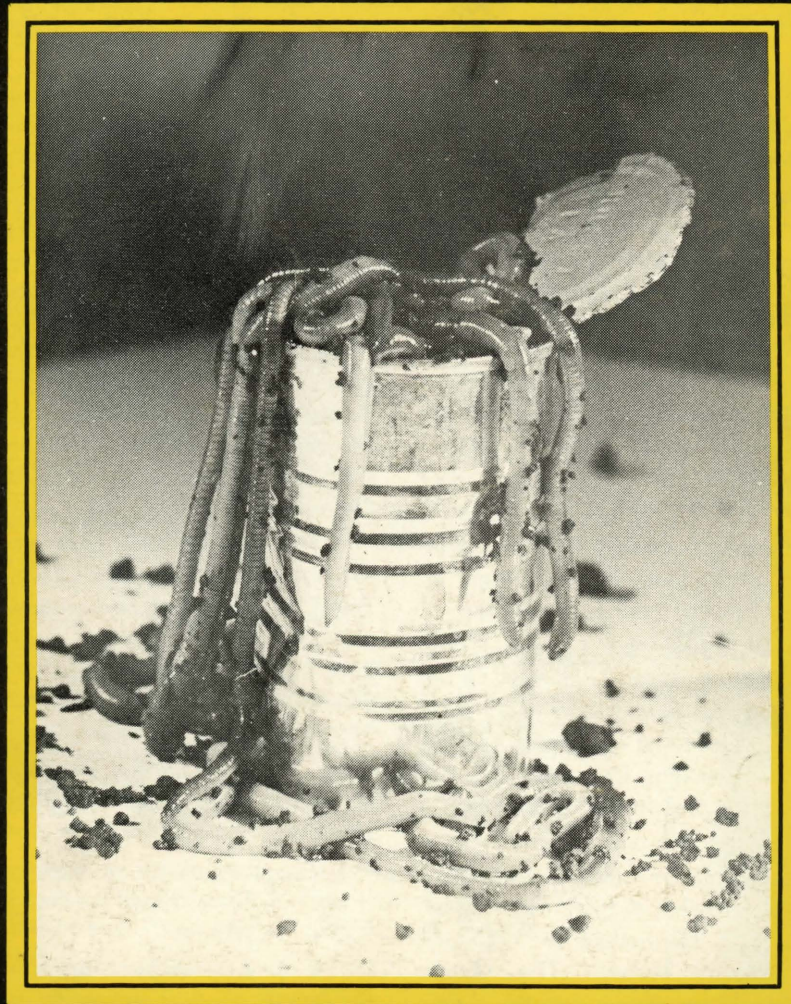


SASKATCHEWAN



The Official Monthly Publication of the Federation of Saskatchewan Indians



THE CONSTITUTION

JANUARY 1982

VOLUME 12, NUMBER 1

SPECIAL SUPPLEMENT
INDIAN GOVERNMENT AND
THE CANADIAN
CONFEDERATION

EDITORIAL

What has a can of worms got to do with the Constitution? Well, quite a lot actually.

The constitutional wrangle of the past few years has opened a can of worms for the Federal Government when it comes down to recognition of Indian Rights.

The federal government under the Liberals has a long tradition of assimilationist policies toward Indians. The 1947 "plan to liquidate Canada's Indian Problem in 25 years"; the 1951 revisions to the Indian Act making enfranchisement even more appealing than before; the 1969 white paper which called for provincial takeover of services to Indians; all have sought to end Indian autonomy in Canada.

During the Trudeau years, one policy directive after another has come from the Department of Indian Affairs: beginning with the 1969 white paper, 1974/75 Local Government Guidelines"; 1975-76 "Native Policy to liquidate special status"; 1976 "Canada/Indian relations policy to co-opt Indians". 1979 Constitution Package; 1980-81 "Draft Local Government Bill". All of these Liberal policies have been formulated without meaningful consultation and consent of Indian nations in Canada, and are designed to end "special status and limit Indian government powers to little better than those given municipalities.

The federal government, faced with a strong Indian lobby in Britain and Canada, can no longer ignore Indian opposition to their genocidal policies.

Clause 36 of the Canada Act recognizes "existing" aboriginal and treaty rights, but there is no definition spelled out in the constitution as to what those rights are. The Canada Act was ratified by the Canadian Parliamentary system December 10 and went through the first reading in the British House of Commons December 21.

At the time of its passage in the Canadian parliament, it appeared to many that the deed was done. The Canada Act would be rushed through the British Parliament without debate. The Queen would bring the Constitution over in person "in late February or early March".

The Liberal plan was clean and neat. The ques-

tion of Indian rights in the constitution would be dealt with after the Constitution was in the hands of Canada. After an amending formula was adopted which virtually puts control of constitutional change into the hands of the Provinces.

Faced with the Liberal assimilationist tradition toward Indian nations, Indian leadership has no basis to believe that the Liberal government will negotiate in good faith after the constitution is patriated.

The last year has seen the effective mobilization of Indian forces in Britain, Canada and the international community.

For the Liberals, Indian opposition is one big can of worms that they would sooner have hidden in the closet in Canada. And preferably in some place like Tuktoyaktuk rather than on the doorstep of the House of Commons in Ottawa.

But the Liberals' wish is not to be. The Indian Association of Alberta's court challenge in Britain has waylaid swift passage in the British house. More court challenges are forthcoming from the FSI and others. As well, Indian nations continue to lobby British power brokers like the British Labour Party, Scottish and Welsh Nationalists, and influential members of the House of Lords and the House of Commons.

The Liberals have spent some of their key civil servants over to Britain to counter the Indian lobby. The CBC, a crown corporation as well as powerful Canadian media representatives in London are sending curiously biased and misleading reports to Canada on the Indian presence in Britain.

Indian leaders are expanding their lobby to reach the international community where Canada's reputation is thought to be that of peacemaker and champion to Third World Nations.

The Liberals have opened their own can of worms by their refusal to deal justly with the Indian reality in Canada.

If the Liberals continue to ignore the Indian nations right to exist as equals within Confederation, their can of worms will rot.

And will they ever raise a stink! ■

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THE SASKATCHEWAN INDIAN newsmagazine is the official monthly publication of the Federation of Saskatchewan Indians. The newsmagazine has a Second Class Registration Number 2795 and an International Standard Serial Number (ISSN) 0048-9204. The newsmagazine represents divergent views from Indians in this province, signed articles and opinions are the views of the individuals concerned and not necessarily those of the Federation.

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REPORTING

The Saskatchewan Indian newsmagazine has an editorial staff of five covering the province of Saskatchewan. With numerous news stories, sporting events, and social activities to cover, reporters may not be able to attend all events local residents wish to have reported. In order to ensure that a reporter is available to cover your event, please notify the editor of this newsmagazine well in advance of the event.

PRODUCTION

All pre-press production done by Media/Communications, Federation of Saskatchewan Indians. Printed on a web offset press by Midwest Litho, Saskatoon.

DEADLINES

Deadlines for all material will be the 15th of each month for publication in that month's edition.



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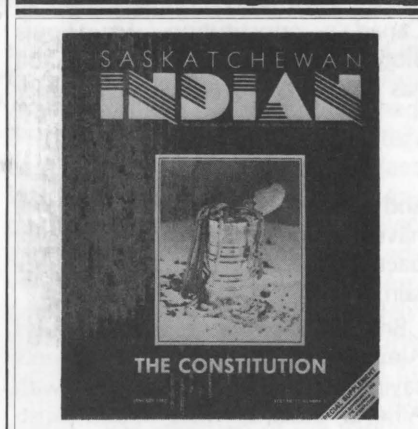
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SASKATCHEWAN INDIAN

The Official Monthly Publication of the Federation of Saskatchewan Indians



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ADVERTISING RATES

Columnar Inch.	\$ 11.00
Quarter Page	\$ 75.00
Half Page	\$150.00
Full Page	\$300.00

Editor's Note: The January issue of the Saskatchewan Indian is late. We felt the IAA Court ruling handed down January 28 and the Emergency session of the Constitution Commission was important news worthy of coverage immediately. We hope you agree, it was worth the wait.

BRITISH COURT OF APPEAL DISMISSES IAA CASE

The British court of appeal ruled Thursday, January 28th, that the Indian Association of Alberta had failed to prove that the Britain Crown is bound by law to uphold treaty obligations.

The IAA, through their British lawyer Louis Blom-Cooper, argued at length Thursday and Friday, January 14 and 15 that original treaty obligations resided in Britain and "nowhere could one find a transfer of those obligations either expressed by or by implications to Canada.

He argued further that any outstanding obligations which reside with the Imperial Crown do not pass to Canada unless there is a passage of total sovereignty to Canada.

By the Statute of Westminster of 1931 the British Parliament retained the right to amend the British North America Act which up to now has been informally recognized as Canada's constitution. Mr. Louis Blom-Cooper argued that Canada has not yet achieved full sovereignty

Canada not sovereign: IAA lawyer

and therefore cannot and does not have the power to unilaterally impact Indian treaties made with Britain.

British government lawyer Albert Alexander dismissed IAA arguments saying treaties, particularly with Alberta Indians, were made post-confederation and obligations have resided with Canada all along.

Mr. Alexander said it is "pellucidly clear" that all treaties signed after 1867 were intended to be made between the Indians and the Crown in

the right of Canada, and not in the right of the United Kingdom and Britain.

Were the British government to be held responsible for treaties a situation might arise where Indians could apply to the British courts for relief of treaty infractions. The British Courts could rule on those infractions without the power to enforce it.

Britain would be placed in a position where it would be interfering in Canadian internal affairs.

In his final submissions Wednesday, January 20, Mr. Blom-Cooper, IAA lawyer, cited the cases of India and Burma upon achieving independence from Britain had treaty and other responsibilities previously held by the British government transferred by legislation to their jurisdiction.

The three judges of the Court of Appeal reserved ruling on the case until 8 days later when the case was dismissed.

Lord Denning, master of the rolls, Lord Justice Kerr and Lord Justice May dismissed the Alberta case. Each gave different reasons for decision.

By far the most supportive of the Indian cause for entrenchment were the reasons of Lord Denning. He said the guarantees to the aboriginal peoples contained in the charter of rights and freedoms should be honored by the Crown in the right of Canada "so long as the sun rises and the river flows".

But Lord Denning said Britain had no authority for Indians because the Crown was divided in the first half of the present century by constitutional "usage and practise". The Crown

became separate and divisible according to the territory in which it was sovereign.

He went on to say that by section 40 (2) (c) of the Crown proceedings Act 1947 in order for proceedings to

Divisible crown lets Britain off hook

be brought against the Crown, the liability of the Crown must be one "in respect of her Majesty's Government in the United Kingdom."

Now that the Crown was separate and divisible, the obligations under the proclamations and treaties lay with the Crown in the right of Canada.

Lord Justice Kerr agreed with Lord Denning and said Indian treaties were not treaties in the sense of international treaties between nations or sovereign states. On the divisibility of the Crown, Lord Justice Kerr went farther than Lord Denning saying that the rights and obligations of the crown would apply as soon as it could be seen that there was an established government of the crown in the territory in question.

Lord Justice May also agreed, saying that although only one person was sovereign within the British Commonwealth, it was now a "truism" that in matters of law, the Queen of Great Britain was entirely independent and distinct from the Queen in Canada.

Any treaties entered into by the Crown in the right of the United Kingdom became the responsibility

continued on page 36

CONSTITUTION COMMISSION MEETS IN EMERGENCY SESSION

The Constitution Commission has mandated the FSI executive and Chiefs to lobby for passage of an Indian Amendment Bill in the British parliament to continue to press our case in the British Courts.

An emergency session of the Commission was called January 30 and 31, attended by over 100 Chiefs, councillors, executive and Commission members. The Commission and Chiefs unanimously agreed that conditions to safeguard Treaty and

aboriginal rights by the British Parliament should be attached to the Canada Act before patriation.

Chief Sol Sanderson explained the procedures that the British parliament could take to ensure Indian rights were protected (see special supplement starting p. 23 for more information).

Chief Sanderson said the Amendment was a reasonable solution which would leave the Canada Bill intact and satisfy British fear of interfer-

ing with the internal politics of Canada.

In a conference call January 29 to the Indian provincial and territorial organizations, Chief Sanderson outlined the proposed bill. The Bill was drafted with the assistance of FSI parliamentary agents in Britain and is based on the nine points in the Treaty and Aboriginal Rights principles ratified by chiefs in Canada.

**Emergency Session
continued page 33**



TRY EVERYTHING - COMMISSION SAYS

We must fight on all fronts: at home, in Britain, and in the international arena if we are to adequately safeguard our treaties.

That was the conclusion reached by members of the F.S.I.'s Constitution Commission meeting in Saskatoon January 7 and 8.

Some Commission members were present as well as executive members FSI lawyers and representatives from BC, Alberta, Manitoba and Northern Ontario, who brought information regarding the work being done on the constitution by their respective organizations both legally and politically.

Much attention during the two day meeting was centered on the conti-

nuing fight to stop patriation in Britain.

In his opening address to the Commission, Chief Sol Sanderson said the situation in London was changing rapidly, almost hour by hour. He stressed the necessity for decisions to come from the Commissions deliberations.

Chief Sanderson updated the Commission on events taking place in London and in Canada between the provincial and territorial organizations.

He said that Indian initiatives in Britain were not being reported accurately by the Canadian press and cautioned the Commission against believing media reports. As a case in

point he mentioned media reports in December which said the Indian Association of Alberta's case had been turned down by the British courts. He said the IAA did in fact lose the right to go to court but appealed the decision at another level and were granted permission to advance their case in the Court of Appeal. The latter fact was not widely acknowledged in Canadian reports coming from Britain, so it looked as though the IAA had lost. The Commission was informed of the various court cases being advanced by the I.A.A., the Union of B.C. Indian Chiefs and the Federation.

**Try Everything...
continued page 35**

FSI TO SEEK CONSTITUTIONAL AMENDMENT

The Federation of Saskatchewan Indians has offered the Federal Government a way out of its Constitutional fight with Indians.

On January 20, Chief Sol Sanderson challenged the federal government to work with Canadian Indians to draft an Indian Rights Constitutional Amendment Bill to be enacted by the Federal government and attached to the Canada Act bill before the Canada Bill is patriated.

"This is a solution to the constitutional difficulties we have had with the Government," Chief Sanderson stated. "The Canadian parliament says that Clauses 25 and 35 are ge-

nuine protection for Indian rights. What objection do they have, therefore, to spelling out what is protected and how."

The bill will spell out Clauses 25 and 35 of the Canada act. It will define Indian and aboriginal rights including the word "existing". It will have attached as an appendix the full text of the treaties, the Royal Proclamation of 1763 and other relevant documents. The Bill will also specify in very clear and definite terms how these rights are to be enacted.

This will include reference to the whole of Indian Government and a special constitutional mechanism to

be used for the protection and enactment of Indian rights.

The Bill will include a clause that nothing in the bill would be removed or amended without the consent of the Indian Nations.

Chief Sanderson said the FSI had not lost faith in the British Court system and planned to go ahead with its court challenge in Britain.

"We are picking up our political campaign in Canada," Chief Sanderson said. "The constitutional matter is not basically a legal question at all. It is a political question at heart. And it must be settled in the end through a political process." ■

GAS TAX REBATE - INVESTMENT IN NATIONHOOD

District Chiefs are being asked to authorize the use of this years \$900,000 in gas tax rebates for short term investment by the FSI.

As 3rd vice-president, Ron Albert explains, the money earned on the gas tax rebate investments will go to pay the interest and principle on a 2½ year \$500,000 loan the FSI is taking out to finance the Constitutional fight.

Chiefs are being asked to authorize use of the gas tax rebate for 2 years. It is estimated that money generated by investment will equal \$135,000 to \$145,000 per year. The FSI's gas tax rebate of \$35,000 - \$40,000 per year is also being invested.

The short fall between money earned on investment and the total price of the FSI loan will have to be made up by donations from bands and individuals.

Chief Sol Sanderson says the move to gas tax rebate investment is necessary because the Federal government has refused to fund the FSI in its constitutional battle until after the Constitution is patriated.

Over \$600,000 of this years FSI budget has been redirected by the Federal government.

Ron Albert said the Bank of Nova Scotia has agreed to loan bands money against their gas tax rebate investment monies should the bands require their gas tax rebates before the two year agreement ends. ■

MAJOR RESOLUTIONS PASSED BY THE CONSTITUTION COMMISSION MEETING JANUARY 31, 1982

Resolution #1

Be it resolved that the Federation of Saskatchewan Indians Constitutional Commission endorse and support the proposed "Indian Amendment Bill" as a new clause to the Canada Bill.

And be it resolved that the Constitutional Commission mandate the Federation of Saskatchewan Indians Executive and Chiefs to lobby the United Kingdom Parliament including the House of Lords to pass the Indian Amendment Bill or a new clause to the Canada Bill, as a condition to final passage of the Canada Bill.

And be it further resolved that the Chiefs of Saskatchewan will petition the said United Kingdom Parliament and House of Lords to support the said Bill.

Moved by: Chief Hilliard McNab
Seconded by: Chief Leo Omani
Carried unanimously.

Resolution #2

Whereas:

(1) The Constitutional Resolution will probably not be patriated within the next several weeks;

(2) The Alberta case which has already been decided by the British Court of Appeal, and which is currently under appeal to the House of Lords, does not fully represent our Treaty and Constitutional positions;

Be it therefore resolved that:

We proceed with a court action advancing our full legal and political positions until such time that a final resolution is reached or until such time we decide to discontinue the proceedings in progress.

Moved by: Chief Leo Omani
Seconded by: George Kayseas
Carried unanimously.

HARD TIMES COMING

At the last Constitution Commission meeting it became clear that hard times would come to Saskatchewan Indians if we persisted in continuing our fight to have treaty and aboriginal rights entrenched.

Funds allocated for the 81-82 fiscal year did not arrive until late June early July for most provincial and territorial Indian organizations. As well funds allocated were re-directed or simply denied by the feds.

Bands are feeling the crunch too. Third quarter funding is late, accounts are in arrears, and in some cases band workers are not being paid.

The situation is the same across Canada. The federal government is using the age old tactic called "starve-them-and-they'll-come-to-their-senses".

It is the type of psychological terror tactics that have been used and will continue to be used, so long as our right to govern ourselves and to share in the wealth of Canada goes unrecognized and unspecified in the constitution of this country.

At the recent Constitution Commission session, Chief Hilliard McNab said, "We have to tell our people to take the hardships as they come. Don't sell out for service dollars."

Chief Sol Sanderson said \$650,000 has been re-directed from the FSI in the past year necessitating the lay-off of some 50 FSI workers. The lay-offs will save \$120,000 to \$130,000 per month and considerably lessen the deficit for 81-82 fiscal year.

When asked by a CBC reporter how he could justify laying off 50 Indian people when unemployment is so high amongst Indians, Chief Sanderson replied, "The federal government says we can have the money if we accept patriation of the Canada Act as it stands. The FSI has never taken conditional dollars and we never will. We had to lay off workers to stay afloat. If we gave in to the Federal government blackmail we wouldn't stand a chance of negotiating recognition of Treaty and Aboriginal rights after patriation. That's what we're up against."

So hard times are coming so long as non-Indian governments refuse to recognize our rights to control our lands and our lives.

Senator Henry Langham said, "The



Senator Bill Kingfisher, (left), Senator Joe Duquette, Senator Henry Langham, Past President Walter Deiter, Senator John Tootoosis see the gravity of the hard times ahead.

action we are taking today is not just affecting us. It will effect the lives of Saskatchewan Indians for generations to come. We can't give in." ■

JOKES RELIEVE TENSIONS

Even in these grave times, Indian humour is alive and well. During the emergency session of the Constitution Commission January 30 and 31, there were some great one-liners coming from the people present.

During the discussions of the recent Court of Appeals ruling on the IAA case, Chief Sanderson was explaining the doctrine of the divisibility of the crown. The British court says there exists, a "Queen in the right of Canada," Chief Sanderson cracked, "I'd sure like to meet the Queen of Canada." Someone else said, "We'll have to elect a Royal family." Ron Albert said, "Do we have a resolution on that?" and Walter Gordon asked, "Can I be king?"

Senator Taypotat announced that he wanted to be a Lord.

At one point in the meeting the assembly was considering the options open to them. Rodney Soonias listed the options and it was sent out to be typed.

On the paper were 7 options, the seventh option was "do nothing". That raised a chuckle. Then Chief Cacey Kennedy of Little Pine said there was another option to consider. If we are the Queen's little red children as it says in the treaties then "why don't we charge the Queen mother with child neglect?"

The last suggestion raised a good

laugh; when the options list was sent out once again for revisions, option number 9 was, you guessed it "charge the Queen mother with child neglect".

In speaking of the list of options Senator Gilbert Bird very seriously said he couldn't support option number 9 because he was too old. Then after a deliberate pause, he started to giggle. So did everyone else. ■

QUEBEC SUPPORTS INDIAN RIGHTS

Rodney Delorme is the son of Henry and Connie Delorme of the Cowessess Band. Rodney is 12 years old. Because of his concern about the Constitution, he wrote to the Premier of Quebec, Rene Levesque, and received this reply, December 16, 1981.

Dear Rodney:

I must say that I was touched by your letter of November 18th. I agree with your father when he says that when our ancestors came here some four hundred years ago they were well received by your ancestors who had been here much longer.

It is possible that our relations have not always been as they should but, as you say, the French people and the Indians have a long history of

Levesque
continued page 37



Del Anaquod of the WAFN secretariat says international support has exceeded expectations.

FSI TO HOST WORLD ASSEMBLY OF FIRST NATIONS

The World's Indigenous peoples have reached an International organizational milestone. This summer the Federation of Saskatchewan Indians will be the hosting body to the first World Assembly of First Nations.

FSI staff member Del Anaquod has been appointed WAFN Secretariat. Anaquod, a lecturer at the FSI's Federated College, states international support for the conference has exceeded expectations.

"We have succeeded in bringing both international media and world leaders to this most important conference," Anaquod said, "Radio Television Luxemburg, the largest broadcasting network in Europe will be sending a film crew, as will TV1, an arm of the French broadcasting network. In addition, coverage commitments have come from "Le Monde", the Paris French daily newspaper."

Anaquod said additional arrangements are being made with other international media.

The Assembly is expected to attract eight thousand delegates. Overall attendance at related cultural events is expected to surpass seventy-five thousand.

The FSI is one of ten Indigenous organizations sponsoring the event.

As well as its secretariat in Regina, the World Assembly has offices in Ottawa, Washington, D.C., London, England and Paris, France.

WAFN has generated considerable international interest. The French

government will be sending a high level delegation in an observer capacity. The Canadian government has expressed its interest. In talks with WAFN spokesman, Canadian Prime Minister Trudeau indicated the assembly may form a valuable component to north south dialogue. An active forum between the rich industrialized nations of the north and the emerging third world nations of the south. Official Canadian support is forthcoming.

WAFN spokesmen have travelled world wide. Tentative talks with world leaders have been productive. Further details will be made available pending official confirmation.

Chief Sol Sanderson is confident, "The interest and support is definitely there," he stated, "if nothing else this assembly will award indigenous peoples recognition, and recognition is in itself a major accomplishment. This summer the eyes of the world will definitely be on Regina, Saskatchewan."

WAFN has secured Indigenous delegations from as far away as Australia, New Zealand, Polynesia, Sweden, Central America and South America.

In conjunction with the General Assembly, an International Elders



INDIAN JOURNALISM AND COMMUNICATIONS CO-ORDINATOR

The Saskatchewan Indian Federated College, in cooperation with the School of Journalism and Communications of the University of Regina, is implementing a special 2 month basic multimedia (pilot) course for Indian students.

Pilot and proposed expansion will require an individual to perform administrative duties as well as design and implement a university level degree program in Indian Journalism and Communications.

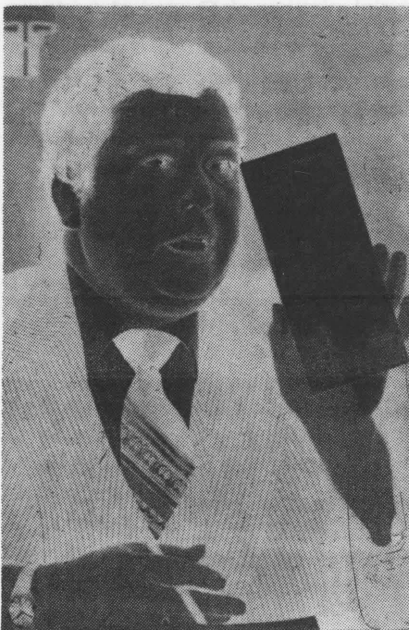
Incumbant will have Journalism or Masters degree and/or equivalent experience.



Federation of Saskatchewan Indians

SASKATCHEWAN INDIAN
FEDERATED COLLEGE

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S4S 0A2 Telephone: 584-8333



Chief Sol Sanderson says the Assembly will award recognition of indigenous peoples in the international community.

Conference will be held on spiritual lands north of Regina. Seven Pow-wow committees in Canada and the United States have cancelled their celebrations in support of the WAFN Pow-wow. The WAFN Pow-wow is expected to be the largest gathering of Indigenous peoples in recorded history. Plans are also underway for a rodeo, golf tournament, art show and other related events.

WAFN is given sanction and sponsorship by the many Indigenous organizations including:

- World Council of Indigenous Peoples
- National Indian Brotherhood (Canada)
- National Congress of American Indians (U.S.A.)
- National Tribal Chairmans Association (U.S.A.)
- First Nations Assembly (Canada)
- Federation of Saskatchewan Indians

Invitations to co-hosts have been extended to the Native Council of Canada, Inuit Committee on National Issues and the Navaho Nation.

Registration forms are available by request through the Regina office of the WAFN:

World Assembly of First Nations
109 Hodsman Road
Regina, Saskatchewan
S4N 5W5
Canada
Phone: (306) 949-5666.

INDIAN EDUCATION POSITIONS - INSTRUCTORS

Instructors are required to teach on and off campus and to do program planning for further development and curriculum change in Indian Education. A Ph.D or equivalent is the desired qualification in all positions, however, candidates will be considered who have the following qualifications:

- TEACHING ENGLISH AS A SECOND LANGUAGE: TESL**
 - a Masters degree and extensive experience in TESL and in Indian Education.
- CURRICULUM DEVELOPMENT IN INDIAN EDUCATION**
 - a Masters degree in curriculum theory and development and with related experiences in Indian Education.
- READING AND LANGUAGE ARTS**
 - a Masters degree in Reading (theory and practice) and language arts, and with related experiences in Indian Education.
- GUIDANCE AND COUNSELLING**
 - a Masters degree in Educational Psychology (Guidance and Counselling) and extensive experience in counselling minority children or in Indian Education.

ACADEMIC COUNSELLOR - The incumbent will provide information to all students interested in College courses and must be familiar with the academic requirements of all faculties and departments affiliated with the University of Regina.

CAREER COUNSELLOR - This position involves assisting students with career or vocational choices, and providing students with the necessary counselling. There will also be responsibility for program development.

Qualifications for both the Academic and Career Counsellor positions would be a degree in the Social Sciences, Counselling or Teaching. Experience in an educational setting necessary.



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S.I.F.C. SPEAKERS' FORUM: POLITICAL REPRESSION IN GUATEMALA

by Claudia Agecoutay

The Saskatchewan Indian Federated College in conjunction with the Federation of Saskatchewan Indians hosted the first of what we hope will be a series of Speakers' Forums in preparation for the World Assembly of First Nations in July of this year. The Speakers' Forum was held during the noon hour of December 7, 1981 and was open to all university students as well as people from the surrounding communities.

The Forum was somewhat out of the ordinary, as Speakers' Forums hosted by the Saskatchewan Indian Federated College have always been on issues relating to Indians of Canada. However, this one was on political repression in Guatemala. The featured speakers were Magdalena Tipaz, an Indian of Guatemala who represented the United Peasants Union and Hugo Rene Ramirez from the National

Trade Union Association of Guatemala. Both are left wing organizers against the oppressive military dictatorship in Guatemala.

The forum, followed by a dinner meeting, was seen as an avenue for the Federation of Saskatchewan Indians to dialogue with other Indian Nations in preparation for the World Assembly of First Nations to be held this summer. The World Assembly of First Nations will be a positive forum for Indigenous Nations to come together to voice their collective concerns over repression and oppression within their respective countries.

The Guatemalan Indian people are only one of many Indian groups in the Americas who could benefit by an International meeting such as this. Although their country is only 110,000 square kilometers, it supports a population of just over 7,000,000 people. The Indian people represent over 60% of that population and, as in Canada, the Indian people are the poorest in the country.

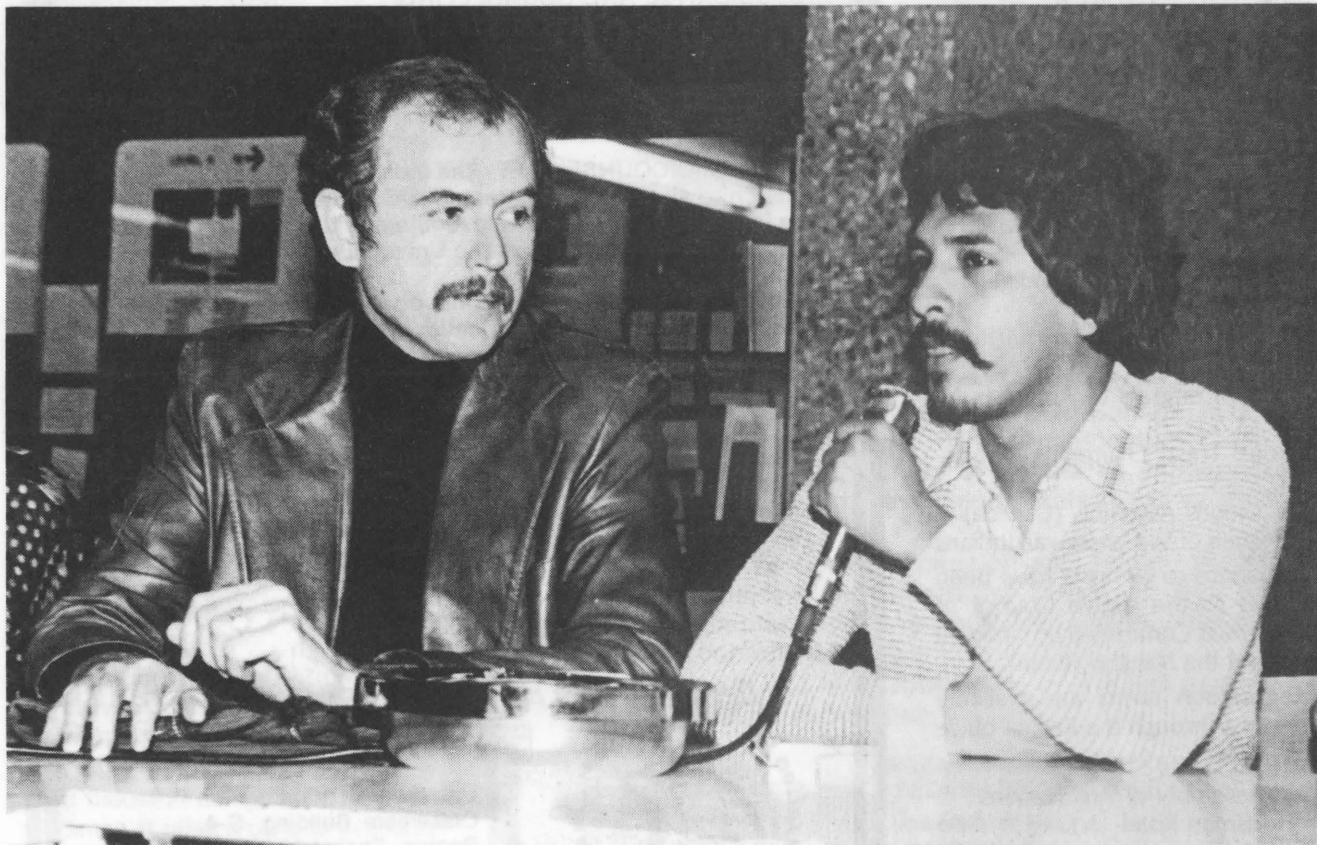
The following statistics provide a

partial picture of Guatemala's situation:

- 20% of Guatemalans are unemployed;
- 50% of Guatemalans are underemployed;
- 65% of the population can neither read nor write;
- 81% of the children under 5 years of age suffer from malnutrition;
- 66% of the rural population makes less than \$20.00 a month U.S. currency; and
- life expectancy in the countryside is only 41 years.

Dr. Barry Barlow, a Political Science professor from the University of Regina, gave the introduction to Guatemala's State with its' economy oriented to cash crops of coffee, cotton, sugar cane and beef for export. Wages for the Indian and peasant labourers are extremely low and in areas where organizing has taken place against the working conditions the military has come in to quell any such organizing.

Dr. Barlow also stated that "it could be said that Guatemala is a country without political prisoners". He listed



Left to right: Mike O'Sullivan (Human Rights Commission -Interpreter); Hugo Rene Morales (United Trades Union Association of Guatemala).
Guatemala Speaker's Forum. Monday, December 7th.

a number of incidences where the military has gone into an area and literally massacred hundreds of people believed to be organizing against the regime.

Two incidents received international attention, but many more became known to sympathizers through underground newspaper leaks. In 1979 the Guatemalan army massacred over 100 men and women who had gathered in the town of Panzos in an attempt to obtain title to their lands. This move was made because the Guatemalan Indian people began to organize against land dispossessions by their government.

On January 31, 1980 international media reported that a total of 38 people died in a fire at the Spanish Embassy in Guatemala. The Guatemalan Government stated that the fire was started when the police

"WE WANT PEACE"

stormed the building to move out a group of protestors. The sole survivor of the fire was kidnapped from the hospital a few hours later and was assassinated. It was later found that the 38 who died in the fire were members of a group of Indian men, women and children who had come from the Province of Quiche. They had spent weeks attempting to meet officials of the Congress, the President's Palace, churches, universities

and other institutions to request the withdrawal of military troops who had occupied their homelands since 1975.

Magdalena Tipaz, spokesperson on Indigenous issues, is a small woman, approximately 5 feet in height, but her strength to fight for what she believes in comes from her people and her ancestors who have suffered. The struggle of her people has been going on for 450 years since the Spanish invasion of their homelands. They suffered violence in the form of murders, assassinations, torture, malnutrition, land loss and substandard wages. Magdalena states, "We want peace, but to get that peace we must do what has to be done. The people who are pushing the war forward are the people who are suffering repression." Their immediate objective is to overthrow the present military government and replace it with a peoples government which will benefit everyone.

Magdalena can see the possibility of a victory since the revolution has brought the people together. For the first time in their country's history the Indian and Metis have become a united front. They are supported by academics and students, and ultimately form an alliance against repression.

The army, rather than being a body for protection from foreign aggression, serves to enforce government repression. It is only 18,000 strong. The oppression is kept alive through the international support the govern-

ment receives from countries like the United States of America and Israel. These countries are capitalizing on the export products of Guatemala. They import raw minerals, coffee, cotton, beef, sugar and other produce at a low cost from the country and in return support its elite and contribute to underdevelopment. The U.S. and Israeli support can also be identified by the military

"...I WOULD BE KILLED"

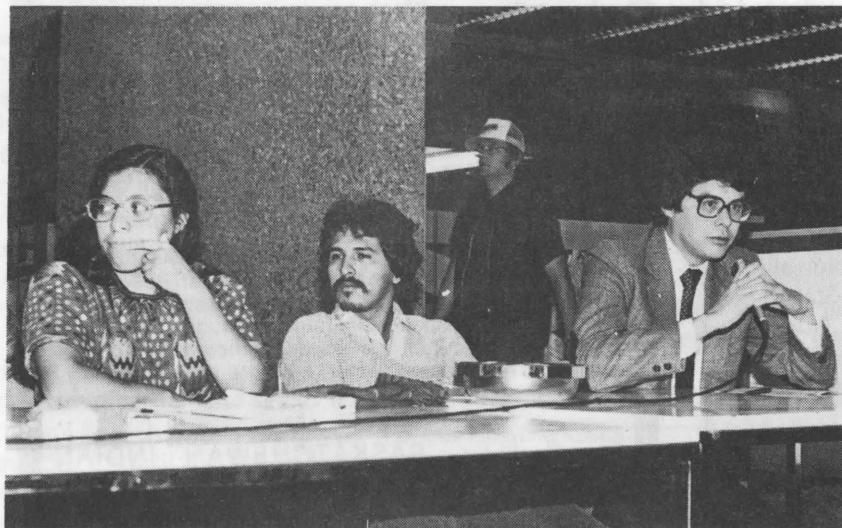
machinery, planes, guns and ammunition which keep the military strong.

Magdalena was asked what would happen to her if the government knew of her political organizing. She answered with the same realistic attitude that thousands of other revolutionaries have..."I would be killed."

Mr. Doug Cuthand, First Vice-President of the Federation of Saskatchewan Indians and the host for the Forum, recalled the words of George Manuel, Past President of the World Council of Indigenous People, who said that Indigenous People hold no political powers in their own countries. Doug stated that we endorse the struggle of Guatemala's Indigenous People because we are also fighting oppression; the difference is in the political avenues open to us that are not open to the Indian people of Guatemala.

The time has come for us to put aside our provincial focus and begin organizing on an international level. Indigenous People all over the world share the common oppressions of loss of land, loss of political rights, and more importantly, the loss of the basic human rights that the rest of the world continues to profess are ours.

As Indian people attempting to promote that international unity we must also make sure that our homework is done. We must understand the complex dynamics of politics within other countries and be assured in our minds that we have aligned ourselves with organizations that truly represent Indigenous People and their goals of self-determination. ■



Left to right: Magdalena Tipaz (United Peasants Union of Guatemala); Hugo Rene Morales (United Trade Union Ass. of Guatemala); Doug Cuthand (1st Vice Pres. FSI)
December 7th, 1982. University of Regina.

From other Indian Nations...

Toronto, Ontario - The Ontario court of appeal recently issued its decision in the case of the Queen v.s. Wayne Taylor and Douglas Williams, otherwise known as the "Bullfrog Case".

On June 11, 1977, Wayne Taylor and Doug Williams, both "treaty" Indians from Curve Lake, Ontario took 65 bullfrogs from waters of unoccupied crown lands.

They were charged with hunting bullfrogs out of season and were tried in Divisional Court where they were found guilty by virtue of an 1818 treaty known as Treaty No. 20.

The province appealed the ruling and the case was heard in the Ontario Court of Appeal.

The Court's decision is one of the more liberal interpretations of the Treaties in recent years.

The Court of Appeal held that the terms of the treaty include oral agreements which were not written into the treaty. Also that oral evidence of how the parties acted after the treaty was signed can infer provisions in the treaty which were not included in written terms.

On December 21, 1981, the Supreme Court of Canada

dismissed an appeal from the Province of Ontario. This means the lower court ruling stands and will carry a lot of weight in other provincial courts.

According to Delia Opekokew, FSI lawyer, the principles established by the Ontario courts include:

1. "Cases on Indian or aboriginal rights can never be determined in a vacuum. It is of importance to consider the history and oral traditions of the tribes concerned, and the surrounding circumstances at the time of the treaty, relied on by both parties, in determining the treaty's effect."

2. "In approaching the terms of a treaty quite apart from the other considerations already noted, the honour of the Crown is always involved and no appearance of 'sharp dealing' should be sanctioned."

3. "Further, if there is any ambiguity in the words or phrases used, not only should the words be interpreted as against the framers or drafters of such treaties, but such language should not be interpreted or construed to the prejudice of the Indians if another construction is reasonably possible."

4. "Finally, if there is evidence by conduct or otherwise as to how the parties understood the terms of the treaty, then such understanding and practice is of assistance in giving content to the term or terms."

So, even though Ontario bullfrogs may not be happy with the court ruling, it opens up treaties to a broader interpretation in Canadian courts. ■



NATIVE PEOPLE ONE SKY INFORMATION KIT

\$10.00 - a 270 page editorial manual offering an historical introduction to the situation of Native people, with in-depth information on: Origins & Culture, Colonial History, Impact of Colonialism, Treaty Process, Betrayal, Metis & Non-Status Indians, Saskatchewan Indians Today, Northern Development, Urbanization & Racism, Native People & the Workforce, Indian Experience Internationally.

- available from One Sky, 134 Avenue F South, Saskatoon, Sask. S7M 1S8 (306) 652-1571

- also available - educational kit on Multinationals - \$25.00.

INDIAN STUDIES DEPARTMENT HEAD

Incumbant will be responsible for co-ordinating Indian Studies with instructors, working with other college departments to ensure the needs of programs and students are met, assists in planning and preparing new classes, acts as a resource person to instructors, students and communities, represents the College on University committees as required, monitors on and off-campus classes, researching and designing and instructing Indian Studies classes, preparing budgets and determining manpower requirements for department.

Minimum Desired Qualifications - Academic credentials to teach at the University level. Research and administration experience in post-secondary administration. Background in Indian Studies classes. Must be prepared to instruct off-campus for a minimum of one semester.



SASKATCHEWAN INDIAN FEDERATED COLLEGE

University of Regina,
Classroom Building, C-4,
Regina, Saskatchewan,
S4S 0A2
Telephone: 584-8333



(From Other Nations cont.)

Thunder Bay, Ontario - Chiefs of the Grande Council of Treaty no. 9 no longer wish to be known by that name. They are the Nishnawbe-Aski Nation under the terms of the "Thunder Bay Pact" signed November 28. The Pact is a collective statement of nationhood and unity bearing the signatures of the 42 Chiefs from the Treaty 9 area.

Grand Chief Walley McKay says the agreement is an historic milestone in the development of the Nishnawbe-Aski Nation. "It is designed to break down the barriers that separate Indian people into bands, districts and other externally imposed borders."

The Nishnawbe-Aski aim is to see their constitutional principles recognized in the Canadian Constitution. Development of these principles involves the right to self-government, land resources and the right to maintain their traditional livelihood, will take place through constitutional hearings conducted by Nishnawbe-Aski commissioned Dennis Cromarty.

Fort St. John, British Columbia - The Kaska-Dena Council representing five isolated villages in north-eastern B.C. are laying claim to an area which may soon be impacted by the Alaska Highway Gas Pipeline.

The Kaska claim is based on aboriginal rights principles: that the Kaska are a distinct people who have used and occupied the land since "time immemorial".

Don Rosenbloom is the lawyer representing the Kaska and the Council for Yukon Indians. He says settlement with the Yukon Indians before the pipeline goes through has been virtually assured by Canadian Government spokesmen and the Kaska claim will have to be dealt with as well.

Carnegie, Oklahoma - Oklahoma state is proposing to administer Indian funds for community services through

the state's 23 community action programs and not through tribal governments. Governor George Nigh signed the \$4.7 million Community Service Grants. The plan said that lack of co-ordination among Oklahoma tribes contributed to lack of "maximum efficiency" and that Indians eligible for assistance are hard to identify. After heated complaints from Indian leaders, the Governor agreed to delete these comments.

During a public hearing on the plan Indians voiced their opposition and said they were allowed no input when the plan was being formulated.

Edmonton, Alberta - Alberta bands and tribal groups will be receiving \$628,000 of a \$2 million fund approved by DIA minister John Munroe recently to assist Indians impacted by resource development Indian communities to influence the planning of resource development projects in their area.

In Alberta 16 bands will receive funding for projects such as: land use studies, socio-economic impact studies, band skills inventories, community awareness workshops, etc.

Membertou, Nova Scotia - The proposed local Indian Government Bill "looks to be a very permissive piece of legislation" warns Joe B. Marshall, Indian Act liaison worker for the Union of Nova Scotia Indians. "But in fact it is more restrictive than the Indian Act."

Marshall says the local Indian Government bill will accelerate assimilation by "the implementation through Band constitutions of provincial law on Indian reserves."

He also expressed concern recently that under the new Constitution the federal government will give DIA 3 years to implement the Bill which has not been formulated through the consultation or consent of Indian Nations. ■

SINCO SECURITY SIGNS LONG-TERM CONTRACT

On January 8, 1982, a two year contract was signed between AMOK - Cluff Mining and Sinco Security Services Limited. This contract will provide full time employment for twelve Indian and Native Security Officers at the Cluff Lake Uranium Mine. This is the first long term contract which has been signed by Sinco Security and it is an important first step for the Indians of Saskatchewan in the Security Services business.

Mr. Jean P. Slama is the Executive Vice-President and Mr. Rob Irving is the Director of Sinco Security Services Limited.



Mr. Rob Irving, Director of Sinco Securities Services (right) shakes on the deal with Mr. Jean P. Slama, Executive vice-president of Amok.

NATIONAL INDIAN BUSINESS ASSOCIATION MEMBERSHIP DRIVE UNDERWAY

The National Indian Business Association has been established to support the growth and development of Indian businesses in Canada. The new organization will encourage support and cooperation between Indian businesses in order to develop an effective group representing the concerns of Indian business people throughout Canada.

"N.I.B.A. was established in response to the growing need to share information about markets, goods and services used by Indian people throughout the country and to enhance the development of Indian owned and operated businesses in Canada," said Marion Ironquill-Meadmore, a representative of the Organization. She added that some of the specific activities planned by the Association include publication of an Indian business magazine, a national Indian business directory, and sponsorship of various workshops and seminars to provide management and technical

assistance to Indian business people.

"We hope to become a national resource centre supporting all aspects of Indian business development in Canada," said Ms. Ironquill-Meadmore.

The concept of a national Indian business organization was developed at a conference of Indian business people held in Regina, Saskatchewan last year. The idea was endorsed by the 2nd Assembly of First Nations in Quebec City later that year and organizers have been building support for the N.I.B.A. organization since then.

"We are presently undertaking a nationwide membership drive to encourage support and participation in our Organization," said Ms. Ironquill-Meadmore. "Our representatives will be travelling throughout the country during the next month encouraging all Indian business people in Canada to join N.I.B.A."

After the membership drive is completed, a national conference of N.I.B.A. members will be held in Edmonton, Alberta in early May. The conference will determine the future direction and programs of the Organization.

ANNOUNCEMENT

Effective Monday, January 11, 1982, the following departments of the Saskatchewan Indian Federated College were transferred to 2255 Albert Street, Regina, Saskatchewan. The phone at the Albert Street office remains at 584-8333.

Administration:

Chuck Hudson

Distant Education:

Dorothy Irwin

Performing Arts Program:

Billy Brittan

Communications Co-ordinator:

Patrick McDonnell

Secretary/Receptionist:

Melody Brass

Employment Orientation Program/Classroom:

Tom Gerard

Eric Pohl

Nancy Preikshat

Accounting:

George Yong

Roy Nahnepowisk

Johnny Walker

Jean Tice

Gisele Nolin

We are sorry for any inconvenience this may have caused.

VIEWPOINT VIEWPOINT VIEWPOINT VIEWPOINT VIEWPOINT

by Art Irvine

CHAPTER THREE VIEWPOINT

by Art Irvine

Protection of the environment should be everyone's priority. Without pure air, fresh water, fertile soils and productive resources, life on this planet would cease to exist.

The Earth is one of nine planets that sweep around the sun. This solar system is part of the milky way, a galaxy with billions of stars. The universe contains millions of galaxies. Distances in the universe are beyond powers of thought. We cannot sense the infinities of time, space and matter.

Many stars of the universe give more than 10,000 times as much light as the sun and are so huge that millions of suns could be placed inside them. The forms of life, on other life containing planets in the universe remains a mystery.

Three quarters of the earth is covered with water. Over ½ the land is not habitable because it lies in polar, mountainous or desert regions. Man made deserts exist on every continent. There are less than 16 billion acres of habitable land, much of which has been misused severely reducing its productive capacity. Some of this land is barely worth cultivating. The food produced possesses little energy and people living in such areas are undernourished.

There are less than 4 billion acres of arable land left to provide for more than 2 billion people, less than 2 acres per person. This acreage might provide a minimum adequate diet for each person under ideal circumstances and optimum conditions of distribution.

World population will double in our lifetime. Fertile soils are used to accomodate housing and business. Pure fresh water, forests and other productive resources disappear in the process. Water use increases, the water table lowers, vegetation is destroyed, soil erosion occurs and top soil is carried by stream and river beds into the oceans. Such areas eventually become deserts with cities buried under the sand. History is filled with examples.

Forests destroyed around the Mediterranean will never return because of lost topsoil and lowered water tables. Rich topsoil, irrigation and progressive cities which existed between the Tigris and Euphrates Rivers are buried under the sand. The gardens of Babylon are now desert. The cities of Syria are not under the sand. What are left stand on rock with doorways several feet above foundation stones, indicating the amount of soil that has disappeared. The only soil remaining is in protected pockets. In

these pockets vines and olive trees still exist. Old Roman roads stand high above land as there is no longer fertile soil surrounding them. In China erosion and desolation replaces fertile land which once bordered the Yellow River. High embankments allow the River to flow above surrounding lands, the river often floods causing extensive loss of life. In India scarcely anyone has enough to eat. Dogs eat human flesh before authorities can remove the bodies. People fight over possessions of the dead. Limited supplies of food are sometimes distributed to thousands near relief stations so that dead bodies can be removed more easily. Donated food supplies increase the population and when discontinued more people die than ever.

Without man, life and the balance of nature exist in harmony. Wherever air and waters are polluted, wherever fertile soils are eroded or replaced, wherever forests are destroyed forever, wherever fish have been poisoned or their numbers decimated through needless waste; the negligence of man is almost certain to be the reason. Man is possessed with the idea of conquering nature instead of living in harmony with it. In his attempt to conquer nature and harness its energies, he has in fact been destroying the environment and its capacity to support life.

Protection of the environment and controlled birth rates are two priorities which should be religiously considered. Everyone should be concerned. Every individual should study the total situation and use their own common sense in establishing humanitarian viewpoints. What else can any thinking person do? ■

JOIN THE NATIONAL INDIAN BUSINESS ASSOCIATION

- a national coalition of Indian business
people to foster the growth and development
of Indian businesses in Canada.

MEMBERSHIP IN N.I.B.A. WILL PROVIDE:

- % workshops and seminars providing management and technical assistance to Indian business people.
- % a national directory of Indian businesses
- % an Indian business newsletter
- % a national resource centre for Indian businesses in Canada.

MEMBERSHIP FEES ARE REASONABLE

"Help us develop an effective, co-ordinated voice representing the interests of Indian business people in Canada."

FOR MORE INFORMATION:

CONTACT:

National Indian Business Association
904-294 Portage Avenue
WINNIPEG, Manitoba R3C 0B9
Telephone: (204) 943-0766

ELDERS HOLD STAFF WORKSHOP

by Gloria Ledoux

"Our Indian Culture is important. Many of our forefathers go each year. They have all encouraged us to keep teaching our Indian ways to the younger generation. We are losing touch with our youth. The problems are escalating," said one concerned elder at a Cultural Centre workshop held recently in Saskatoon.

Alex Greyeyes, Director of the Cultural College, seeks guidance from the elders. He would like to see everyone working together and feels more people are needed to work towards cultural development.

Smith Atimoyoo, Program Coordinator of the Cultural College, requested support and participation from all the departments within the college. "A few words of encouragement makes us elders feel good," he said. Young people are welcome as they should be made aware of the importance of their culture. He feels it is necessary to retain syllabics so that proverbs, stories, legends, etc. can be recorded and written in our language.

Pipe ceremonies will be held each morning at 8:45 a.m. Each dept. will be responsible for sending one staff member each day. This is the only way to insure each is learning about

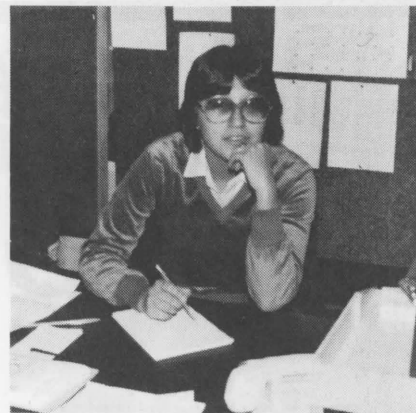
Indianism.

Complaints have been received that some schools have requested elders to visit their schools and no one has shown up. To rectify the situation, the elders have requested one to two weeks lead time to insure they are available and a memo be sent to confirm engagements.

Jail inmates have requested pipe ceremonies. The Native Survival School has asked for every Wednesday afternoon from 1:30 - 2:00 p.m. Schedules will be set up to accommodate every request.

It was stressed that political appointments for elders are to be avoided. Elders are for certain purposes only: to guide us in the sacredness of Indian religion, beliefs, how it effects our lives as Indians. Gerald Isbister, cultural worker for the Shellbrook Agency, said, "Our frame of culture is based on supernatural. But how many people believe it? How many leaders know what the elders are talking about?" He went on to state that the Culture movement should be made a priority within the F.S.I. organization.

Smith spoke about the Indian women suffering and the worry they have to go through. They want to raise their children properly and they end up seeing a lot of broken homes. So it seems there is a women's movement toward development right in



Sheila Esperance is the new secretary at the Cultural Centre.

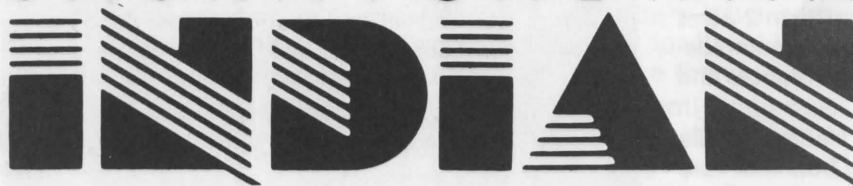
the home, and the job needs to be done right now, if things are to improve.

The elder's have retained the services of Sheila Esperance as Secretary. Sheila is originally from Beardy's.

Sheila graduated from Stobart High School in 1980. After graduation she enrolled at the Saskatoon Business College. Her duties include typing correspondence, answering the telephone and other related office duties. Sheila's command of her native tongue and knowledge of her culture is a definite asset to the elders.

Whenever you walk into the elders office, you can always count on a welcoming smile from Sheila. ■

SASKATCHEWAN



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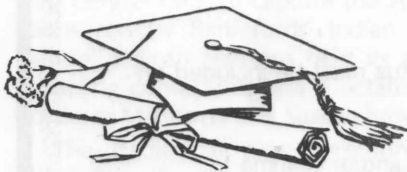


Marge Johnston.

I.T.E.P. GRADUATE RECEIVES BACHELOR OF ED DEGREE

After many years of hard work, Marge Johnston of Sandy Bay has finally received her Bachelor of Education degree.

Marge started her teacher training in 1977 when she joined I.T.E.P. (Indian Teacher Education Program) and in 1979 graduated with a standard "A" teaching certificate. After Marge got her teaching certificate she stayed on at the University of Saskatchewan in Saskatoon for one more year and then spent last summer taking a half class that she needed to meet the requirements for a



Bachelor of Education degree. Marge graduated with her Bachelor of Education degree this fall.

Marge Johnston is now busy putting her teaching skills to work at Hector Thibitout School in Sandy Bay. ■

NEW BAND OFFICE OPENS AT CHAGONESS

by Gloria Ledoux

It was just a little more than a cubbyhole that housed Chief Tony Thomas and his four band staff members. Hard work by Chief Thomas has resulted in an additional 1,050 square feet of new office space here at the Chagoness band office. The official opening took place on December 8, 1981.

A full compliment of staff from Indian Affairs were on hand, including Cliff Starr, Saskatoon District Manager. Others were Sterling Brass from the Treaty Indian Liaison Unit, George PeeAce, Education Co-ordinator, Dan Bird of FSI Economic Action program, and Chief Joe Quewezance, Assistant District Representative.

Prior to the ribbon cutting ceremony, a delicious steak luncheon was served by the band staff.

Cliff Starr extended his congratulations and best wishes to Chief Thomas and his staff on behalf of Indian Affairs. He also had the pleasure of presenting Chief Thomas with a portrait of an Indian Chief.

The event concluded with a slide presentation by Dan Bird. ■

SANDY LAKE GENERAL STORE OPENS

by Gloria Ledoux

After two years of negotiations with the Band Council and various Provincial and Federal agencies, Alex Ahenakew of Sandy Lake finally opened his store for business on Saturday, December 19th.

Extensive renovations to a two-room school building erected in the early '50s was converted into a general store. The store is located near the new elementary school, band hall, and skating arena. Alex sells drygoods, various grocery items, dairy products, frozen meats, and general confectionery.

The store has really proved a worthwhile enterprise especially during the recent cold spell. Band members no longer have to drive many miles to buy those often needed household items. A gas pump with both regular and unleaded gasoline is also available.

Alex has created employment for four people, two clerks and two gas attendants. ■

NATIONAL EXHIBITION CENTRE CENTRE FOR INDIAN ART

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The Centre for Indian Art is a 12,000 square foot gallery currently under construction in Thunder Bay, Ontario. The gallery will house a major collection of contemporary Canadian Indian Art and will be a major focus for the collection, study and display of Indian Art in Canada.

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The Curator will be responsible to the Director for:

- planning and implementing an active programme for exhibitions and activities
- maintaining and developing the Permanent Collection

Requirements:

- University Degree of Fine Arts/Art History
- Strong interest and background in Indian Art
- Knowledge of a native language desirable.

Salary: Commensurate with experience.

Available: March 1st, 1982.

The deadline for applications for this is February 10, 1982, and those interested should send a resume to:

**The Director
National Exhibition Centre
P.O. Box 1193,
Thunder Bay, Ontario,
P7C 4X9.**



Senior Level Developmental Opportunities for Indigenous Persons

Indian and Inuit Affairs Program

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Positions of Associate Director, Indian and Inuit Affairs Programs, have been created to afford persons who are Status or Non-Status Indians, Metis or Inuit to gain senior level expertise in managing a Federal Government program to enable such persons to pursue a career at the senior and executive levels of the Public Service.

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Applicants should possess significant, Senior Level experience in management and administration including operational planning, financial management and supervision combined with experience in working with indigenous persons, groups or communities such as Indian bands, governments or associations.

Completion of secondary school education will be required. Applicants must be of indigenous origin: status or non-status Indian, Metis or Inuit.

Language requirements

For some positions knowledge of English is essential, for others knowledge of English and French is essential. Unilingual persons may apply for bilingual positions but must indicate their willingness to become bilingual. The Federal Government will assess the aptitude of candidates to become bilingual. Language training will be provided at public expense.

Notice

This recruitment/employment program which is pursuant to the Appointment of Native People Exclusion Approval Order No. PC 1981 - 3427 and is in accordance with provisions of Section 15 of the Canadian Human Rights Act, is designed to reduce disadvantages suffered by indigenous people with respect to employment to and within the Public Service.

Additional job information may be obtained by writing to the address below or by telephoning (613) 593-5411 extension 375.

Il est possible d'obtenir des renseignements complémentaires à l'adresse ci-dessous ou au numéro de téléphone (613) 593-5411 poste 375.

Applications

Indication of indigenous status must be included on the application.

How to apply

Send your application form and/or résumé to:

Mrs. Allison Bastien
Management Category Programs Branch
17th Floor
Public Service Commission of Canada
L'Esplanade Laurier
300 Laurier Ave., West
Ottawa, Ontario K1A 0M7
Closing date: February 26, 1982

Please quote the applicable reference number at all times.

Canada



Opening Ceremonies at the Saskatchewan Summer Games.

FLASH BACK ON SPORTS 1981

by Archie King

Bigger and better things will be happening in 1982 but looking back at 1981 some of the great moments enjoyed and shared by many include...During the month of January Goodfish Lake defeated Onion Lake 7-2, to capture the annual Treaty Six puck tourney held in January sponsored by the Onion Lake Indian Band while Saddle Lake defeated Little Pine 8-3, in consolation B action...The Montreal Lake Track Club lead by Jonathon Bird won its first medal in bantam men's 600 meters during the Knights of Columbus Indoor Games held in Saskatoon during February. Dog Lake Raiders defeated Muskeg Lake 7-3, to capture the first annual puck tourney sponsored by the Saskatoon Indian and Metis Friendship Centre while Nut Lake defeated Muskeg Lake 10-4, in consolation action...In March Piapot A's captured the puck tourney sponsored by the Qu'Appelle Pow-wow Club...James Smith defeated Sandy Lake 6-2, to capture the North Central Indian Hockey League championship...In April Hobbema Oilers of Alberta defeated Prince Albert Indian and Metis Friendship Centre 13-5, to capture the All-Native puck tourney sponsored by Battlefords' Indian and Metis Friendship Centre...Pelican Narrows held its annual Winter Festival attracting contestants and spectators from many parts of northern Manitoba and Saskatchewan.

The traditional pipe ceremony performed by the elders from Sturgeon Lake Indian Band officially opened the Winter Games April 17-26 hosted by the Prince Albert District. Yorkton District wins gold, Prince Albert the silver and Saskatoon the bronze in pre-squirts hockey action. Fort Qu'Appelle wins the gold, Prince Albert the silver and Yorkton the bronze in squirt hockey action. Yorkton wins gold, Saskatoon the silver and Prince Albert the bronze in Pee-Wee hockey action. Shellbrook Agency wins gold, Prince Albert the silver and Yorkton the bronze in Midgets hockey action. Prince Albert wins gold, Saskatoon the silver and Fort Qu'Appelle the bronze in bantam hockey action. Fort Qu'Appelle wins gold, Meadow Lake the

silver and Yorkton the bronze in 35-over hockey action. Shellbrook Agency wins gold, Saskatoon the silver and Fort Qu'Appelle the bronze in Junior hockey action. Fort Qu'Appelle wins the gold, Shellbrook the silver and Yorkton the bronze in senior hockey action. Prince Albert wins the gold, Yorkton the silver and Saskatoon the bronze in Jr. girls basketball action. Prince Albert wins the gold, Yorkton the silver and North Battleford the bronze in Sr. ladies basketball action. Saskatoon wins the gold, Prince Albert the silver and also the bronze in Jr. boys basketball action. Saskatoon wins the gold, Prince Albert the silver and also the bronze in Sr. mens basketball action. Dally Ilnicki and crew of Ruth Ahenakew, Rosaline Micheal, and Yvonne Seeseequasis won the gold, Loyise Bear and crew the silver and Francis Goodvoice the bronze in ladies curling action. Bill Cameron and crew of George A. Cameron, Peter Gardipay and Howard Cameron won the gold, Leo Cameron and crew the silver and Gerald Daniels and crew the bronze in mens curling action. David Baptiste and crew of Pauline Nicotoine, Darryl Kasokeo and Virginia Antoine won the gold in the mixed event, Gerald Daniels and crew won the silver and Charles Sokwaypance the bronze. Three northern communities, Black Lake won the gold, Wollaston the silver and Fond du Lac the bronze, during the hand games held during the Winter Games.

In May, Saskatoon's Indian and Metis Friendship Centre (IMFC) defeated Il-a-la-Crossé 40-35, in women's action while Saskatoon IMFC defeated Montreal Lake 87-73, in men's action to capture the basketball tourney sponsored by the Centre...In June Poorman Indian Band officially opened its new gymnasium under the name of KAWACATOOSE with Sol Sanderson of FSI, Gordon Mac-Murphy of the province, Emil Korchinski of Indian Affairs and Senator Herb Sparrow in attendance.

In July, Muscowekwan School wins annual track meet followed by Lebret, Kaniswapit Central, Marieval and Poorman...Pehtokahanopewin School wins the North Battleford District track meet for the third year in succession.

Chief Leonard Ledoux delivering the welcoming

message to many, officially opened the Summer Games August 17, hosted by the Muskeg Lake Indian band. Winning the top athlete awards were Kimberly Ahenakew, 12, of Sandy Lake and Dean Cameron, 15, of Beardy's. Anita Ahenakew, 15, daughter of Wayne and Donna, was selected Saskatchewan Indian Summer Games Princess.

In team sports, Saskatoon District defeated Prince Albert in pre-squirt ball action. Fort Qu'Appelle won the gold, Prince Albert the silver and Saskatoon the bronze in squirts ball action. Saskatoon District won the gold, Yorkton the silver and North Battleford the bronze in pee-wee boys ball action. Yorkton won the gold, Prince Albert the silver and Saskatoon the bronze in midget boys ball action.

Fort Qu'Appelle won the gold, Prince Albert the silver and Saskatoon the bronze in bantam boys ball action. Saskatoon defeated Prince Albert in squirts female ball action. Prince Albert won the gold, North Battleford the silver and Saskatoon the bronze in pee-wee girls ball action. Saskatoon won the gold, Prince Albert the silver and Shellbrook the bronze in bantam girls ball action.

Saskatoon won the gold, Prince Albert the silver and Yorkton the bronze in midget girls ball action. North Battleford District won gold in pee-wee, bantam and senior soccer action while Prince Albert won the silver and Shellbrook the bronze in pee-wee soccer action, Saskatoon the silver and Shellbrook the bronze in pee-wee soccer action, Saskatoon the silver and Shellbrook the bronze in bantam soccer action, Shellbrook the silver and Prince Albert the bronze in senior soccer action.

Three other divisions were included in the track meet. In pre-squirt girls, Gaylene Fox of North Battleford won the gold and individual trophy, Carmel Arcand of Saskatoon won the silver and Shawna Wolfe shared the bronze with Penny Arcand. In squirts, Colleen Bellegarde of Fort Qu'Appelle won the gold and individual trophy, Jackie Bellegarde won the silver and Kim Bellegarde shared the bronze with Lanette Smallchild of Saskatoon. In pee-wee



Prince Albert Saints - Junior Girls Basketball Gold Medalists.

girls, Kim Ahenakew of Shellbrook won the gold and individual trophy, Donna Pechawis of Saskatoon won the silver and Yvonne McKay of Fort Qu'Appelle won the bronze. In pre-squirt boys, Ryan Sasakamoose of Shellbrook won the gold and individual trophy, Mark Daniels of Saskatoon won the silver and Rod Albert shared the bronze with Kevin Pooyak of North Battleford.

In squirts boys, Gary Arcand of Saskatoon won the gold and individual trophy, Kurt Morris of Fort Qu'Appelle won the silver and Mark Arcand of Saskatoon the bronze. In pee-wee boys, Marvin Johnstone of Saskatoon won the gold and individual trophy, Kevin Desnomie of Fort Qu'Appelle won the silver and Bill Sanderson of Prince Albert won the bronze. In bantam girls, Carrie Desnomie of Fort Qu'Appelle won the gold and individual trophy, Anita Ledoux of Saskatoon won the silver and Colleen



Goodfish Lake - "A" side winners.
- Photo courtesy of The Lloydminster Times.

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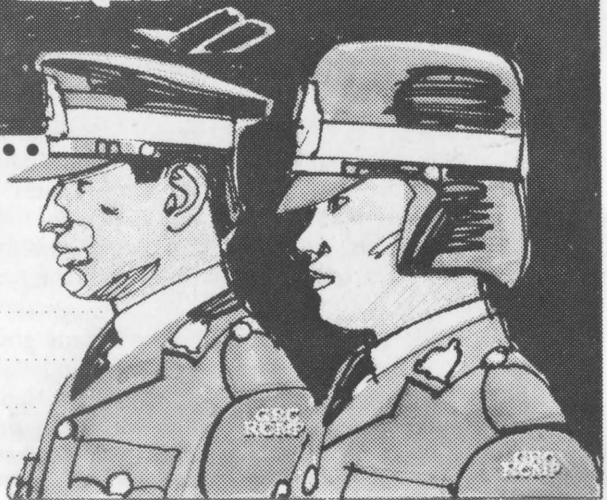
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Albert Bellegarde Memorial Scholarship Walkathoners.

Ledoux won the bronze. In bantam boys, Dean Cameron of Saskatoon won the gold and individual trophy, Sheldon Bowman of Shellbrook won the silver and Dale Daniels of Saskatoon the bronze.

Several track records were broken, Anita Ahenakew of Saskatoon recorded 13.5 in bantam girls 100 m, Carrie Desnomie of Fort Qu'Appelle recorded 28.8 in bantam girls 200 m, Colleen Ledoux of Saskatoon recorded 2.43 in bantam girls 800 m and Terry Fox of North Battleford recorded 8.50 m in bantam girls shot put. Laurie Larat of Yorkton recorded 4.11.4 in bantam boys 1500 m and Dean Cameron of Saskatoon recorded 1.76 m in bantam boys high jump.

Also in August, SMDC of PA defeated Flying Dust, 6-0, to capture the FSI ball tourney played in Saskatoon. Saskatchewan Indian Cultural and Agricultural Days was hosted by the Yorkton District and staged on the Cote Indian reserve.

In September, the Floyd Peter Allary Memorial Road Race covering a distance of five miles was held at Ochapowace Indian reserve...Sandy Lake Chiefs participated at the International Old Timers hockey tournament held in Anaheim, California, USA...Mistawasis Indian Band purchase a hockey arena for \$700 from the nearby community of Shellbrook.

In November, FSI has approached the federal government that the Saskatchewan Indian Lottery Foundation be a recipient of a portion of the earnings from the National Sports Lottery...Many faced a cold and windy day during the Albert Bellegarde Memorial Scholarship walkathon

sponsored by the Little Black Bear Indian band and hosted by Saskatchewan Indian Federated College.

During the past year some of our people have enjoyed the triumph of winning and also the agony of defeat, but a sure bet would be that some unknown will make his or her mark in Indian sports for 1982. ■

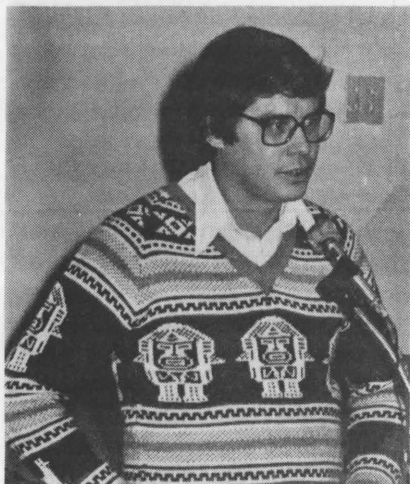
ATTENTION INDIAN RECREATION DIRECTORS

The Saskatoon Indian Community College is pleased to announce the hiring of two instructors for the Indian Recreation Directors training program. The appointment of Angus McLean and Judy Anderson became effective December 1, 1981. Mr. McLean resides on the James Smith Reserve and has been extensively involved with the FSI. Ms. Anderson is from Rosetown, Sask. and has a background in community development work.

The Indian Community College is currently accepting applications for the Recreation Directors Program and would advise all those interested to apply before Dec. 31, 1981.

For further information contact:
SASKATOON INDIAN COMMUNITY COLLEGE
 Box 3085
 Saskatoon, Sask.
 Phone: 244-4444 ext. 28.

NORTH BATTLEFORD DISTRICT



Doug Cuthand, FSI first vice-president, addressed the gathering.

NEW BAND HALL OPENS AT SAULTEAUX

by Archie King

A new band hall was officially opened in this Indian community on December 4, 1981.

Attending the ceremony were several dignitaries such as Chief Gabriel of Saulteaux, FSI First Vice-President Doug Cuthand, MP Doug Anguish, Dennis Banda (MLA), and a few others.

Prior to the ribbon cutting ceremony, the visiting dignitaries paid a visit to the proposed site of the new school to be constructed in 1985.

The band hall was named after its first leader, Chief Alec Katcheech, who signed treaty in 1954, said Chief Gopher.

Chief Gordon Albert of Sweetgrass praised his fellow Chief for constructing a much needed facility.

Doug Anguish, an MP, told the Indian people that once the constitution is brought back there are going to be negotiations between the special interest groups, provincial and federal governments defining the terms of treaty Indian people and their treaty rights.

During the next two years Indian people should be thinking of what their specific rights are and not just the rights written down on treaties and Royal Proclamation, but what

they have as aboriginal rights of being the first people of this country, added Anguish.

FSI first Vice-President Doug Cuthand said that the FSI will continue to lobby against the patriation of the constitution since there is no guarantee of treaty rights and the process of recognizing our rights.

We will continue but not to block the patriation as many Canadians think but to make sure the guarantee of our rights are in there, added Cuthand.

During the ceremonies special awards were presented to band members including Chief Gabriel Gopher for top citizen, Eliza Moccasin for appreciation edging Julia Knight for the award. Knight was later presented with a \$25 gift certificate. Gilbert Knight was selected as employee of the year. ■

TALENT SHOW PROVES ENTERTAINING

by Archie King

SWEETGRASS - This Indian community has become the land of music and dance. A talent show which was staged at the David Whitford Memorial Hall on December 4 attracted 12 local contestants who provided various types of entertainment.

Sharlene Belanger and company of North Battleford captured the best performance award with their country and western number that left the audience in awe.

Gineen and Jolene Albert, singing like canaries, stole the hearts of many that evening walking off with the best youngest performer award.

Sandra Adams of the Battlefords with the "Coat of Many Colors" tune won the best female vocalist award while Kelly Atcheynum nailed the best male performer award for his fiddle playing.

Despite the modern music overtaking the scene, John Fineday of Sweetgrass won the oldest performer award with his fiddling.

According to Floyd Pooyak, organizer of the event, it provided exposure for many of the local native musical talent. It also raised funds for recreation. ■



The ribbon cutting ceremony the Saulteaux Band Hall.

AN OUTREACH PROGRAM TO BEGIN

by Archie King

NORTH BATTLEFORD - A \$61,000 grant by the Canada Employment Centre (CEC), will enable the Federation of Saskatchewan Indians to operate a Native Outreach Program in this city.

The Program, which began operating January 11, was prepared by Chief Gordon Albert and Marcella Wuttunee of the FSI. This program is designed to assist native people moving into the urban centres to obtain meaningful employment.

Gordon Thunderchild was hired to co-ordinate the program, while Velma Willet will be a counsellor and Rosalena Atcheynum, secretary. All will be stationed at the FSI office in North Battleford.

Thunderchild will develop and maintain good working relationship with CEC and other agencies through personal contacts and public relations to promote employment of native people.

Willet along with Thunderchild and CEC will provide support to clients seeking employment, who may require assistance in obtaining accommodations and to overcome other barriers of employment.

Atcheynum will respond to enquiries from the general public regarding various Outreach programs and CEC. She will also inform the public and employers of the requirements and procedures of the programs such as the regular office procedures.

Various agencies in the city cited the need for such a program.

Spearheaded by Wuttunee the program will be evaluated after a year's operation. ■

ELDERS HONORED

by Archie King

NORTH BATTLEFORD - Indian elders living at the Villa Pascal Centre were recently honored by members of the Battlefords' Indian Health Centre.

Many Indian elders are forced to live in non-Indian centres because of lack of modern services in Indian communities.

Organized by Hilda Blackstar, Irene Fineday and Rita Bjerkness of the Indian Health Centre, 14 elderly people were treated to a meal of traditional food and were later presented with bead moccasins.

According to Blackstar, the co-operation was just tremendous.

Fellow members of the Health Centre and various band members volunteered their time. The Indian and Metis Friendship Centre provided the use of the hall. The moccasins were purchased from the Battlefords' Native Handicraft Centre.

One month before the event, the three women were busy fundraising through bake and ticket sales in order to feed the many who drove in to join and honor their elders.

As a tradition in any Indian cultural event, an elder has the last word. This event was no exception as Ed Fox of Sweetgrass gave thanks for the meal and gifts and asked the Great Spirit to look after the young. ■



Indian elders living at the Villa Pascal Centre in North Battleford were honored recently. The occasion was organized by the Indian Health Centre. Elders were presented with moccasins and a meal of traditional food was enjoyed by all.

SASKATOON DISTRICT

NEWS FROM THE SASKATOON DISTRICT CHIEF

by Gloria Ledoux

Several Indian bands in the Saskatoon district have signed Band Council Resolutions accepting the FSI's Memorandum of Agreement.

Nut Lake, Chagoness, Moosewoods and Muskeg Lake all signed the Agreement at the District Chiefs workshop held at Beardy's on December 14 and 15, 1981.

This Agreement explains the new organizational structure of the FSI, which is aimed at promoting increased strength both politically and economically. The new structure will be decentralized to pave the way for true Indian Government. The Saskatchewan Chiefs will also make the policies, as the executive body governing the new FSI structure.

Other bands in the District will sign the Agreement at the next District Chiefs meeting at the end of January.

★ ★ ★ ★ ★ ★ ★

An emergency meeting was called by the Board of Directors of the Duck Lake Student Residence on Friday, December 18th to discuss a discontinuation of services for all off-reserve Indian students, handed down by Regional Office. Cliff Starr, District Manager assured the Chiefs he would continue to pay for urban students. A January 15 letter by Cliff Starr reaffirmed the directive would indeed affect the Saskatoon District. Band offices within the District are already plagued by calls from concerned urban Indians who are

BEARDY'S BAND PASSES REFERENDUM ON LAND ISSUE

by Gloria Ledoux

After several attempts, Beardy's Band Council will finally be able to control their own land leases.

It all began back in September when the Band Council signed a Band Council Resolution to increase land leases to \$40 an acre for good land and \$25 an acre for fine land. On Wednesday, December 9, the Band Council met with individual



Left to right: Andy Michael, Linda Opoonechow, Cliff Stan, Chief Beth Royal, Br. of Dir. Meeting (Duck Lake Student Residence).

already feeling the impact of this latest development.

This directive essentially means that students will no longer receive assistance in the forms of:

Payment of student fees, Purchase Orders or cheques or payments to schools for home economics or Industrial Arts. Payment for any school supplies or work books and Incentive allowances.

This topic will receive top priority at the next District Chiefs meeting this month.

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Extensive negotiations by the Board of Directors for the Community College and F.S.I. Executive Ray Ahenakew, and the Province resulted in additional program dollars being released. Cutbacks on administration costs also plays an important factor in the release of funds so that a number of short courses can be run throughout the Region. This move will enable Mistawasis

farmers to iron out the terms and conditions and come to some sort of mutual understanding. Presently, 99 percent of the land is leased out to approximately thirty farmers from the surrounding area. Some farmers have indicated they will discontinue their land leases when the rates are increased, but the Band Council will stick to their Resolution. They are also prepared to take the legal route but hope they won't have to. The farmers are meeting as well.

The Council held a band meeting in the afternoon with very little opposi-

tion to control land leases. Individual land leases were fine at one time when land was abundant, but this is no longer the case.

tion to run a Small Motor Repair course and Muskeg Lake has a Cabinet Making Course planned. Expected starting date for these classes is for February 1, 1982.

★ ★ ★ ★ ★ ★ ★

An Electrical Construction Course is presently underway in Meadow Lake. Phase I of this course commenced October 26, 1981 and will run through to February 19, 1982. Instructor, John Bear from Muskoday had to go for an eight week course at the Moose Jaw Technical Institute to be a credited Instructor.

After the classroom instruction, these trainees will go into the community to look for jobs in the electrical field. A contract will be drawn up with the Saskatchewan Technical Institute for Phase 11, after eight to twelve months.

★ ★ ★ ★ ★ ★ ★

Congratulations to Chief Leonard Ledoux and his band Council. Their bid for Land Entitlement was just recently validated for 45,825 acres.

tion to control land leases. Individual land leases were fine at one time when land was abundant, but this is no longer the case.

According to Chief Ralph Gardypie, every man, woman and child would benefit from these band leases shares. The farmers/Lessors will have no choice but to negotiate with the Council. There are no jobs on the Reserve now, with band revenue they hope to create jobs. More meetings will be held with the outside farmers until all the terms and conditions are ironed out. ■

NATIVE SONS HOST ALL INDIAN HOCKEY TOURNAMENT

There was plenty of exciting hockey action at the Villaplex arena on Beardy's Reserve January 16 - 17. Eight teams entered the modified Round Robin event hosted by the Beardy's Native Sons.

At the face-off for the first round Sandy Lake Chiefs blanked One Arrows 14-0. James Smith Scouts downed Beardy's Bruins 11-2. Host team, Beardy's Native Sons took the Whitefish Flyers 8-6. Muskeg Lake Blades skated to a 9-5 win over the Sturgeon Lake Juniors to complete the first round.

On the "B" side One Arrow was knocked out of further action by the Flyers 10-4, followed by the Juniors knocking the Bruins out 7-3. The Chiefs suffered their first loss to the Scouts by a score of 5-2. The Blades skated to an 8-4 win over the Native Sons to complete the first day of the tournament.

On Sunday morning the Flyers bounced the Chiefs out of action 6-3. The Juniors put up a good game against the Native Sons. A high score of 13-11 for the Native Sons tells the story. On the "A" side the Scouts edged out the Blades 3-2.

The Native Sons crushed the Flyers 11-5 in the "B" side semi-final game. In their second game against the Blades, the tired Native Sons were winning 3-1 at the end of the first period. The score hung at a 4-4 tie until 18:47 of the first period when Joey Ledoux for the Blades deked the goalie to score the winning goal, ending the game 5-4 in favor of the Blades.

The A-B final was a disaster for the tired Blades. The Scouts scored three unanswered goals within minutes of the first period. The Blades finally got on the score board at 3:44. The Scouts pumped in two more unanswered goals to end the first period 5-1.

The Blades gave up another two goals in early moments of the final period and seemed to rally after pumping in two fast goals, but the fast skating Scouts proved too much for the Blades. For every goal the Blades scored, the Scouts came back with two goals leaving the final score 12-4 in their favor.

Individual awards were as follows: Top Scorer award went to Earl



Left to right: Lester Ledoux, Pat Stonestand, Joey Ledoux, Earl Cameron, Dale Burns. Goalie: Elmer Head, Bill Marion.

Cameron for the Native Sons. He accumulated a total of 23 points. Best Goalie award was split between the two Scout goalies. Best Defence was awarded to Lester Ledoux for the Blades. Most Valuable Player award went to Joey Ledoux for the Blades. Most Sportsmanlike team went to the Whitefish Flyers.

The James Smith Scouts received \$600 for their efforts while the Blades

walked off with \$400.

Individual All-Star Selection was as follows: Again the Top Goalie award was a split between the Scouts goalies. Defence went to Pat Stonestand of the Scouts and Lester Ledoux of the Blades. Centre went to Earl Cameron of the Native Sons. Right Wing to Blades' Joey Ledoux and Left Wing to Dale Burns of the Native Sons. ■

DRUG & ALCOHOL WORKSHOP HELD AT BEARDY'S

by Gloria Ledoux

Approximately 48 students gathered at the Beardy's Band Hall on Tuesday, December 1st for an Alcohol and Drug Abuse Workshop.

Chairman Bill Cameron made introductory comments followed by Chief Ralph Gardypie's welcome address.

Elder, Philomene Gamble, a long time member of the A.A. program spoke about the bad affects of alcohol both in the home and at school. She also stressed the importance of our traditions and culture and how everyone should respect the elders.

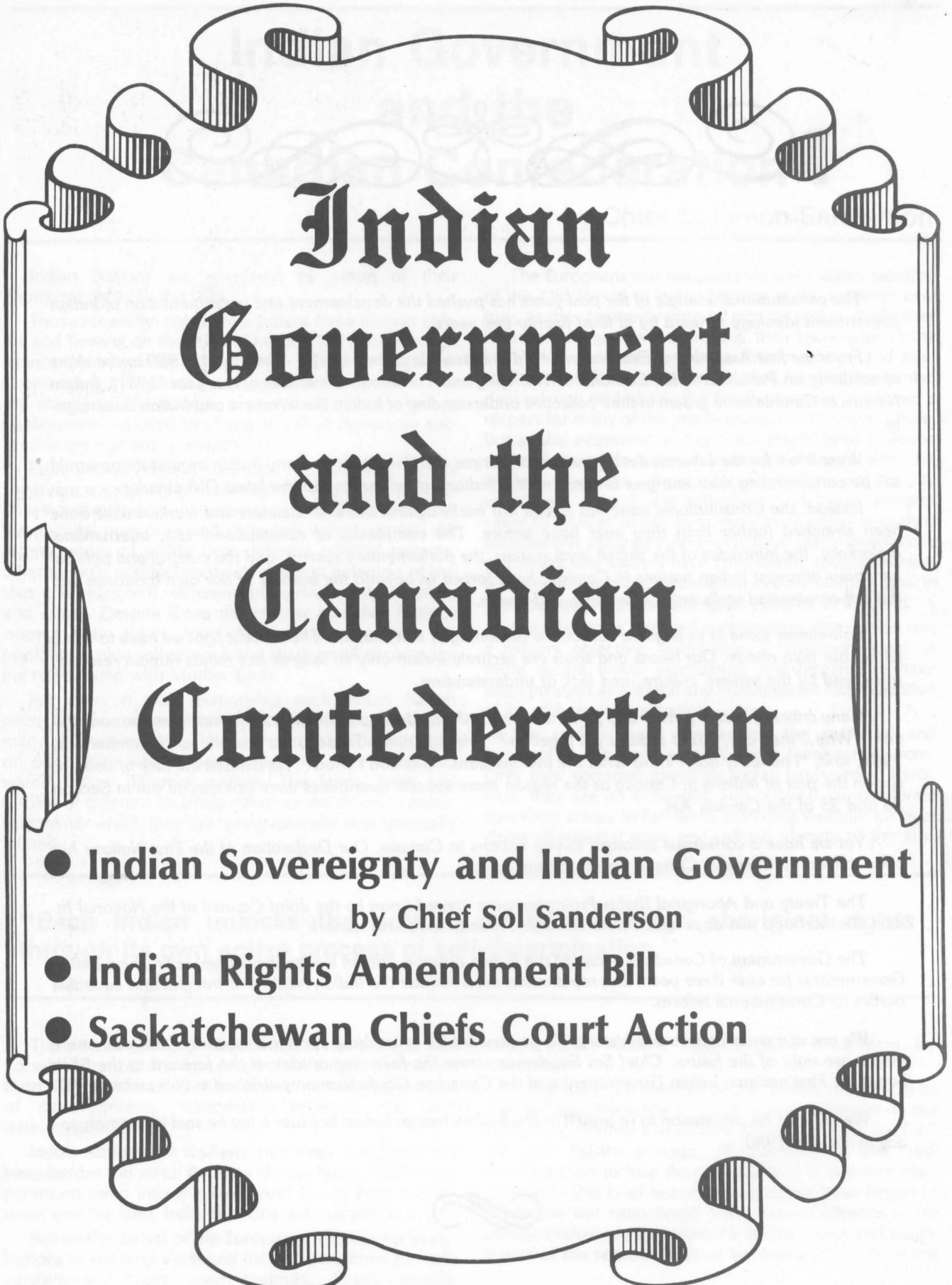
"You must be humble, learn to love and respect one another, help the ones who are poorer than you, never gossip and learn your Cree language," she said. Mrs. Gamble went on to urge the young people to leave this alcohol and drug business alone. Alcohol is our worst enemy,

our number one killer, responsible for broken homes, suicide, etc. "You don't have to have alcohol to have a good time," was Mrs. Gamble's message.

Elder, Fred Yahyahkeekoot elaborated further on how alcohol affects your body and the way it progresses. Fred says when a person is sick, you don't put them in jail. The first drink is the one that hurts you. Anyone who drinks may be an alcoholic. An alcoholic is incurable but recoverable. Fred informed the group of the different types of A.A. programs, such as Al-Anon for people who do not drink but have someone who does, they learn how to live with an Alcoholic, and Alateen for teenagers.

In his closing remarks Fred told everyone that he had tapes and different material for those interested. He also wished those who start drinking will have the willpower to quit.

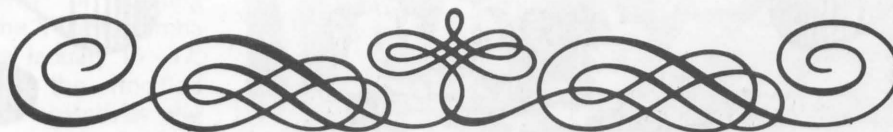
A lovely buffet style lunch was served by the Youth Club. A film presentation, "Soft is the heart of a Child.", followed by a short question period concluded a very worthwhile Workshop. ■



Indian Government and the Canadian Confederation

- **Indian Sovereignty and Indian Government**
by Chief Sol Sanderson
- **Indian Rights Amendment Bill**
- **Saskatchewan Chiefs Court Action**

Special Supplement



The constitutional wrangle of the past years has pushed the development and implementation of Indian government ideology forward by at least twenty-five years.

From the first Assembly of First Nations held in Ottawa in November 28 - December, 1980 to the show of solidarity on Parliament Hill, Edmonton, Winnipeg and Toronto in December of this year (1981), Indian Nations in Canada have grown in their collective understanding of Indian Government and Indian Sovereignty.

Were it not for the Liberals determination to patriate the Constitution, many Indian organizations would still be concentrating their energies on revising the Indian act or reacting to the latest DIA circular.

Instead, the Constitutional issue has forced our backs against the wall. Leaders and workers alike have been stretched farther than they ever have before. The complexity of constitutional law, international diplomacy, the intricacies of the British legal system, the parliamentary system, and the cultural and political variations amongst Indian nations in Canada, have forced us beyond the borders of our own territories and the self-constructed walls around our own self-image.

Sometimes some of us begin to believe the reasoning of non-Indians. The hardest fight we have to win is within our own minds. Our hearts and souls are securely Indian only so long as our minds remain resolute, unswayed by the settlers' culture, and lack of understanding.

Many critics of Indian politics and politicians blame the leadership for their lack of foresite on the constitution. "Why," they ask, "can't Indians get together?" Prime Minister Trudeau, as recently as November 6th, 1981, said, "I honestly don't know what the Indians want. I just don't know." He blamed the lack of consensus on the part of Indians in Canada as the reason more specific quarantees were not spelled out in Section 25 and 35 of the Canada Act.

Yet we have a consensus amongst Indian nations in Canada. Our Declaration of the First Nations has been ratified by Chiefs in Canada for more than a year.

The Treaty and Aboriginal Rights Principles were agreed upon by the Joint Council of the National Indian Brotherhood just days after Prime Minister Trudeau made his remark.

The Government of Canada is aware of the Indian position. Indian leaders have been telling non-Indian Governments for over three years that repatriation must include the Indian Nations as integral and equitable parties to Constitutional reform.

*We are at a crossroads in our history. To go forward we must draw upon the wisdom of the past or we may loose sight of the future. Chief Sol Sanderson wrote the following articles as the forward to the FSI's book *The First nations: Indian Government and the Canadian Confederation* published in November 1980.*

We secured his permission to re-print it in the Saskatchewan Indian because what he said is as timely today as it was in 1980.



Indian Government and the Canadian Confederation

by Chief Solomon Sanderson

Indian Nations are sovereign by virtue of their aboriginal rights to the land.

Those sovereign rights are a potent force forever ebbing and flowing on the tides of history. It is a force which cannot be restricted by political edicts or legal instruments. It transcends courts and political systems. It is the aboriginal inheritance - a source of power which is continuously adapted to changing circumstances by successive generations of Indians.

Each Indian Nation unlocks the potency of its sovereign aboriginal rights through its own active process of self-determination. As a result, Indian Nations have different tribal memories and collective consciousness; different modes of production; different political systems; different skills and technologies; different networks of kinship and sentiment; different art forms, rituals, customs and values. Despite these differences, all Indian Nations respect their elders, love their children, practice cooperation, value self-reliance and share an all encompassing relationship with Mother Earth.

But even in that relationship each Indian Nation preserves its unique identity. Because Mother Earth has many different aspects. The sun shines at a different angle on one Indian Nation than on another. The winds and waters follow different courses. The fauna, trees and wildlife of different localities influence the different Indian Nations to which they are geographically and spiritually related.

The Europeans first encountered the eastern satellites of this Old World of Indian Nations in the sixteenth century. As they hesitantly entered into the Indian World they relied on the goodwill of Indians, their knowledge of the land, their domestic economy, their medicine and their traditional techniques of survival. And from this existential dependence on Indians, the first Europeans developed a respect for many of the practical aspects of Indian culture. But as the economic and political relationship between the settlers and the aboriginal peoples changed, even this limited, pragmatic respect for the Indian way of life weakened. Indeed, the self-reliance of Indian peoples came to be seen by the Europeans as an obstacle to their expansionist strategies. And since those early generations of contact, the settlers have consistently sought domination, assimilation and termination as their ultimate goal in their dealings with the aboriginal peoples of the land.

In earlier times, before Confederation, domination was a military objective, assimilation a missionary ideal. In more recent times, assimilation and termination have been pursued as a liberal and humanitarian rationalization of an embarrassing situation.

The settlers were, themselves, the scattered and fragmented vanguard of competing European Nations. Only their common greed for Indian lands untied them. Now they are an economic and political conglomerate sprawling across Indian lands searching wistfully for principles of national unity and cultural identity of the kind

“Each Indian unlocks the potency of its sovereign aboriginal rights through its own active process of self-determination.”

The determination of nationhood is not a single final act which freezes aboriginal rights into a rigid, permanent form. Rather, it is an open-ended act - an eternal process of development, refinement, renewal and self-determination.

Indian Nations are resilient. Like trees they bend and sway before the wind. But they do not break. Their roots penetrate deep into the land. And for as long as their roots grip the land, Indian Nations will not perish.

Before the arrival of the Europeans, the various Indian Nations of the land governed their interrelations by trade agreements, pacts and treaties. Trade goods, technologies, ideas and values passed together along the links of a continent-wide network of exchange.

which Indian Nations have enjoyed since time immemorial.

In the last three hundred years - a mere moment in Indian history - the settlers' creeping encroachment on our political, economic and cultural aboriginal rights has forced our Indian process of self-renewal and self-determination to lose the initiative and to become reactionary. In this brief historical period, we have begun to determine our nationhood not by Indian objectives, but almost exclusively by reference to the edicts and judgments of the settlers' political systems and courts. In the

Indian Government
continued on page 30

INDIAN RIGHTS AMENDMENT BILL

by Beth Cuthand

The Federation of Saskatchewan Indians has initiated an Indian Rights Amendment Bill to be attached to the Canada Act before patriation.

The amendment bill was drafted in London the week of January 26 by FSI parliamentary agents under Chief Solomon Sanderson's direction.

The Bill is broadly worded and is based on the 9 points of the Treaty and Aboriginal Rights Principles agreed on by Chiefs in Canada and their provincial and territorial organizations (PTO's).

In a conference call to all provincial and territorial organizations January 29, Chief Sanderson read the draft of the proposed amendment to his colleagues.

“The amendment is not unprecedented and offers the British parliament an honorable solution to Indian rights entrenchment.”

All the pto's with the exception of Alberta agreed to the amendment. Alberta has chosen to pursue its own amendment strategy in Britain. Chief Sanderson said co-ordination of the London lobby on the Amendment is necessary to ensure that all the members of the House of Lords and House of Commons are informed of the Amendment and lobbied for support.

The amendment is not unprecedented and offers the British parliament an honorable solution to Indian rights entrenchment. The British do not want to interfere with what they deem to be “an internal matter” for Canada.

Chief Sanderson cited the example of Scotland and Wales who have their own constitutions. Conditions were attached to their constitutions, which had to be met before they became law. Britain could do this in the case of the Canada Act without altering a word of the act.

The way the Amendment would work is that a new clause would be added which would spell out the process and conditions that would take place regarding “the rights of the aboriginal peoples of Canada”.

Schedule AA of the Canada Act spelling out the rights of the aboriginal peoples of Canada, would be attached in Britain. The Draft of Schedule AA reads:

1. Formal acceptance and confirmation of all aboriginal, treaty and other rights and freedoms recognised by the Royal Proclamation of the 7th of October, 1763 and recognised and confirmed by

(a) the various treaties made between the Crown and nations or tribes of Indians; and

(b) the various settlements and agreements made or entered into by the Crown with Indian peoples, including declarations and judgements accepted by Indian peoples.

2. Formal recognition of the implied right of continued self-government within the Canadian confederation, including -

(a) the right of self-determination, embracing the right to determine the nature of Indian nationhood and to identify and define Indian citizenship;

(b) the right of access to international courts and other tribunals; and

(c) the right of access to the Crown; and acknowledgment that Indian governmental powers and responsibilities exist as a permanent and integral feature of the Canadian policy.

3. The identification, definition and implementation of the rights referred to above by the establishment and operation of an office for the protection of aboriginal and treaty rights and by the requirement that any amendments to the constitution of Canada which affect the aboriginal peoples shall be made only with the formal consent of the aboriginal peoples so affected.”

In addition to the above three clauses a fourth clause is being considered which would be an opting out clause to deal with certain contentious parts of the Constitution like the mobility rights in Charter of Rights and Freedoms of Canada.

The Amendment Bill passed by the British parliament would make patriation of the Canada Act conditional upon recognition by Canada of Indian rights set out in the schedule. In other words, the British parliament could pass the Amendment Bill in Britain and say to Canada, You can have your Canada Act if you recognize Indian rights and our Secretary of State is satisfied that you meet the conditions set out in the Indian Amendment Bill.

“The Bill is based on the Treaty and Aboriginal Rights Principles agreed to by all Chiefs in Canada.”

It would mean the Canadian parliament would have to pass an Indian Rights Bill in their parliament to show they accept the Indian position.

Chief Sanderson says there are strong indications in Britain that British parliamentarians will look seriously at the Amendment.

The British want an honorable solution for the current Canada/Indian impasse that is all too publically making an impact on Britain.

Dave Ahenakew and Clive Linklater are working to set up a meeting between Chief Sol Sanderson and Prime Minister Trudeau to discuss the Amendment. As we go to press, there are as yet no indications as to whether or not Trudeau has consented to the meeting. ■

Saskatchewan Chiefs Court Action

by Beth Cuthand

Saskatchewan Chiefs have chosen to go ahead with their court challenge in Britain. An emergency session of the Constitution Commission was held in Saskatoon January 30 and 31. Chiefs present and Constitution Commission members mandated by the Chiefs Assembly to take action on the Constitution voted unanimously to go ahead with their legal case in Britain regardless of the costs.

Though there is a very slim chance of winning, the assembly felt it was necessary to go on record in the British courts. It was felt that if we pulled out now, the bad precedents set in the Alberta case would go down in history as a narrow interpretation of the Indian opposition to patriation.

Lawyer Delia Opekokew said our London lawyers were enthusiastic about the case since they heard the Alberta ruling. They felt we could present a stronger case. Now that the British governments arguments and rulings are a matter of record, we could argue around them. She said the London lawyers have at last agreed to argue from an Indian point of view, and have consented to use oral evidence to prove Indian understanding and practise of Treaty rights obligations.

In her report to the Commission Anita Gordon, Director of Treaty Rights and Research for the FSI said:

"It is vital to show strong evidence that Treaties were with the Crown of the UK as opposed to the Canadian Government to avoid being struck out or disbarred. In drafting the statement of Claim every possible type of evidence to support the Treaty argument needs to be included, i.e. documents, bills, correspondence, etc. But the lawyers will rely heavily on the oral evidence given by Indians as to their understanding of Treaty agreements. The Statement of Claim will have to be filed in court no later than Friday, February 5th, so this information must be provided to the London lawyers immediately."

She explained how the evidence could be obtained:

"• The rules respecting oral testimony in England are flexible enough to allow almost any Indian person to give oral testimony if he is considered a knowledgeable source. We should be consulting with persons from each Treaty area who are not too distantly removed in time, who hold the following positions: Elder, Senator, Headmen, Elders in the Cultural College, Advisors to the FSI who are considered by their peers as authorities and as

having received and can transmit the oral history of their people.

- In the interests of time, as this material is required immediately in "summary" form, we will need to put together very quickly a good representation of the general Indian understanding of Treaties. This can be done in summary form, however, we must be able to back up these statements with solid evidence if and when we get to court.

- Our legal counsel, Mr. Saville, can only assess our material and our chances of success in the court action when he sees the type of evidence we can produce. We will have to provide him with that evidence by Tuesday or Wednesday at the latest, either by telex or telephone.

Delia Opekokew said it will be necessary to prove that the treaties are international treaties. The IAA case has done some damage because IAA lawyer said we were "simple societies" we will have to lead evidence to support our contention that we the Cree, Saulteaux, Dakota, Assiniboine, and Dene continue "to exist as vigorous, political, social, economic and cultural institutions". The onus is now on us to prove our ancestors understood that the treaties were treaties made between nations. Oral evidence by elders saying things like, "I remember my father told me when they signed the treaties..." This kind of testimony tracing the Indian understanding of the nature of the treaties will be good. It will humanize the case and we need that in Britain."

The Commission then went into a detailed examination of the summary of the case based on various bodies of law and different categories of evidence.

There is no guarantee that the case will be heard in Britain. However, the statement of claim will be filed February 5. Should the lawyers manage to argue convincingly, the court may allow the case to be heard.

The London lawyers declined to give an estimation of our chances until they could assess the evidence.

The case could be in court as early as mid February. In any case the Chiefs caution that the legal case is only one avenue the FSI is taking to ensure Treaty rights are recognized in the Constitution.

They agree that Indian people should not put all their faith in the British system of Justice. ■

process, we have allowed our economics to become dependent appendages of theirs. We have allowed their educational system to disrupt ours. We have allowed their social structures and processes to entangle ours. In a word we have lost control. We have lost conceptual and logistical control. Our exercise of self-determination has lost its vigour.

If powers are not exercised they wither and die. We see all around us the withering of our Indian vitality and the symptoms of our sickness. Our peoples are drained of energy, their will to recover is fitful and uncertain. Disenfranchised from our active Indian process of self-determination, alienated from our traditional disciplines and values, many of our young people are drawn to the bright lights of the settlers' world. Like feverish moths around a flame they exhaust themselves and are consumed.

All treaties make provisions for protocol. Protocol refers to the joint process and the machinery which all parties to a treaty agree to use to interpret the treaty and supervise its faithful enactment for as long as the sun shines and the rivers flow. Through the years, Great Britain and Canada have avoided developing jointly with Indian governments of treaty protocol, preferring instead to downgrade and ignore treaties or to interpret them in a way which undermines the role of Indian government and leads to the aggrandisement of their own agreements and attendant bureaucracies on Indian lands. And perhaps Indian people have yielded too readily to this aggressive, one-sided approach. Perhaps Indian people have fallen into the habit and the trap of always reacting to Britain's or Canada's interpretation of treaty instead of positively, asserting our own.

The treaties and all the other agreements in which Indian people have participated are important to us. They broke our relations with other sovereign nations. They lay

“The Royal Proclamation and the treaties are very important not only for what they say by way of explicit recognition of our sovereign aboriginal rights, but also by what they imply.”

The cure for our sickness and the future for our children is not in the cities, not in the offices of the settlers' governments and bureaucracies, not in the boardrooms of the settlers' enterprises, not in the settlers' churches or court rooms. Rather, it is in ourselves. It is to be found in the individual and collective exercise of our sovereign aboriginal rights; in the return to action and the repudiation of reaction; in the exercise of political, economic and cultural control. In self-determination.

We should understand the Royal Proclamation of 1763, the treaties, the constitutional provisions affecting Indians in the British North America Act and other agreements between Indian governments and the various levels of government in Great Britain and Canada as being no more than a formalized recognition of our sovereign aboriginal rights by the other parties. They are not the source of those rights. They do not determine them. Nor do they adequately express the full scope of the power and dynamism of those rights.

This is not to say that the Royal Proclamation and the treaties are not important. They are very important not only for what they say by way of explicit recognition of our sovereign aboriginal rights, but also by what they imply. They imply that the Crown representing the spiritual and temporal sovereignty of Great Britain recognized the sovereign right of Indian Nations to make treaties. But this is not all. In requiring Indian Nations to be responsible for their obligations under treaty, they clearly imply that the British Crown recognized the existence of responsible Indian governments capable of guaranteeing the compliance of their people with the terms of the treaties. So treaties not only contain a recognition of Indian Nationhood, they further imply a recognition of Indian government.

out the terms and conditions by which we will share our land and resources with others. They provided for an ongoing protocol between Indian governments and the other parties. But neither the treaties and agreements nor the Royal Proclamation nor the favourable judgements of the British and Canadian courts constitute an exclusive and comprehensive definition of Indian sovereign rights. Only Indian people have that power. The creative force of our sovereign aboriginal rights is greater than the power of treaties. Our sovereign aboriginal inheritance was not born nor cannot be contained by paper or ink.

One of the principal means by which we continually determine our nationhood is by political action. Our political rights are part of our sovereign aboriginal rights. To be effective, political action must be planned and organized. The key to the future of Indian Nations is strong Indian government acting within the terms of Indian constitutions fully exercising Indian sovereign rights.

The three prerequisites of successful politics are people, economics and culture. That is why we must work for strong families, caring communities, good nutrition, sanitation, housing and health services. That is why we must hold on and increase our land, develop our economies and take more effective ownership of our own means of productions. That is why we must cherish, develop and propagate our cultures.

“Treaties not only contain a recognition of Indian Nationhood, they further imply a recognition of Indian Government.”

“The agreement to allow the settlers to occupy and use parts of Mother Earth which from the beginning of time had borne no other footprint than those of Indians, was without precedent.”

The economic, social and political objectives of Indian Nations cannot be achieved without the motives, the values and the disciplines of living Indian cultures. Indian cultures are the responsibility of Indian peoples. They cannot be defined, regulated or controlled by others. But this does not excuse the Crown's and Canada's obligations when they undertook to honour the treaties. The history of Canada's systematic denigration of the rich aboriginal cultures of the land is an eloquent indication of Canada's low regard for Indian community life, Indian economies, Indian government, and Indian aboriginal rights to the land.

We do not separate our culture from all of these things. Many of our societal structures and processes are comparable with those of other world societies and are not, of themselves, distinctively Indian. But the context of those structures and processes, their internal characteristics of the land and the wildlife we have lived on and with since time immemorial. Our Indian cultures are no more and no less than our total Indian way of life. Thus, in our quest for the quintessential Indianness that distinguishes us from other peoples we are inevitably driven back to the land.

“For Indian Nations, the signing of the treaties was an awesome sacred act.”

After our land, the one simple element of our cultural context which is crucial for our national identity is language. Indian languages are rich and diverse. Their structure, content and evolution have fascinated the world's scholars for more than a century. The structural dynamics of Indian languages have profoundly influenced the structural school of linguistics, epistemology and anthropology which have had such far-reaching effects on European thought and scholarship and such universal applications to the study of man in the last sixty years. A close analysis of our Indian languages reveals information about the physical characteristics and moods of past landscapes before railroads, highways, dams and industry; the Indian names for geographical locations, sacred grounds and places of worship, fauna, wildlife, lakes and rivers reveals the essential characteristics of our aboriginal inheritance as it was observed and understood by our ancestors. Indian languages provide us with holistic modes of thought and expression beyond the scope of the analytic capabilities of European languages. The metaphors of Indian languages reveal to us how our ancestors understood Indian nationhood, how they classified the origins and motivations of the settlers, how they linked themselves conceptually with the network of spirituality in which all living things are related. Our Indian languages stand honourably with those other aboriginal world languages which give all the peoples of the world a living link with the common roots of humanity.

Language is richer and more potent than artifacts. It is not surprising to discover, therefore, that Indian languages have been a prime objective of Canada's strategies of assimilation and termination. Many of our languages have gone, never to return. Those that remain must be developed as part of our continuous process of renewal and self-determination.

The Indian circle of culture, spirituality, the land, economics and politics is no more clearly demonstrated than in the treaties. The holder of the British Crown has many titles. The most senior of these is that of Defender of the Faith. The Crown is not only head of the state but also of the Church. This fact was not lost on those of our ancestors who signed the treaties. Indians do not use classifications such as church and state. But political leaders and Indian governments recognized the spiritual implications of their work and the sacred nature of their trust as custodians of the aboriginal inheritance. In the process that led up to the negotiations of the treaties, Indian governments immersed themselves in sacred rituals seeking guidance from the lode of spiritual wisdom which was part of the aboriginal inheritance. The agreement to allow the settlers to occupy and use parts of Mother Earth which from the beginning of time had borne no other footprint than those of Indians, was without precedent. For Indian Nations, the signing of the treaties was an awesome sacred act. They expected that the British Crown as temporal and spiritual leader of the British nation acted with the same solemnity.

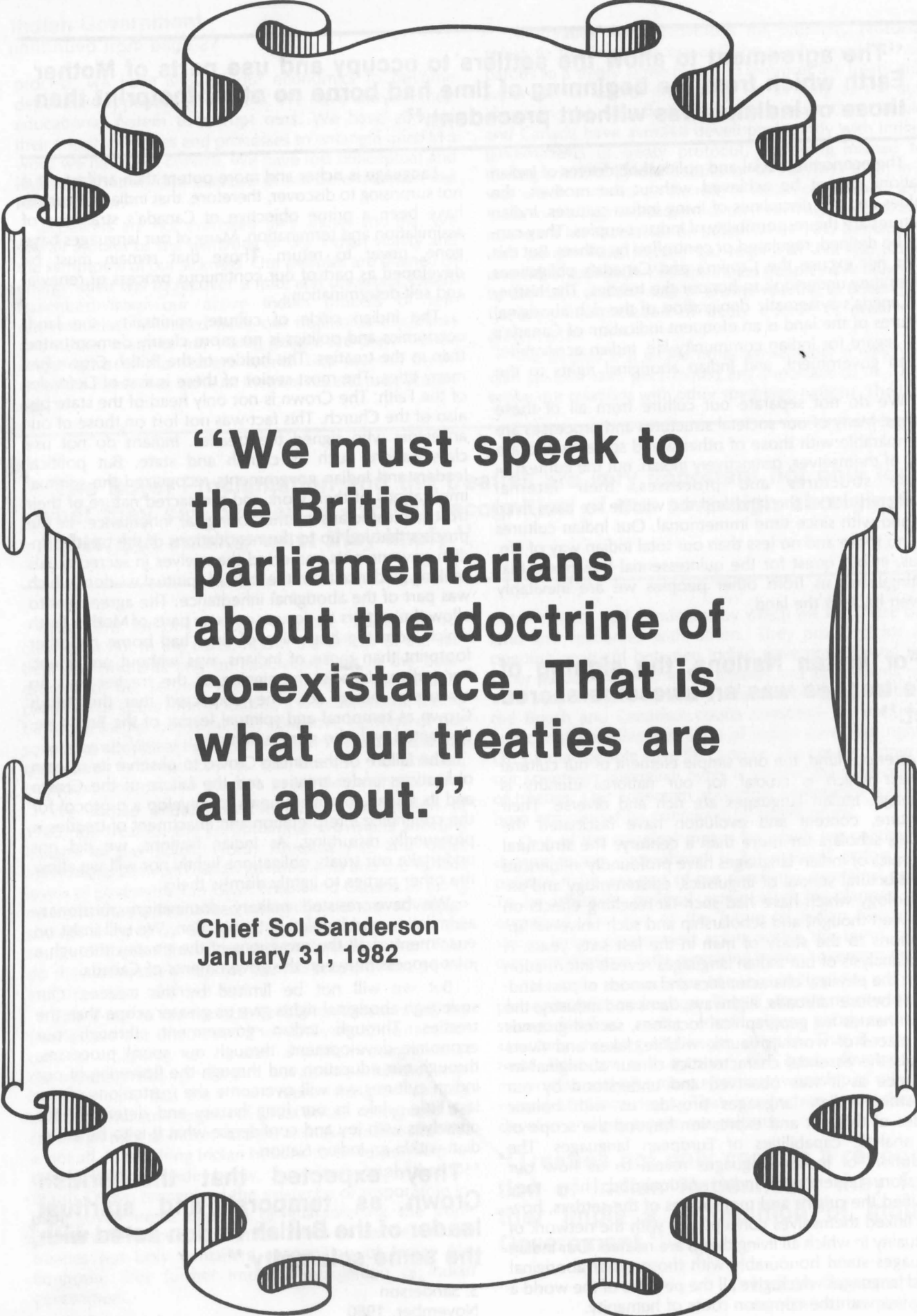
The failure of the British Crown to observe its solemn obligations under treaties and the failure of the Crown and its Canadian governments to develop a protocol for the continuing interpretation and enactment of treaties is profoundly disturbing. As Indian Nations, we did not undertake our treaty obligations lightly nor will we allow the other parties to lightly dismiss theirs.

We have resisted military domination, missionary assimilation and legislative termination. We will insist on enactment of all the provisions of the treaties through a joint-process between the governments of Canada.

But we will not be limited by the treaties. Our sovereign aboriginal rights give us greater scope than the treaties. Through Indian government, through our economic development, through our social processes, through our education and through the flowering of our Indian cultures we will overcome the frustrations of the last little while in our long history and determine for ourselves with joy and confidence what it is to be an Indian within an Indian Nation.

“They expected that the British Crown as temporal and spiritual leader of the British Nation acted with the same solemnity.”

S. Sanderson
November, 1980



**“We must speak to
the British
parliamentarians
about the doctrine of
co-existence. That is
what our treaties are
all about.”**

**Chief Sol Sanderson
January 31, 1982**

Emergency Session continued from page 3

Chief Sanderson informed the commission that the bill is supported by the overwhelming majority of the provincial and territorial organizations. The Indian Association of Alberta however, intends to pursue their own amendment strategy.

Chief Sanderson said the Amendment Bill is not unprecedented. Britain has attached conditions to be met by other colonies' upon attainment of independence.

Indications from Britain are that a growing number of British parliamentarians in both the House of Commons and the House of Lords are prepared to look seriously at the Indian Amendment Bill.

Chief Sanderson stressed the need to step up the lobby in Britain and Canada. "We are no longer talking in terms of weeks and months, we're talking days now. We have at most 2 weeks before the Canada Bill goes into 2nd reading in the House. Five days if the courts disallow the IAA appeal."

Chief Sanderson said, "For some reason British parliamentarians like petitions and letters. They respond to them." He urged the chiefs to take immediate action with their bands and districts to telex M.P.s and Lords in Britain and write letters and to get petitions signed that support Indian rights entrenchment in Britain.

At the request of the Chiefs, Dave Ahenakew and Clive Linklater were assigned to prepare a list of basic points to be addressed in the telex, letters and petitions.

The Commission was briefed on the January 28 ruling of the Indian

British court rejects weak IAA case

Association of Alberta's case heard in the British Court of Appeal. Chief Sanderson pointed out that the ruling while it did damage the FSI position, to some extent supported the political and moral stand taken on the Constitution by most provincial and territorial organizations, including the FSI.

He asked the assembly to consider carefully whether the Chiefs of Saskatchewan should go ahead with their court action. He outlined the

cost of the action and said to put the case before the courts would cost the equivalent of approximately \$234,000 Canadian dollars. Our British lawyers required the equivalent of \$23,000 immediately to proceed. In all, lawyer Rodney Soonias estimated the case would cost \$500,000 to \$1,000,000 before it was concluded.

Chief Sol Sanderson said at the present time we have a total of \$26,624.79 in the special Constitution fund. He stressed the impor-

Gas rebate investment in Nationhood

tance of getting District resolutions signed on the gas tax rebate. Third vice-president Ron Albert outlined how the gas tax rebate will be used to generate funds for the Constitutional fight. (see gas tax rebate story p.)

Chief Sanderson was asked his opinion on the advisability of proceeding with the legal case in Britain. "I want to hear what you feel," said Chief Sanderson. "Over in Britain we get the feeling that Indians have submitted to patriation. I feel like the opposition is slipping. I want to know what you want."

Chief Sanderson said he felt "our own people may distrust us in certain areas." When asked what he meant by "distrust", Chief Sanderson said the districts were slow in releasing their gas tax rebates for investment, the memorandum on the restructuring of the FSI April 1 was moving slowly in the districts. "Will we have to go with the FSI April 1 or will we dissolve it? It's those things," he said, "the slowness of decisions, which make me wonder if it is distrust that is at the bottom of this."

Chief Hilliard McNab of Gordon's Band pointed out that when treaty negotiations were going on a small group of chiefs were given the authority to negotiate on behalf of the people. No one criticized or spoke about the negotiations because they trusted the Chiefs who had been chosen. "This was the way it was and this is the way us Indians see it today. We have given you the authority to protect our rights in the constitution. Andy Michael, Saskatoon District rep said that bands are experiencing great difficulties now. Funds allocated in the '81 budget are not coming in, band staff are not be-

ing paid and accounts are in arrears.

Other chiefs pointed out that the importance of signing the gas tax rebate memorandum was never clear to them because they didn't realize the seriousness of the situation. How gas tax rebate dollars were to be used was never adequately explained to them until this Commission meeting.

The problem, it was generally agreed, was not one of distrust but of communication. Chief Sanderson urged the Chiefs and districts to set up Constitution workshops, meetings, rallies and seminars so that band members would know the seriousness of our situation. These events could be held in the former Indian residential schools such as Duck Lake, Beauval, P.A. and Lebret residences.

District reps and assistant district reps were asked by Commission chairman Felix Musqua to indicate where each of their districts were at in the matter of the gas tax rebate memorandum. In speaking of the question, Greg Brass from the Touchwood/File Hills/Qu'Appelle district said he considered the gas tax rebate issue "an investment in our own nationhood". He said his district supported investment of gas tax rebate monies in principle and were to address it formally at their district meeting February 2.

Assistant district rep. Phil Moran of the P.A. district said he had telephoned every Chief in the District January 29th. "There is no apathy in our district. The Chiefs are very concerned and would all like to be here but our district meetings cost \$10,000 for travel alone. The far northern chiefs cannot afford to come down though they want to assure this group that their hearts are with you in your deliberations." Morin pledged to work day and night to get the gas tax rebate resolution signed in the P.A. district.

The Commission then turned its attention back to the court case. Cy Standing, who had just arrived from London, said our London lawyers are enthusiastic about going ahead with the case since the IAA ruling. He said, "Even if the case is struck out, our arguments will go on record." Lawyer Delia Opekokew then went

Emergency Session continued page 34

into a detailed analysis of the IAA ruling pointing out the strengths and weaknesses of the ruling. She analysed the IAA arguments pointing out the weaknesses of the IAA lawyers' submissions. She said, "The Alberta case is not a judgement of the courts. It is a ruling by the council. So the Alberta ruling is not as serious as it may seem. A ruling does not have the force of law that a judgement has."

Delia and Anita Gordon then outlined the work that had to be done immediately if the case was going to be pursued. Ms. Opekokew said they have finally convinced the London lawyers that the case must be argued from the Indian point of view. She said they have agreed to argue using oral evidence which will humanize the issue before the courts.

Chief Sanderson said, "We will probably lose. I think present indications in London are that we have a 10 percent chance of winning our case. But there is the matter of the record in London. Can we leave the treaties to the narrow interpretation of the IAA case?"

Chief Sanderson went on to stress the importance of stepping up the moral and political lobby. The International Jurist Commission is still an option. Though the commission rulings do not have the force of law, they are morally persuasive. If the IAA appeals to the law Lords which is equivalent to the Supreme Court in

IAA action may cost sympathetic judge

Canada, we will lose Lord Jones. He was previously committed to hearing the Indian case. He is deputy chair of the law Lords. We may be assigned someone less versed in the Indian case. However, the International Jurists are prepared to proceed even if the Alberta case is before the courts.

Lawyer Rodney Soonias pointed out that the Attorney General of the United Kingdom will probably try to strike us out but we can argue it and bring forth witnesses. We can be partially heard for the record. He also said, "The court may dilute the good things Lord Denning said regarding the treaties in the IAA case. That's a chance we have to face."

Chiefs and Commission members were then asked, one by one, for their opinion: do we proceed in

court or do we withdraw? The word from the Chiefs, Senators and Past Presidents was unanimous - we must proceed regardless of the costs. Senator Henry Langham said "If we did drop the case, it would haunt us for the rest of our lives that we didn't do justice to our people." Chief Harry Nicotine of Red Pheasant said, "We should continue on all fronts. Where there is a will, there is hope." Chief Cacey Kennedy of Little Pine said, "We can't quit now. The Battlefords made the commitment when they agreed to sign over the gas tax rebate."

Chief Frank Merasty of Flying Dust said, "We must carry on. We shouldn't forget the creator. We used to fast to find the answer. I mean no disrespect but some people could use it to give them strength." Chief Andrew Paddy said, "We have no alternative. We must continue."

Chief Hilliard McNab was in favour of court action. He pointed out that "during treaty signing our ancestors had ceremonies before and after each set of negotiations." Senator John Tootoosis said, "Taking this treaty to court, it's an absolute right move we're making."

Senator Gilbert Bird said, "We are in a very critical situation. We're

scared many of us. This is the only chance we have."

Former FSI Chief Walter Deiter said, "I just want to say give 'em hell in England!"

Everyone laughed at that last remark and it relieved the tension of the historical moment. The decision

FSI court case gets green light

was an obvious consensus before it was put to a vote - the Saskatchewan Chiefs would proceed with court action in Britain.

Clive Linklater then brought forward suggested lobby activities to pursue in Canada. At the top of the list of activities for the assembly to ratify was a suggestion to declare a day of mourning or "a day of bitter fruit" to coincide with Patriation Day celebrations in Canada. Mr. Linklater stressed the importance of demonstrating that Indians do not approve.

Faces fell and the room became still. Chairman Felix Musqua asked for a motion ratifying the suggested strategies. No one spoke. Chief Irvin Starr, District Rep of TFHQ pointed out that to plan a day of mourning

THE KERSHAW COMMITTEE

"Britain has no obligation to Canadian Indians. In the 3rd report of the Commons Select Committee on Foreign Affairs brought down on January 18, the Committee recommended passage of the Canadian repatriation bill to British M.P.'s. The report dismissed Indian opposition saying the committee remains of the opinion that Britain no longer has any obligations to Canadian Indians. "The fact is that Indian rights and affairs have been an exclusive responsibility of the Canadian government and parliament for generations."

The Committee maintains that any responsibilities Britain may have had to Canada's Indians were all transferred to Canada at the latest with the Statute of Westminster in 1931.

The Kershaw Committee's third report was issued after Indians challenged its findings through numerous submissions.

Rosalind Higgins, professor of International Law at the University of London prepared a memorandum to the Committee on behalf of the F.S.I. in late November challenging the Committee on its findings.

In early January Professor Higgins was to have submitted a lengthy submission outlining in detail the legal omissions of the Kershaw report in respect to Canada's Indians. However, it was that the information contained in the submission would be better put to use in the FSI court case.

However, the substance of the committee's third report remained unchanged:

Britain has no responsibility to Canadian Indians. ■

Try Everything...

Continued from p. 3

At a meeting held December 15 and 16 in Saskatoon between the organizations of the four western provinces, it was agreed that though cases differed substantially, research, legal and political action would be co-ordinated and information would be shared between the four organizations.

It was agreed at that meeting that the IAA would proceed with their legal challenge first, followed by the

FSI to follow other PTO's

UBCIC and the Four Nations Confederacy who will pursue a joint action, then the Federation would put forward its case.

Chief Sanderson acknowledged the Commission's concern that legal action should not be the only avenue pursued by the Federation. He said that the British court system will only allow legal arguments to be heard.

The International Jurists Association has agreed to hear Indian arguments on the entrenchment of aboriginal and treaty rights in the Canadian constitution. The International Jurists Association is a volunteer group of elite jurists from around the world. Though decisions of the International Jurists are not legally binding, they carry a lot of weight. The International Jurists Association will hear the legal, political, historical and moral arguments. Chief Sanderson said, "It will be a forum where the whole story may be told."

The FSI has been in contact with the Association and Lord Jones of Great Britain will preside at the hearing which is scheduled at the end of February. Chief Sanderson said that another cultural/political tour to Britain is planned for mid-February.

Cultural troops attract large crowds

Alberta, B.C., Manitoba and Northern Ontario's Treaty 9 area are interested in co-operating in the venture. He said Indian cultural troupes attract large crowds in Britain and provide a forum to lobby the British public to support the Constitution fight and thereby influence their members of parliament.

Closer to home, Chief Sanderson told the Commission that the First Nations Assembly will be held in Pen-ticton, B.C., April 20 to 22. He said it was important to establish a protocol agreement between the Indian nations which would spell out how we should work together both at the provincial and national level.

First Nations Assembly: April 20

He requested that the Constitution Commission attend the conference and a motion was passed to that effect.

The Commission then discussed the various avenues the Federation could pursue to safeguard the treaty. There was consensus that whether or not the constitution is patriated there is a need to ensure that safeguards are instituted. A motion was passed that an international treaty between Canada, Britain and the Indian nations be drafted for further protection of our treaties. The treaty will spell out the terms of a continuing relationship between the British Crown, Canada and the Indian nations. It was the view put forward by the Senators that the treaties were signed with the British Crown and

Senators: "Treaty made with Britain"

that relationship should continue so as to safeguard the spirit and intent of the treaties.

The Commission sanctioned the implementation of the Indian Rights Advocacy Office giving lawyer Rodney Soonias the go ahead to further develop the principles and mechanisms of the office.

The Commission decided that a motion should be put forward in the British House between second and third reading of the Canada Bill. The substance of the motion would be the nine points of the Treaty and Aboriginal Rights principles ratified by Chiefs across Canada (see December issue Sask. Indian).

After a lengthy and thorough discussion, which carried on well into the second day, the Commission voted in favour of pursuing legal action in the British Courts. Sir Geoffrey Bindman FSI solicitor in London was

present on the first day. He cautioned against putting all our faith in the British Court System.

On the recommendation of Chief Miles Venne, all Senators and past

Senators, Past Presidents give opinions

presidents gave their carefully considered opinions on the legal case. Senator Henry Langan said, "I hope the legal arguments would not detract from our moral right to exist as a nation of people". Senator John Tootoosis said, "We have to go after the nation we signed the treaty with - Great Britain. Both signatories have to agree to any changes affecting the treaty. This is not just heresay. This is a dead fact." Past Chief Dave Ahenakew said, "Now is the time to take risks. This is the Indians last chance. We haven't got the time to take it back to our bands for consideration. God knows we'd like to. There's just no time left."

Chief David Knight said, "We Indians are on third base. We're coming in to home base. It's either win or lose. We have to try everything now."

From the decisions made by the Constitution Commission it's clear Saskatchewan Indians are willing and able to try anything to protect their treaties. ■

CONSTITUTION COMMISSION MEETS

Editor's note: During the most recent Constitution Commission session January 30 - 31, delegates were informed the First Nations Assembly may be moved to Vancouver.

Chief Sanderson requested that the Chiefs seriously consider having their provincial Chiefs Policy Conference just prior to the national assembly.

"I realize this will mean some Chiefs will have to be away from home for up to 2 weeks," said Chief Sanderson, "but we need to have our position clear before we go to the national assembly."

The Chiefs present indicated they would give it their consideration and talk to other chiefs in their districts. ■

Try Everything continued from page 4

of the Government of Canada by the Statute of Westminster in 1931. Lord Justice May said treaties prior to 1763 were merely articles of submission.

It is interesting to note that all three Lords said the Crown was divisible but they could not agree on when it became undone. Lord Denning said "the first half of the present century", Lord May said "1931" and Lord Kerr put it way back when government was first established which probably since it's hardly likely he recognizes Indian government, would be 1867 when Canada became a country.

In analysing the ruling, Chief Sol Sanderson said it was not a loss for Indians. "It is a moral and political victory," he said. "The ruling is political. It goes even further to support our position that there are very legal obligations on the part of the crown." He went on to say, "The Court of Appeal asserts such obligations have been transferred to Canada but it confirms the basic fine point that such obligations do in fact exist. This is our victory."

No control over IAA lawyer

Saskatchewan Indian lawyers, Delia Opekokew and Rodney Soonias both agree the IAA case was poorly argued in the Courts. Delia Opekokew said it was obvious the IAA did not have control over their London lawyer or he would not have been allowed to say some of the things he did.

During the court case, IAA lawyer Louis Blom-Cooper said Indians had their Chiefs and headmen to regulate "their simple societies" and enforce "their customs".

It is the position of Indians in Canada that Indian government was well developed before colonization and the "customs" Blom-Cooper refers to were in fact laws which arose out of the authority vested in the Chiefs and not out of customs "handed down by tradition", as Blom-Cooper argued.

He also referred to us as "primitive societies" whose "solitude was disturbed by the coming of the English from across the seas".

Twice during the hearing Lord Denning asked, "What do the Indians want?" The IAA gave no answer even though there is a clear position mandated by all the chiefs in Canada and embodied in the Treaty and Aboriginal Rights Principles and the Declaration.

Chief Sol Sanderson said the IAA is not advancing nationhood but local government autonomy. They have accepted the supremacy of parliament even though we assert we are sovereign. The IAA is continuing to push the minority rights position through their petition to the U.K. parliament.

The minority rights position the IAA is pushing in Britain is inexplicable given Alberta Indians vast oil reserves.

If Indians were recognized as having "minority rights in Canada" ownership of land and resources would fall under Federal or provincial government jurisdiction depending on the location of Indian lands.

Given Premier Lougheed's position on provincial ownership of natural resources, minority rights recognition would mean Alberta Indian oil revenues would go directly into Alberta coffers to be channeled out again (with a percentage taken off the top for administration costs, etc.) to Alberta bands.

The position is a clear compromise of Indian nationhood and the IAA's motives are truly inexplicable. ■

FROM THE DAILY TELEGRAPH: LONDON, ENGLAND Letter to the Editor:

SIR - You report (Jan. 19) that the Select Committee on Foreign Affairs maintains that the treaties with the Canadian Indians subsist with the monarch as Queen of Canada and not of Britain. This follows a section of the committee's report of Jan. 21, 1981 that "all treaty obligations insofar as they still subsisted became the responsibility of the Government of Canada with the attainment of independence (1864) at the latest with Statute of Westminster."

In fact a series of post-confederate treaties in similar form were concluded in the name of the British Crown with Indian nations from 1871 to

1921 (with adhesions up to 1956). They covered an expanse of territory extending from the Great Lakes westward to the Rocky Mountains and northward to the Arctic Ocean. Those made during the reign of Queen Victoria were expressed to be "between Her Most Gracious Majesty the Queen of Great Britain and Ireland ... of the one part and (specified Indian nations) of the other part."

Both the treaties and the explanatory speeches by the Commissioners were designed to instil confidence in the unfettered ability of the Queen to guarantee and protect "forever" the interests of her "red children". The fact that the Queen was Queen of Great Britain and Ireland was a major incentive for the Indians to enter into the treaties since it was clearly against breaches or threatened breaches of treaty obligations by the Canadian Government that protection by the British Crown might be needed.

The British North America Act 1867 which conferred on the Parliament of Canada the exclusive right (the Provinces have no such right) to make laws in relation to "Indians and lands reserved for Indians" was already in force before the post, confederate series of treaties were negotiated by the British Crown.

This clearly indicates that although the Parliament of Canada had the right to administer treaties made with the Indians the British Crown nevertheless reserved its right under the Royal proclamation 1763 (still in force) to negotiate and conclude treaties with the Indians.

So far as is known there is no express statutory provision in the British North America Acts or the Statute of Westminster or elsewhere transferring obligations owed under treaties by the British Crown in right of the United Kingdom to Canada, and therefore these obligations are still owed by the British Crown.

If, as alleged, these obligations have been those of Canada and treaties have been subsequently made in the name of the British Crown instead of the Canadian Crown then a monumental deception has been practised on the Indians for over 100 years.

Newton Turvey
Banbury, Oxon.

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was too negative. "It's like we're admitting defeat," he said.

Chief Sol Sanderson said "Canada is planning a big celebration when the Constitution is patriated. I've gone on record in the press saying that we will have some surprises if Canada

Day of mourning considered

celebrates. We have to be prepared to act if we fail to get entrenchment before patriation. If we say nothing our silence will be interpreted as submission."

Doug Cuthand first vice-president, pointed out that it was a contingency measure only. He said if the Chiefs didn't plan something for Indians to focus on such as a day of mourning that "it is a very real possibility that some of our people will react violently. There could be blood in the streets".

After further discussion, the chiefs amended the suggestion to read:

"that preparations be made for a day of non-violent protest to coincide with Patriation day celebrations in Canada should entrenchment fail to take place before patriation.

The chiefs commended the Executive especially Sol Sanderson support workers, and lawyers Rodney Soonias and Delia Opekokew for their hard work in these critical times.

A special motion of commendation to Victor O'Connel, London coordinator was passed.

The meeting ended with Chief's and Districts' commitments to go forward quickly on decisions that have to be made to support the Constitutional fight. ■

Levesque continued from page 5

friendship and collaboration. These relations must and will be improved in the future, thanks to the initiative and good spirit of youngsters like yourself, as well as your parents and community.

We can proudly say that, during the Constitutional talks, Quebec has never participated in the exclusion of

THE COURT CASES

There are three legal actions mandated to be put forward in the British Courts by Canadian Indians on the constitutional question of entrenchment of aboriginal and treaty rights.

The Indian Association of Alberta has been heard recently in the British Court of Appeal. The IAA case challenges the findings of the Commons Select Committee on Foreign Affairs (the Kershaw Committee) headed by Sir Anthony Kershaw. The IAA was joined by Union of New Brunswick Indians and the Union of Nova Scotia Indians.

The IAA made application for a judicial review of the British government's and the Kershaw Committee's view that Britain no longer has any obligations towards Canada's Indians. The case was heard January 14 -20, 1982.

The Court reserved ruling on the case until January 28 when it ruled that the IAA did not sufficiently prove they had an argument that warranted a full hearing in the court.

The second case is being put forward by the Union of B.C. Indian Chiefs with the Four Nations Confederacy joining as petitioners.

The Union of B.C. Indians is arguing that the British Parliament doesn't have the right to legislate on the Canada act because it requires a formal request from the Dominion of Canada. The UBCIC argue that the term "Dominion" implies the consent of Indians by virtue of their recognition as Nations under the Proclamation of 1763. Further that Indians have not agreed to the terms of patriation therefore the Canadian request is invalid.

The Federation of Saskatchewan Indians is attempting to put their case forward in the High Court of Justice Chancery Division. The FSI is seeking declarations on four points:

1. That treaties made with the Indian nations in the geographical boundaries of what is now known as Saskatchewan, namely Treaties 2, 4, 5, 6, 8, and 10, remain in "full force and effect" and are "binding upon the British Crown" and/or
2. That each of the treaties do in fact constitute "a treaty properly so called" and remain in full force and effect and are binding upon the British Crown and/or that the treaties constitute trusts which remain "in full force and effect and are binding upon the British Crown and/or
4. That the British Crown is in wrongful repudiation of the treaties.

The IAA action has been heard but there is no guarantee that the British courts will consent to hear the other two cases. The British courts tend to be influenced by political events. And the British parliament is in a hurry to pass the Canada Bill and leave the Indian question to Canada.

It is the view of the British government that any responsibilities Britain may have had to Canada's Indians were all transferred to Canada to the latest with the Statute of Westminster in 1931. ■

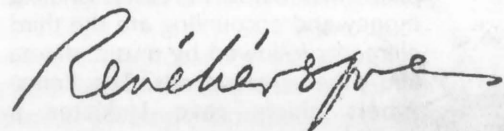
the rights of your people, an attitude that we shall not change.

The Indian and the French are two great and powerful nations living in Canada. We have both been despised by others during the Constitutional talks, but there is still a future for all. Courage, hard work and good faith will eventually enable us to preserve our identity and faith in mankind.

I am having your letter, photo and donation framed as a symbol of the friendship existing between our two nations.

Thank you for this fine gesture and best wishes to your family and to all your Indian brothers and sisters.

Sincerely,



PRINCE ALBERT DISTRICT

PRINCE ALBERT CHIEFS CONSIDER EDUCATION COMMISSION

by Bruce Spence

Indian bands in Saskatchewan have been taking more control of their schools over the past few years and it appears this practise will soon be branching out. What sounded like an ambitious and far-reaching plan to take control of Indian education was unveiled at the Prince Albert district meeting by Clive Linklater of the Saskatchewan Indian Education Commission (SIEC).

The SIEC is attempting to sell the bands on the concept of a province-wide education authority made up of school committees from each of Saskatchewan's 69 band governments, an education commission with one member from each band, district education councils and an elected executive body.

Linklater says the aim of the proposed education committee is to eventually take complete responsibility from schooling Indian children. This could be done if the bands can form a tight group. He also said it could take up to one year to see each reserve in the province and could be as much as five years before the SIEC is running smoothly.

Linklater also offered the Prince Albert district a few possible directions the SIEC could take once it is established. The existing, mainly provincial curriculum would have to be completely overhauled and replaced by one more accurate and relevant to Indian culture. The grade system could be altered and the children would experience success at an early age.

Exact details of the plan still have to be worked out with the bands but Linklater favors a set up with four basic elements. The first is language. Indian children would be instructed in their mother tongue and other aspects of the Indian oral tradition revived. English would remain part of the curriculum but with far less emphasis than is now the case. Handling money and accounting are the third elements followed by music, drama and other creative arts. The Prince Albert chiefs gave Linklater a

cautious go-ahead to discuss the plan in the district but suggested he get in touch with their education consultative service group.

Clive Linklater hails from the Couchiching reserve near Fort Frances, Ontario and is a former student of the Lebret Indian school. He was appointed to the SIEC by the Federation of Saskatchewan Indians at the annual All Chiefs Spring Conference in Saskatoon in April 1981.

"The Lebret school was an experiment designed to discover whether or not Indians could be educated," Linklater said to the district group,

some of whom also attended the Lebret school.

He also taught school on reserves in Albert and northern Ontario and was instrumental in drafting "Indian Control of Indian Education", a document adopted as policy by the National Indian Brotherhood.

The Prince Albert chiefs were told that 60 percent of Indian students get no further than grade eight and fewer than 30 percent make it past grade 12. This leads many into a "destructive lifecycle" after they drop out from an education system that is for the most part, failing Indian people. ■



RESERVES RECEIVE MORE EDUCATION FUNDS, URBAN STUDENTS CUT

by Bruce Spence

Urban Indian students could find getting an education a bit rough on their wallets because the Department of Indian and Northern Affairs (DIAND) will no longer provide education assistance for them. As of January 1, 1982, "educational assistance to urban Indians or status Indians living off reserve" will be cut off.

But, the director-general of DIAND for the Saskatchewan region says the total budget for education will increase in the next fiscal year.

"We're putting more money into education than we ever have in history," Owen Anderson said, "it's now a question of what our priorities are."

"It's true that as we go through the priority setting exercise, we curtail some activities and start others," Anderson said after attending a meeting of the Prince Albert district chiefs.

The Saskatchewan region will have approximately \$55,000,000 in their education budget next year, an increase of \$5,000,000 over last year, Anderson said that this money was destined for support to university students and on-reserve schools.

Education assistance to off-reserve Indian students was one of the first "activities" to get the axe and others were cast into doubt. Assistance was reluctantly restored to 130 students at the Saskatchewan Indian Federated College in Regina after being unilaterally cut by the regional office and at least one school board is waiting for payment by DIAND for treaty Indian students within their system.

Details of band members adversely affected by the policy surfaced at the recent Prince Albert district chiefs meeting. One high school student attending school in Prince Albert because the school on her reserve doesn't offer grade 12 classes was denied assistance by the district office of DIAND as early as September, 1981.

Internal correspondence released by the DIAND district office in Prince Albert indicates the policy to stop education assistance was first sug-

gested by the Saskatchewan region in September 1981, confirmed by Don Goodwin, the Assistant Deputy Minister of DIAND, in November and made official as of January 1, 1982.

The policy to cut education assistance to status Indian residents off-reserve is aimed mainly at Indian children in grades five to nine attending city schools. A \$10.00 per month allowance will no longer be provided. Parents of children living off-reserve for whatever reason will also be faced with the bill for caution fees, school supplies, gym equipment and other special services formerly paid for by DIAND. Students at the Prince Albert Student Residence and those in the boarding home program are not affected by the policy but children whose parents are renting or own their own homes in the city, welfare recipients and Indian children living in foster homes are. The Prince Albert chiefs asked Owen Anderson to suspend the policy at least until the end of the fiscal year but this request was subsequently quashed by DIAND headquarters.

Urban Indians themselves are not the only people to feel the pinch created by the new policy. The Northern Lights School Division (NLSD) is still waiting for tuition payments for 864 treaty Indian students attending schools in this huge division which extends from the DNS line to the NWT border.

Joe Zbitnew, Chief Executive Officer of the NLSD says 25 percent of their school population are Indian. In the past, DIAND has paid about \$3,500 for each of these 864 students. To date, payments for April to June 1981 and from September to December 1981 are outstanding. This amounts to over \$2,000,000 owed to NLSD by the Prince Albert district office.

Len Neufeld, the district education superintendent in Prince Albert did not refute those figures. He said DIAND made a mistake paying for students living off reserve in the past. Neufeld said 65 students going to school off reserve in La Ronge actually live in the community and the province has the capability of taxing them. There is no provision for urban Indians in the Indian Act.

"It would take considerable pressure at the Ottawa level to change that directive," Neufeld said.

Seventy-eight university students from the Prince Albert district who could be classed as urban Indians are not subject to the new policy, according to DIAND officials. But, 130 new students accepted by the Saskatchewan Indian Federated College in Regina were turned down by the regional office when applying for education assistance. This action was taken despite an agreement signed by DIAND to accept all Indian students, Louis Oakes, information officer at the college said in a phone interview.

He added that the 130 were reluctantly re-instated but only after political haggling in Ottawa between college staff, the National Indian Brotherhood (NIB), the Federation of Saskatchewan Indians (FSI and DIAND.

"Because of this pressure, extra funds were found," Oakes said. Cutting off university students "could be the next step, and could happen again". He advised any post-secondary student denied sponsorship to contact the FSI or the federated college office in Regina. ■

PILOT PROPOSES INDIAN FLYING SERVICE

Last year, Indian people spent over one million dollars on air charter services with little or no return, an Indian pilot says. Solomon Cook, originally from Lac La Ronge, approached the Prince Albert District Chiefs with a proposal for an Indian owned and operated air charter service.

"Why give money to the outfitters, why not invest it in ourselves," Cook said.

The service would consist of three planes which would be shared by the chiefs and Federation of Saskatchewan Indians. The service would be used mostly by Indian governments, but could later expand. Jobs would also be provided in construction of the hangar for pilots and maintenance crews, Cook said.

Cook has been a pilot since 1969. He told the chiefs that he has a green light from Chief Sol Sanderson, but needs the approval of the chiefs. The chiefs recommended that he continue to develop the proposal. ■

NEW SCHOOL FOR PELICAN NARROWS???

The story of the Pelican Narrows school is a long and complicated one. Chief Joe Custer of Peter Ballantyne Band, where Pelican Narrows is just one of seven communities, says the need for a new school was recognized in 1971. Band councillor Joe Michelle adds, the existing school was condemned by federal and provincial building inspectors "since the early seventies".

Custer says plans for the new school were actually approved in 1979. Since then the Saskatchewan Region has been working on it but has kept the band in the dark.

Owen A. Anderson, Director-General, Saskatchewan Region Indian Affairs, says he doesn't know how many years are involved but two treasury board submissions, one for a water and sewer system and one for the school itself, are ready to go to Ottawa, and he is not expecting any more "famous delays".

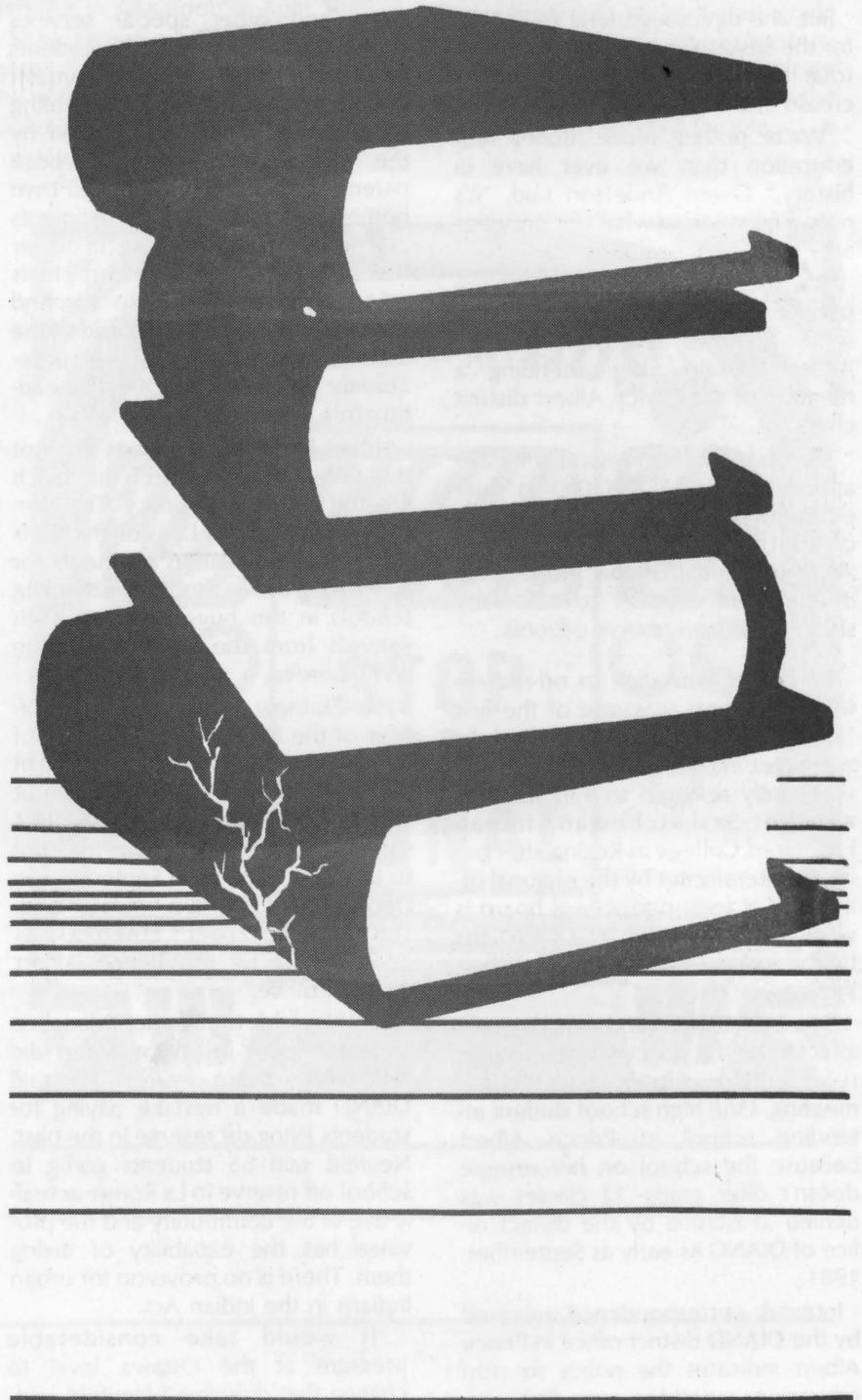
Anderson goes on to explain that the school is not yet actually on the drawing board, it would take Cabinet approval to reach this stage. This approval is expected by the end of the fiscal year. It is also expected to take nine months to design the new school and a year before actual construction gets underway.

According to Ray Davies, a consultant with the Peter Ballantyne band, a design brief set the wheels for the new school in motion in 1974. The brief was submitted to the Department of Indian Affairs and Northern Development but it was never a priority until a "community plan" was undertaken in 1977. The brief was revised and updated a few times before 1979 when another brief "in proper form" was finally submitted to Treasury Board. They approved the brief but there were strings attached. More architectural revision was requested, accurate population projections and other details were needed. But, the clincher was: the sewer and water system for the school had to be expanded to serve the entire community. This brought the provincial government into the act because part of the community, about 16 per cent, are non-status residents. This has added a couple of years of extra work and red tape, Davies says. Revised plans for the Pelican Nar-

rows school and community water system have gone to Ottawa three times since 1979.

By now, the Chief and Council of the Peter Ballantyne band are wondering if they're ever going to

get their new school. Chief Joe Custer is skeptical. When told of the latest treasury Board submissions he replied, "It's been 11 years and games have been played. You can't believe what those guys say." ■



PRINCE ALBERT CHIEFS HOLD DISTRICT MEETING

(PRINCE ALBERT)- The Prince Albert District Chiefs (PADC) held their first meeting of the new year at the Friendship center in mid-January. District meetings are held every eight weeks and are attended by representatives of each band in the district. The meetings allow the bands an opportunity to hash out concerns with representatives of the Federation of Saskatchewan Indians (FSI) and with officials of various federal departments.

FSI VP's start agenda

The three day agenda started out with reports from FSI vice-presidents Melvin Isnana and Cy Standing. They were followed by Lloyd MacKenzie, district manager of the Department of Indian Affairs and Northern Development (DIAND). The first day ended with another report on financial cutbacks and employee layoffs by Don Pooyak of the FSI.

Day two began with a report from the Education Consultative Services Group (ECSG) who were recently appointed by the PADC. They were followed by an appearance of Owen A. Anderson, Director General of DIAND, Saskatchewan Region, and Emil Korchinski, Director of Operations. A number of topics were discussed with them until their departure near the end of the day.

The third and final day saw a line up of several FSI people and government officials. FSI vice-president Ron Albert brought the chiefs up to date on the Indian Housing Commission followed by 4th vice-president Ray Ahenakew and Angus MacClean with an outline of a resurrected recreation program. The Saskatchewan Indian Education Commission was introduced by Clive Linklater, head of the Commission and some discussion of health concerns took place with Dr. Bhemji and K. McConnel of Medical Services.

Some Chiefs had to leave for home during the final hours of the meeting but those who stayed went through discussions on the Prince Albert Development Corporation, Fire Safety, an Indian flying service and the Saskatchewan Indian Women's Association. The exact nature and number of resolutions passed or ex-

amined by the PACD was not available at press time but minutes of the meeting will be available shortly through the PACD office in Prince Albert.

Problems in health, social services

Day 1 - FSI vice-president Melvin Isnana told the chiefs he was encountering some problems with the Health and Social Services Task Force he is working with, due mainly to jurisdiction disputes between federal and provincial agencies. The feds contend the province is now responsible for this area and the province says this should be a federal responsibility. Delivery of services in child apprehension, daycare and others are not meeting the needs of the people, Isnana said. He recommended the presence of Indian people on boards working for Indians, familiarizing government personnel with our needs and developing and implementing new programs where necessary.

The latest developments in the constitutional crisis were reported by Isnana and his colleague, 5th vice-president Cy Standing. Patriation of the new Canadian constitution has passed first reading in the British Parliament in mid December but second reading has been delayed pending clarification of Britain's treaty obligations to Canadian Indians and clarification of Quebec's position.

Standing told the PADC that Indian organizations from Alberta and British Columbia are presenting cases to the British court system as well as the FSI. Alberta and BC will appear ahead of Saskatchewan.

EDITOR'S NOTE: The situation in Britain changes quickly making it necessary for the FSI to change tactics. At press time, the Alberta case has been tossed out by the British Court of Appeals but the FSI will continue to fight in the British Court system and in the British Political system to delay patriation and force Canada to spell out their exact plans for Indians before patriation. It is possible that Britain may tell Canada to satisfy Indian demands before patriation takes place, British legal advisors say.

Standing said that a British freelance photo journalist has been contracted to tour Indian reserves and

urban ghettos. His photos will be published in Britain to help counteract "lies" told to the British people by the CBC and Ottawa.

Among other things, the British people are being told Indians are rich and well off in Canada. It is hoped that Chris Schwartz's photos will make an impression in the British media.

Following the report from the FSI, Norm Henderson of the Prince Albert district of the Saskatchewan Indian Veteran's Association brought to light some concerns of his group. He says many handicapped veterans are grossly neglected by the Department of Veteran's Affairs. One blind vet in particular who is otherwise able bodied, has been forced on welfare in spite of his desire to work. Henderson called for some type of program "for people like this." Melvin Isnana said he would look into this problem and lobby for an effective program on his next trip to Ottawa. He says he will keep the veterans informed as to his progress.

FSI to lobby for vets

In the afternoon, the meeting shifted into a session with the DIAND district office. Lloyd MacKenzie, District Manager, outlined plans to reconstruct the organization of the district office. It appears that titles to some job descriptions will be altered and three positions in the education department will be dropped. Welfare and education have been identified by DIAND as the largest drain on their budget but MacKenzie said, no one will be cut off assistance and no schools will be closed. He pointed out that bands are assuming more control in many programs and the role of DIAND was changing into one of support and advice. The phrase used for this process used by the department is "devolution".

Questions whether funds were available for an economic development worker in Red Earth or if welfare funds could be diverted to work projects were vaguely answered by the district office. More economic development funds will be available next year, MacKenzie said, but it was not known which government department will be distributing these funds. It could be the Department of Regional Economic Expansion (DREE), Manpower, or DIAND.

Indians not hired by mine

Complaints about lack of Indian people working for DIAND and other private businesses were voiced by Chief Myles Venne of Lac La Ronge. He said the Rabbit Lake Mines Co. didn't hire any Indians when they moved into the area and the people doing the interviews were working for the company and the government but not the bands. His demands for DIAND intervention went unanswered.

Discussions moved quickly from one subject to the next, DIAND policy regarding reserve housing was touched on by the district manager. Because of a recent Cabinet decision, "nobody gets a whole house". Ottawa fears a backlash from the rest of the country so reserve houses are now subject to Canada Mortgage and Housing Commission (CMHC) loans. There will be 505 housing starts in the Saskatchewan region and another 500 units will be renovated. 26 percent of the housing starts will be allocated to the north, MacKenzie says.

More questions arose about the new DIAND policy to stop assistance to off-reserve Indian students. The district officials answered them stating the students must live on a reserve or on Crown land to be eligible for assistance. Once they leave the reserve they contribute to the provincial tax base and are the responsibility of the municipal authorities.

District Superintendent of Education, Len Neufeld, apologized for not informing the chiefs of the change in policy but contacting the affected students directly. "Sorry, it was an oversight on my part," he said.

Proceedings for the first day ended after a brief discussion with Don Pooyak, FSI Program Director for Economic Action, about lay-offs of FSI employees brought on by tight financial conditions. Pooyak expects most of the employees laid off to be back on the job at the beginning of the new fiscal year.

Day II - The Education Consultative Services Group (ECSC) recently appointed by the PADC was introduced to those at the meeting. Members of the ECSC are: Dave Adams, Executive Supervisor; Wesley Daniels of Sturgeon Lake, Education Develop-

ment Officer; Bob Chartier, Consultative Superintendent. The ECSC will be forming a district education committee with one delegate from each band in the Prince Albert district. The ECSC will function as a support system to assist the chiefs with the beginnings of a treaty Indian school district.

The group is experiencing trouble getting started. Funding for the group from DIAND is in doubt with only verbal commitments for three months funding. Office space is almost non-existent and they haven't been able to contribute money for office rent and phone bills. The Sturgeon Lake band helped the group out over Christmas making a salary advance from band funds. In spite of financial hardship, the group will continue to work under the wing of the PADC.

The attention of the district chiefs turned to the arrival of Owen Anderson and Emil Korchinski of the Regina regional office of DIAND. After some preliminary discussion and agenda changes, Korchinski reminded the larger bands to get their treasury board submissions in to Ottawa before February 1, 1982.

Fish parasites close lakes

The first item brought to Anderson's attention came from Chief Myles Venne of Lac La Ronge. Parasites have been found in whitefish, forcing closure of certain lakes to commercial fishing. This has put some band members out of work and caused an increase in the number of welfare recipients. Chairman of the meeting, Phil Morin, reminded Anderson that the fisheries are a federal responsibility and Indian people are not consulted when the province closes lakes, which is sometimes done to accommodate American fishermen.

Talk was then directed once again to the education assistance to urban Indian students question. Anderson advised the chiefs to approach the issue through proper consultation to negotiate policy change. This did not satisfy Chief Joe Custer. He asked the Director General who has the right to break the treaties.

"It seems you are deciding Urban Indians are not eligible. You are supposed to administrate, not make decisions," Custer said. The Chiefs passed a resolution demanding that

DIAND suspend the policy change until the end of the fiscal year. Anderson promised to direct this request to Ottawa and have an answer shortly. The answer issued a few days later was no.

Chief Joe Custer told the meeting that Simpson Forestry Co. is cutting pulp and approaching the communities in his band. The activity of this company is scaring off wild life. Anderson said he would attend the next band meeting to further study the situation.

Other points raised by the chiefs on the second day were: a faulty furnace in the portable classroom used by the kindergarten class in Shoal Lake is cause for concern. Chief Walter Lathlin wants two new classrooms added to the existing school. He was told by Anderson to approach the district office: some bands will be losing a number of houses under the new housing program: Administration of the Prince Albert Students Residence have been signing consent forms for students about to undergo surgery. They were advised by the Region to make sure the parents sign the forms from now on or face the possibility of a lawsuit should something go wrong: Northern Lights School Division charges that DIAND has reneged on a multi-million dollar commitment for tuition payments. Emil Korchinski said that urban Indians contribute to the provincial tax base so Northern Lights is not entitled to tuition: the Fond Du Lac school is not being attended because of faulty plumbing, no fire extinguishers, an inadequate playground and gym, lack of desks and classroom space, and high radiation levels. DIAND agreed a new school was needed.

Anderson and Korchinski thanked the chiefs for the good quality discussions and had to leave to catch a plane back to Regina.

Day 3 - Ron Albert, FSI 3rd vice-president reported on the Indian Housing Commission on the third day. On his trip to Ottawa he learned that Indian housing across Canada is to be completed by 1984. While in the east Albert visited the (James Bay) Cree Housing Authority in northern Quebec. The area is accessible by plane only in most places and the cost of housing is around \$95,000 to \$100,000 for a 1000 square foot house.

Closer to home, Indian housing in

Saskatchewan urban centers is difficult to find but a support agency, Saskatchewan Off-Reserve Treaty Indians (SORTI) is now a viable function to help find housing. Funds are available for Indians to build houses on Crown land but Albert advised that these persons check with DIAND for the exact guidelines. A proposed Indian Housing Authority is being developed which could take over that responsibility from DIAND if the Chiefs so desired. The authority which will run its own inspections and other duties will soon be taken to the districts for approval. Albert answered questions regarding taxation of off-reserve houses saying if they are located in a city or a town the houses are indeed taxable but not if located in the bush on Crown land. They may be subject to provincial regulations.

Recreation program revival

Fourth vice-president, Ray Ahenakew, is responsible for the FSI sports and recreation portfolio. He outlined a training program for band recreation directors to be held in February. He said to the chiefs: "We train these people but we hope to have them go home to jobs". Many recreation directors quit because of frustration generated by high expectations for the directors but little community support.

Ahenakew will be meeting with the provincial minister of culture and youth to set up an effective recreation program and he also wants to see if the National Indian Brotherhood can be moved into action. The NIB has a mandate for recreation but are plagued with funding problems in this area.

Angus McClean, head of the FSI recreation program took names from the chiefs for possible candidates for the next recreation director training program in Muenster, Saskatchewan. The chiefs were informed that if any of their selected candidates return home before the course is finished it will be because they are not taking the course seriously. The facilities in Muenster include a dormitory, an arena, a gymnasium and classroom facilities large enough to handle 140 people but lack of funding regulates the course to 60 applicants.

In closing the discussion on the sports and recreation program, the

PADC passed a motion to pay for an outstanding \$8700 air transportation invoice incurred while transporting athletes to last year's winter games in Prince Albert.

Fire Safety was examined in detail by the PADC. A new firehall in Pelican Narrows is 80 percent complete and a new fire truck for Montreal Lake band should arrive in February. The budget for fire safety is \$110,000 but wages and travel expenses for the fire officer leave about \$65,000 for the program. There is a need for training facilities for volunteer fire brigades for bands across the province. Empty portable classrooms at Sturgeon Lake was suggested as a possible fire training center. Schools and senior citizens homes have to be inspected and must meet government fire regulations. Staff has to be trained for emergency procedures. The main problem with the fire safety program is a lack of funds for the entire province. Another fire safety officer will be hired but the chiefs and fire safety officers have their hands tied by the insufficient budget.

The Saskatchewan Indian Women's Association was regulated to being last on the agenda. They said that many unwed mothers and others will be affected by Ottawa's decision to cut services to urban Indians. "Do we have to move back to the reserves where a serious lack of adequate housing exists," they said. It was suggested by the chiefs that SIWA strengthen their organization and come prepared to meetings. The chiefs concluded that problems in social conditions experienced by women, homemaking and baby care courses and other concerns will be first on the agenda of the next district meeting. By this time, most of the chiefs at the meeting had left to meet travel commitments.

The next meeting of the PADC is scheduled for the end of March. ■

NATIONAL HEALTH AND WELFARE REMINDED OF TREATY OBLIGATION

You can't resolve centuries of health problems in one afternoon, the Prince Albert chiefs found at their recent meeting. Several items were discussed by the chiefs with Health and Welfare Canada officials but little more came of the whole exercise

than a chance for one frustrated Indian to bitterly remind them of their treaty obligation to provide adequate health services to Indians.

The possibility of band control of health services was brought to the attention of Dr. Bhemji, Zone Director of Medical Services P.A. region and Dr. McCommel of the Saskatchewan regional office of HWC. They said they were in favor of such a move and that in fact, the department was involved in a "devolution" process.

Northern chiefs raise health concerns

Concern over the fate of the hospital at Uranium City was expressed by the northern bands. They fear an exodus of hospital staff will leave with the miners affected by the recent mine closure there. The suggestion that the northern bands take over the facility was downplayed by Dr. Bhemji. He said such a move would be impossible because the hospital was owned by the province. Sixty-five percent of patients at the hospital are Indians. Dr. Bhemji assured them medical services would continue.

Some complaints regarding the Community Health worker training program were registered by the northern bands. They requested a program start in Prince Albert because North Battleford was too far from home. There is also a need for interpreters and escorts for elderly patients. Children as young as four years old have been dropped off at airports with no one to meet them.

The NWHC policy regarding the repair of eyeglasses was clarified. Eyeglasses will be repaired by the department only once per year. Baby milk and sugar substitutes used by diabetics are classed as food and won't be provided. Chief Alvin Head of Red Earth wanted to know why the health unit at Carrot River had issued him the sugar substitute believed to cause cancer. "Maybe they're trying to knock you off," Chief Roy Bird answered. The meeting broke out into laughter.

The laughing soon stopped as Allan Joe Felix of Sturgeon Lake cussed the wide-eyed Dr. Bhemji. "I don't give a shit about your department. You always hide behind your guidelines. Well, we have a guideline too. The Treaties! We're not asking you for any favors. We've got it coming." ■

**THE SASKATCHEWAN INDIAN
AGRICULTURE PROGRAM
requires a
4-H PROGRAM ASSISTANT**

This position involves provincial responsibilities for: developing, resourcing and administration of 4-H youth programs on Saskatchewan Indian reserves; the maintenance of a bookkeeping system; the writing of 4-H materials; and considerable travel and communication with Saskatchewan Indian reserves.

The successful candidate must have programming ability, good written and oral communication skills, bookkeeping skills, and be able to work independently.

Salary will be commensurate with qualifications and experience.

Apply in writing (with references and resume) to:

Ken Thomas,
Manager: Saskatchewan Indian

1410 p 1920 Broad Street,
Regina, Saskatchewan.
S4P 3V6
Phone 565-0836

Competition closes February 10th, 1982.

JOB OPPORTUNITY

Native Day Care Development Worker

Saskatchewan Social Services, Day Care, Family and Community Services, Regina, requires a Native Day Care Development Worker. The incumbent will promote and develop new day care facilities; ensure that requirements of the Day Care Regulations are met; provide ongoing support services to boards of directors, centres and family day care homes; and make recommendations on grant payments.

Candidates must have good interpersonal, communication and organizational skills and be able to work independently under pressure. Knowledge of day care programs is preferred. Candidates will have considerable related experience with substantial experience in community development or related experience; or a degree in Social Sciences; or an equivalent combination of training and experience. Travel and evening work is required. Preference will be given to those candidates who have knowledge of, and experience in, working with native cultures.

SALARY: \$1,704 - \$2,057 - (Community Development Representative)
(Salary under review)

COMPETITION: 701070-2-4723

CLOSING: As soon as possible.

Forward your application forms and/or resumes to the Saskatchewan Public Service Commission, 3211 Albert Street, Regina, S4S 5W6, quoting position, department and competition number.

CORRECTIONS WORKERS

A Career Opportunity in Corrections:

Corrections Division, Saskatchewan Social Services, invites applications for Corrections Worker positions at the Prince Albert, Regina and Saskatoon Correctional centres. The provincial correctional centres accommodate male offenders serving terms of less than two years as well as a number of men on remand awaiting trial. Corrections Workers provide care and custody to inmates. Shift work is involved.

Successful applicants will receive 16 weeks of training, including both classroom study and field placements. Positions are scheduled to begin in late April. Trainees will be on full salary during the training period. On successful completion of training, each Corrections Worker will be assigned to a permanent position at one of the Centres.

Candidates will have a good employment record, including experience in working with people, and a sincere interest in a career in Corrections. Supervisory experience and exposure to people of various cultures would be assets. Credit and non-credit courses related to human service work (life skills, communication skills, psychology, recreation, social work, Indian studies, human justice, etc.) may be substituted for some work experience.

SALARY: Corrections Worker 1
\$1,643 - \$1,979 - (professional credentials)
\$1,583 - (trainee rate)
\$1,501 - \$1,800 - (non-professional credentials)
\$1,448 - (trainee rate)
(Salaries under review)
COMPETITION: 702061-1-4758
CLOSING: AS SOON AS POSSIBLE

Forward your application forms and/or resumes to the Saskatchewan Public Service Commission, 3211 Albert Street, Regina, S4S 5W6, quoting position, department and competition number.



NORTH BATTLEFORD 17th ANNUAL



ALL

NATIVE

HOCKEY TOURNAMENT

ON

MARCH 19 - 20 - 21 — 1982

AT

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A SIDE

1st....	\$2500 plus jackets
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3rd.....	\$900
4th.....	\$900

B SIDE

1st.....	\$1000
2nd.....	\$700
3rd.....	\$500
4th.....	\$500

DEADLINE FOR ENTRIES — FEBRUARY 19, 1982 — 5:00 P.M.

ENTRY FEE: \$400.00 (CERTIFIED CHEQUE OR MONEY ORDER) (PLAYER PASSES PROVIDED)

FRIDAY & SATURDAY — DANCES & BINGO

UPPER AUDITORIUM — CIVIC CENTRE

Send entries to:

North Battleford Friendship Centre
Hockey Committee
Box 667
North Battleford, Sask.
Canada

For more information contact:

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Vince Ballendine (306) 445-6958
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(All Star Trophies Plus Jackets)

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Most Points - plus jacket

Most Gentlemanly Player - plus jacket

Best Defenceman - plus jacket

Best Goaltender - plus jacket

HINT FOR HAGGARD 4-H HELPERS

Are you feeling snowed under with 4-H work? One thing that helps is to take that 'big' job, e.g. organizing a dance-a-thon, and break it into several 'small' jobs. The smaller jobs are then easier to handle one-by-one: e.g. promotion, obtaining music, lunches, supervision, arrangements on location, obtaining participants, any prizes, etc.

COMPLETING THE 4-H PROJECT

Numbers show that the 1981 4-H Club year had 58 percent of the clubs complete their projects. 42 percent did not. To 'complete' a project means that the 4-H member has finished the craft, garden or the home nursing course. Or, the animal project, the sewing articles, or the woodwork effort and that a 4-H Achievement Day was held.

It's easy for any of us to start something. To complete a project requires effort on the part of 4-H leaders, and 4-H members.

For 4-H leaders, there is the need for caring, help and encouragement.

For 4-H members, there is responsibility, discipline, and interest.

Both 4-H leader support and 4-H member effort are necessary for completion in any club.

How does your Club look for 1982?

Let's raise the completion statistic!

4-H ACTIVITY LITTLE PINE

The executive of the Little Pine 4-H Club is:

Lionel Bull - President

Brian Bull - Vice President

Sophia Waskewitch - Secretary

Patricia Kennedy - Treasurer

Miranda Bear - Reporter

Projects that are going now are rug-making for the girls and Little Pine Reserve display glass box and signs for the boys. A nutrition program is planned for Thursday, January 28th. Audrey Griffith will be the host.

The Little Pine 4-H Club won the "Best Participation plaque" in the garden competition. The plaque is kept in the trophy box with the rest of the Little Pine trophies.

Report sent in by Miranda Bear.

SUMMER TRAVEL & YOU

Although temperatures at the time of this writing are -30° C and colder, the summer sunshine starts us day dreaming....

Open House Canada is a travel program that takes 4-H and other youth groups across Canada to exchange with others. Peepeekesis, Onion Lake, and Waterhen Reserves have travelled recently with help from this program.

What about you? Would you like to travel to the Yukon? To meet Indian friends in Ontario? To have a 5-day visit in Nova Scotia? To see how the coastal Indians of British Columbia live?

If you do, contact the Indian 4-H Program now so that summer arrangements can be started....and daydreams can become real.

SAFETY & 4-H CLUBS

It seems that people are less likely to get hurt when walking around the yard, if there is no glass looking for a foot to cut. Kids are less likely to get hurt if the barb wire at the bottom of the sliding hill has been picked up. Folks are less likely to get killed if the tractor is hitched properly or the half-ton has been checked as safe.

What does this have to do with 4-H? This year the Rural Safety 4-H Project is available to any 4-H Club with the Indian 4-H Program. Here's how it works.

4-H members will do a 'Hazard Hunt' at their own home, and the neighbors. The Hunt is to find hazards or dangers that can cause injury or more severe damage to people. 4-H members will be given bright orange stickers to identify the hazard. As an example, if there is glass on the ground, the dangerous material is labelled with a sticker. Or, if some machinery does not have safety shields in place, a sticker is placed on the problem. (Important -4-H members must be careful to avoid putting themselves in danger when identifying the hazards.)

The 4-H'ers will also complete a 'check-off' form with the dangers listed. The form will be left for the owner to take action.

In an agreed-upon time (e.g. 2-3 weeks), the 4-H member returns to do a second checklist.

People showing improvement in their safety 'clean-up' will be presented a certificate.

MONTREAL LAKE

The 21 members of the 4-H club have finished their "Basic Baking" project led by Fanny Naytowhow and Kathleen Stewart. The club held a meatloaf and muffin supper on December 16th. Fundraisers have been:

- selling popcorn and juice at community bingos
 - film nights
 - raffles for the Christmas fund
 - donation from the Band Council
- 4-H meetings and classes were held on Tuesdays and Thursdays before Christmas.

Activity nights have also been held for young people under 14 years.

ATTENTION!!

Do you want to join 4-H but there is no club organized on your reserve? It is not too late to join a 4-H club in a community near you. Contact the club itself or the Indian 4-H Office for more information.

4-H LEADER DAYS

File Hills - Wednesday, January 20th
Prince Albert - Saturday, January 23rd
North Battleford - Thursday, January 28th.

Watch for reports in next month's newsletter.

S.N.O.W. CAMP

February 25th - 28th

Are you - a member (13 years and over)?

- a leader?

- a parent?

Learn cross-country skiing, snowshoeing, winter survival, outdoor cookery and photography

Meet 4-H'ers from across the province!

The registration fee for S.N.O.W. Camp is \$65.00 (meals, accommodation and equipment).

Register Soon!! DEADLINE IS FEBRUARY 10th.

(In the past years, S.N.O.W. Camp has drawn kids from Chagoness, Dillon and Montreal Lake Reserves)

T-SHIRTS

A new Saskatchewan 4-H T-Shirt is now available. It has a small 4-H crest with the word Saskatchewan arched over top. The T-Shirts are available in three styles and many colors. Prices start from \$4.40 for children's sizes. All 4-H leaders have order forms and more information.

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GOOD REVIEWS FOR INDIAN WRITERS

The Native Writers contest was a 75th Anniversary project of the Saskatchewan Provincial Chapter I.O.D.E., in co-operation with the Provincial Library of Saskatchewan in 1974.

The Saskatchewan Indian Cultural College became involved with the contest in the judging as well the illustrating of the manuscripts. Since the inception of the contest 12 books written by Saskatchewan Indian authors have been published. This has been an excellent way of promoting Saskatchewan Indian authors as well as Indian artists. The contest provides for authors to write in four categories: history, biography, fiction and poetry.

The contest was turned over officially to the Saskatchewan Indian Cultural College in 1978, Mary Anne Sokwaypnace has co-ordinated all phases of the contest which include publicity, judging, awarding the prize money, and finally, editing, publishing and distribution of the winning manuscripts.

The following is a review printed in Vol. 9, No. 4 of Canadian Materials, based in Toronto.

NATIVE PEOPLES

Bird, Glenda. **THE GREAT EAGLE DANCER**. Illustrated by Dennis Morrison. Saskatoon, Saskatchewan Indian Cultural College, c1979. unpag-



ed, paper, \$5.00.

Bird Glenda. **OUR FOUR SEASONS**. Illustrated by Larry Okanee. Saskatoon, Saskatchewan Indian Cultural College, c1979. unpagged, paper. \$5.00. Distributed by Saskatchewan Indian Cultural College, Box 3085, Saskatoon, Sask., S7K 3S9.

Grades 2 and up

The potential for excellence is clear in the work of Glenda Bird, whose two stories were winners in the Saskatchewan Native Writers Contest, 1979. Written in the soft rhythms of poetic prose, uniquely melodic, the stories have an appeal created in true simplicity.

Published in booklet form, with English and Cree languages printed together, these stories will be useful as readers as well as storybooks for Canadian schools and libraries.

The illustrations in *The Great Eagle Dancer*, by Dennis Morrison, are an interesting blend of traditional native design and individualistic interpretation. Larry Okanee's drawings in *Our Four Seasons*, show a fine sense of gesture and perspective. Translations by Ernest Bonaise bring to the reader's attention the decorative phonetic symbols used to represent the Cree language.

Since these are booklets, it would be necessary to remind readers to treat them with as much care as has been devoted to their production.

With a reading level of grades 2 and up, these stories can be appreciated on several levels and by all ages.

Suggested uses would be as inspiration for art or creative writing classes at intermediate, junior high, and high school, as examples of original Canadian myth and legend in Jungian studies at the university level, and as supplementary reading in Canadian studies at the secondary level.

For readers specifically involved with Indian studies, a comparison with the work of Sarain Stump can be made.

Patricia Vickery, Blake Beattie P.S., Hudson Bay, Sask.



John George. **SURVIVAL**. Illustrated by Larry Okanee. Saskatoon, Saskatchewan Indian Cultural College, c1979. unpagged, paper, \$6.00. Whitstone, Rosa. **THE FUR COAT**. Illustrated by Dennis Morrison. Saskatoon, Saskatchewan Indian Cultural College, c1979. unpagged, paper, \$5.00. Distributed by Saskatchewan Indian Cultural College, Box 3085, Saskatoon, Sask., S7K 3S9.

Grades 4-7

Both of these winning Native's Writers Contest manuscripts deal

with the values of native peoples and the often harsh realities of living close to the land. The Fur Coat is a simple story about jealousy and the tragic death of a child, while Survival tells a legend of an old woman left behind to die when she becomes too weak to keep up with the tribe. The poetic descriptions of the country, the honking flights of geese, and the mournful call of the loon lend presence to the storyteller and a reality to the plight of the old woman.

Pen-and-ink drawings in both books complement the bilingual text (English and Cree). Dennis Morrison uses a simple, almost cartoon style for The Fur Coat, while Larry Okanee's lovely detailed sketches suit the fuller story of Survival.

These booklets and the project as a whole begin to provide materials for an understanding of native values for non-natives too. Unlike many materials written to fulfill a need, these stories are interesting on their own, both well-designed and intriguing.

Marilyn Ming, Leo Nickerson P.S., St. Albert, Alta.

Moine, Louise. **REMEMBERING WILL HAVE TO DO.** Illustrated by Ray McCallum. Saskatoon, Saskatchewan Indian Cultural College, c1979. unpagged, paper, \$6.00. Distributed by Saskatchewan Indian Cultural College, Box 3085, Saskatoon, Sask., S7K 3S9.

Grades 10 and up

Affected by a visit to her family homestead in the valley of Lac



REMEMBERING WILL HAVE TO DO



By: Louise Moine

Pelletier, Saskatchewan, Louise Moine writes personal reminiscences of her family and community describing some of her feelings associated with her childhood experiences. As a descendant of Indian, French, and Scots ancestry, the writer conveys a sense of pride in Metis heritage. The poetic prose creates images of pioneer life (child birth, cabin building, travel by horse and buggy, and discrimination) that are poignant understatements. These are enhanced by Ray McCallum's simple black-and-white drawings. This winning manuscript in the Native Writers Contest, sponsored by the Saskatchewan Indian Cultural College, is of picture book size, printed in Cree with an adjacent English translation. As such, it is a must for native language and cultural collections. Similar to Maria Campbell's Halfbreed (McClelland and Stewart, 1973), the tone expresses subtle regret at the infringement of white society upon the Indian way of life, but, more importantly, the pleasant

recollections of a secure and happy family life are shared. As with any pioneer account written from the perspective of a mature adult, sensitivity and an affinity for the past are necessary to read it with enjoyment and understanding. However, passages could be effectively used with social studies and English students, adding a very human dimension to the discussion of such topics as the Riel Rebellions, native rights, and discrimination.

Jo-Anne Naslund, Bev Facey C.H.S., Sherwood Park, Alta.

ANNOUNCEMENT

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POW-WOW COMMITTEE
WHITE BEAR CELEBRATION
1982**

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CONSTITUTION QUIZ

So now you've read nearly the whole of this month's Saskatchewan Indian. Want to test your knowledge of the biggest issue facing Indians today? The following quiz is intended to make you laugh but also to underline the serious decisions now before the Indian Nations of Canada.

The Indian Association of Alberta's case was heard at:

- a) Supreme Court of Canada
- b) British Court of Appeals
- c) 10 p.m. on "The National"
- d) none of the above

Saskatchewan Chiefs are experiencing federal government cut-backs because:

- a) they didn't pay their parking tickets
- b) the Feds don't want them to fight the Constitution
- c) they don't need the money
- d) they are not capable of managing money anyway

Lord Denning is:

- a) Master of the rolls
- b) a well known British parliamentarian
- c) a contemporary of Senator John Tootoosis Sr.
- d) all of the above

Chief Sol Sanderson has requested that Saskatchewan Indians:

- a) leave it to the Chiefs
- b) sign petitions to send to British parliamentarians
- c) donate to the Constitution fund
- d) give up

The Queen of Canada:

- a) will be elected by Saskatchewan Chiefs
- b) is not all there
- c) lives in a basement suite at the prime minister's residence
- d) moved to Hawaii sometime in the last century

What will happen if Treaty and Aboriginal rights are not entrenched in the constitution?

- a) Indians will hand in their treaty cards
- b) Indians will be free to decide what kind of whiteman they wish to be
- c) Canada's reputation will be tarnished in the world community
- d) the provinces will bill the federal government

Saskatchewan Chiefs plan to:

- a) charge the Queen mother with Child neglect
- b) lobby for an Indian Rights Amendment Bill
- c) do nothing
- d) try everything to protect the Treaties

What do "existing" Treaty and Aboriginal rights mean in the Canada Act Bill?

- a) hunting and fishing rights
- b) social, economic and political rights
- c) the right to bake bannock and dance pow wow
- d) ask the provinces

The Constitution Commission was mandated to:

- a) act to entrench treaty rights
- b) devise strategy to ensure the Queens promises are kept
- c) consider, debate and decide on Constitutional matters
- d) all of the above

Indian politicians travel to London to:

- a) have a good time
- b) to stop patriation until Treaty and Aboriginal rights are recognized in the Canadian Constitution
- c) visit other Indian politicians
- d) plot the overthrow of the British parliament.

Saskatchewan Chiefs are going to British courts to:

- a) argue the Treaties were made between sovereign nations
- b) watch the IAA
- c) plead not guilty to parking fines
- d) none of the above

Indian treaties are:

- a) old broken and forgotten
- b) agreements made between nations
- c) living documents with the force of law
- d) not worth it

IAA lawyer Louis Blom-Cooper referred to Indians as:

- a) "simple"
- b) "primitive"
- c) didn't mention them
- d) none of the above

Why did Britain sign treaties with Indian nations?

- a) to secure allies
- b) to steal the land
- c) to protect a weak and primitive people
- d) to turn Indians into Englishmen

A Native Writers Contest Winning Manuscript 1981

HE SHALL GROW, LEARN AND LEAD

Author - John Stonechild

Illustrator - Jerry Whitehead

Editing - Curriculum Studies & Research Department

Many years ago, in the long twisting valley of what is known today as the Qu'Appelle Valley, there was born a strong baby boy destined to become the leader of his tribe.

The tribal medicine man named this boy child "Day Break" because he was born at the rising of the sun. The women gave the baby gifts of baby blankets made of the finest white rabbit fur and soft leather deer hides. His father was very proud of him because he was the first child they had. The father planned a big feast and pow-wow to be held by the lake in the Qu'Appelle Valley. During the pow-wow the father had a giveaway in honour of his infant son "Day Break". The proud father gave away his finest buffalo pony named "Moon Light", because the horse was stolen in the moon light from an enemy camp. Stealing a horse in the moon light took much courage, thus the father too, was an honourable man amongst the other braves of the camp. Also given away was his prized possession, a bow and arrows

handed down from generation to generation. So the father felt much sorrow in his heart for giving this possession away but he said a silent prayer and asked the Great Spirit for guidance for him and more especially for his infant son "Day Break". The third day of the celebration ended with a big feast.

"Never," said one of the old men, "can I ever remember a celebration such as this for a new born baby."

As the years passed Day Break grew into a fine, healthy young man. His father taught him many things; hunting, shooting, proper horse care, arrow and bow making and above all to honour the Great Spirit and to be brave in the face of the enemy.

Now in the old days of our forefathers, every young man of a certain age had to prove that he was now a man and capable of holding the responsibilities of a regular warrior.

The day broke clear and cool as Day Break sat up in his teepee. Today

he must go to the Sun Dance lodge with all the other young men to prove himself. His father said a prayer for him in the teepee and said to him before leaving for the lodge, "Remember my son, today you will be a man and you too shall fight in battle and be allowed to come on buffalo hunts." Day Break walked slowly to the large round lodge. As he neared it he could hear the elders praying for the young men who stood side-by-side. Day Break could smell the sweetgrass burning and prayed that the Great Spirit would give him courage to pass the test.

He was led to the main or center pole of the lodge. The chief medicine man took a sharp wooden stick and pierced the muscles of Day Break's chest. He, then, tied long leather thongs from the main pole to the protruding ends of the sticks. The pain was almost unbearable. Day Break was told he must yet pull with his whole body against these thongs until he broke free. His mind was filled with the painful ordeal at hand and yet, deep in the corners of his innermost self he pictured himself as a proud warrior and mighty hunter. The sweat poured from his whole body as the drums beat and the singers sang the songs of the brave. Two boys to his left broke away and were immediately given a drink of water blessed by the elders of the tribe. Soon the remaining four boys broke away and Day Break was left alone, but this did not discourage him. From the corner of his eye, Day Break saw his father among the warriors, with a very worried look on his face. Day Break called upon the Great Spirit to give him power, and with all the remaining strength in his young body, he gave one hard pull back and he was free. At last, at last, he cried in his heart, I am now a man.





Day Break's father said to him, "Come my son, I have something for you." Outside the lodge stood a sleek horse and holding the horse was Day Break's mother.

She said to him, "Look my son, this is also for you." She, then, lay a buffalo robe on the grass and placed upon it the most beautifully hand-made beaded saddle Day Break had

ever seen. Truly, he thought, the Great Spirit has taken care of me. How, he pondered, could I ever repay my mother and father? Little did he realize at the time that there would come a day when his father would be too weak to pull a bow string and shoot his arrow.

In two weeks time, there was to be a great buffalo hunt. An outlook man or spotter had seen several hundred buffalo four days ride to the west. Day Break's heart pounded very fast and hard upon hearing the news. He prepared his bow and arrows very carefully. He would not use his new saddle to hunt, for saddles in those days were only for decoration. His mother prepared him plenty of dried meat or pemmican to take on his first hunting trip. His horse, as yet, had no name but he thought, "What I will call him depends on what he can do on a buffalo hunt."

They left very early one morning and headed west. The hunting party came to the top of a hill. Far to the west they could see hundreds of buffalo grazing. The hunting party made camp and planned out the hunt which would take place at day break.

Everyone went to bed filled with the upcoming excitement of the coming hunt. Day Break tossed and turned before he realized that it was time to start.

The hunters broke into four parties and circled the mighty beasts. There was a shrill, blood curdling yell from the ranks of horsemen and the hunt was on. Day Break set out straight for the right flank of the herd and chose a huge bull buffalo. He and his sleek black horse rode with the wind until he was so close to the galloping bull buffalo; he could almost smell him. He prayed his steed would hold up and not run out of breath. He quickly fitted an arrow in his trusty bow and "twang" let the arrow fly catching the bull buffalo square in the rib cage. The huge animal ran for another 150 yards and came to his knees. Day Break kept stride with the rumbling herd and soon found another target and down it went. His arrows were specially marked so he knew which buffalo were his. To his amazement and more so, to his father's surprise, he had actually killed eight of these huge, hairy beasts. Day Break soon became one of the most respected hunters of his tribe.



Then, there came a day when the tribal council was called to decide if war should be made because two women and twenty-five horses were stolen by an enemy camp. By morning, preparations were being made for war. Day Break, once again, was excited about the coming raid. He had named his horse "Brother of the Wind" because of its great speed.

They left their camp singing and chanting their war songs. Little did Day Break realize that many of his Brothers would not return to camp. After six days of riding they neared the enemy camp. There was no need to set up camp, for early that morning the raid was to take place. Some of the braves crept toward the silent camp of the enemy and slew the half-sleeping guards. The odd dog

barked and the horses tied in the middle of the enemy camp could detect danger in the air and became nervous. Swiftly, the raiders swooped down on the enemy camp and slew many of the warriors. While Day Break was cutting the thongs holding the horses in the center of the camp, he was struck from behind. The enemy left him for dead. Before the enemy warrior could mount a horse, Day Break drew back his bow and let the arrow fly, killing the enemy almost instantly. Day Break fell upon the enemy, took his scalp and captured his horse. When the party returned to their camp there was much celebrating and much sorrow for the enemy, they, too, fought gallantly. Thus, honour and bravery was always taught by all

tribes of this country.

As time went by, Day Break took a wife and had many children. Then, came the day when his father was too old to hunt. Day Break now could show his gratitude to his parents by taking care of them in their old age.

With all the honour and feathers that a warrior could earn, Day Break was again given the highest honour any man could earn in the ranks of his fellow warriors. Day Break was made Chief of his tribe. After the ceremony, he walked back to his teepee, took his peace pipe, filled it and asked the Great Spirit for strength and courage to lead his people in the proper paths of life in the years to come. He was now a life time Chief. ■





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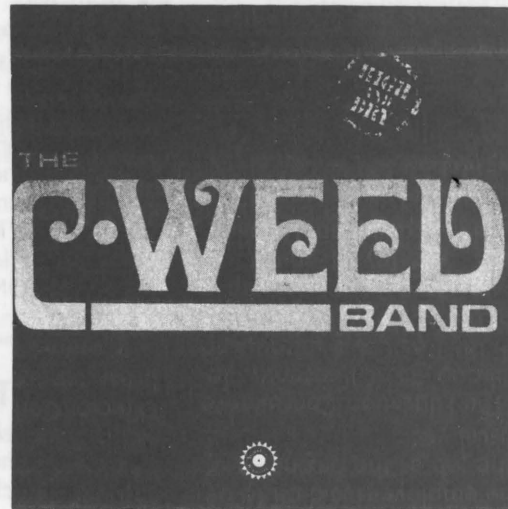


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THE LAST WORD.....

Dear Mr. Trudeau:

It is with my sincerest sympathies that I write you this "Get Well Letter". I know that you probably don't know me from a hole in the ground, but I prefer to leave it that way (nothing personal). I am just a little girl from Saskatchewan, a mere Non-Status Indian with not a care in the world. I am not even aware of the fact that I may lose my aboriginal rights, or that some of my people who do have treaty rights will also "lose" these.

No, I am not aware of any of this.

It doesn't matter to me that rights sacred and inherent to the indigenous citizens of Canada will be abrogated if the "Prime" Minister of Canada "encourages the people of Canada to let him get his own way" (at times of temper tantrum, he has been known to be a quitter).

No, it doesn't bother me in the least.

I am not even worried that the majority of Canadians are not even aware of the fact that several injustices are being done to the Indian, Metis and Inuit people of Canada, due to your egotistical methodology in "bringing the Canadian constitution" home.

No, it really doesn't matter.

I don't even care that in a country where they are establishing a Charter of Rights, that they should "forget" to include the rights of their first citizens.

No, Mr. Trudeau, it affects me only minimally.

I am not a doubting person by nature, but it seems to me that I once heard a story about some treaties that were signed by two sovereign nations. They promised many things to each other, but one phrase keeps ringing through my mind: "for as long as the sun shines and the rivers flow". Oh well, if one side of the promise is broken I guess we can look forward to a bunch of dry river beds and mighty cloudy skies!

However, as in the case with me, I tend to get side-tracked when I start thinking about "small" things like my heritage, my culture, and the future of an entire human race, but as things go, I will get back to the main purpose of this letter. I meant to wish you

well, Mr. Trudeau. I hear that you have a condition that can be occupationally dangerous. I have my own words for it, and my own cure (aren't you the lucky one?).

Specifically, what you are suffering from Mr. Trudeau, is a severe case of occupational constitutional constipation. You see, sir, the reason you are unable to shit is because you don't give a shit! Once you begin to show some common sense compassion for the Indian, Metis and Inuit people of Canada, some of your "blues" should remedy themselves. If not, try the following mixture:

CURE FOR CONSTITUTIONAL CON-

STIPATION

3 cups of common sense
2 cups of understanding
3 Tbsp of compassion
18 quarts of justice
2 cups of courage
1 pint of intelligence
3 cups of co-operation
½ cup awareness
42 gallons of social consciousness
In one large "cabinet", mix the above ingredients with a firm and confident hand. Add a dash of love and sprinkle with determination. If this doesn't cure you, you can always call for a federal election.

COMMENTARY

All my life I have been a prisoner in mind and soul. Now at a time in my life that I have come to terms with my conscience and am ready to turn over a new leaf and go back to my reserve in Saskatchewan to serve my own community, I find that due to the constitution, all the rights of my people may be taken away. Perhaps even the land, desolate as much of it is, is about to be taken away from my people.

"What the newly revised constitution is doing for me and thousands like myself, is handing me "Justification" for having spent the last 23 years of my life in prison, and refusing to abide by white law and government. For if the rights and the land are taken from my people, in the end it is all the same damn thing: Nothing! I have lived as a rebel for 23 years and now I may have nothing. Therefore I will feel justified to a great extent, that I did not choose to live my life on a fenced off piece of land and try to exist and build on government handouts. Yes, eventually I will at least feel some justification for my rebellion.

In my understanding of God, I feel sorry in my heart for the white leaders, because it has come to a point where they can never, with any degree of honesty in their souls, believe what their own bible teaches them. That "all men are created equal". The whiteman: for his pride, his education and his supremist attitude, believes that "his way is the only way", will not permit him to believe his spiritual teaching with any degree of honesty and sincerity. It's a high price to pay and it will always be that way, unless there are some changes made in his attitude toward my people.

I thank the Creator that he has blessed me with a warriors heart and the free spirit of the Eagle and a sense of humor as well, which enables me to smile while a prisoner in body and soul. For soon now, as the snow fades and the rivers flow and the sun shines, I will be free to fight again, in my struggle to live a good life. My sorrow being great that only in a time of critical and dire times, do my people, with backs against the wall, choose to become One in unity and brotherhood.

The Native Brotherhood in Stony Mountain went on a day of fasting and prayer to support our people to maintain our rights. We only sat for one day, but many of us wanted to do more, but we stand behind our people, and our leaders here in the Brotherhood.

Megwetch - May the sunshine of tomorrow shine on you forever.

A Brother in Struggle
Prisoner No. 4224
Stony Mountain Brotherhood.



NATIVE COURTWORKER SERVICES OF SASKATCHEWAN

Native People in Conflict with the Law

Native Courtworker Services is a justice program that is available to Native people who come in conflict with the law. It is the overall objective of Native Courtworker Services to ensure that the person in conflict with the legal justice system receives fair and just treatment before the law.

Are you in trouble with the law and need help?

Native Courtworkers are available to assist Native people in trouble with the law prior to, during, and following the appearance in Court. Native Courtworkers speak for Native people, express their needs and mediate on their behalf.

There is no charge for Native Courtworker Services or Assistance.

How can a Native Courtworker assist you?

Through Court Assistance:

Explaining court procedures; speak for Native persons; provide background information to the court; help obtain a lawyer.

With Legal Information:

Complete legal aid applications and other forms; interpret legal terms and procedures; explain charges and legal documents; obtain information about the law.

Referrals to Other Agencies:

Contact other agencies to assist Native persons and many other services to aid Native people in their dealings with the law.

How can you Contact a Native Courtworker?

If courtworker services or assistance are required, please contact a Native Courtworker in your area, or the nearest Friendship Centre, at least twenty-four (24) hours prior to court appearance OR after having been taken into custody, ask about contacting a Native Courtworker.

Battleford Friendship Centre

Box 667
North Battleford, Saskatchewan
S9A 2Y9 445-8216
Donna Paskemin
Wilfred Tootoosis
Richard Charette
Phone: 445-5832
448-8216
445-6958

Regina Friendship Centre

1689 Toronto Street
Regina, Saskatchewan
S4P 1M3
Ken Yeo
Henry Champagne
Vacant
Phone: 525-5459

Indian Metis Friendship Centre

Box 2197
Prince Albert, Saskatchewan
S6V 2B2
Iris Bear
Cathy Basaraba
Marie Daigneault
Lucille Vermette
Phone: 764-5269
764-5260

Yorkton Friendship Centre

108 Myrtle Avenue
Yorkton, Saskatchewan
S3N 1P7
Mary Pelletier
Georgina Pelletier
Phone: 782-2822

Moose Jaw Friendship Centre

112 River Street West
Moose Jaw, Saskatchewan
S6H 1R5 693-6966
D. Blondeau
Phone: 6936966

Uranium City Friendship Centre

Box 396
Uranium City, Saskatchewan
S0J 2W0
Sarah Skwarchuk
Phone: 498-3282

Broadview

Box 8
Broadview, Saskatchewan
S0G 0K0
Brad Delorme
Phone: 696-3223

Punnichy

Box 190
Punnichy, Saskatchewan
Ed Desjarlais
Phone: 835-2225

Buffalo Narrows

Box 302
Buffalo Narrows, Saskatchewan
Kim Hansen
Phone: 235-4347

Native Courtworker Services of Saskatchewan

Provincial Office
1950 Broad Street
Regina, Saskatchewan
S4P 1X9
Phone: 527-3569

Regional Co-ordinators

Don Pelletier South Region
Wes Fineday Northeast
Region
Rhoda Tailfeathers Nor-
thwest Region

Moose Mountain Friendship Centre

Box 207
Carlyle, Saskatchewan
S0C 0R0 453-2425
Carol Standingready
Phone: 453-2425

North West Friendship Centre

Box 1780
Meadow Lake, Saskatchewan
S0M 1V0 236-4414
Elizabeth Durocher
Maria Durocher
Richard Opikokew
Phone: 236-5842
236-5300

Indian Metis Friendship Centre

168 Wall Street
Saskatoon, Saskatchewan
S7K 0E6 244-0174
Vance Winegarden
Dorothy Lavigne
Frank Chartrand
Ernest Cameron
Phone: 244-0174

Neginuk Friendship Centre

Box 254
La Ronge, Saskatchewan
S0J 1L0 425-2061
Hope MacDonald
Phone: 425-3484

Fort Qu'Appelle Friendship Centre

Box 1308
Fort Qu'Appelle, Saskatchewan
S0G 1S0

For further information contact:

**1950 BROAD STREET,
REGINA, SASK. S4P 1X9
TELEPHONE (306) 527-3569**

WORLD ASSEMBLY OF FIRST NATIONS

The largest gathering of earth's first nations

The emergence of the world's Indigenous peoples into a strong united force is an event without historic parallel. Once universally dismissed as the "vanishing peoples", the world's First Nations are now seeking and finding their rightful place in the community of man.

This summer the largest gathering of Indigenous peoples in recorded history will take place in Regina, Saskatchewan, Canada. The World Assembly of First Nations will provide a rare international forum for "Fourth World" concerns.

The conference is sponsored by ten Indigenous organizations such as:

- World Council of Indigenous Peoples
- National Indian Brotherhood
- National Congress of American Indians

- National Tribal Chairmans Association
- Federation of Saskatchewan Indians
- First Nations Assembly

The Assembly will address a broad spectrum of Indigenous concerns; an opportunity for people to share ideas and plan for the future. In the tradition of Indigenous peoples everywhere, the spiritual and cultural aspect of the First Nations will be followed through an Elders conference and other social and cultural events. Included will be a truly international pow-wow, rodeo, trade fair and much, much more.

The Polynesians of the South Pacific, the Sami of northern Europe, the Australian Aborigines, the New Zealand Moari and the North and South American Indians may be vastly separate in distance and circumstance — however, we all have the same concerns.

For further information & registration forms contact:

This summer the world will watch.

WAFN Conference Secretariat
Phone (306) 949-5666
109 Hodsman Road
Regina, Saskatchewan
S4P 3R9
Canada

