hard.

8:00 p.m. - Went back to the mountain where we performed indoors due to the rain. The "Big Top" was crowded with a large audience. We performed after the South Americans this time and appeared to have stolen the show for our allotted time. We were each presented with a specially minted silver button of the Davi Surva Committee.

Meanwhile back at the camp, Dave Monture of the N.I.B. had arrived.

June 25: Monday

12:15 a.m. - With the sun ever present in the sky, we arrived back at camp still basking in glory over our performance. We took our first pictures of the midnight sun. At about 1:00 a.m. about a hundred or so people showed up to visit and talk some more. We never had to invite people over because they always wanted to come and talk with "the Indians".

Tonight is the first night we got past the social barriers with the Sami people, and were able to gain some insight to their culture. We began to see the strong similarities between the Sami people and Indian people.

For instance, when the men herd Reindeer - (which is like our caribou) they "no-mad" the land living in tee-pee like

structures. They dry the meat just like we do. They also have their own type of sweet grass which they use in ceremonies.

The Sami people are also put down just like Indian people; they also have problem with housing in the cities, and difficulty getting jobs. After that night we felt a lot closer to the Sami people. More dried Reindeer meat!!

During our stay there a little Sami girl took a strong liking to me and at one performance she dashed into our bus and presented me with her purse. It is made out of Sami tanned leather. By now I was very lonesome for my own family and it just about broke my heart to see her standing there with a big smile and a purse clutched in her hand. She reminded me of my own little girl.

I accepted the bag and gave her my turquoise ring which I wore on my baby finger. Minka fit it just right. Though we had a language barrier it didn't hinder our understanding of each other.

12:00 noon - We rose and shone again, then caught the bus to Karesaundo to buy souvenirs and mail post cards. The post office closed at 2:00 p.m., so we did not get to mail our cards after all.

6:30 p.m. - After supper, we went to the mountain to see the Russian Komiks perform. They are a people culturally related to the Samis.

The Komik performance was very professional with an orchestra, singers, dancers and many costumes. It would not be unfair to say few people liked their show, and most people left before the program was over. The problem was that their show belonged in a concert hall; not on an open air stage at the grass roots level.

It was so choreographed and planned that it was dead. The other thing about this group is that they always travelled together. They did not socialize on an individual basis, and were always accompanied by at least four uniformed security guards.

Midnight - About 100 people were at the camp again. The South Americans were the entertainers this time.

June 26: Tuesday

So far, every night we've averaged about four hours sleep. We just couldn't get used to it being daylight all the time. Today we took it easy.

8:00 p.m. - We performed again to a very appreciative audience and the photographers had another hay day.

After our performance, which was to be our last, we presented our interpreter Kerttu with 100 marks, a birch bark basket and a turquoise ring. We also gave our bus driver a beaded necklace.

11:50 p.m. - Just as we were getting off the bus, we were informed that the committee wanted us to stay for one more performance on Wednesday evening. They would arrange transportation to Helsinki by but on Thursday to make connections for Frankfurt, Germany. We were all set to go to Germany and this news caused quite a disturbance. After a lengthy discussion we decided to stay the extra day and finish the festival with a round dance.

June 27: Wednesday

9:00 a.m. - We packed our stuff and moved to the Ratkin Hotel in Karesuvento. We were now only two to a room, with our own hot water showers and comfortable beds. At the other place we had bunk beds, paper sheets, and curtainless windows. At Ratkin we had our first good sleep in one week. For supper we had a traditional Sami Reindeer stew, with plenty of tea.

Back at the mountain we were the last group to perform and we did our complete show ending with a round dance. All the performers and audience joined us to make the circle. It went completely around the mountain top. It was one of the most beautiful things I have ever seen or participated in. People from around the world holding hands, laughing and dancing. Nobody was left out.

June 28: Thursday

We left by bus to Kemi, Finland from Karesuvento. All the officials came out to say their last good-bye and to tell us "You people have made the festival the success that it was." To us tired Indians, this was as good as a million dollars.

There were nine of us on a chartered 40-passenger bus. We left with Germany on our minds. Arrangements were to be made to catch the plane Friday morning to Helsinki and Frankfurt from Kemi. We spent the six hours on the bus viewing a lot of muskeg, rivers, lakes and spruce trees. We also got to see reindeer along side the road.

In Kemi we found our hotel, had lunch and the guys walked around a bit. No sunset in Kemi either.



A BLEND OF TWO VERY DIFFERENT CULTURES Produced very pleasing music together. A Peruvian Indian trys a Sami musical horn while the Laplander tests a South American reed pipe.

June 29: Friday

4:00 a.m. - We got up and checked out of the hotel, then went on to the airport. At flight time Bill discovered he did not have enough cash to pay for the tickets to Helsinki. Bob tried to use his traveller's cheques, but unlike the T.V. commerial, they wouldn't accept them. We all dug deep into our pockets and scraped up enough loose money (similar to nickle and diming it) together to cover our tickets. In the mean time they delayed the flight five minutes for us. We left at 6:35 and landed in Helsinki at 7:30 a.m. This was to be the fastest route to Frankfurt, Germany. Bill Brittain tried to get flights to Germany but because we stayed over an extra day in Karesuvento we could not make connections from Helsinki to Germany until Saturday. We had another quick meeting and decided to cancel out on our German tour.

8:00 p.m. - Bill called Sylvia Walsh in Regina to say we were coming home. We were very upset when she told us about the German reception we had missed. Our German hosts had planned a regal reception for us complete with T.V. people, film people, newspaper people, the mayor of Frankfurt, plus the Canadian Armed Forces. They had also prepared a banquet, and had re-opened an old castle for us to stay in. The pay for our performance there would have been enough to get us to England with the chiefs. We felt badly about missing all of this and heartily apologized to our German friends for not showing after all the hard work they had put in arranging our trip.

We went to bed early this evening and enjoyed our first two hours of darkness since leaving Canada.

June 30: Saturday

We slept in after deciding to stay in Helsinki our flight homeward was for Monday morning July 2.

We (ladies) went shopping and even found a second hand clothing store! Bob went on a guided bus tour of Helsinki and came back with news of an amusement park. One of the many things we noticed about the city was the many bingo halls

where you can walk in off the street and play electronic bingo anytime. The younger generation seemed to be disco and American Graffiti crazy - the boys in their near brush cuts or greasy haircuts while the girls wear pony tails and spike heels with rolled down Bobbie socks. The name "Bee Gee's" was also written everywhere. Bill caught a plane north to visit one of his old friends. Everyone else went to the amusement park. I stayed back and waited to hear from Billy.

At the park they had their first hamburgers and french fries since leaving Canada. The cost of each ride averaged out about 85 cents in Canadian currency.

July 1: Sunday

We rose at 7:00 a.m. and went to the airport in three taxis. I took care of the hotel bills with the money that Bill had left. I'll admit that it scared me to be in charge of things in a foreign country. But believing in the Almighty Creator, plus knowing the fact that I had the troupe behind me all the way, I squared my shoulders and we made it. At the airport, everyone was pushing and shoving. However, we did manage to secure passage and we took off jubilantly from Helsinki to Copenhagen, Denmark. Upon arrival I booked hotel rooms and our seats on the Trans-Atlantic flight to Montreal. Bill re-joined our group at 9:00 p.m. this evening.

July 2: Monday

After another flight delay in Copenhagen we arrived in Canada on a DC-8. The time was 4:00 p.m. - too late for connections to Saskatoon and Regina. After clearing customs, Scandinavian Airlines gave us free reservations at the Airport Hilton Hotel in Montreal. We were also given free supper and breakfast passes. The hotel had a disco called "Jupiter" where we passed the time away from 9:00 p.m. to 3:30 a.m.

July 3: Tuesday

Left Montreal - homeward bound. To the people who worked hard in getting things organized and who worked doubly hard for our passports and funding: **WE SALUTE YOU.** —HAZEL AHENAKEW



A SAMI CHILD IN traditional dress.

SASKATCHEWAN INDIAN WINTER GAMES



NOEL STARBLANKET, president of the National Indian Brotherhood was one of the official dignitaries present during the opening of the first ever, Saskatchewan Indian Winter Games.

Over 1,500 athletes from across the province came to the first Saskatchewan Indian Winter Games hosted by the Cote Band situated near Kamsack, Saskatchewan, April 3 to 13th.

The games, first to be held in the province, involved athletes in hockey, curling, basketball and boxing. These games included all age groups from Wee Wees to the Senior Level.

It's the hope of the hosts that these games will be an annual event, a means of celebration by the Indian people of Saskatchewan.

The official opening of the games, which took place in the Badgerville rink Saturday, involved Indian leaders and representatives of the federal and provincial governments.

After a traditional Indian pipe ceremony conducted by elders and words of welcome by Chief Norman Stevenson, the Tootoosis brothers sang the "Honor Song" a "raising of the flag", ceremony was conducted by war veterans and by members Kamsack Royal Canadian Mounted Police detachment. This was followed by a grand march with athletes displaying their district flags.

Among the dignitaries officiating at the ceremony were — Noel Starblanket, president of the National Indian Brotherhood; Sol Sanderson, Chief of the Federation of Saskatchewan Indians; Senator Norrie of Nova Scotia; Lorne Nystrome, Yorkton/Melville M.P.; Norm Lusney, Pelly M.L.A.; Emil Korchinski, Department of Operations for Saskatchewan; Art Obey, District Representative of Touchwood; Fort Qu'Appelle chiefs; Sterling Brass, Yorkton District, representative of chiefs and Colin Grant District Superintendent of Community Affairs.

The games officially opened when Noel Starblanket dropped the puck to begin the Old Timers Hockey game.

Veterans Hold Curling Bonspiel

The war veterans ran a bonspiel to coincide with the winter games. The veterans attracted forty-two rinks in all for their bonspiel.

In the first event the Art Desnomie rink from the Files Hills Reserve took home the gold medal and a prize of \$250. Second place finishers, Roy Alexson Rink from the Day Star Reserve won the silver medals and a prize of \$125. Bronze medals and a prize of \$75 went to the rink skipped by Noel Starblanket, who by the way played the Norm Stevenson rink for the bronze and challenged one another on a winner take all for the third and fourth, the fourth place finish was worth \$50. Noel Starblanket rink took a total of 125.00 for their efforts.

In the second event Keith Bellegarde and his crew took the gold medals and a prize of \$150.

Denzil (Folk) Kitchemonia and his merry men took the silver medals and a prize of \$75. This rink has got to be one of the most sportsmanlike rink in any bonspiel. Denzil a great sport just couldn't get the winner in there and had to settle for second place finish.

Taking third and bronze medals and a

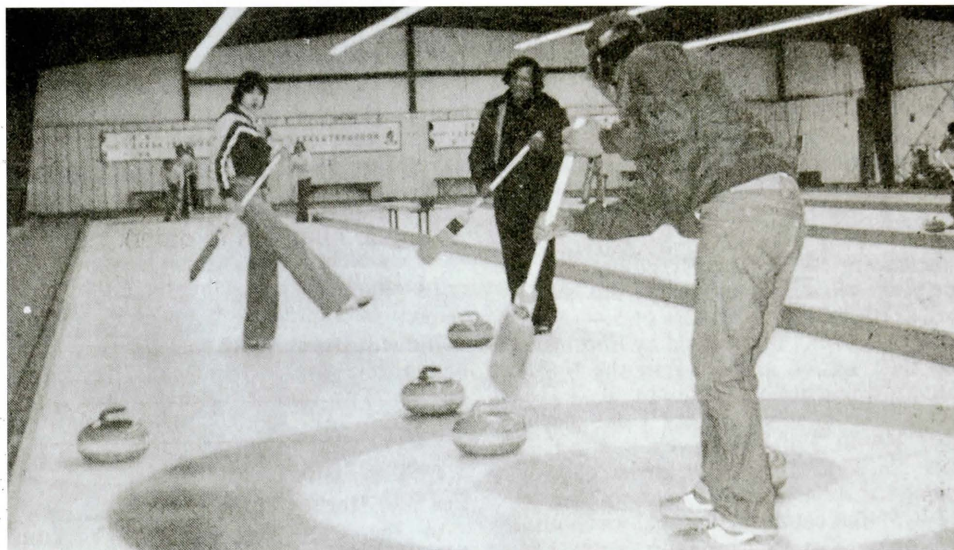
prize of \$50.00 was the rink skipped by Lindsey Starr of the File Hills Indian Reserve. Taking fourth and taking a prize of \$50 was the John T. Cote rink, sort of a disappointed crew as they were heavily favoured to sweep right to the Gold.

In the Ladies open — the Shelly Cote rink showed them the how and why as she and her rink made a clean sweep in their quest for the Gold. For their winning efforts the Shelly Cote rink took home the trophy and gold medals plus a prize of \$75. Second place went to the Evelyn Desnomie rink of File Hills Reserve. Her rink received the silver medals and a prize of \$50.

Theresa Desonmie, a real sport took the bronze medal and a prize of \$25.

In the mixed event played on Saturday, the Keith Bellegarde rink took top honors and captured the trophy, gold medals and a prize of \$100.

Placing second and getting the silver medals was the Art Desnomie rink. They also picked up a prize of \$70.



MIXED CURLING ACTION during the Veterans Curling Bonspiel.

EDITORIAL

Who are the Indian Nations and why are they opposing patriation of the Constitution?

That's the question a lot of people are asking these days in Canada and Britain.

In Ottawa last week a member of Parliament told me, "If you Indians are independent nations as you claim you are, why are you fighting patriation of Canada's Constitution? And why for God sake are you making waves in Britain?" he added with a decided note of exasperation.

Indian leaders and technicians lobbying in Britain tell me the average British citizen on the street and many MPs have expressed surprise that Indian nations in Canada are dissatisfied with the proposed constitution.

The British assumed that Treaties made between Indian Nations and the British Crown were long ago forgotten by both parties. "We thought you were all assimilated happily into Canadian society," one MP said with considerable surprise.

The fact is that Indian nations are very much alive. Instead of becoming assimilated we have survived as distinct peoples. We possess our own languages, cultures, world view, governing systems, economic and social institutions separate from but complementary to the rest of Canadian society.

What we are seeking is recognition of our status as internally sovereign nations within the Canadian confederation.

Just where we fit in Canada has never been addressed formally by the government of Canada and the Indian nations.

When Canada achieved internal sovereignty at the time of confederation in 1867, jurisdiction for Indians and lands reserved for Indians was assigned to the Federal Government.

That was the extent to which the Indian presence in Canada was addressed. The Federal government was given administrative authority over Indian nations. The Indian Act was legislated in North America, and was designed as a short term solution.

The founding fathers of Canada firmly believed that Indians were a dying race and that the survivors should be civilized and enfranchized into Canadian society. That remained the policy of the Federal Government for the next 50 years.

It was the misguided belief of early Canadian leaders that Indians would jump at the chance to become citizens. Enfranchisement was conditional in 1867 upon an Indian male making application and proving that he was civilized, literate, and of upright moral character. If he proved he possessed these qualities after a three year trial period, he could become a citizen just like anybody else. Lucky Indian.

Needless to say few (not more than 10 between 1876 and 1886) availed themselves of the privilege.

When it became obvious these enfranchisement provisions were not producing thousands of civilized, literate and fine moral citizens, the Federal government amended the Indian Act. Over a 30 year period Indian ceremonies were outlawed. Indian mobility was checked; the right to congregate in groups of more than 3 or 4 persons was outlawed. The right to kill and eat the animals we raised was suspended. The right to govern ourselves according to the times honored traditions of our nations was suspended by amendments to the Indian Act. The Indian Act and all subsequent amendments were made by non-Indians without the participation and consent of Indian nations.

British lawyers acting on our behalf in London say that we will have to prove in court that we did not give in or acquiesce to the government of Canada's interpretation of our status.

The fact that we have survived and are the fastest growing group in Canada shows that we did not give in. The fact that Indian leaders first started journeying to London to appeal to the Queen in the 1880's and have continued to do so for the past 100 years shows that we did not forget our ties to the British Crown. The numerous petitions made to the Crown in Britain show that we recognized our solemn obligations and promises through Treaty.

We are standing at the pinnacle of history. It is as if we are linked up on a narrow ridge with the possibility of falling into deep valleys on either side.

On one side is a dark and rocky valley. It is the fact that will befall us if the Constitution is patriated as it stands - total assimilation. The rights remaining to us as the first citizens of Canada will be eroded to nothing when future amendments fall to the virtual control of the provinces and when mobility rights are guaranteed to all Canadians under the Charter of Rights and Freedoms.

On the other side of the steep ridge lies another fate. Down there lies a green valley: the salvation of our children not yet born and the hope of those who have gone before.

It is a safe and peaceful valley where we will live by a government of our own people, where we will have control over our own lives and over the resources of the earth, water, sun and sky.

For the past 100 years we have merely survived. It is time now to negotiate a just and lasting place in the Canadian confederation.

Let the next 100 years give us cause not merely to survive but to thrive as distinct nations in our own land.

SASKATCHEWAN INDIAN

FALL 1995



SASKATCHEWAN INDIAN



CONGRATULATIONS

A celebratory graphic for the 65th anniversary of the Federation of Saskatchewan Indian Nations. It features a central illustration of a Native American man's head in profile, wearing a feathered headdress. The illustration is surrounded by a circular arrangement of colorful confetti (red, yellow, and orange) and small stars. A large, flowing red ribbon is draped across the bottom of the illustration, containing the text "FSIN 65TH ANNIVERSARY" in a bold, serif font. The words "Federation of Saskatchewan Indian Nations" are written in a cursive script around the top and sides of the central illustration.

Federation of Saskatchewan Indian Nations

FSIN
65TH
ANNIVERSARY