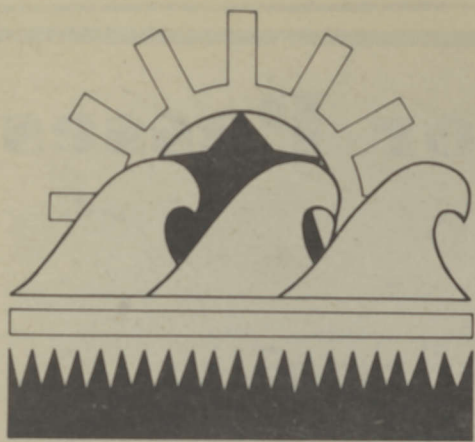


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# The Saskatchewan **INDIAN**

The Saskatchewan Indian

Vol. 3 No. 1

January 1973

## Who Controls ... *Indian Education?*



### *The North?*



**Year End Review**

**Winning Essay**

**Cote Chiefs**

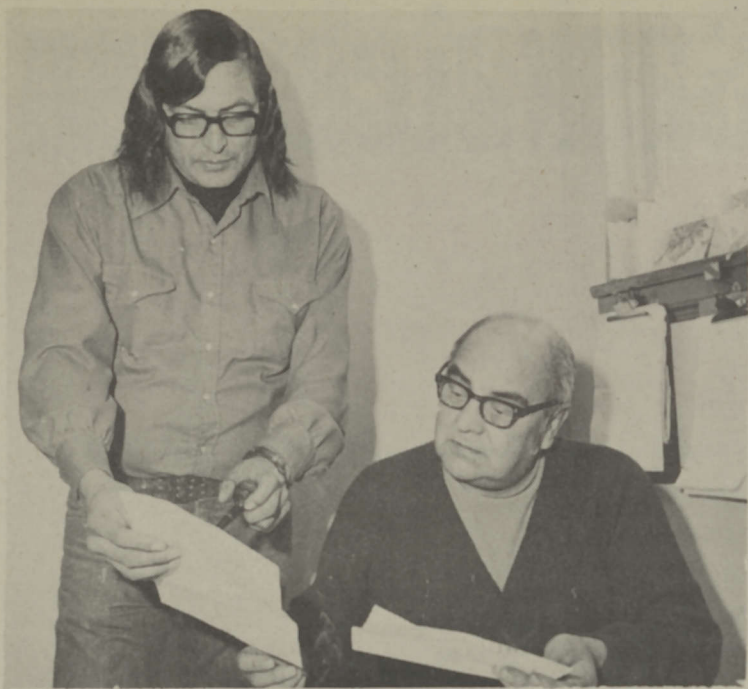
**And More!**

PROVINCIAL  
LIBRARY

JAN 23 1973

SASKATCHEWAN





Vic Thunderchild and Alex Primeau planning for the Centres participation in this years winter festival.

## Alex Primeau New Centre Head



Alex Primeau,

The smell of fresh paint hangs heavy in the Prince Albert Friendship Centre as the renovation and painting are being completed.

The work has been done by inmates from the penitentiary through the services of "Conforce".

Conforce is an organization, set up within the penitentiary to provide employment experience and money for inmates soon to be released.

Newly appointed executive director, Alex Primeau sees a very busy future for the bright new Centre.

"We plan to have numerous classes including hunting safety, sewing, cree, and many others." The Centre also plans to enlarge their youth facilities to include a pool table, a juke box and other games such as a shuffle board and darts.

Alex Primeau formerly with the Metis Society is the new Director of the Centre. Alex started in his new position as of December 18, 1972.

## Senator Passes



Senator Joe Laurent of the Fond du Lac Band died January 6 in his 86 year.

Senator Laurent was Chief of the Chipewyan Band on the Chipewyan Band on the North shore of Lake Athabasca from 1908 to 1951. During that time Fond du Lac and Stony Rapids were one Band. Recently he was chosen to sit on the F.S.I. Senate and represent the Northern Chipewyan people.

Senator Laurent leaves behind a legacy of service to his own people and the F.S.I.

## Medallions awarded at Pehtapun

Pehtapun Native Rehab. Centre in Meadow Lake awarded medallions to former patients that have reached sobriety for one, two and three years on December 21, 1972 in the band hall on the Meadow Lake reserve.

The presentation marked a milestone for the recipients as they won the battle against alcoholism. It also was a moving and a emotional ceremony as the recipient came forward to accept his medallion.

A total of eight received medallions for reaching one, two and three years of sobriety. Medallions presented for reaching one year sobriety were awarded to Mr. Johnson Kakum, Mr. Roderick King, and Mr. Andrew King all from Little Pine Reserve, also Mr. John B. Semaganis from Poundmaker Reserve, and Mr. Floyd Pooyak from Sweetgrass Reserve; for reaching two years sobriety — Mr. Edwin Tootosis from Poundmaker Reserve; for reaching three years sobriety there were two recipients — Mrs. Amy Paddy from Thunderchild Reserve and Mr. Ed Laliberte from Meadow Lake Reserve.

Guest speaker at the presentations was Chief Leo Cameron of Beardy's Reserve at Duck Lake, Saskatchewan, who gave a very moving speech that pertained to the various aspects of which

alcohol can affect the life of a person. In his speech Chief Cameron stressed that alcoholism is a disease that does not respect any race or creed and also touched on what damage it can cause to an individual who has the disease.

### Bits and Pieces

Overheard at the N.I.B. General Assembly in Winnipeg, motion made by Phil Paul of B.C.:

"I move that the N.I.B. send Trudeau a warm pair of 'Stanfields' to keep his 'Corporate Bum' warm."

One band was recently discussing a coming band council election. One of the regulations stated that there must be six clear days between the nomination and the election. One of the heavy thinkers in the crowd spoke up: "What if it's cloudy?"

Old Indian Proverb: "What are friends for if you can't use them once in a while?"

Help! We have some funny guys on staff but we are running out of good clean jokes. If you know any, send them to us at Box 1644, Prince Albert, Sask.

## Thanks

We would like to thank all our customers for their patronage while we were in business.

It was very much appreciated.

— Earl & Josie Dallman  
Shell Lake.

DO YOU HAVE A QUESTION OR A PROBLEM about Provincial Government SERVICES OR PROGRAMS

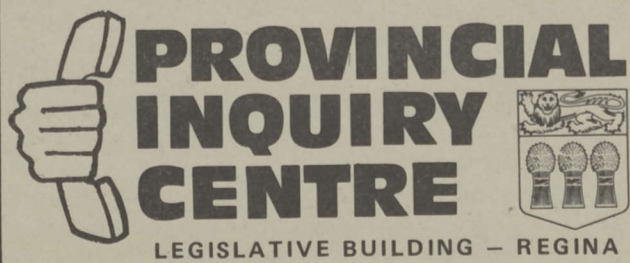
The staff of the Provincial Inquiry Centre will be able to help you. You can call the Centre free of charge from anywhere in Saskatchewan.

### HOW TO CALL TOLL-FREE

Dial your direct distance dialing access code and then dial 800 - 667-8755

(For points without direct distance dialing, call the operator)

For your convenience, the Provincial Inquiry Centre is open from 8:30 a.m. to 8:00 p.m. C.S.T., Monday - Friday.





## Cree Workshop Held

In December, Piapot Reserve hosted a week long workshop in Cree language instruction. Attending the workshop were Ida McLeod, from the F.S.I., the Cree Instructors for this province Indian Affairs Personnel and students from the reserve.

It was the first time that a workshop of this kind was held on a reserve. Plans are to have most of them held on reserves rather than in urban centres since it is in this type of a setting that most Cree language instruction is being given.

Piapot's Ladies Group, whom we all know as "Sunshine Girls" have always had a very fine record for functions that they host. We thank these lovely girls for making the visitors feel at home and for the scrumptious meals they served all week.



Edward Bear, Cree Instructor from Montreal Lake seems to have captured everybody's attention judging from the contented expression on his face.

## L.I.P. Grants awarded

A number of Local Initiative Program grants have been awarded to Indian communities in the North Battleford and Meadow Lake areas as of January 1, 1973.

### No Minister For Funeral

The new year started off on a bad note for the residents of Sturgeon Lake reserve. They were unable to get an Anglican Minister to officiate at a funeral and as a result had to perform their own service.

"One of the mourners read the service out of the prayer book and the others followed along", one of the persons in attendance stated.

"The Minister was informed and we all expected him to arrive." There were quite a few people there. I counted 15 cards and a truck," he stated.

Saulteaux Reserve will employ eight people to cut 10 miles of fenceline, cut firewood, to clean up abandoned cars and haul to a centralized area, and make general home repairs with a grant of \$20,976.

Joseph Bighead Reserve will employ six people to clean up abandoned cars, construct skating rink, cut firewood for the aged, and make general home repairs with a grant of \$16,172.00.

Poundmaker Reserve will employ 13 people to cut five miles of fenceline, cut firewood for the aged, haul abandoned cars to a centralized area, do general home repairs and improve recreation area with a grant of \$34,346.

Little Pine Reserve received the largest grant awarded, \$53,000.00, with which they will employ 21 people to cut 10 miles of fenceline, cut firewood for the aged, and construct six miles of pasture fencing.

## SEND US YOUR NEWS!

## Mervin Dieter

### Indian Boarding Schools in the Late Twenties and Early Thirties

These are the years that I attended this type of school so I can say that I have a little knowledge of what happened in at least the schools that I attended, and I do have some knowledge of what happened in other schools although it is only hearsay but I do have good and sufficient reason to believe that circumstances were similar to those that happened in the school that I attended.

In an earlier issue of this paper I wrote on some instances that happened in these schools and mentioned that I would be writing again in regards to some of our own actions in trying to retaliate for actions perpetrated by various members of the staff of this school.

I am not trying to say or get the idea across that all members of the staff were horrible being or anything like that, in fact, we had some very wonderful and conscientious people on staff who were at times innocent victims of the sometimes very devious and devilish ways and means of aggravating various members of the staff in our retaliation against other members of the staff.

Each and every member of the staff had a nick-name and in many cases some of these names were not very complimentary. These names were decided by some outstanding physical tract or unusual characteristic qualities possessed by various members of the staff.

One particular person I would like to mention is an old farm instructor at least that was the title he went by. He was an old sergeant in the British Army during the first Great War. He had to have a nick-name but the boys did not want to be hard on him as he was very well liked by the pupils so they just called him (mony-yaw). I hope that is how it is spelled anyway it means (whiteman). Of course he was not too popular with many of the staff, in fact he was considered an old renegade.

This in no way bothered him one bit as he knew that he had the respect of the boys. When I look back to those days there were a number of things and ways of his that we were not totally in accord with. However these qualities were far outweighed by what we considered very good ways of his. One of this good points was sneaking up loaves of bread and butter to his room which was just off the boys dormitory, and this was no easy task when you consider how heavy this bread was as it was baked in these schools and by many Indian girls who never baked a loaf of bread in their lives. These girls were taught by people who were hired as cooks but I strongly suspect that to be a cook in one of these schools that one of the requirements not necessary was the ability to cook but to be of a certain racial origin and the right religion and you were in.

This bread and butter was a great treat and feast for many of us as we were in a constant state of hunger, another considered good point was his supplying us with smoking tobacco which was a very course cut type of pipe tobacco which we wrapped in brown wrapping paper and smoked it thus. He started many of us on our smoking career and for some unexplainable reason we still love him for it. How many old ex-British sergeants I have met in my life I do not know if they all are the same as this man. ( God bless them all).

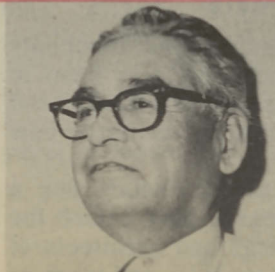
All good things must come to an end. Alas one sad day this man was reduced to night watchman and was replaced by a younger man which we took strong exception to. Our first move in retaliation against our man being demoted was to try and engage the new man in a fight in the horse barn but he would not rise to the bait. We had some very spirited horses in this barn so he began to use the horses against him. We did not at that time consider the real danger we exposed this man to. One of the things that we would do was wait for an opportunity to catch him off guard and in situations that make it possible to make things rough for him. One thing that we used to delight in was to catch him in a stall between two of these spirited horses and one of us on each side of the stall and out of his sight so he would not know or see who was causing all the commotion. Of course he really did not have time to see or try to see what the cause of it all was because he was too busy trying to save himself from the kicking and jumping horses which was caused by our poking and teasing them with sticks and what have you, and by the time he extricated himself from this mess we were far gone and out of sight. Many other uncomfortable and unhappy instances happened to this poor and hapless soul which I will not go into as I have others I would like to write about.

I mentioned nick-names and how they were decided upon. We had one woman worker who had a very red and wrinkled neck so naturally she got the name of turkey. She was very correct and stern in her ways and it was never necessary for her to use any method but a few stern words and looks to straighten any of us out. Needless to say none of us ever fell in love with her. One day she took very sick and of course none of us felt any sympathy for her; in fact we were down right happy about the whole thing, in fact we were so happy that when someone informed us that she was dying we formed a circle below her window and let out three resounding cheers. But much to our chagrin she lived and she very gracefully apologized to us for not dying.

We had another lady with a very prominent nose so she was called big nose. This person delighted in using her strap which was a very heavy piece of rather hard rubber when you were hit with it you knew you were hit. In fact, you felt as if you were almost totally demolished.

It was not long before vengeance was wreaked upon this woman. It came in the form of the demise of her pet cat which I really believe that it was the only thing that she loved on this earth besides herself. This cat was a tom-cat and like all wayward husbands was prone to wander at certain times of the year. In this school barn were a number of cats used to help keep the mouse and rat population down, and there were a number of female cats kept there too but for keeping the population of the cats up. So it was here that this poor tom-cat met its Waterloo. On one of its visits to the barn it was caught red handed by a number of the boys and forced to run the gauntlet which it did not survive.

These are only a very few incidents that happened. Many other incidents both humorous and otherwise occurred which may be appearing in future issues of this paper.



## Brownies active on Reserve

The Brownies of the White Bear Indian Reserve, Carlyle Sask. are a very active and progressive group of young ladies.

Early in the fall of 1972 they were already planning for Xmas as a result of their foresightedness and hard work they were able to serve a plentiful and lovely turkey dinner to a hundred guests and more on Christmas Day. Of course they were fortunate in having mothers who are as active and as progressive as themselves who very ably helped in cooking and preparing this dinner for their people.

Much initiative is shown by the people of this reserve — all money made to date has been made through their own efforts and this is done by holding various functions such as bingo (etc.).

At the present time they are without a proper place to work and are making such places as school basements and any other available accommodation that they can get do and are making a good job of it.

The Brownie Leaders are Laura Big Eagle and Caroline Standing Ready. They meet every Thursday evening. Their activities include music lessons, singing and sewing lessons, and two of them are learning baton twirling.

These Brownies are planning on attending the Brownie festival at Manor, Sask. They have also appeared on Profile Channel 7, Yorkton, Sask.

They have as a very able assistant and treasurer a very interested citizen of Carlyle, Sask., in the person of a Miss Hoag, who we hope to have more information on and pictures of her and this very interesting group of Brownies.



## Remember the Children

As editor of this newspaper, I receive a number of letters over the course of a month and I try to print all of them but sometimes they tell me of the other side of reserve life like the one below.

The policy of this newspaper is to portray Indian people in a positive light as they go about their daily lives.

But the cruel reality remains. We head the list of every social problem in Canada and the children are the ones who suffer the most.

You may not agree with this letter but it is written by a young student on a reserve school and the impression drawn are cruelly direct and honest.

Dear Sir,

I just read your copy (December, 1972). I found it very interesting. I'm a student and I really want to help my people.

This reserve is very poor, and I really believe it's their own fault. If they have money, guess what they do with it? Well, they spend it on liquor. That's not fair for the children, while they're suffering for food, clothing and other things or that their little hearts are grieving. Secondly, our reserve is in a sloppy mess and I'm planning to clean it, but I know nobody will be a bit interested. I can't do it alone. Can I? So please give me some hints to force them to clean up and the money situation to stop. I need help! I'm doing this for the people, to have this reserve a better place to live.

Names withheld by request

This year how about a resolution for the children.

## Indian Art

Art is one of the highest achievements of man. It not only portrays faithfully human feelings, but also fixes them in time. It is essential in order to identify individuals and societies as part of cultures and civilizations, no matter how far in the past.

None of us has ever seen an Olmec Indian, nor a Tlucanacan, as these people disappeared long before the Aztec and Inca times. But the carvings and architectural structures they left still talk to us of them today and teach us new concepts of beauty, new artistic proportions and styles.

We North American Indians haven't disappeared. We are still around, but our condition, weakened by the strong pressures of foreign cultures, tells us that we are at a very crucial point of our history. Our art can be of the greatest help in making us survive by connecting us with our past. People, like trees, can't live without roots, and a people's roots are their past.

The Art Department of the Saskatchewan Indian Cultural College is gathering the finest examples of paintings on hides, carvings, textiles and all other forms of native American art, and introducing them to our younger generations, letting the objects speak through their beauty, making our children feel the importance of being born Indian in this country.

More specific information about the Art Programs can be obtained by writing to:

Sask. Indian Cultural College - Indian Art  
Emmanuel & St. Chad  
University Campus - Saskatoon, Sask.



LETTERS  
TO THE  
EDITOR

Jan. 11, 1973.

Dear Editor:

I am very pleased to be able to write to you today to keep you informed of a Native Employment Program which has been established by the Public Service Commission of Canada.

As you are probably aware the Public Service Commission does the recruiting for most of the federal public service and because of this has designed a program through which it is hoped we can provide a service in promoting employment and in developing careers within the public service for the Indian, Eskimo and Metis people.

The program, which was begun in February of 1972, is under the direction of Neville

Rea, Elmer Derrick and Ann Marie Mitchell of the Commission. One of their main functions is to work closely with both national and provincial Native organizations and with federal government departments and agencies.

The program at the moment really has three major objectives. One is to provide more information about the variety of public service jobs and career patterns available, the second to interest more university and community college students in such careers, and thirdly to develop special departmental and agency recruitment programs.

The first of these is well underway with personal contacts already having been made with Native student groups and information distributed to Native organizations. We also plan soon to begin advertising in the Native press. It is our hope that through all of these channels Native people will be made aware of the jobs and



"... psst ... wanna buy a genuine treaty card ... cheap?"

careers available in the public service as well as the education or experience required to fill these positions.


During the past 10 months we have given special attention to Native students attending universities and community colleges and it is hoped that this will result in more Native students considering public service careers in the future.

The third objective is to develop special recruitment programs to meet specific and immediate needs. For example we are developing, with the cooperation of the departments and agencies, special recruitment programs which would include such occupations as Customs Officers for the Department of National Revenue, Radio Operators for the Department of Transport, Station Managers for the Department of Energy, Mines and Resources and Assistant Parole Officers for the Solicitor General's Department.

We at the Commission fully realize that our Native Employment Program cannot succeed without both cooperation and communication between ourselves and the Native people. It is because of this that I would appreciate it very much if you would tell your readers of our Native Employment Program. We would also invite suggestions from your readers as to new directions this cooperative venture might take.

Persons wishing to contact us should write to Mr. Rea, Mr. Derrick or Miss Mitchell, care of the Native Employment Program, Room 2004, Tower 'A', Place de Ville, Ottawa, Ontario K1A 0M7.

Yours sincerely,  
J. J. Carson,  
Chairman.



## The Saskatchewan INDIAN

The monthly Publication of the  
Federation of Saskatchewan Indians.

Second Class Mail registration No. 2795

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Archie King

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John Gambler  
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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.  
Signed articles and opinions are the  
opinions of the individuals concerned and  
not necessarily those of the Federation.

## Indian Calender

We are offering an Indian Calendar produced by the Longhouse people at Akwesasne. This large beautifully illustrated calendar has lots of room for your own notes plus notes of important Indian dates.

If you wish one send \$2.00 to:  
Indian Calendar  
Box 1644  
Prince Albert, Sask.

All proceeds will be turned back to the people at Akwesasne.



## The Initial Reaction

### D.N.S. By Brian Cousins

There are many signs of change in Northern Saskatchewan. Communities are changing. Transportation and communication facilities are being improved. Indian Affairs administration is about to change. The provision of Provincial Government services is being altered through the new Department of Northern Saskatchewan.

The changing nature of the top half of the Province is the basis for items to be included in this column. It is being prepared in La Ronge by the Northern News branch of the Department of Northern Saskatchewan. However, in addition to information about Provincial Government activities in the North, it is intended for this column to become a general source of information about issues and developments that are of sincere interest to northern residents. This month we offer information about a program designed to improve intercultural relations and a

handicraft competition exclusively for northern people.

#### INTERCULTURAL RELATIONS

As a means of improving intercultural understanding in the North, the Department of Northern Saskatchewan has initiated a special program to promote increased co-operation and communication among different cultural groups.

The program is in an experimental stage and initially will involve staff members of the department under the guidance of W.H. (Bill) Morgan from the Institute for Northern Studies at the University of Saskatchewan. At department headquarters in La Ronge, participants of various cultural backgrounds will attempt to explore the reasons for feelings of tension and mistrust which often accompany intercultural relations. Over a period of several weeks, the problems of

misunderstanding and faulty communication will be tackled in various manners. The loosely structured course will stress informal participation and along with conventional use of films, slides and a minimum of lectures, Department employees will take part in simulating life-like situations through 'role-playing'.

Mr. Morgan also plans to seek assistance from other northern residents in making the intercultural sessions useful. With the help of local people in the La Ronge area, the course will not be restricted to only a classroom setting.

Following the initial course, the program will be evaluated to determine if members in each cultural group have attained an improved appreciation of the values, attitudes and assumptions of the other culture.

#### HANDICRAFT COMPETITION

A 'Northern Handicraft' competition involving

residents from across Northern Saskatchewan is to be held in conjunction with the 1973 Prince Albert Winter Festival. Five hundred dollars in prize money is being offered in the competition which is sponsored and organized by two Provincial Government departments — Northern Saskatchewan and Culture and Youth.

Residents of the Northern Administration District, which stretches from Cumberland House to Uranium City, are being invited to submit entries in any of eight categories featuring beadwork, embroidery and hand-sewn apparel. Department representatives in each northern community will be collecting entries which will be on display in Prince Albert from February 19 to 25 during the Winter Festival. Entrants may either offer their creations for sale at a price they determine or have their entries returned following the Festival. At Prince Albert, a panel of judges will announce

the following category awards and cash prizes: Jackets — \$125, Vests — \$100, Mukluks — \$75, Slippers and Moccasins — \$50, Mitts and Gloves — \$50, Handbags — \$50, Medallions — \$25 and Headbands and Bracelets — \$25.

Final arrangements for the competition are being made in consultation with the La Ronge Handicraft Co-operative Association.

If enough interest is shown in the competition, the Departments of Northern Saskatchewan and Culture and Youth may give consideration to making it an annual event for northern people who are known to excel in the creation of various forms of handicraft.

For entry forms, further information or submission of items, write:

Northern Handicraft Competition  
Department of Northern Saskatchewan  
P.O. Box 539  
La Ronge, Saskatchewan  
Deadline for entries is February 15, 1973.

### I.A.B. By Stan Cuthand

The number of fires on Indian Reserves presents some very disturbing facts. Statistics show that over a period of five years from 1967-71, the national total number of fires on Indian reserves in Canada was 668. The number of fatalities as a result of house fires is 227, of which 119 of them are children under six years old. They average 44 deaths a year. This is seven times the rate for all Canada.

In Saskatchewan region, 20 dwellings were destroyed by fire in 1971, there were only five casualties, three children, one man and one woman, both elderly.

The causes of these fires is poorly maintained oil stoves, 3 grass fires, smoking in bed, an overheated stove, started fire with gas, electric wiring and pouring oil on an open fire. Eight were unknown causes.

Nationally, the highest number of fires were caused by overheated stoves and stovepipes. Fifty-one homes were destroyed by children playing with matches. There were forty-six homes destroyed by arson.

These tragedies should focus a greater interest in fire prevention and safety on the part of our leaders on the reserves. Where there is a village on a reserve there should be proper facilities for fire fighting equipment and trained volunteers, who should know how to use it.

Funds can be made available for proper equipment from the Department of Indian Affairs. Training for fire protection is also available. Something must be done to prevent these tragedies caused by fire. It is up to the leaders to ask for assistance. Annually, homes

#### STAFF CHANGES

##### Touchwood/File Hills Qu'Appelle District

- Mrs. Stella Isnana - Receptionist - District Office.  
Taken on strength November 3, 1972.
- Mr. William Cudmore - Education Clerk - District Office.  
Taken on strength December 4, 1972.
- Mrs. M. E. DeCorby - Teacher - Retired October 20, 1972.
- Mr. Murray Knoll - Social Services Administrator,  
Unit Counselling Office,  
Taken on strength December 1, 1972.
- Mr. A. F. Jimmy - Transferred from North Battleford as a Social Service Administrator,  
Effective January 1, 1973.

##### Saskatoon District

- Mr. W. R. Cooke - to Nanaimo District, B.C. as District Supervisor.

##### Regional Office

- Mr. D. Lennie - to Winnipeg as Regional Administrator for (ARDA) or DREE Programs.

lost by fire off-set the Housing Program by 8%, so an active and effective fire prevention program is necessary to reduce this loss. Yell and you shall be heard!

## This Ad is FREE!

We will run free ads for Reserve and Indian enterprises up to a size of 4" x 4" free of charge.

Any larger ads will be charged \$3.00 a column inch for the size above 4x4.

#### North Battleford District - Staff Changes to January 9, 1973

- 1.) Mr. Lorne Hansen, promoted from District Superintendent of Community Affairs to District Supervisor, North Battleford District.
- 2.) Mr. Don Pooyak, transferred from North Battleford and promoted to District Band Management Officer, Prince Albert District.
- 3.) Byrde Eaglespeaker transferred from Regina and promoted to Social Service Administrator, North Battleford District.
- 4.) Mr. H. Bernard Stuckless transferred from Saskatoon and promoted to District Band Management Officer, North Battleford District.
- 5.) Mr. Rudy Klingzahn, Administrative Officer, North Battleford transferred to the Dept. of Environment, Edmonton, Alberta.
- 6.) Mr. Albert Jimmy transferred from North Battleford and promoted to Field Officer, Touchwood/File Hills Qu'Appelle District.
- 7.) Mr. John Davidson promoted from Construction Clerk to Jr. Accounting Clerk, North Battleford District.
- 8.) Theresa Alexander promoted from Telephone Operator to Economic Development Clerk.

#### Prince Albert District Office

- Mr. Yves Vezina - T.O.S. 01.12.72. District Supervisor of Social Services.
- Mrs. Shirley Sjodin - T.O.S. 04.12.72. Steno.
- Mr. D. Pooyak - Transferred from North Battleford District to Prince Albert District as District Band Management Office.
- Miss Betsy Head - Teacher Aide - resigned.
- Miss Phyllis Eagle - Steno - resigned.
- Mr. John Pompu - Transferred to Ottawa.
- Mr. Jonas Bird - T.O.S. 2.01.73. Field Officer.

#### Qu'Appelle Student Residence

- Mr. R. R. Blanchette - Trans. to Dept. of Unemployment Insurance Commission effective 27/11/72.
- Mrs. Susan Wicks - Clerk - Taken on strength, November 17, 1972.
- Mr. George McLeod - Child Care Worker - Taken on strength, November 28, 1972.
- Mr. Percy Keewatin - Resigned effective December 4, 1972.
- Mr. Gilbert Keewatin - Kitchen Helper - Taken on strength December 11, 1972.
- Mr. Otto Hildebrandt - Died January 3, 1973 noon, (Shift Engineer).

#### Prince Albert Student Residence

- James Isbister - T.O.S. 04.12.72. Child Care Worker.

#### Onion Lake Student Residence

NIL.



P.A. Residence . . .

. . . Centre of Controversy

## Who Speaks For Indians?

It seems whenever Indian people wish to progress and move ahead there are those among us who insist on dragging their feet and lose confidence in their own people.

Such is the case of the Indian council of the Diocese of Saskatchewan for the Anglican church.

It has been common knowledge for sometime now that an all Indian Board of Directors would be set up and a number of changes made.

At the Prince Albert District Chiefs meeting on December 12-13-14, the Chiefs formed a board of directors to take over the control of the school.

In their brief the Indian clergy stated that they felt the Indian people were not ready to take over control of the residence and that if they did it would not remain a Christian Institution.

"We believe that we are speaking for the people on the reserve when we maintain that the connection of the residence with the Anglican Church must be preserved. We believe that the people on the reserves want the present arrangements to continue for sometime to come. The parents of the children, especially those on the Northern reserves, support the residence because of the church connection. They wish their children to be brought up in devotion to our Lord and Saviour, Jesus Christ. If the church connection is severed many parents would no longer allow their children to go to the residence. We believe that we are speaking for the people when we say that we wish the present arrangement which provides for an Anglican chaplain to be continued whether or not the Indian people take over the administration of the residence."

The question of who speaks for the Indian people was quickly answered when the chiefs took over and formed their own board of directors.

The church's tactics of

trying to divide the people failed to work this time.

Actually it was not entirely the church's fault. Although the brief was typed up on an Anglican church letterhead and supported by Bishop Short, the person behind the brief was school administrator, Dave Lawson.

He is the one person who stands to lose the most with an Indian takeover. In the past six years that he occupied his present position he has consistently not taken the students' best interests into consideration.

For example, the gymnasium is not available to Indian children most week days, but rather is being used by children from Prince Albert. The home atmosphere is severely lacking and while the new facilities are very nice the children are not allowed to play inside since they might damage the showplaces.

The children prefer to stay in the old barracks because there they can at least enjoy themselves.

While Mr. Lawson has gone out to impress the white community, he has left the Indian children out of his fine sounding plans.

Does the church really stand to lose? The chiefs who now form the board of directors are religious men. Both Gilbert Bird from Montreal Lake and Miles Venne from La Ronge are staunch members of the Anglican church and it appears highly unlikely that the church will be cast aside in the wake of a takeover by a bunch of "heathen Indians".

A few years ago the boarding schools were to be phased out. Indian people weren't consulted (as usual) and they wanted them to remain. Our people saw a potential for those schools beyond the regular boarding school



concept. Their facilities can be adult education centres, training centres or residences for high school and University students. While the Indian people fought to retain them they saw virtually no support from the white community. Now that we are taking over the residences and cry comes up from the white community that we aren't ready.

At the present time child care workers are trained at Calgary where they are trained "to cope with disturbed children!" This is the common failing of non-Indians. Just because we are Indians they feel we are different or "disturbed" Indian children in all schools are channeled into remedial classes or technical programs.

Child care workers in the future will be trained at the F.S.I. Cultural College in Saskatoon and the emphasis of the training will be on practical experience.

Federal employees have little to worry about anyway. C.U.P.E. (Canadian Union of Public Employees) will fight for its members and new jobs will be found. Civil Servants are well taken care of now. Will the non-Indian staff be fired? Rumors circulating around the province all point to a purging of all non-Indian staff. These are the types of rumors which are started by people who foster the idea that Indian control means reverse racism. Indian control means simply that Indians take over the responsibility of their own education. Any non-Indian who is doing a good job need not worry about his job security.

The church brief states, "we are concerned that preliminary to assuming the responsibility for the administration of the residence by the chiefs, several Indian people should be assigned to the staff of the residence for a period of years

to learn under the direction of the administrator the skills necessary for its efficient operation." "A period of years," is far too long. Indian people are perfectly capable of taking over the residence immediately. In fact they should have years ago. If everybody fostered such a cautious attitude, we would still be living in caves.

Last fall Dave Seesequasis started training with the school administrator at Duck Lake student Residence. This April 1st, he will take over.

The trend today is for Indian people to take over a larger amount of control over their lives. Education and the bringing up of the children is one area that has suffered the most. The church has a long tradition of supposedly helping the underdog and pressing for racial reform. It will be very sad and a black mark against the church if they continue to stand in the way of progress.





## Parole and Legal Aid Briefs

# The Indian Tragedy



Indians made up the majority of all the Penal institutions in Saskatchewan and in the case of the Women's jail the number of Indians approaches 100%. It is with these grim facts in mind that the F.S.I. presented two briefs.

The first was presented to the Senate standing committee and constitutional affairs and deals with Parole. The second, deals with legal aid, and was presented to the Carter Commission.

The Senate standing committee on legal and constitutional affairs has been told that the Native inmate in Saskatchewan faces unique problems and that new approaches are required in the field of rehabilitation.

One of the first of these would be recognition of the need for greater involvement by native people in the corrections system, according to the Federation of Saskatchewan Indians and the Native Brotherhood at the Saskatchewan Penitentiary.

In a brief to the Senate dealing with the problems of parole, the two organizations said "the extent of the involvement of Native people in the field of corrections in the past has been minimal in spite of the high proportion of native inmates in Saskatchewan's prisons and rate of recidivism of released native offenders."

"A complete involvement of native people in Saskatchewan in the field of corrections is needed to deal with the problem."

The FSI said it would like to begin a program of regular consultation with the Solicitor General's department, the National Parole Service and the Penitentiary Service to work out guidelines for native involvement and said Indian parole officers and community workers should be hired by the departments.

### EX-CONVICTS

Ex-offenders should be considered for the jobs since their experience "can make valuable contributions in helping released offenders rehabilitate themselves."

The FSI also recommended that supervisory staff in the departments receive special training about Indian culture and develop understanding amongst these people of the Indian and his milieu.

Such a training program should involve Indian educators and could be provided in part by the FSI's Cultural College in Saskatoon, they said.

The FSI also asked for monies to hire Indian people as corrections liaison officers and to develop preventative programs and programs for parolees at the Reserve level.

Because of the limited numbers of parole officers and their location in urban centres, there has been difficulty in supervising a parolee who returns to his reserve and this has often led to situations where parolees were required to stay in a city, they said. "With a move to the city often came the burden of a general cultural adjustment, the stigma of being a criminal coupled with the pressures of prejudice and discrimination experienced because of his Indianess, and the culturally based problems in communications between himself and his non-Indian parole supervisor."

"All these factors have contributed to a decline in the probability that an Indian parolee would successfully complete his sentence outside the walls."

### NEGATIVE ELEMENTS

There are also a number of negative elements present on reserves that contribute to parole violation, the FSI said.

These include a lack of steady employment, too much

leisure time, no trades or vocational training on reserves, lack of proper counselling or professional help and alcohol.

Indian reserves, however, are unanimously in favor of a reserve program for parolees, they said.

Many persons view the reserve on the positive side "since it is the parolee's home and the home of his relatives, and for what the reserve has to offer in terms of understanding, companionship and acceptance."

Acceptance of the parolee is generally present "owing to the tendency of Indian people to attach more blame to the conditions of the reserve which may have precipitated the individual's crime rather than to the individual himself."

The Native Brotherhood pointed to its own experience as proof of the value in having the native person help himself and others.

It recommended that native persons, including ex-inmates, be hired at all levels of the corrections system, as parole

officers, prison staff, probation officers, court workers, at training schools and aftercare centers.

It also recommended that there be an incentive system to enable parolees to work towards shortening his parole, and that a parolee be allowed to defend himself at any parole revocation hearing.

The Native Brotherhood also suggested that native people have a right to sit on the National Parole Board, "if for no other reason than that native people are the majority in institutions."

They also said that where native persons are concerned, responsibility for parole counselling should be given to responsible native organizations that include ex-inmates, and funds should be allotted to those organizations for that purpose.

We look at the present scheme of legal aid in Saskatchewan and see that it has touched very few of our people. Our poverty is encouraged by its absence and unchallenged by its present availability. Our people's concepts of the law are arrived at out of the fear and distrust that experience has fostered, and any new scheme of legal aid will first be considered in the light of that experience.

### II Knowledge of the Law

Any system of legal aid presupposes the people a knowledge of society's laws in general, or at least enough knowledge to recognize that the system of legal aid exists to protect and assist an individual when confronted by those laws. A system of legal aid further presupposes then an individual will also understand how to use that system when confronted by laws. The knowledge of laws and the use of counsel to deal in law is important for any individual to acquire in order to live within the boundaries of society's laws.

The Federation of Saskatchewan Indians would like to see a system of legal aid preferably controlled by an independent body or society established to administer the system. In this way direct representation of the Indian people of this province could be accomplished and a meaningful participation by Indian people in the legal process established. We feel that a Government sponsored plan will ultimately fall short of the needs of Indian people for a variety of reasons based upon our experience with Federal Government plans in the past for Indian people which have had the tendency to promote the interests of civil servants rather than our needs.

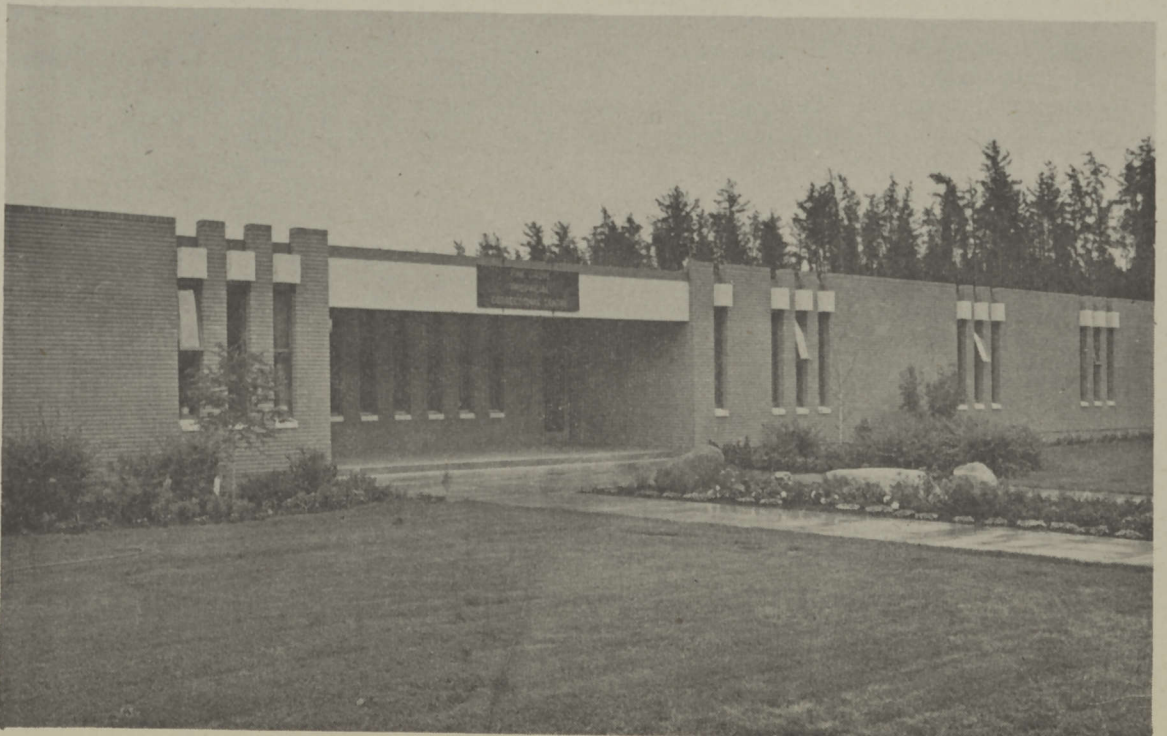
### A Definition of Legal Aid

The Federation of Saskatchewan Indians would therefore like to offer the following definitions of legal aid as a guideline to the thinking of Indian people in Saskatchewan. Legal aid is defined by us as receiving help in understanding the law, helping the system to understand us relating to that system by participation and involvement, and receiving a service in which we have confidence.

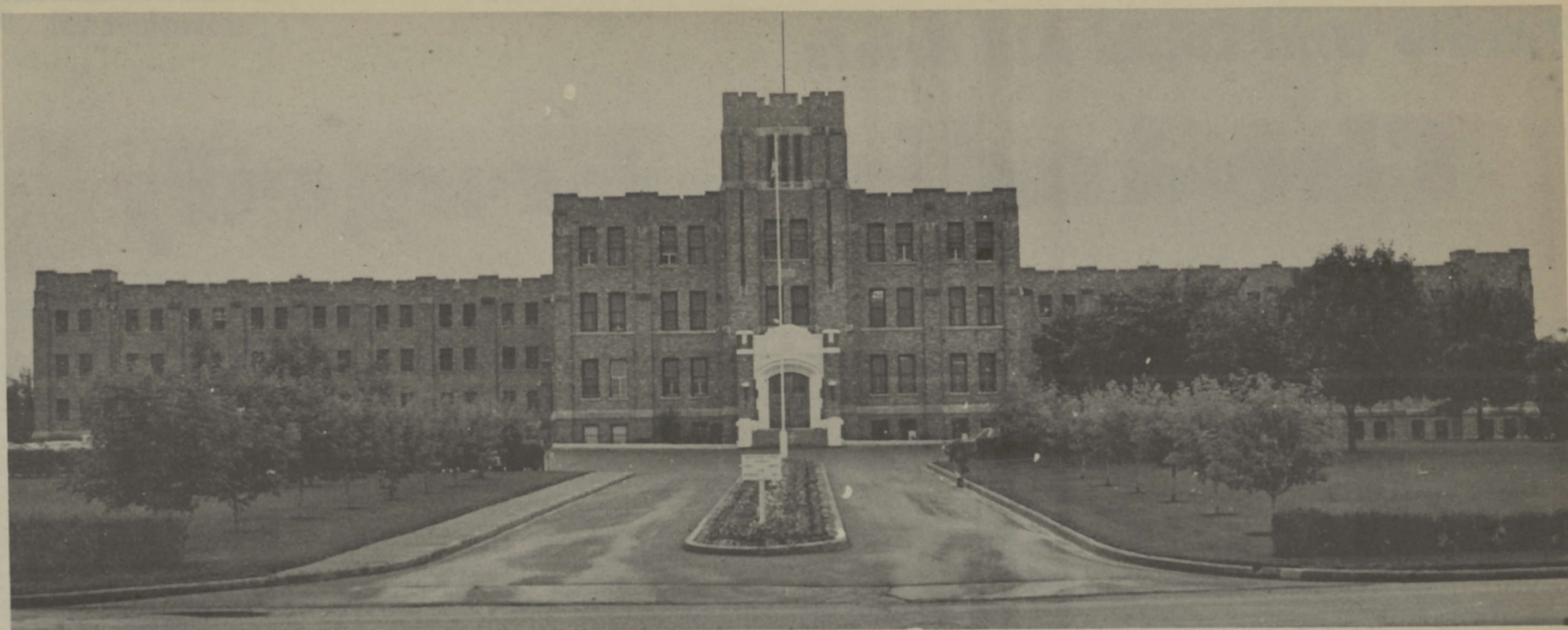
a) Receiving help in Understanding the law is defined as a broad education program which is geared to the culture and language of our Indian people in such a way that they can acquire a knowledge and understanding of the legal system as it applies to them.

b) Helping the system to understand us is defined as the developing of a relationship between our Indian people, and the judiciary, law enforcement agencies and the legal profession.

c) Relating to that system by participation and involvement is defined as a program which will enable the







judiciary, law enforcement agencies and legal profession to gain knowledge about our Indian people and their culture in order to create a sensitivity and understanding in their work with Indian people.

d) Receiving a service in which we have confidence refers to the kind of service which will increase our understanding as it relates to our legal rights and responsibilities as Indian people and citizens of Canada.

For Indian people today, law and legal aid are often separate and confusing entities. Only with the understanding of the larger society and the greater participation of Indian people will law and legal aid be brought together as meaningful concepts for us. We wish to participate and we hope the large society will give us their understanding and assistance.

**RECOMMENDATIONS:**

1) We recommend that any system of legal aid developed to include the needs of Indian people must be built to include the authority of the local Band Council which has the ultimate responsibility for all services within their reserve or reserves.

2) We recommend that two essential steps take place before the actual establishment of legal aid services, namely:

i) informing local Band Councils of the general plans and purposes for such services which will include Indian people.

ii) consulting with the Band Councils to develop a program of education designed to interpret the law and legal aid services to the local people, to inform them as to how the law and legal aid services relate to their individual and community problems, and to

create in them an understanding of their legal rights and responsibilities as Indian people and as Canadian citizens.

3) We recommend that the Province negotiate with the Federal Government to get it to accept and discharge a responsibility for legal services to Indian people by providing financial resources necessary to establish such services at the local reserve level.

4) We recommend that any plans for the development of legal aid services be co-ordinated with efforts by Band Councils to establish an integrated system of community services for their people.

5) We recommend that basic legal services at the community level be provided by indigenous workers who will be given special training to function in such a role and who will be selected by and employed by the local Band Council.

6) We recommend that the responsibility for the administration of a legal aid system be vested in an independent non-government body made up of representatives of Indian people of Saskatchewan as well as representatives from other groups or organizations including the legal profession.

7) We recommend that a program be developed which would facilitate a long term positive relationship between the Indian people in Saskatchewan and the judiciary, law enforcement agencies and the legal profession with the objective that these bodies will become sensitive to, and knowledgeable about Indian people through mutual participation and involvement.

**TELEVISION SHOWS TO WATCH FOR IN THE SASKATOON VIEWING AREA "TIGER AND COMPANY"**

The story of the Saskatchewan Indian Bantam Hockey Team that participated in the International Bantam Hockey Tournament held at Kamloops last February. This show will be featured on CFQC television February 24, from 3:00 to 3:30.

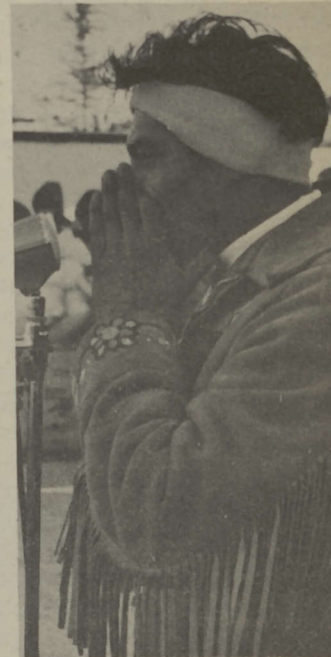
The following week, another show about Indian education at Fort Qu'Appelle entitled "A NEW WAY" will be the featured program.

Listen every Saturday at 1:30 p.m.  
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