



EDITORIAL

New Programs Planned

Plans are underway by the Federation of Saskatchewan Indians for two new programs that will begin April 1, 1975.

The first program in conjunction with the Department of Social Services in the province and the Solicitor-General's office is the Probations Program.

This new program will allow the people that we have in correctional centres and people going through the courts, who currently are not allowed to go on probation to the reserves where they come from, the opportunity to do so.

Hopefully this will enable us to keep more people out of the correctional centres.

There will be a total of 12 probation officers, two in each district, who will be working directly with the offenders trying to alleviate some of the statistics and maybe help some families out.

The statistics today for correctional centres in Saskatchewan are 60 - 90 per cent of the inmates are natives.

These probation officers will be living right on the reserve, where they will be more beneficial to the people.

The second program is the Alcohol Education Program, which will deal more with preventative type of work.

This program will be sponsored jointly by the National Health and Welfare and Indian Affairs.

Alcoholism will be attacked through education rather than rehabilitation.

Again 12 people, two to each district, will be living right on the reserves where they will be more beneficial.

LETTERS TO THE EDITOR . . .

Dear Editor:

I was shocked to read that Sarain Stump had died in Mexico. It made me write a poem. Here it is.

Thank you SARAIN
I'm not worth a dump
compared to Sarain Stump
for his life was of greater value
than mine will ever be
and I want to tell you
what Sarain meant to you and
me.

He never talked very much
but that was his nature's touch
and still waters run deep
for he was a leader in Indian art
and sometimes he felt cheap
but he never lost heart.

He loved his people a lot
and I think he was a big pot
for he was writer and poet
draughtsman and painter, just
as well
he was a great one and I knot it
and every American Indian
can tell.

He was a Cree Shoshone from
Wind River
and he loved bow, arrow
and quiver
for he really loved the old ways
and he taught us Indian history
and his mind was never in
a haze
like our can sometimes be.

But now the Great Spirit has
called Sarain
though he was young his life
was not in vain
see his book "There's my people
sleeping"
and you'll find a piece
of his soul
and then you may be weeping
for the book is great
on the whole.

Sarain, thank you for your life
and I'm very sorry for your
beloved wife
that you drowned in Mexico
and you left so much behind
so many friends that let us
know
that you were good and kind.
Thank you Sarain for your life

for it has made me strive
to help your people more
the people I adore.

Bert Van Eekelen
Bankenstraat 4
Elten-heur
Netherlands.

Dear Editor:

I wonder if you could put my
name in your newspaper. The
reason I'm asking is that I want
some pen pals.

As you see I'm very lonely.
I would like it if anyone
writes, to please send me a
picture and I'll send everyone
that writes a picture of myself
too.

I'll sign off here and look
forward to hearing from some
people.

Miss Candy M. Desjarlais
Post Office Box 125,
Quinton, Sask.

Dear Editor:

I'm writing in hopes that
you'll publish this in a future
issue of the Saskatchewan In-
dian! This is it:

I love to write letters; there-
fore, I'm very interested in pen-
pals. I prefer to write to girls.
I'm wishing I would be able to
get girls to write to me as pen-
pals. Some of my interests are:
country music, television pro-
grams, poetry and current
affairs.

I am 20 years of age and am
willing to answer all letters that
I receive. I'm 5 feet four inches
tall and a Saulteaux Indian
from Kamsack.

I will answer all letters as
soon as I get them. I'm looking
forward to receiving your letters!

Yours truly,
Ivan Severight,
Box 4,
Balcarres, Sask.
SOG 0C0

Dear Editor:

We are a group of Treaty
Indians, registered under the
Native Brotherhood Unicultural
Society (Reg. No. 1798), and
would like to have the following
published in your newspaper.

First of all, our group are all
Saskatchewan-born. We have
fired Mrs. Rose Boyer and com-
pany, as President of our society
and seek another Native
Women's group, preferably
Treaty women. They will be
working under a Registered
Society and will have to abide
by the Societies Act.

As President of our Society,
the Society will be used to assist
the incarcerated native persons
as outgoing members of this
Society, although while in
prison, we still have to abide by
the rules and regulations of the
prison.

The Society is set up with the
most advanced system on a level
with other Registered Societies
in our type of work. What you
do not know, we teach: and we
are stubborn.

Read the following:

1. Must be willing to help raise
funds in the United Way and
work with other United Way
Societies, to help our under-
privileged and other under-
privileged.
2. Must be willing to help raise
funds for our Sundance
Metrocultural Centre, to
record and to do an oil-
painting, also with the resi-
dents of Prince Albert — Our
first project is to do a super-
size oil painting of the Hon.
John Diefenbaker and others.
3. although we will take on any
organization and beat them
in a public confrontation, we
are not to be used as political
pieces.
4. Must co-operate with prison
officials.
5. Must not be a member of
any other society — must not
belong to any other big
native organization.
6. The Society and Societies
Act, will not prejudice your
Treaty Rights.
7. Once agreement is worked
out with the Director of our
penitentiary, the only thing
set out by our constitution is
to teach and learn the by-
laws of the Societies Act
through public speaking.

For further information, con-
tact myself or Gabe Wolfe of
the mentioned address below.
we will need your support, and
once this is done we will inform
the Registrar of said changes
and will lift the present suspen-
sion in our report to the Lieut-
enant-Governor.

Miako Stephen Likakier,
Box 160,
Prince Albert, Sask.

Dear Editor:

Regarding off reservation
education accommodation
which was arranged long ago by
someone else, a design has been
made for Indians, by they in
Saskatchewan or New Brun-
swick. Since joint school agree-
ments were made by the Federal
Government and the Provincial
Government, in total absence of
the Indians and their opinion,

Letters to the editor.....

very obviously, they (Federal,
Provincial people) were the only
ones who wanted it that way
and from the way Judd Buch-
anan (Federal) and Cadieu (Pro-
vincial) reacted, they are going
to make sure it stays that way. I
told a Member of Parliament a
while ago that as sure as the
joint agreements were made,
they can be unmade.

All I am trying to convey is
the idea that the arrangement
(joint school agreements) was
done, not by Indians, but by
those who were supposed to act
on Indian interests. If Indian
Affairs cannot listen and hear
the Indian people in their quest
for some solid education direc-
tion, then the Indian Affairs
Department have to make a
public statement, "We do not
work for Indians, we only do
what is good for them." This
is what I get from reading the
tragedy of the Thunderchild
effort was well as other moves
by Indian Affairs. It is very
clear to me that since Indian
Affairs fails to meet the needs,
identified, spelt out by the
people and that the Federal
Government recognizes the mis-
understanding of a bond (a
trusteeship), we were in trouble
a long time ago.

The intent of a section of the
British North America Act and
the translation of the Indian
Act are at opposites. I was told
that under the B.N.A. Act, the
intent of Section 92 was to
recognize a relationship, to al-
ways protect the bond between
two nations. You will agree that
that piece of legislated stuff
(Indian Act) does not do this
and cannot. So it follows that
a request for an educational in-
stitute on a reserve is not in the
Indian Act, so no go, although
it is the intent of the B.N.A.
Act.

Well, so much for words. I do
wish you people in Saskatche-
wan some peace on this earth!

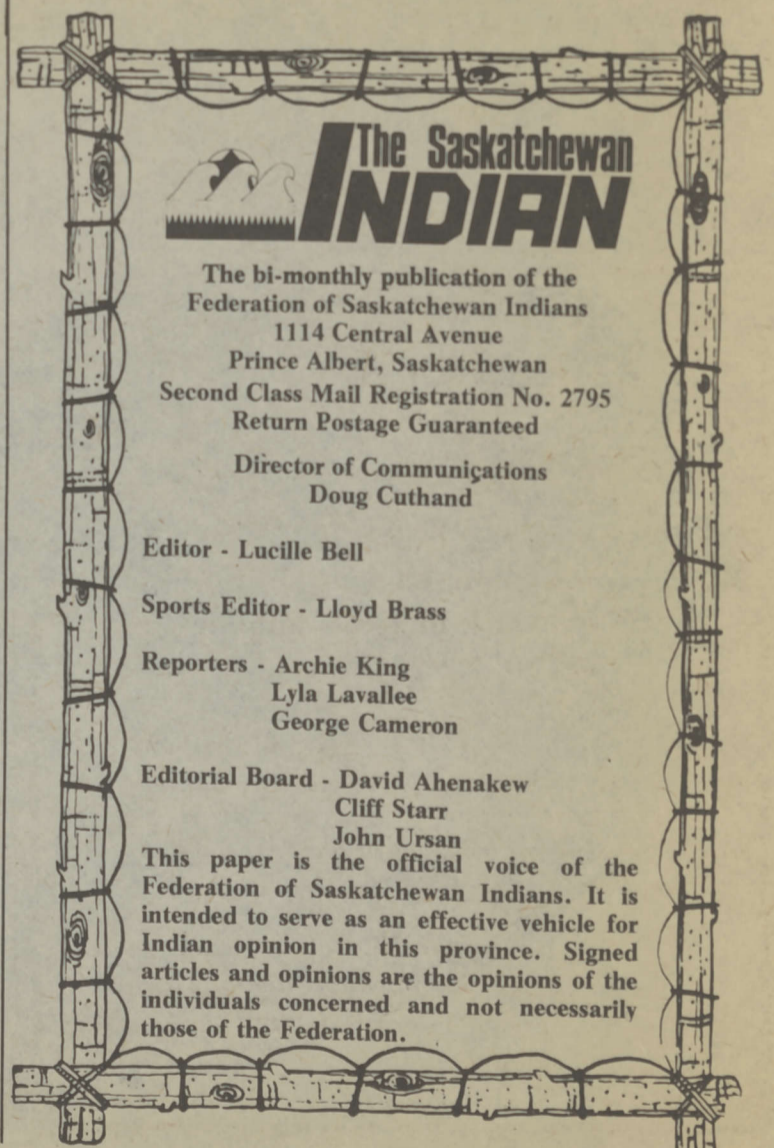
Yours truly,
Darryl Nicholas.

Dear Editor:

I read your report on the
Bantam and Midget boys and
girls volleyball playoffs for the
FSI Championships in the last
issue of the Saskatchewan In-
dian. In it you glorified the
residential school entries stating
that the residential school
system was proven to be more
conditioned and therefore more
superior to the reserve entries.

To me that was a real put-
down on the part of the reserve
entries. Maybe you should stop
and ask yourself the reasons
why this situation exists. On
most reserves, the practise is
done outdoors due to lack of
facilities. If it rains or snows,
that's too bad, no practise.
Sometimes we have very little
to choose from when it comes to
players. It's completely different
in the residential schools where
they can practise anytime or any
day of the week, and they also
have a lot of players to choose
from. I wonder if the bright
people that put the residential
schools in the same category as
the reserves ever thought of
these things. If our reserves had
gyms and other facilities these
residential schools enjoy, the
situation would be a hell of a lot
different.

Yours truly,
Roy Bird,
Recreation Director,
Montreal Lake.



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Federation of Saskatchewan Indians. It is
intended to serve as an effective vehicle for
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articles and opinions are the opinions of the
individuals concerned and not necessarily
those of the Federation.

Duck Lake Indian days big success for students

Duck Lake — The Student's Representative Council, all the students and staff of the Duck Lake Students Residence recently combined efforts to make their first "Indian Days" a very successful and colourful event.

The three-day event saw about 600 people from all across the province join in the events, completely planned by the students under the supervision of Child Care Workers, Irene Tootoosis and Victoria Littlepine.

Crowning of the princess, by Chief Leo Cameron of Beardy's with assistance from David Seesequasis, Students Residence Administrator, kicked off the events during the opening ceremonies.

Virginia Wolfe was crowned the princess with runners-up Grace Gardipy, Laverne Scott, Brenda Albert, Ivy Cameron and Margaret Eyaphaise. Each contestant was presented with a beautiful gift by Chief Cameron.

The students at the residence had set up displays in the classrooms and had decorated the hall, which the parents and visitors attending were able to view. Tours of the residence were also conducted giving the parents a chance to see where their children lived, ate their meals, learned and played

games with their new found friends while attending school here.

Delicious Indian meals were prepared by the cooks from the school throughout the Indian Days, which the students, parents, visitors and staff thoroughly enjoyed.

A total of 119 dancers and singers registered before taking part in the competitions for the 25 trophies which were awarded.

Winners in the eight competitions and some special events were as follows:

Eight and under Boys

First - George Bitternose of Gordons, Second - Vincent McAdam of Whitefish, and third - Delbert Eyaphaise, Beardy's.

Eight and under Girls

First - Glynis Tootoosis, Poundmakers, second - Sonia Littlecrow of Moose Woods, and third - Debbie McAdam of Whitefish.

12 and under Boys

First - Russell Eyaphaise, Beardy's; second - Percy Isaac, Gordons; and third Roger Akachuk, Gordon's.

12 and under Girls

First - Marilyn Gamble of Beardy's; second - Sandra Gamble of Beardy's; and third - Laverne Long John, Sturgeon Lake.

Teen Boys

First - Albert Isaac, Gordon's; second - Bruce Munroe, John Smith; and third - Martin Munroe of John Smith.

Teen Girls

First - Jocelyn Eyaphaise of Beardy's; second - Margaret Eyaphaise, Beardy's; and third - Corinne Bugler of Red Pheasant.

Senior Men

First - Arsene Tootoosis, Poundmakers; second - Bill Brittain, Gordon's; and third - Harold McNabb of Saskatoon.

Senior Women

First - Mary Wardman, Prince Albert; Irene Tootoosis, Poundmakers; and third - Rose Marie Eyaphaise, Beardy's.

Special awards went to the youngest dancer, Carla Seesequasis of Beardy's, and oldest dancer, Andrew Littlecrow of Moose Woods.

The best all-round performer went to Vincent McAdam of Whitefish.

The Students Representative Council wish to express their thanks to all businessmen and individuals who donated the trophies, to all students and staff for sharing the work, to all the judges and singers, and to Bill Whitebear, the Master of Ceremonies for the pow-wow.



CHILDREN ARE WAITING

There are children for whom we have a shortage of homes. At the present time, there is a shortage of homes for children with emotional problems, learning problems and physical handicaps.

There is a shortage of homes for family groups (brothers and sisters who want to be placed together).

And there is a shortage of homes for children of native origin. There is a special need for native families who want to adopt a child.

In order to meet the special needs of these children we've created a program called REACH (Resources for Adoption of Children).

REACH will have people in every office of the Department of Social Services in Saskatchewan and in the Department of Northern Saskatchewan.

Their first responsibility will be to talk to people who are interested in adopting a waiting child.

We want to let you know about waiting children because we think they have waited long enough.

If you'd be interested in considering the adoption of a child who waits, please get in touch.

You can write us at 2240 Albert Street, Regina. Or call 523-6681. If you live outside Regina you can call us toll free. Our toll free number in Saskatchewan is 1 or 112-800-667-3678. Or you can contact your nearest regional office, Department of Social Services and ask for a REACH worker.

IT COULD MAKE ALL THE DIFFERENCE IN THE WORLD.

REACH
RESOURCES FOR ADOPTION OF CHILDREN

DEPARTMENT OF SOCIAL SERVICES, 2240 ALBERT STREET, REGINA

Dance revival awakens youths sleeping culture

Little Pine — A two-day pow-wow dancing revival was recently held on the Little Pine Indian Reserve with the centre of activity focused on the youth.

Chief John Frank of Little Pine Indian Reserve, 50 miles west of North Battleford, sponsored the dancing revival hoping to make the youth be aware of their culture and take an active part in clasping a hold unto it.

Renowned dancers in the North Battleford area came to the revival and demonstrated the grass dance and circle dancing. The latter dance which had occupied the lesser time for activity during the winter month during the past.

Sacrificing their time at the revival were dancers that are well known and seen many times during the Indian cele-

brations throughout the summer months. Heading the list of dancers was the renowned Indian artist, Allan Sapp, a well-known dancer in the Meadow Lake area; Percy Sangret, an elder still lively from Regina, Byias Dustyhorn; and a Red Pheasant resident, Rema Moosa.

The weather was not very pleasant as the revival at Little Pine was well attended by the reserve's youth and from the neighbouring communities who ventured into the cold weather to lend their support.

Singing at the revival made the difference between keeping the interest at a peak and wondering if the youth would respond to such an activity. Also well known for their singing ability at many Indian celebrations were the Bull family from the Little Pine community. Leading the young singers was the master, Walter Bull, accompanied by another elder member of the singing Bull clan, Albert Bull.

According to Chief Frank, the youth of our time are slowing losing their culture and if we as elders do not move or do anything to try and clasp unto it, we are going to lose it and see our youth lose its culture, he said. This is only the start of the dancing revivals we are going to be having since the facility has been available now, added Mr. Frank.

At intervals the dancing was switched to circle dancing and better known to elders was the owl dance. The youth was shown the dance at shook the era of the '50s and '60s.

During a brief moment of hesitation, the youth after watching the elders doing their thing, soon were seen taking an active part in the circle dance and the owl dance.

Probably overlooked was a small handout performed at the circle dances of the past, the issuing of apples as the dancers made the circle around the

apple supply. The highlight of the revival for the youth was the apple that was given to them after making a few attempts of clasp the dancing movements and steps.

As another part of such dances of the past was the giving of gifts to residents from other Indian communities. The giving of such gifts were performed during the second night of the two-day revival.

The youth have shown that they can bring back some of their "sleeping" culture, said Mr. Frank.

EMPLOYMENT OPPORTUNITY

JUVENILE and FAMILY COURT WORKER

to work out of the Regina Friendship Centre

Qualifications - applicant must have appropriate background/training in Court work or other human services.
- must have own transportation and valid operators license.

Salary Range - \$550 - 750 per month plus a travel allowance

Apply in writing with resume and references by February 26, 1975 to:

Executive Director
Regina Friendship Centre
1689 Toronto Street
Regina, Sask.

S4P 1M3

INDIAN PEOPLE IN SASKATCHEWAN



Sandy Bay to receive such an award.

Paul is one of 16 permanent native employees who commute daily to go to work at the automated Churchill River site, located 10 miles north of Sandy Bay.

Sandy Bay is 123 miles northwest of Flin Flon, Manitoba.

Paul, along with his wife Victoria and sister-in-law were flown in to Flin Flon by a company aircraft and were guests at one of the hotels here in Flin Flon.

At a banquet held in their honour, Paul, along with other company employees, was presented a 25-year gold watch.

As I was teasing him that day, it should have been his wife to receive the watch instead of him. As the saying goes "Behind every successful man is a hard-working woman!"

Along with everyone from Sandy Bay and the staff from Hudson Bay Mining and Smelting Company, I would like to congratulate Paul and his family, and wish him the best in the future.

Among the 23 different people to receive a 25-year service gold watch from the Hudson Bay Mining and Smelting Company recently was Paul Caribou of Sandy Bay.

Paul is the fourth one from

FUNNY SIDE

By Archie King

So you think you would like to write but you keep putting it off because you don't think you have quite the talent of an Richard Hailey. Possibly you are like me. I used to believe that to be able to write readable material you had to have the talent of Hemingway, the wisdom of Solomon and the education of a college professor. No doubt these things would help but I have none of these assets, yet I manage to write a monthly column for this paper and news articles of various activities taking place on Indian reserves on a fairly regular basis. I think you can too.

How? Well, the logical answer to getting started in a writing past-time is to sit down and write. Because the actual writing has to come from within you, many have argued that writing cannot be taught. Maybe not. But I contend that it isn't much easier for an untrained writer to turn out readable material than it would be for an untrained skater to play professional hockey.

Chances are good that you are as far along in the training aspect as I was when I decided to take up news reporting. Oh, I had learned typewriting through trial and error over a period covering several years, finally discovering I could do a fair job of it by striking one key at a time and wondering about striking the keys in between two as I progressed.

Another question the Saskatchewan Indian reporter might ask is: I have an idea for an article but where do I get my factual material? The library is a good source, and luckily most modern libraries are accessible to people in red. You may be pleasantly surprised to discover how eager some people are to co-operate with you in gathering material, especially if they are the subject of your article. If they can't give the information over the phone, many will willingly set aside time for a personal interview.

I have been writing this in the assumption that you will be writing articles. Of course there is always a column for 'Letters to Editor', but the biggest market is for articles. Now the same rule applies to article writing as does to newspaper reporting — you must always get your facts straight. Nothing will cool an Editor toward your writing faster than her having published something of yours which wasn't factual.

Once you've finished your masterpiece and put it in the mail comes the most difficult time of all; the long wait for the paper to come out and see whether your work has been accepted or rejected. Perseverance is the key here. Write, write and write some more, and keep sending in your material until she breaks down and takes your work. Eventually it will pay off if your article delivered its message. The day will come when the Editor's acceptance of your articles outnumber the rejections.

When that day comes, friend, you've become a writer!

At a recent meeting of the Saskatchewan Indian Women's Association, Caroline Goodwill was selected Executive Director of the organization.

Her main objection in this position is setting up training programs for the newly-elected executive members. The new executive members are Dorothy Bird, Secretary, from Montreal Lake; Agnes Stonestand, Treasurer, from James Smith; Mary Rose Longjohn, Vice-President, from Sturgeon Lake. Isabel McNab has retained her position as President.

Presently Caroline is planning a trip to Ottawa with Isabel McNab for the Planning Conference of Indian Rights for Indian Women on February 15

and 16. Prior to her appointment, she was employed as a field worker for the Training-on-the-job Program for Disadvantaged People with the Federation of Saskatchewan Indians. She is the youngest daughter of Mr. and Mrs. Ed Sanderson of the Peepeekisis Band.

She obtained her education at the old File Hills School and Brandon Industrial School and finally attended upgrading in Regina and attained a Grade 12 standing.

Caroline is married with a family of eight and is also a grandmother of five children.

In this new position, Caroline will be very busy doing public relations in regards to all Treaty women and obtaining funds for all worthwhile projects.



Caroline Goodwill

The department of Indian Affairs recently announced the awarding of scholarships to a number of successful Treaty Indian students from the Touchwood-File Hills-Qu'Appelle district.

The following students received scholarships:

Richard Ironchild,
Piapot, B.Ed.,
University of Regina



Colleen Favel,
Peepeekisis, B.Ed.,
University of Regina



Patricia Dieter,
Peepeekisis, B.A.,
University of
Saskatchewan,
Saskatoon Campus



Centre assists Indians with unique programs

With direction from the Manitoba Indian Brotherhood and funding by the Department of Indian Affairs, the Oo-za-wa-kwun Centre came into being about two and one-half years ago. It was to try and make the transition period from that of a reserve atmosphere to that of an urban setting a little easier for Treaty Indian people in Manitoba.

By JOAN BEATTY

"The Oo-za-wa-kwun Centre" situated on an old army base a few miles from Brandon, Manitoba, derived its name from a Saulteaux word meaning "yellow quill".

The Centre has a two-year training program involving the family into almost every aspect of rural living. When a family arrives at the centre, the husband and wife first take a five-week social and communications training.

According to Ernie Daniels, Head Coach of the Like Skills Course, the aim of this program is to teach the people how to communicate, how to deal with their own problems in a systematic manner, dealing with discrimination, how to utilize service agencies, how to go about finding a job, etc. "The prime objective is communication and social training for these people," he said.

The Centre has 10 counsellors or facilitors. Frank Deschambeault, Head Counsellor, said each facilitor has, on the average, 15 families to work with. He is with them from the time they arrive at the centre to the time they leave. "It is important that there is a good two-way communication between the family and the facilitor and most of all, there has to be a feeling of trust," he said.

The facilitors assist the families with accommodation arrangements when they first arrive as well as showing them around the place, helping them buy their groceries, and helping them see and solve their own problems.

Jules Lavallee, a facilitor, said he visits each family in his case load about once a week. "It is important you develop a close relationship with each family," he said.

The trainees are put into a work situation upon completion of the five-week Life Skills Course. This could either be in the bicycle or trailer assembling plant. "They don't have to stay for the full two-year term, but can leave when they feel they are ready," Mr. Deschambeault said.

Some of the specialists and resource personnel available at all times to work with people include a Home Economist, Alcohol Counsellor, Marriage

Counsellor, a Home Visitor, and a Canada Manpower Counsellor.

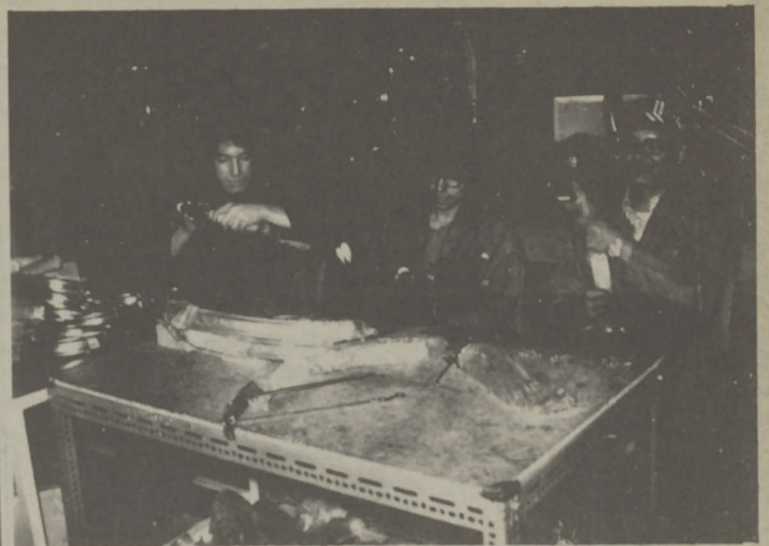
There are all kinds of recreation facilities and programs available for the whole family. The centre has a golf course, a curling rink, a theatre, a recreation centre for all kinds of activities like bingos and social gatherings. There are also two chapels on the site and there are two fire trucks available as well as a security police force.

There are also adult education classes available at the centre.

The people at the centre hold elections regularly for a mayor and councillors as part of a learning procedure. The present mayor is Solomon McKay.

The accommodations available to the trainees range from a two bedroom bungalow to a two storey duplex. The rent varies from \$96.00 to \$136.00 per month, everything included. The trainees and families are assisted in planning out a budget from the wages they receive while working. "The wages go as high as \$5.00 an hour," Mr. Deschambeault said.

All in all, it is a very impressive program which the Indian leaders of Manitoba have initiated and one area most government agencies neglect in their efforts to get native people off the welfare role.



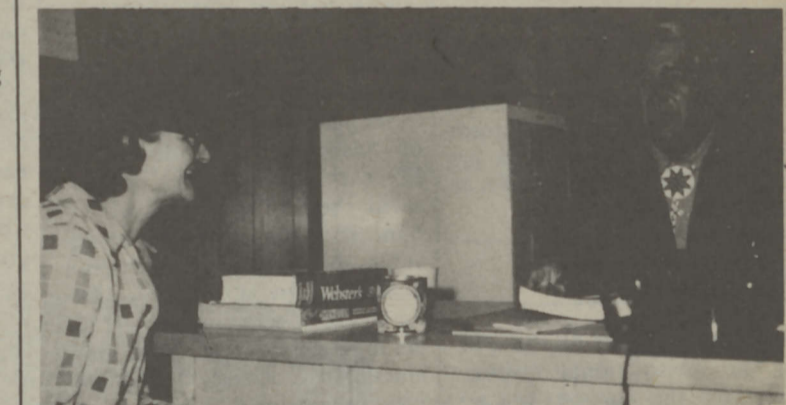
Sitting [Left to Right]: Henry Desjarlais, Albert Harper, and Roger Demis, assembling a bicycle.



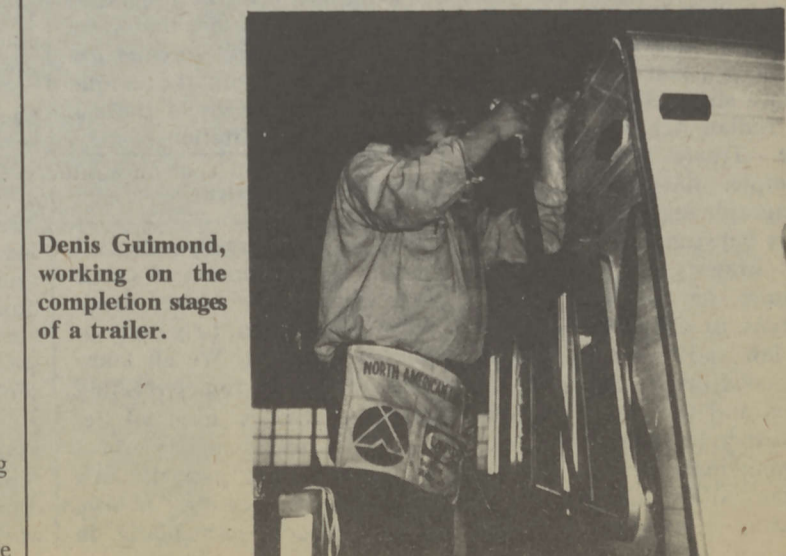
One of the many recreational activities at the Centre is curling.



Solomon McKay, mayor of the Centre.



Eli Taylor in conversation with Ann Duffield.



Denis Guimond, working on the completion stages of a trailer.

SASKATCHEWAN INDIAN CULTURAL COLLEGE

Library Department

WHAT'S NEW?

Books:

Tales from the Smokehouse, by Herbert Schwarz, illustrated by Daphne Odjig. Edmonton, Hurtig, 1974. "The first collection of erotic Indian legends."

The Fourth World, by George Manuel. Don Mills, Collier Macmillan, 1974. "Traces the struggle for Indian survival as a nation, a culture and a reality."

A History of the Aboriginal Peoples of Northern Canada, by Keith Crowe. "Written as a classroom text for northern native students," discusses both Inuit and Indian peoples.

Films:

The Other Side of the Ledger:

An Indian view of the Hudson's Bay Company. National Film Board. 42 minutes. Over the past 300 years, the history of Canada has been written by the white man. What if Indians themselves had told the story? That the account would be vastly different is well documented in this film which is narrated by George Manuel.

This Riel Business:

National Film Board. 27 minutes. (West Series) The Globe Theatre of Regina put on the play before an invited audience of Saskatchewan Indians and Metis. The film presents scenes from the play and responses from the audience who comment on the rebellion and its place in Canadian history.

Did You Know . . . ?

The library has some children's literature that would be useful in teaching Indian children about their own culture? **Arrow to the Sun**, and **A Boy of Tache** are just two examples.

The recipe for "Batter Fried Frogs Legs? It's in **The Art of American Indian Cooking**, found in the library.

The words to "The Ballad of Crowfoot" by Willie Dunn? It's in the library.

The Saulteaux word for "cradle"? Tikinagun. It's in the library.

Come in and see us . . . we'll find what you want!

Poems

History

Indian
Brave, proud
Roaming, seeking, hunting
Bird on the wing.

Friend
Careful, cautious,
Teaching, sharing, saving
For that's the way.

Warrior
Frightened, hostile
Scheming, fighting, losing
By Gods deserted.

Vassal
Crushed, crucified
Hiding, compromising, begging
Prisoner in chains.

Ward
Dis-spirited, dependent
Striving, existing, surviving
Sunk into grief.

Man
Dignified, determined
Waiting, hoping . . . finding
Roots of the past
Indian.

Nochihitooewe - pesim
Red Pheasant.

Life

Baby

Tiny, cute
Crying, sucking, crawling,
Gets to be mean.

Boy

Tall, slim
Runs, jumps, plays
A good friend to have

Man

Huge, bold
Walks, works, fights
A heavy.

Old

Short, wide
Strolling, sauntering, stumbling
Snowy hair
Death.

Aaron Wuttunee
Red Pheasant.

Justice system discussed at conference

Edmonton — Native people in conflict with the law was the subject of a three-day national conference held here recently with representation from federal and provincial governments and native organizations.

The National Conference on Native People and the Justice System evolved from a meeting of federal and provincial ministers on corrections in Ottawa last year. The ministers at that time recommended a national conference with native organizations.

The conference was conducted in a seminar type meeting, which was divided into five workshops on probation, parole and aftercare, administration of justice, prevention, policing, courts and institutions.

Native people from across the country with a variety of backgrounds were chosen to chair the sessions. Chosen from the Federation of Saskatchewan Indians was Executive Director, Cliff Starr.

The following is the Brief presented to the conference by the Federation of Saskatchewan Indians:

Present Problems

Arrangements in the past and at the present time are for Indian people to be considered, for purpose of correctional services, the responsibility of the province. When they commit criminal offenses, they are incarcerated in provincial or federal institutions and are treated the same as people from white non-Indian society. In many other respects, Indians are not treated as full citizens of the province.

This has led to a situation where neither level of government has taken any particular responsibility for the law enforcement and correctional needs of Indian communities

and of Indian people. We all know that the process of incarcerating peoples does not deal with or solve any real problems. We are also aware there are alternatives in the form of community corrections programs including preventative programs which are more effective than correctional institutions. However, the province takes the view that they do not have responsibility for initiating such programs on Indian reserves. Traditionally the federal government has taken the view that the responsibility for such services, as well as institutional services, where sentences were less than two years were the responsibility of the province.

This has created a no man's land where the Indian's needs and problems in this area are not recognized or dealt with in any effective way.

Treaties

It is the position of the FSI that the jurisdictional responsibility for the correctional needs and law enforcement needs of Indian people rests with the federal government. We believe that it is quite clear from a study of treaties and of the Indian Act that this is the case. Treaty Number 4, for example, finishes off with a paragraph regarding an agreement between the Indians and Her Majesty dealing with a promise on the part of the Indians to obey and abide by the law and to maintain peace and good order between themselves and the rest of society. Correspondence between Indian Commissioner Laird and the Indian Affairs Department in Ottawa, stresses the fact that

the Indian Chief and his council could be a great help in law enforcement.

The treaty also includes an agreement between the Indians and Her Majesty that they would assist in bringing to justice and punishment, Indians offending against the laws of the country. A similar stipulation is included in treaties made with other Indians in the province of Saskatchewan.

We believe that it is quite clear from these that the federal government promised and intended that law and order and what we generally now call corrections, is a responsibility of the federal government in the case of Indians. This belief is further reinforced by the Indian Act which makes reference to the responsibility of the local band to undertake the maintenance of law and order, to make by-laws and to act in other ways to assist the federal authorities to deal with the illegal actions of Indians.

Indian Act

The Indian Act is a federal act and we therefore believe this further supports the view that the federal government had accepted responsibility for the correctional needs of Indians.

We appeal to the federal government at this time to acknowledge that they do have such a responsibility and to accept this responsibility and carry it out in appropriate ways.

In particular, the Federation of Saskatchewan Indians believes that the federal government should make available to band councils, resources to develop community correctional programs. In addition, we believe that where Indian offenders must be incarcerated in provincial institutions, the federal government should enter into negotiations with the provincial government to ensure that there are programs and services designed to deal with the unique problems and needs of Indians in provincial institutions.

Preventative Services

As we have already indicated above, the prevention of crime and delinquency makes much more sense than trying to punish offenders. We all know from experience that punishing offenders brings minimal returns in terms of reformed behavior on the part of such offenders. Neither does it have much impact, particularly in

Indian communities, as an example to others who might engage in similar behavior.

In addition, we know that it is very expensive to provide the law enforcement services, the judicial services and the correctional facilities needed to deal with these offenders.

We would therefore request that Indian Affairs immediately consider developing a community corrections program designed to help upgrade the social and economic environment of Indian reserves as well as to provide a variety of community services which will open interesting alternatives to young Indian people. Many at present get into difficulty with the law because of idleness and the lack of any meaning in their lives.

Such programs could include programs of a cultural nature, leisure time programs, adequate policing on Indian reserves. Where Indians so desire, the policing of Indian reserves should be done locally. In particular, we would recommend that the Department of Indian Affairs makes monies available to enable reserves to develop programs to train their own people to work with those who exhibit difficult behaviour in the community and who have a tendency toward involvement in activity of a delinquent or criminal nature.

Educational Programs

Educational programs could be seen as part of a preventative program. However, we have included it as a separate program. We feel that there is a need for intensive activities at the local community level to make the Indian aware of the law, of the judicial system, of his rights under the law and of the provisions in treaties and in the Indian Act regarding law enforcement and the correctional needs of Indian people.

We believe that what is required is a series of workshops on local reserves to deal with these matters. These workshops could provide relevant information and discuss this information in view of the situation as it now exists on the reserves. They can also provide the setting in which community people can discuss what programs they would like to see develop, how they believe law enforcement should be accomplished, etc.

This will enable reserve people to develop goals and objectives and to make specific plans for action which help them achieve these goals and objectives.

Local People Must Be Involved

We recognize that because crime and delinquency have become a serious problem on Indian reserves, they will continue to be a problem for some time to come. However, we believe alternatives to institutional services should be considered. There are a variety of community services which we would like to see developed. Again this would require the training of Indian people to work with other Indian people

We would like probation services used more frequently as an alternative to incarceration. Indeed we will urge the federal government to ensure that judges and magistrates do not resort to sentencing Indian people to institutions, except where this is absolutely necessary for the protection of the individual or for the protection of other residents of the community. Other reasons for removal of people might be the maintenance of law and order.

Probation services are often not available to Indian people. The reason they are not available to Indian people is because of the isolated geographic location of Indian reserves and the fact that courts cannot get access to the kind of counselling and rehabilitation help which they believe offenders should have if they are put on probation.

We believe that if Indian Affairs helped band councils develop their own probation services or helped them to train people to act as probation officers, this would go a long way to meet the needs of Indian people in this area. It would at the same time provide an alternative to incarceration to the courts.

Coupled with this, we believe that much more frequent use should be made of parole for Indian offenders. This type of correctional service is reserved for those people who have been incarcerated in correctional institutions and where it is felt there is a good rehabilitation potential. Such people are released under certain conditions into the community where there is assurance of supervision, guidance, counselling and other rehabilitation services. Again, Indians who wish to return to reserves are seldom considered for parole. This we believe is because parole offenders employed by the National Parole Board, as well as voluntary agencies, providing such services, are concentrating in the urban areas. Local people should be trained to be counsellors. They could work with young people, could provide probation services and where needed could also be designated as parole officers by the National Parole Board.

Behind The Walls

Where it is necessary for offenders to be in either provincial or federal institutions, we believe that special institutional programs should be developed for Indian offenders. Indians have cultural values, social values and economic values which are different from those of the white man. Present institutions tend to have programs geared to the needs of the white community. They overlook the fact that Indians are different and that Indian offenders have different needs. We do urge the federal government to enter into negotiations with the province and with the Federation of Saskatchewan Indians to ensure that programs are available which are appropriate to the

needs of Indians who will be returning to their reserve communities.

We believe that the same applies in the case of federal institutions. The Department of Indian Affairs should immediately enter into discussions with the Solicitor General's department and with the officials of the penitentiary services to ensure that special programs of training as well as other opportunities are made available to Indian people. We also believe that more attention should be given to training and utilizing Indian people as correctional workers in these correctional institutions. It is clear from our experience and from the experience of others that such indigenous workers can communicate better with their own people, that they better understand the values and needs of their own people, and that they therefore can be more effective in helping Indian offenders deal with problems and to look at new and alternative ways of living in the community.

Band Council Responsibility

We believe that it is quite clear from the treaties and from the Indian Act that the responsibility for a wide variety of community services including the maintenance of law and order and dealing with offenders rests with the Chief and his band council.

We therefore would request that the Department of Indian Affairs make additional resources available to band councils to help them develop such programs. We also request that they make the resources of consultants and experts available to assist band councils in this regard. Such resources could be made available by either having staff within the Department of Indian Affairs or by making resources available which would enable Indian bands to seek these resources outside of the Department of Indian Affairs.

Law And Order

We believe that Indians could play a very important part in reducing the incidence of crime and delinquency in the case of the reserve communities. It is quite clear that such responsibilities rest with the band council. We would request that the Department of Indian Affairs accept complete responsibility for providing the necessary resources to the band councils to ensure that they can provide the service, or see that it is provided.

We also would recommend that the band councils be given the choice of doing their own policing or of entering into service arrangements with the RCMP. Some band councils will be ready to take on direct responsibility for the maintenance of law and order on the reserves. Others may not have reached the point in their administration or in the development of their community and leadership where they feel they

are ready for this. We believe that it is important for the federal government to accept the responsibility to provide financial resources to enable such law and order to be developed and maintained at the reserve level.

Legal Services

Another problem area for Indian people is that they do not generally have access to legal services. Lawyers and the law have been largely unknown to Indians. However, when they were accused of something by the white man, they tended to plead guilty because they were accused. They did not know their rights and often went to jail when they should not have gone to jail. To ensure that there is equal justice for Indian people, there must be an adequate system of legal aid services available. Indians generally have lower incomes and cannot afford the cost of lawyers. Furthermore their culture is such that they would not look favorably on spending money for legal services when they have many other pressing needs.

The provincial government is now in the process of developing legal aid clinics in the province of Saskatchewan. These legal aid clinics are to have responsibility for the provision of legal aid services in various geographic areas. Here again we believe the federal government should recognize their responsibility to provide such services to Indians. Because Indians tend to be in isolated areas and we believe that a program of indigenous counselling and information officers are essential to ensure that legal aid services

are developed and work to the advantage of Indian people.

We would therefore ask Indian Affairs to enter into negotiations with the province to ensure that the services of the legal aid clinics which are being established are available.

Second, we request that Indian Affairs make resources available to local reserves to enable them to hire counsellors either for one reserve or for a group of reserves who would work very closely with the legal aid clinics. They would reach out and make known that these services are available to Indian people. We would further request that Indian Affairs make the resources available to develop training programs required to train counsellors and information workers.

Changes

One of the Indian's problems has been that laws have been applied differently to the Indian than to the white man. In part, this is related to problems that we have already identified. There is often discriminatory application of the law because Indians do not know their rights or do not have access to legal services.

We are also however, concerned as are many Indian communities, about the fact that white juries and courts tend to show a kind of reverse discrimination in dealing with Indian offenders. This is particularly true in the case of Indians who are charged with offenses involving violence. If a white man kills another white man, he may end up receiving 20 years. However, if an Indian kills an Indian, he might end up with a manslaughter conviction and a two-year sentence. We believe

this indicates that white juries place less value on the life of an Indian than they do on the life of a white man.

Dangerous offenders should be removed from society. Dangerous offenders should also be removed from the Indian society. We believe that we have the same right to protection from such dangerous offenders as the white community.

We are also aware that similar attitudes are taken in regard to offenses involving rape and other forms of assault. White judges and white courts tend to view these offenses differently when one Indian commits such offenses against another Indian.

In part, we think this is related to the fact that judges view Indians as being less moral. Therefore they view the commission of sexual assaults as less serious when committed against Indian women. We would like to suggest that rape is rape regardless of the color of the skin of the woman who is on the receiving end of such an assault. We also believe that offenders who commit such acts should be given equal sentences for equal offenses, whether the person offended against is white or Indian.

There are other examples of discrimination in the law, we do not wish to go into all of them here. We simply wish to emphasize that such discrimination does occur. We would request the Department of Indian Affairs to enter into discussions with the province to bring such problems to their attention and to attempt to develop mechanisms and procedures to ensure that Indians are equally protected by the law.

Need For Development

Finally we believe that our experience shows that as reserves develop, many of the problems of violence, crime and delinquency which result from idleness, become less severe. Therefore, we would urge the Department of Indian Affairs to ensure that any initiatives it takes in the corrections area are very closely tied in with initiatives to provide adequate resources for the development of reserves.

This will include resources for housing, health services, recreation and social services, and in particular, economic development. If there is to be significant improvement on Indian reserves and if there is to be a desirable atmosphere of law and order, there must be significant economic development. This must be development of the kind which provides meaningful occupations to Indians and provides employment to all able bodied working Indians on the reserve communities. Without such opportunities, disintegration of Indian society and its symptoms such as crime and delinquency will continue to be a problem. Also without such development, those Indians who are returning to reserves from correctional institutions will not have any meaningful alternatives to aid them in their re-establishment and rehabilitation. In the absence of such opportunities, they are quite likely to turn to alcoholism and other forms of behaviour which will bring them into further difficulty with the law.

In summary, we would urge the federal government through

the Department of Indian Affairs to:

- a. Acknowledge and recognize its responsibility for the correctional services and needs of Indian offenders.
- b. Recognize its responsibility for the provision of resources which will enable reserves to maintain law and order on those reserves.
- c. Place major effort and emphasis in the area of community correctional services including services which are of an educational and preventative nature.
- d. Enter into discussions with provincial authorities to ensure that special provisions are made for the correctional needs of Indian offenders in provincial institutions and in the case of probation at the community level.
- e. Recognize that many of the problems of Indian people and Indian communities result from the disintegration of Indian culture and idleness on Indian reserves.

These are expressions of the lack of development. We believe that the federal government must accept its responsibility to make adequate resources available for development. If it is not prepared to do this, then Indians and other citizens of the country will pay a high price in the form of added law enforcement costs, judicial costs, added costs of legal services and of providing institutional correctional services.

Because this is an exceedingly serious problem in many reserve communities, we would urge the federal government to enter into discussions with the Federation in order to initiate some immediate action in the above area.

Nine men complete agricultural course

Muscowpetung — A successful eight-week agricultural course sponsored by Canada Manpower, under instructor Vic Rea, ended here recently.

The band council and many band members were in attendance for the final day. Bill Pratt performed MC duties for the afternoon.

Chief David Benjoe stated he was very happy to see these men complete this course and hopes more courses will be offered on this reserve in the future.

A banquet put on by the wives and mothers of the students along with the Muscowpetung Cultural Club was enjoyed by everyone.

Mr. Jerry Hoewing, Agricultural Representative, stated there are many specialists now in the agricultural field. He felt that there are many new and modern ways in becoming profes-

sional farmers and there will always be more to learn as the years go on.

Each student felt satisfied about all they learned and said they would like more courses offered in this field.

For entertainment, Jerry Hoewing played many tunes on his bagpipe. The instructor has his first experience of teaching on a reserve and stated he really enjoyed his students.

The ones that completed the course were: Eugene Anaquod, Glen Anaquod, Lloyd Anaquod, William Pratt Jr., James Pratt, Lionel Poitras, Maynard Gambler, Robert Peigan, and Ronald Dubois.

A big thanks to the ladies who really went out to conclude this training with a lovely banquet for the students. The interest shown by the ladies was appreciated by everyone that attended.



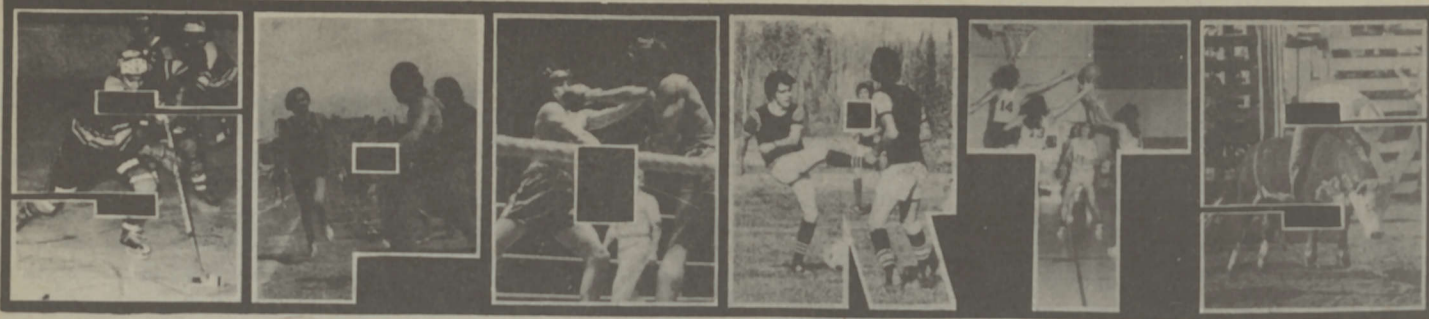
Students that completed the eight-week agricultural course.



Chief David Benjoe and Bill Pratt enjoy the lovely banquet the ladies prepared.

[Left] - The women who prepared the meal; [Center] - Mr. Jerry Hoewing entertains on bagpipes; and [Far Right] - Band members and students enjoy the meal.





Sask. Indian Bantams win exhibition contest

St. Walburg — The Saskatchewan Indian Bantam hockey team have chalked up another exhibition win as the team defeated Lloydminster All-Stars 8-1 recently.

The exhibition game was played prior to the championship final in St. Walburg during Thunderchild's annual hockey tournament.

Greg Ahenakew led the Saskatchewan Indian Bantam team with three goals followed by Henry Desjarlais with two goals and Ken Severight, Tony Silverquill and Laird Parenteau with singles.

Lloydminster's lone goal came off the stick of Rick Willcock in the dying minutes of the last period to ruin Earl Magnusson's bid for a shutout.

Sask. Indian Bantam's, playing one of its exceptional good game, outplayed a disorganized Lloydminster squad. Numerous rushes were made by the Lloydminster team, but were always foiled up by the rearguards as the Indian youngsters displayed hockey talent gained through experienced coaching.

The score told the story who won the game, but probably overlooked was the contingency of the smallest player on the Indian team, Lester 'Mousey' Favel. What he lacked in size could be overlooked as his hockey ability spoke for him, outskating and outmaneuvering bigger opponents. The youngster played a great game as he took heavy bodychecks time and

time again only to be seen on his skates moments later. What really delighted the crowd was the youngster's moves, passing the puck between his legs when surrounded by opposing players, skating around the bigger lads and shooting the puck with authority.

The Indian Bantam hockey team scored three goals in the first period as Henry Desjarlais, Ken Severight, and Tony Silverquill shared in the scoring.

It was all for Greg Ahenakew in the second period as he potted two goals to let Sask. Indian Bantams go ahead 5-0 at the end of the second period.

In the third period, Greg Ahenakew connected to go ahead 6-0 before Lloydminster got on the scoreboard as Rick Willcock connected at the 13:41 mark, the only goal for the Lloydminster team. Saskatchewan Indian Bantams scored another two goals in the third period to end the scoring as they defeated the Lloydminster All-Stars 8-1.

The capacity crowd at the St. Walburg were treated to some fine hockey talent as the youngsters played a good brand of hockey which delighted the crowd tremendously.

The youngsters will be playing other exhibition games throughout the province and as the team plays in your area, make it an effort to go and watch the team play and make it worthwhile, take your boy along!

Bits and Pieces

LITTLE ON THE SHY SIDE

There was an Indian selected from Saskatchewan to attend a conference on Sex Education in Ottawa. Candidates were selected from across Canada and were asked their views and comments on sex education. The Indian sat way back and paid careful attention on what the speakers would say. Most of them started with "Ladies, Gentlemen, it is a pleasure to be here . . . etc." On the third day, the Chairman asked the Indian how he felt about the topic. So very slowly and quite nervous, the Chief stood up and tried to remember the opening words of past speakers, said "Ladies and Gentlemen, it gives me great pleasure—" choked up and very quickly sat down.

— Submitted by Roland Crowe, Craven.

After leaving Montreal Airport and reaching cruising altitude of 38,000 feet, one of the delegates happened to look out his window where he was startled to see about 5,000 Indians standing around above the clouds all eating fish and he noticed that when they would finish a sucker they would pack the heads into a crate which was put onto a conveyor belt.

Upon travelling a little farther alongside the conveyor belt, he noticed that at some distance there were another group of about 5,000 more Indians. These were tearing the crates open and really enjoying the sucker heads. After deliberating for a moment the delegate turned to the others in the plane and said, "Now I get it, the first group of Indians was Saulteaux Heaven and the last group was Cree Heaven."

— Submitted by Hubert Gunn

'Youngens' — champs at Onion Lake tourney

Onion Lake — Lloydminster 'Youngens' won the Old Timers hockey tournament in a round-robin series as they defeated Poundmaker 5-4, but lost to Onion Lake 6-5.

The Recreation Board of the Onion Lake Indian Reserve, about 30 miles north of Lloydminster, hosted the hockey tournament as their Seaskootch Arena buzzed with activity.

Originally the tournament had a four-team entry, but the last minute adjustments forced Thunderchild to relinquish its entry.

In the first game of the tournament, Lloydminster was featured in a 'fast and rugged' affair against the Poundmaker 'Selects'.

What could have been a club swinging duel in '85 was soon prevented from happening in '75 by assessing a minor penalty for unnecessary body contact and also a minor penalty for excessive force used in getting rid of the puck, a slapshot.

Poundmaker 'Selects' holding a sizeable lead going into the second period just couldn't hold onto the young lads from the city as Lloydminster exploded for three quick goals. The turn of the century was on Poundmaker as the 'White Brothers' won the game with a 'come from behind win' on a puck deflection from the goalie.

The second game featured Lloydminster again, this time the city boys ran into a determined group of 'old pros' and had to settle for a 6-5 loss.

Lloydminster's scoring was shared by Oville Campbell with three goals, Ken Tyre and Ken Welin with singles.

Marksmen for the Onion Lake squad were Norman Quinny with two goals, Alec Littlewolfe, Don Feist, John George MacDonald, and Percy Washkawitch with singles.

The final game for the 'young lads' featured Poundmaker against Onion Lake, which was a game of hidden talents being exposed by players from both teams.

Jim Myo, late replacement from Cochin, had the Poundmaker lads on the scoreboard first. Onion Lake playing on homeland quickly exploded for two goals. The first goal scored by Norman Quinny and the second by Alec Littlewolfe.

The second period was blanked as both teams played a checking game and both goalies were exceptionally fast with their glove hands. The two goalies came up with big saves as the shots looked like sure goals.

The third period was for Poundmaker as the 'young lads'

blinked the red light five times. Gordon Thunderchild, a late replacement from Thunderchild, scored the first goal only to be followed by Richard Chocan from Onion Lake. Poundmaker scored again, this time two consecutive goals, one by Wally Simaganis and the other by Leo Tootoosis. Onion Lake, letting its benchwarmer loose, came to life as he scored to close the gap but Raymond Tyre's goal wasn't enough as Lawrence Weenie scored to cap the victory. Vince Manitoba added an insurance marker for Poundmaker with only six seconds remaining to end the scoring.

Poundmaker 'Selects' skated away with two of the individual awards as Leo Tootoosis was

presented the MVP award and Gordon Thunderchild, the top sniper award.

Onion Lake's goalie, Alex Harper, with a fast glove and easily won the top netminder award.

The championship trophy was presented to the Lloydminster team and in return donated \$50.00 to Onion Lake's minor hockey. The team from Lloydminster told the Onion Lake Indian Band that they would be back to participate and that the team had a grand time.

The age limit of the hockey players was 35 years and over, but the way some of the 'youngsters' were flying made you guessing.

Border Chiefs emerge victors over Raiders

St. Walburg — Onion Lake Border Chiefs defeated James Smith Raiders 5-3 in the championship final to win Thunderchild's annual hockey tournament.

The hockey tournament played in St. Walburg, about 70 miles northwest of North Battleford, on February 1 and 2, featured a total of eight Indian hockey teams participating.

The championship final between Onion Lake and James Smith was a close checking game, surprisingly only three minor penalties were handed out. All three penalties were assessed against James Smith.

Earlier James Smith (Fort-la-Corne) had defeated Poundmaker 12-4 and Muskeg Lake 11-1 to reach the finals while Onion Lake had to defeat Thunderchild 16-4 and Ministikwin 7-1.

In the consolation final, Waterhen Lake defeated Little Pine 5-3 to win the consolation side of the tourney.

Also earlier Waterhen defeated Thunderchild 7-4, and Little Pine defeated Poundmaker 4-2, to reach the consolation finals.

Marksmen for Waterhen were Bob Fiddler, Alex Fiddler, Clarence Fiddler, Mervin Merasty and Richard Martel with singles.

Little Pine snipers were Jerry Bear, Jehu Baptiste and Edgar Bear with singles.

In the first game of each of the participants; Ministikwin won over Waterhen 5-1, Onion Lake over Thunderchild 16-4, Muskeg Lake defeated Little Pine 5-1, James Smith defeated Poundmaker 12-4.

Onion Lake Border Chiefs, members of the Alta.-Sask. Hockey League, blinked the red light twice in the first period, the marker coming at the 10:55 mark from the stick of Ralph Chiefs and the second marker at 14:46.

It only took 15 seconds for Onion Lake to blink the red light again in the second period as Randy Whitstone scored to let Border Chiefs go ahead 3-0 before James Smith exploded for two concessive goals to lessen the gap. The first goal was scored by Ron Burns followed by Mike Marion. With polished poise, Border Chiefs notched in two goals, the first by Roy Chief and the second goal by Ralph Chief, tourney's top sniper.

Both teams showing fatigue from two days of playing rough and fast hockey managed to score only one goal in the final period. Ron Burns, the fireball from James Smith, notched in his second goal of the game.

When the buzzer sounded to end the game, probably it was the most welcomed sound as both teams, showing the affects of two days of fast hockey, eagerly shook hands.

Onion Lake Border Chiefs went home with three of the individual awards as Border Chief regulars, Peter Chief (the top blueliner), Ralph Chief (the top sniper) and Brian MacDonald (the top netminder), were awarded the trophies.

James Smith Raiders skated away with the MVP award as Malcolm Constant accepted the trophy with a smile.

FARM TALK

By Art Irvine

Farmstead planning provides future dividends. Initial planning eventually saves time, expense and energy. It adds to the productiveness of an enterprise. A well planned farmstead is beautiful to the eye and a joy to work in.

The first priority in farmstead planning is an adequate, safe supply of water. A conveniently placed well on high ground, supplemented by necessary dugouts or dams is advisable. Water can be piped over 2,000 feet if necessary.

Farmsteads should be located on fertile soil to provide the opportunity for productive gardens and lawns. High ground provides good drainage. Livestock barns and holding facilities should be on ground sloping away from the farm home and water supply. Grading may be required to improve appearance and drainage.

The farmstead should be located near a good road. The driveway and service area should be all-weather. Farm buildings, wells, dugouts and planted trees must be over 300 feet from highways. Fields should be easily reached from the farmstead. Permission is required to build an approach, or to install pipes along or across a highway.

Shelterbelts should be planned to protect the farmstead from winter winds and to allow summer winds to enter. Porous fences are a great help until shelterbelts are grown. They should be over 100 feet upwind from the buildings. Wind breaks with 50 per cent open space and 100 feet upwind will deposit snow before it reaches the buildings. Shelterbelts reduce airflow downwind for a distance of at least 10 times their height, the effectiveness varying with the type of shelter. Open cattle sheds should face south to take advantage of the sun heat as well as its drying and sanitizing capabilities. Hay and feed grains should be at or near the cattle enterprise. Multi-purpose buildings allow flexibility of operation. Doors and entrances should face away from prevailing winds and be conveniently located.

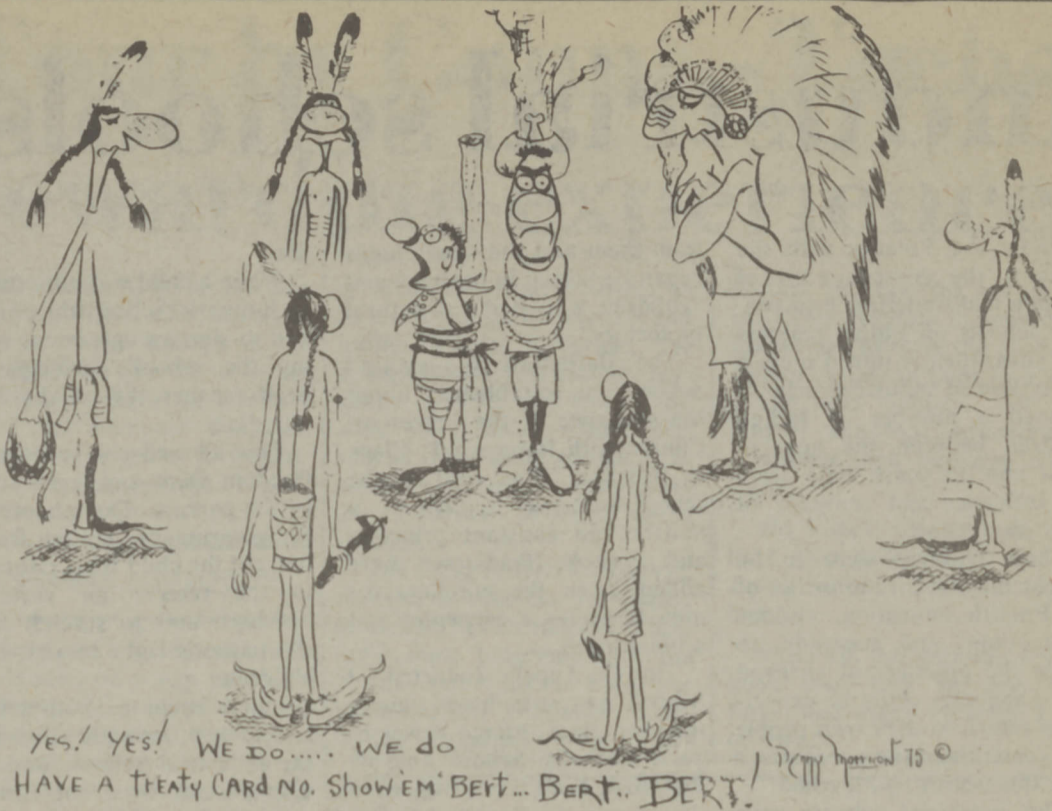
Contrary to most opinions, winter winds in Saskatchewan are not necessarily concentrated from the northwest, nor are summer winds concentrated from the southwest. There are a great variation of wind directions depending on location. In the Battleford area northwest and southeast winds predominate. In the Prince Albert area west and east winds predominate. In the Broadview area northwest and west winds predominate. In the Regina area southeast, west and northwest winds predominate.

The farmstead should be centrally located in relation to the whole farm. This reduces travel, saves time and curbs expenses. The exception is when closeness to a school, road or town offsets these advantages.

The house should be away from the main road to cut down noise and dust. It should be separated from the barn area with prevailing winds carrying odours away from the house. It should have a separate entry. There should be easy view of the driveway and other buildings from the kitchen window. The farm yard should be well lighted and large enough to allow easy movement of machinery.

The transformer pole should be located in a central position. The entrance box should be adequate to take care of future needs, even if this means installing an oversized box. A separate circuit should service the water pressure system, to provide continued water pressure in case of fire. Buildings should be adequately spaced to facilitate fire control.

Planning the farmstead can be fun . . . and profitable.



Rehabilitation systems missing cultural aspect

As the newly-elected native representative for the Indian and Metis majority of the Prince Albert Correctional Centre, I am not out to create any militant attitudes toward the present establishments, nor am I out to advocate the theme of "Red Power". I am only out to make the public aware how disadvantaged the person of native origin is when he is exposed to the bright lights of the present prison reform. I also want to make the public aware that the person of native origin is capable of the intelligent drive to initiate and carry out any of his own cultural concepts on reform.

By BEN COTE

In performing my duties, it is my first duty to point out the fact that native people are absently involved in the correction of the native offender. To correct this depressing situation, I have already taken steps to work in close co-operation with the native women of the Prince Albert area. It has been made a known fact to me by both some of the staff and the inmates that the native women have tried their best in the past year (1974) to initiate some native-oriented programs into the Correctional Centre. In their endeavors to initiate these programs the native women only meet words of discouragement. This mere fact of discouragement only reflects the fact that the Prince Albert Correctional Centre is indeed in need of outside native representation that can introduce native-orientated rehabilitation programs into its system of operation. Native programs that would emphasize the social, economic, and cultural aspect of the native culture.

If rehabilitation for native offenders is to ever become a reality, the Indian and Metis culture must be realistically introduced to the present reform system. The present reform system is based on a cultural concept that is quite alien to the native offender. If any rehabilitation programs are

to ever favor the native offender, they must be made relevant to the philosophy and needs of the native offender, programs that would give the native offender solid confidence in his personal worth and ability as a Canadian citizen, a Canadian citizen practicing freely the concept of his native culture.

At the present time, the rehabilitation programs do not favor the native offender. The programs are all geared to discourage the native in his preparation for responsible living among his own people. The native has no free choice of where he wants to live and work when he is granted parole and work training. The same principle nearly applies in the way of the day pass. At the most, the present rehabilitation programs deny the native offender the right of participation in his own social, economic and cultural way of life. Our education department here at the Correctional Centre includes a public library which is stocked only with about 10 books on the Indian and Metis culture. It is quite big and is well-stocked with other books that emphasize the concept of another culture. The books on native culture do not even amount to one per cent of the whole library's books. The native population sometimes reaches the 75 per cent mark at the Correctional Centre. The guidance counselling is something completely different. I give the counselling department full credit for encouraging us native people to listen in and participate in their programs. But personal gain for all the material riches we can place our hands on is not part of our native culture. As native people, we tend to live in harmony with nature and take on the theme of sharing all our material gains equally among ourselves. If there is any question as to my credibility, in the future you will have my past accounted for. So I am really under your discretion of understanding. I am trying to do something constructively good for myself and the people I am representing

while, if you are an aggressive person that does not find any good in the native culture, you are out to destroy or conceal what has been a reality since Columbus landed on the North American continent, that reality is the native culture.

Many of the Indian and Metis inmates at the Correctional Centre feel that the native women could do a lot if they were given the opportunity of taking on the responsibility of being their outside native representatives. The native women's help at this location would certainly be appreciated. As our outside representatives, they could influence the status of our rehabilitation. With their domestic insight on the native culture, they can do a lot in terms of compiling recommendations for paroles, day passes and work training locations. Their help can be used in various other departments such as visitation, educational sponsoring, etc. A further look and consultation will have to be taken as to what the native women can do in terms of helping the native offender in other departments.

As native people walking blind in a world alien to us, we must also do our part. We must open our eyes and welcome our own native people anytime they want to help us. We must forget the bitter results of our past failures and focus our thoughts on the better things in life. Our native organizations are standing by as comprehensive factors that we can build our future hopes on. As native people our traditions are built on our people and their ideas. Our interpretation of success is not defined in terms of how much material gains we can take for ourselves, but rather on our needs. Native people are a united group that have all their consideration directed in one another's welfare. With our attitude, we cannot meet much failure. But, of course, there is the hidden factor that can intervene and destroy our new perspective. We must be prepared to meet that factor and deal with it realistically.

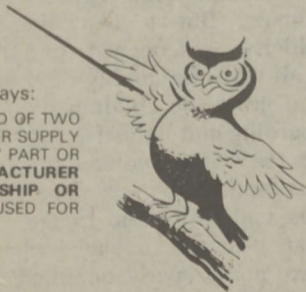
CONSUMER'S PROBLEM OF THE MONTH



"I purchased an automatic washer in January of last year and it recently stopped working. The guarantee says the machine is guaranteed for two years. However, following repairs, a local dealer mailed me a bill for \$28.00. Should I pay the bill?"

ANSWER:

Yes. Here's what the guarantee really says:
"FROM THE DATE OF PURCHASE, FOR A PERIOD OF TWO YEARS, THE MANUFACTURER WILL REPAIR OR SUPPLY AT OUR FACTORY A REPLACEMENT FOR ANY PART OR PARTS WHEN EXAMINED BY THE MANUFACTURER ARE PROVED DEFECTIVE IN WORKMANSHIP OR MATERIAL PROVIDING THE APPLIANCE IS USED FOR SINGLE FAMILY USE."



THE WISE CONSUMER WILL ALWAYS CHECK

for a guarantee and carefully examine what it really says.

If you are unable to resolve a consumer problem, contact:

THE SASKATCHEWAN DEPARTMENT OF CONSUMER AFFAIRS
Phone: 525-8791, Regina. Phone: 373-3433, Saskatoon.

WRITE BOX 3000, REGINA.

Industrial schools established

Under the Treaties with the Indians, the government of Canada had undertaken to provide schools on Indian reserves and subsequently introduced the system of industrial schools to lead a number of Indian children between the ages of eight and 18 years away from the influence and company of their own people.

These children were to be taught the ordinary branches of an English education, various occupations, and generally, to adopt the practices of civilized life. Later they could be expected to return to their own people and teach them the occupations they themselves had learned.

The industrial schools were introduced resulting from a report to the Minister of the Interior in 1879 by Nicholas Davin who had made a tour of the industrial schools in the United States and had prepared a report on the cost, operation and degree of success of these Indian industrial schools. He had also conferred with lay persons and clergy in Winnipeg about the requirements for the education of Indians and half breeds in the west.

In his report he stated "With the disappearance of the only means of existence, such institutions would probably prove of much value in contributing to the eventual self-sufficiency of Indians and nomadic half-breeds.

From that report, the vigorous efforts regarding education stressed that day schools would not accomplish their aims, since the "influence of the wigwam was stronger than that of the school." Industrial schools were then begun.

Davin's explanation for the removal of children from the home influences was that "little can be done with the adult Indian. He can be taught to do a little farming, and stock raising and to dress in a more civilized manner, but that is all." As long as the children attended day schools, the influence of the home remained.

In 1883, an Order in Council directed the establishment of three industrial schools, one in each of the western treaty areas, at Battleford, High River and the Qu'Appelle districts.

These schools were for the purpose of training students in mechanical arts and agriculture as well as in education.

Indian parents were reluctant to have their children separated

from them and the new schools began by taking in orphans and "children who had no natural protectors".

The Battleford Industrial School was established under the guidance of the Protestant Church with Reverend T. Clark as principal. The staff of the school included a farmer, a matron, an assistant principal and a cook. Tradesmen were added when the enrollment grew larger — a carpenter and a blacksmith.

The Qu'Appelle Industrial School was established along the same lines, except it was to be a Catholic School and its Principal, Father Hugonard, was chosen by the Archbishop of St. Boniface, Manitoba.

The principals had to follow the guidelines set by Dewdney in selecting students. He said the school should admit 30 boys and stress agriculture. The pupils would be supplied with clothing and bedding and the government would provide furniture for them. Tools would be given to the school, but as a loan from the local Indian agency. Pupils to be admitted were to be selected by the Indian agents in consultation with the Chiefs of the area. The subjects taught other than farming were to impart a knowledge of reading, writing and speaking the English language.

The policy at the schools until 1886 was restricted to male pupils only, however the urgent necessity to educate the band's female members as well, not only in the name of progress, but also and more importantly, to protect and quicken and insure the total assimilation of the tribe into white society.

The object of the government was in educating the boys was to not only improve the children, but to effect a reformation in the tribes. Attention was given to the girls to insure the respectability of the future generations and make those growing up "law-abiding citizens".

Past experiences showed that the graduates, upon returning to the reserve, were interested in finding a wife and settling down to a "normal" life. Because the girls they had to choose from were uneducated these graduates eventually succumbed not only to the reserve environment but also to their familiar surroundings forgot or rejected the assimilationist parts of their education and drifted back to an almost purely Indian way of

life.

When a child was admitted to an industrial school, the parents had to sign an agreement making the school's principal or head teacher the child's legal guardian.

This allowed the schools the freedom from any legal action by the parents. The schools and the government then felt free to prevent the child from returning to the reserve for visits of holidays, and to severely limit the parent's right to visit their children.

Indian language, both written and spoken, were not allowed at the industrial schools and Indian parents were not allowed to visit their children without special passes, which could only be obtained from the Indian agent themselves.

The curriculum of the industrial school was: English grammar, conversation and language study, reading, writing and diction, arithmetic, vocal music hymns and songs, and religious instruction.

When the child was older, practical training in farming for the boys and homemaking for the girls was added. For the boys, half a day was spent in the classroom, and the other half either on the farm or in one of the shops where blacksmithing, carpentry, and other trades were taught.

The girls spent their time in the kitchen and learned how to run a farm household.

Some of the older students were hired out to settlers where they could make practical use of the skills they were taught. The reason for this was that the experience would give the child the benefit of the civilizing influences of white families.

This form of education continued well into the 1900's. Finally the Indian people were able to speak for themselves and got the government to re-open a few of the day schools which had been earlier closed. Often the Indian parents refused to send their children away to schools where there were many deaths as was the case in the earlier industrial schools.

A special investigation of the health conditions of the schools in 1907, by P. H. Bryce, the department's Chief Medical Officer, showed that the "High death rate is due to the desire to keep enrollments in the schools high in order to get government funds to run the schools since the funding depends on the number of children attending each school. To achieve this goal, students already in poor health are admitted and infecting the healthy ones. Because of the defective sanitary conditions of the schools, the diseases spread causing many children to die. The primary killer and infection was scrufula, a type of tubercular disease. Also contributing to the problem is the desire of the school and medical officers associated with the schools to ignore the poor sanitary and health conditions of the schools.

Bryce went on to say that available statistics on schools in operation for 10 or more years

showed that at least seven per cent of their present or former students were sick or in poor health, while 24 per cent were dead. Two thirds of those discharged from one school died either at the school or within a few months of being discharged from diseases contracted at the school; usually tuberculosis or consumption. Bryce found these statistics horrifying, but what shocked him most, was that they were not even worse, given the sanitary and health conditions prevailing at most schools.

the schools to "civilize" their charges, the government looked for other explanations.

"The reason the graduate of the schools does not become the light that leads the non-educated Indian to civilization on the reserve as the government hoped he would, the reason he usually assimilates to the reserve society on graduation is because he is of a weak character and the band exerts pressure on him to conform," the government stated.

What was never mentioned



A sewing class in progress.

The government was largely responsible for the fact that many of the boarding and industrial schools became death traps. By refusing to accept the treaty obligations and by turning the schools over to the missionaries to be operated on budgets that were based on a grant that was not enough for each pupil; and by forcing students to attend these institutions, the government of Canada was responsible for sending many Indian children to their deaths. Through the system of school inspections instituted in 1889, the government was aware of the very poor health and sanitary conditions prevailing in most schools. But the government displayed a callous disregard for the welfare of those people it called "wards" of Canada. By permitting such conditions to prevail for as long as they did, the government was in part solving what so many politicians of the era called "Canada's Indian Problem", not by civilizing the young Indians as was hoped, but by sending them to their deaths in the schools.

The publicity caused by the Bryce Report in 1907 brought improvements in the sanitation and health conditions of the schools. But a new line of criticism was opened, and this dealt with the quality of education given the children of both boarding and industrial schools. On the whole, Indian education was found to be very poor. This was said to be due to the fact that teachers in such schools were not properly qualified for their posts. They were usually hired for their missionary and religious zeal, not on the basis of teaching ability. On top of this, the curriculum was said to be unimportant to the Indian's way of life, and was in drastic need of change. Rather than admit the truth of these charges, and acknowledge the failure of

was the fact that the graduate of the schools received no assistance to get started in farming or the trade which he learned, once he returned to the reserve. The government refused to provide the tools necessary for them to get a start. In this, particularly for those wanting to get started farming, the government was not fulfilling the treaty promise of providing equipment for all who began to farm. So, although they received some training in agriculture, the ex-students had no means of using it, and became dependent upon the government just as their uneducated neighbors on the reserves. A few officials finally realized that more than sending the children to school was necessary for them to succeed economically after graduation. But, rather than recommend that the government meet its treaty obligation to assist them to get a start on the reserve, these officials proposed either to allow the graduates to take out homesteads, or else to segregate ex-pupils from other Indians on special reserves or colonies. To adopt the homestead idea meant changing the laws which prohibited Indians from taking out homesteads, so this plan was rejected. Special colonies for graduates presented the problems of creating new reserves, and alienating parents already reluctant to send their children away to school.

By the turn of the century, it was decided to establish a colony of graduates on a part of the Peepeekisis Reserve in the File Hills agency. To make it successful, special assistance was given to the colonists so they could buy tools and machinery needed to get started in the crafts they learned at the boarding and industrial schools. Not all graduates were admitted to the colony; only the best students from the various



Students learning the carpentry trade.

schools were allowed to join and receive aid. These were the people most likely to succeed. The colony proved to be a success, for the people living there did well and were sending their children to the boarding and industrial schools with very little prodding from the government.

Although praising the colony idea, the government appears never to have asked whether similar results might not have been achieved, had all students been given assistance to put into practice the skills learned at the schools. To try such an experiment would have meant a large expenditure of money, which was rejected, despite the commitment to undertake it, in the treaties.

Proposals were made to establish other colonies in what is now Saskatchewan, but were not initiated. Meanwhile, enrollments in the schools from which potential colonists could be drawn, went into a drastic decline.

One of the main reasons that the parents would not send their children to school was never mentioned by the government — the fear for their children's lives in the unhealthy schools.

Declining enrollments, and run-away students caused the government much concern.

Police were used to return students for a time, but no punishment for not sending their children to school was given to the parents.

The government has decided that Indian children should be compelled to attend schools. Therefore, the Indian Act is to

be changed to allow the government to insist on attendance at boarding, day or industrial schools, and to remove the children legally from their homes to place them in the boarding and industrial schools.

Aside from compulsory attendance at a school, little changed in the government's school policies throughout the first half of the 20th century. Industrial schools were still favoured, and continued to be run by the various churches. Some reserves had day schools, but these were in a definite minority.

Not until 1948 did the government alter the policy concerning Indian education. In that year, "The government accepts full financial responsibility for Indian education, but not full responsibility for building and operating schools on the reserves. Arrangements with the provincial government are made to provide the facilities and teachers, in the existing provincial run schools, while the government of Canada will reimburse the school boards by paying tuition for Indian children."

This system is still with us and continues not to meet the requirements of the treaties, for the schools are in white communities and not on the reserve, and the parents of the children attending these schools are denied a voice in their children's education.

We must remember that we have a Treaty Right to schools on our reserves. Not small, badly-equipped schools, but modern schools with good teachers and proper facilities.

Tour by Couns.-Techs. rewarding experience

Our recent trip to Arizona touring different educational facilities of the Indians in the United States proved to be an experience none of us will ever forget and that our Guidance Counsellor Program in Saskatchewan is farther ahead than the programs down there.

By GLORIA TOOTOOSIS

Four vans left Saskatchewan for Arizona on a trip that took us three days to reach even our first destination. It took three days, covering about five to six hundred miles per day from the time we left Saskatoon to reach Phoenix, Arizona, where we visited the largest student residence in the United States.

On the way we stopped to visit the Crow Indians at Crow Agency in Montana, where we also spent some time visiting Custer Battlefield at the Little Big Horn Village.

At the Crow Reservation, we had the opportunity of having the acting Chief of the band speak to our group. They were more than happy to share their ideas with us on how to work together as Indian people and at the same time keeping in touch with the larger society.

In their administration and local control, they are not yet in full control of their education, but are in the process of gaining more control.

When we finally arrived in Wyoming, some of the group were encountering hardships because of the climate and altitude where we were travelling. One van was held back for one night because one person got sick on the way.

The other three vans proceeded ahead but we really could not do any work because we happened to hit the U.S. Thanksgiving holiday which was on a Thursday. Then the next day, we went to the student residence situated right in Phoenix. The student residence is the largest in the country, but at the time we again could not have anyone talk to us about the operation and administration of the residence because of the holiday. Most of the students had gone home for the holiday weekend. But we did get a chance to visit some parts of the structure.

We stayed at Flagstaff, Arizona for a couple of days and then we drove to the Grand Canyon where we spent the rest of our weekend.

We now proceeded towards Tsailie, Arizona where the Community College is situated where we stayed overnight. The next day was spent at the college. We were given a tour of the college and we also had a chance to talk to some of the students.

Our group had a luncheon date with the President, Tom Attcity and his colleagues. He told us of their administration and their programs.

One important goal of the Navajo Community College is furnishing a sound basic foundation in a familiar environment

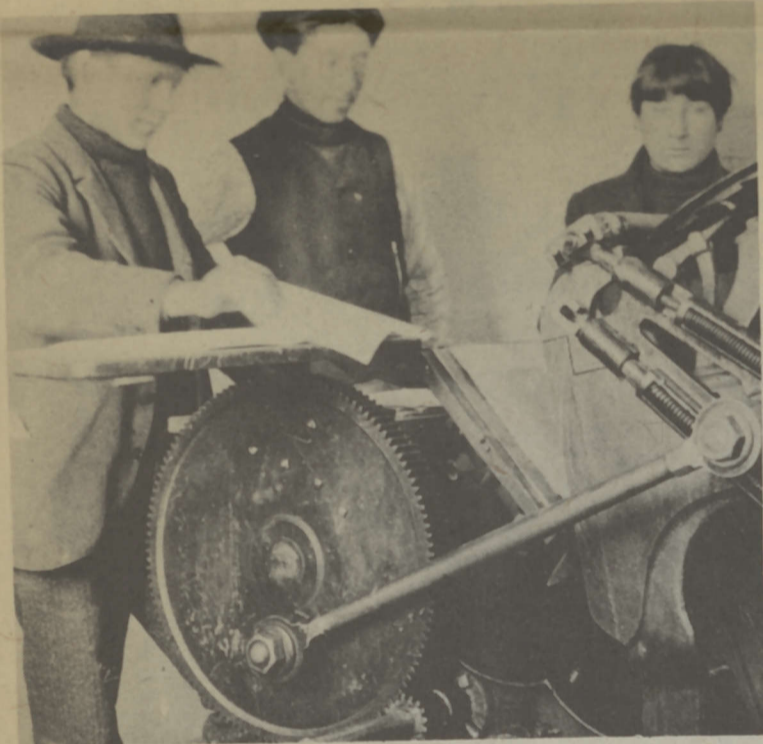
in which the student wishes to go on. Through the Navajo and Indian studies program, the college teaches the history, language, culture and crafts and about other Indian tribes. The college tries, in other words, to make its instruction relevant to the situation of the Indian student.

One thing though I must say, though, is that the Federation of Saskatchewan Indians is leading in many programs which the Navajo nation do not have. For example, our Guidance Counselling Program is a very im-

portant program for our children. This program is needed in many ways to serve the needs of Indian people in their own language and culture. For example; academic educational, vocational and personal counselling.

We found out they do not have this program or not as strong as ours if they do have one.

All in all, our trip was a very good one, that no one will forget and where we made a lot of friends.



The printing press in operation.

THE UNIVERSITY OF LETHBRIDGE Faculty of Education

Requests Applications for a Position in Native Education

1. Desirable background includes qualification and experience in working with native students and demonstrated teaching excellence. Native person preferred.
2. Candidates should be prepared to offer leadership in building a teacher education program for teachers of native students and to offer courses in curriculum and instruction appropriate to the needs of teachers of native students. They should also be prepared to supervise student teachers.
3. Current (1974-75) salary scale floors: Assistant - \$13,345; Associate - \$17,595; Full Professor - \$23,325. Rank and salary dependent upon qualifications and experience.
4. Letter of application, full curriculum vita and names of three references to be sent to R. N. Anderson, Dean of Education, University of Lethbridge, Lethbridge, Alberta.
5. Effective date of appointment: July 1, 1975.

YOU and the LAW

REMEDIES IN CASE OF DISCRIMINATION

In our last article we looked at the Saskatchewan Bill of Rights, the Fair Employment Practises Act and the Fair Accommodation Practices Act. We saw that these Acts prohibit discrimination in: housing; signs and notices; employment; membership in: trade unions, occupational associations and professional societies; employment applications and advertisements; education and public facilities such as hotels because of: nationality, creed, ancestry, place of origin, religion, colour, race or sex. Now, we want to look at what you can do if you feel someone has discriminated against you in housing, employment, etc. because of your race, sex, etc.

In 1972, the Saskatchewan Legislature passed an Act to create The Saskatchewan Human Rights Commission. It was made responsible for investigating complaints of discrimination based on race, religion, sex, etc. and was given power to resolve any such complaints. The Commission has the power to administer and enforce the three Acts that we have looked at. It also has the authority to involve itself in educational programs designed to promote the rights that were guarantee in the three Acts, and to forward the principle that cultural diversity is a basic human right and a fundamental human value.

If you or your group are interested in conducting a work shop on human rights or just having someone in to talk to your group about Human Rights, contact the Commission and ask them to send someone out. Under the legislation they have a duty to work with you and your group to promote human rights.

If you feel that you have been discriminated against because of your race, religion, sex, etc., you can get some action by filing a complaint with The Human Rights Commission, 215 Avenue Building, 220 - 3rd Avenue South, Saskatoon, or telephone the Commission at 242-3127. The Commission staff will investigate your complaint and will first try to resolve your complaint by talking it over with you and the person whom you feel discriminated against you. If the Commission finds that someone did discriminate against you because of your race, sex, etc. and if they cannot settle your complaint by talking with that person then they can order that person: to comply with the legislation, to make restitution for any injury caused to you, or to pay you compensation. For example, if you go to rent a suite and the landlord denies you the suite because of your race; or tells you the suite has already been rented but you suspect that it has not, then you should immediately make a complaint to the Commission. The Commission will first determine if there has been any discrimination against you because of your race, sex, etc. If there has, they will order the landlord to offer to rent you that suite or the next suite that comes available in his block. If you have decided that because of the landlords's attitude you no longer wish to stay there, the Commission may order the landlord to offer the next number of suites that become available to people from your group or it may order the landlord to compensaste you in some way.

Ron Cherkewich

Leo Pinel

Sid Dutchak

Barristers and Solicitors

110 Central Avenue
Prince Albert, Sask.

Phone 764-1537

4-H ROUND UP

By Les Ferguson

4-H in school: This is often seen as a logical place to start a 4-H club. It appears logical because that's where some of the kids are; that's where some potential leaders exist; that's where traditional learning has and still is taking place.

Several northern reserves have had an active 4-H program introduced through the school. Through the teachers, a 4-H program of education, recreation and social activities was possible. The 4-H program was therefore available; otherwise, it may not have been.

The potential shortcoming of basing the program in the school only is that the adult community is sometimes forgotten. If school personnel act as leaders, there may be little interest by other community adults and parents in taking on any leadership. In other words, "Let the teachers do it."

The conflict is obvious: 4-H can be started in schools, yet, sometimes local leadership cannot be used effectively.

Co-operation is one possible answer. This was observed at Pelican Narrows recently. Here, the principles and objectives of 4-H are being introduced by two teachers. Yet, several local, interested parents were identified and are now involved in teaching a beading project to their own children.

The school can be used to involve the community. With thought and planning, teachers can attempt to get adults and all young people of a community together in a program emphasizing culture, new learning, social activities and fun.

It makes sense.

Alcohol rehabilitation given increased funds for program

Edmonton, Alta. — The development of Indian alcohol rehabilitation programs by Indian organizations will be possible as the Department of Health and Welfare has made \$3 million available.

Federal Minister of Indian Affairs and Northern Development, Judd Buchanan, made the announcement on behalf of national Health and Welfare Minister, Marc Lalonde.

"The funds will represent a

\$2 million increase over funds provided for alcohol programs last year," said Mr. Buchanan. The funds will be available to any provincial Indian organization which develops an approved alcohol rehabilitation program, Mr. Buchanan added.

The federal government is encouraging project proposals in an attempt to launch "an assault on the misuse of alcohol among Indian people" said Mr. Buchanan.

Saskatchewan leads in programs implemented

Edmonton, Alta. — The province of Saskatchewan has been cited to be ahead of other Canadian provinces in implementing programs which assist native people deal with the criminal justice system.

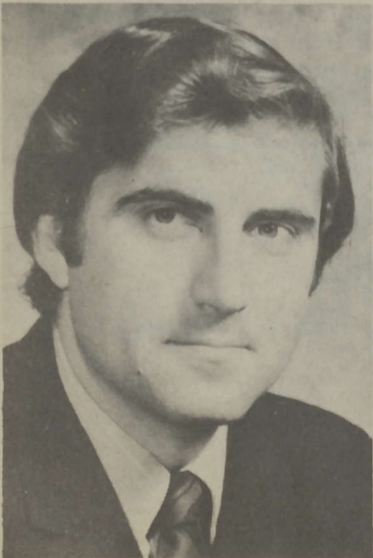
Saskatchewan's Attorney-General, Roy Romanow, and provincial Minister of Social Services, Alex Taylor, both attending the national confer-

ence on natives and the criminal justice system recently, said the province has already implemented programs which ministers of other provinces have only began to discuss.

During the conference, the attorney-general and the social service minister defended the province's fine option program, the justices of the peace program, the special constables program and the legal services plan, all of which are unique to Saskatchewan.

Mr. Romanow said one of the key problems in implementing criminal justice reform programs is the shortage of funding. He said the provincial government would continue to seek cost sharing arrangements with the federal government in order to further legal and judicial reform.

One of the proposals made at the conference which the province will seriously consider said Mr. Taylor is a "relatively simple" program to ensure that native prisoners of provincial institutions are made aware of their rights and their opportunities for people.



ROY ROMANOW

Music Consultant

The Music Department of the Saskatchewan Indian Cultural College invites applications for the position of Music Consultant.

Duties and Responsibilities:

- The Music Consultant will be expected to assume a leadership role in the areas of:
- 1) conducting research into the form and structure of traditional Indian music;
 - 2) formulate a methodology for teaching both contemporary Euro-Canadian music and the traditional Indian music to Indian students;
 - 3) assist in the development of a school of music; and
 - 4) perform any other duties, which may be assigned by the employer.

Qualifications:

The candidate should possess the following qualities:

- 1) a Master's Degree in Music is preferred;
- 2) substantial experience in the areas of band, choral and arranging;
- 3) the ability to work with contemporaries in other post-secondary institutions;
- 4) a proven ability in the areas of written and oral communication;
- 5) an acceptable level of fluency in an Indian language; and
- 6) a willingness to work with and take direction from the Indian people of Saskatchewan.

Salary:

Commensurate with qualifications and experience.

Applications and requests for further information should be addressed to:

Mr. Winston Wuttunee,
Music Co-ordinator,
Saskatchewan Indian Cultural College,
Box 3085,
1402 Quebec Avenue,
Saskatoon, Saskatchewan.
S7K 3S9

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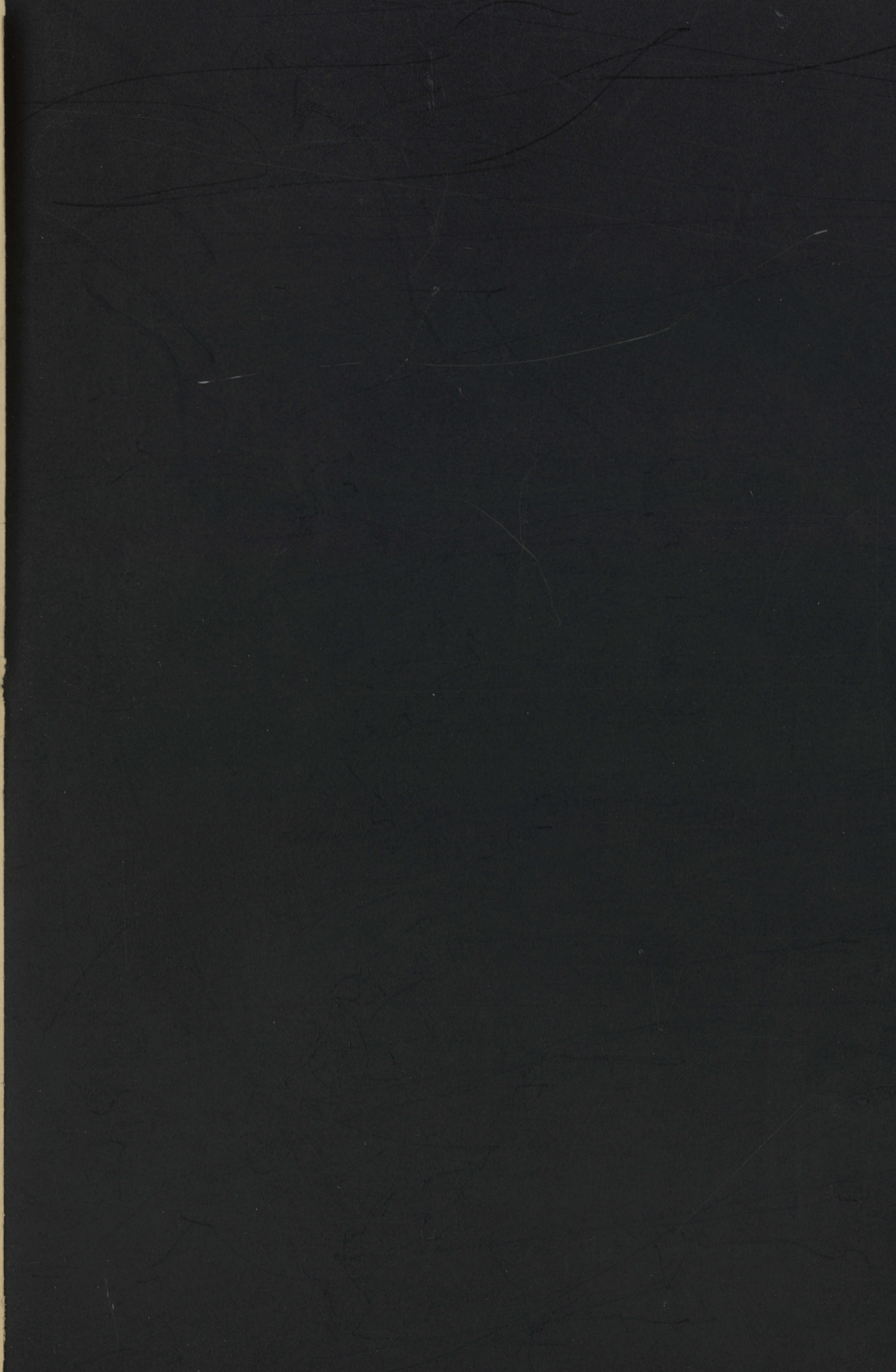
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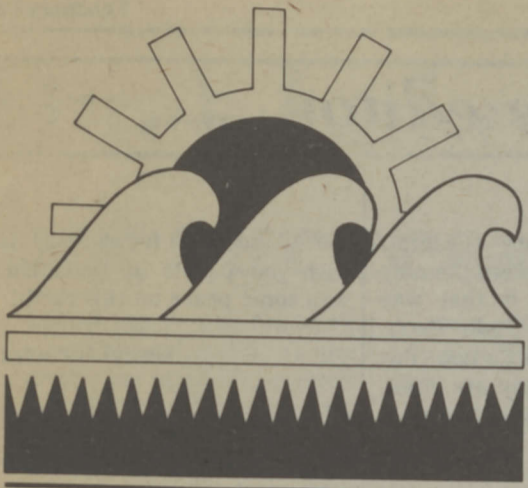
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CKRM Regina
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The Saskatchewan **INDIAN**

The Saskatchewan Indian

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February 15, 1975



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