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The Official Monthly Publication of the Federation of Saskatchewan Indian Nations



FEBRUARY 1988

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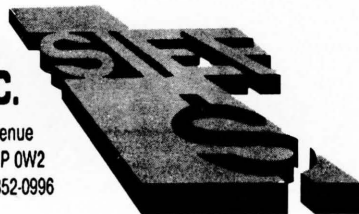


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Editor
Doug Cuthand

Reporter
Gloria Ledoux

THIS MONTH'S COVER

Sanford Fisher is one of Saskatchewan's best known Indian artists. He is a self taught artist who works mainly with oils. His works are well known throughout Canada and internationally his works are in collection as far away as Japan.

Sanford Fisher lives on the Gordons reserve with his wife Myrtle. They have nine children and seven great grandchildren.

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Editorials

Treaty Commissioner Welcome News

The recent announcement by the FSIN that they are moving toward an agreement to establish the office of a Treaty Commissioner is welcome news.

When the Treaties were signed, our ancestors were promised an independent person or a commissioner who would protect the treaty rights and see that they were suitably implemented.

Several attempts were made to have a Commissioner installed but the government was more interested in control than development so the Department of Indian Affairs became the government agent to deal with Indians.

The new agreement for a Treaty Commissioner appears to be two separate things depending on which side you talk to.

The minister, Bill McKnight sees the Commissioner as a land entitlement mediator reporting directly to him. Later on the commissioner may attack other problems such as taxation.

The FSIN on the other hand, would like to see the commissioner take a much more traditional role and address the wider issues of treaty rights and a Crown-Indian relationship. While they agree that land entitlement and taxation are priorities, they cannot be the only issues the commissioner will address.

Also, the FSIN sees a bilateral relationship with the federal government, while Bill McKnight wants the involvement of the province.

The office of Treaty Commissioner is a vital one. The province of Ontario has had an Indian Treaty Commissioner for several years now. Ann Jamieson, a lawyer from the Six Nations Reserve has done an excellent job by bringing conflicting parties together and working out mutually agreeable solutions.

Hopefully the Saskatchewan Treaty Commissioner will be given the latitude and resources to get the job done.

Our Indian Languages are at Risk

A couple of years ago the Federal government commissioned a report on broadcasting in Canada. This report, the Caplan-Sauvageau report had the mandate to review the broadcasting act and recommend changes.

In the course of their work they met with a number of Indian, Inuit and native groups and received submission outlining concerns and recommendations.

The most disturbing statement that came out was the report on Indian language broadcasting stating that of some 32 language groups in Canada only 3 had a chance of survival. Some languages here already have ceased to exist and others will be gone in two or three generations.

The measurement here is in generations. Two generations ago most Saskatchewan Indians grew up in a home that had their Indian language as their first language. The following generation used English in the Home. They may know their language but they are not passing it along to their children.

What are the factors that have created this situation? There are basically two:

First: almost every Indian home has a television set and the children watch up to eight hours of programming daily. They are saturated with the English language. In the old days children would listen to the adults tell stories and legends now they spend their time in front of a television set.

Second: Indian languages are perceived as being obsolete. The language at school, the business world, radio: and T.V. are all English. If language fails to have a practical day to day application then it falls into disuse. At one time Indian people spoke their language with defiance because it was forbidden in the schools, now the languages are not being spoken for a far more benign reason. We are ignoring our language.

In this Issue we have an article from the Saskatchewan Indian languages institute that outlines their problems and the uphill battle

ahead of them to save the languages.

We must make our languages practical in daily use and television and media outlets should be approached to produce material in Indian languages.

But the most important battleground is the home and the floor in front of the television set is ground zero. Parents must be aware of their use of language and spread their Indian language to their children. They should also restrict the hours of television that children watch. The first five years of a child's life are crucial for language development. When they get older they will automatically learn English but learning their own language will be very hard.

The Saskatchewan Indian Languages Institute is a valuable but underated and undefined institution facing an enormous task. If it is not supported two generations from now we will be wondering where our language has gone.

Chief Crowe Issues Warning

In his address to the Chiefs, Chief Crowe outlined several new initiatives and issued a warning. Chief Crowe was speaking at the legislative assembly held recently at St. Marys Cultural Centre in Yorkton.

"The AFN wants to get into the treaty discussions on a multilateral process, a process the FSIN does

not support". The chief urged the Indian leaders of Saskatchewan not to get involved with the AFN, on the pretence of representing Saskatchewan people.

"The AFN is enticing Saskatchewan leaders to participate in their discussions". They say "involve us", so they can speak on our

behalf.

"We cannot be seen participating in their elections so they can't say to the federal government that Saskatchewan people were involved".

Chief Crowe also outlined the progress to date on the negotiations involved in developing the office of treaty commissioner. There has been an exchange of letters between Chief Crowe and Bill Mcknight, the Minister of Indian Affairs in which both agreed to work together to establish the office of treaty commissioner.

"Now that we agree on the basic principles we can proceed to work out the details", Chief Crowe stated. "We have succeeded in one of the most significant items in recent years.

Chief Crowe also announced that a tribunal would be set up to deal with matters internally. Each district will be asked to select an Elder to sit on this tribunal.

"It is appropriate according to the traditions and customs of our people that we deal with difficult and touchy issues internally rather than in the public arena".

Young Leaders do Page Duty



P.A. District Youth Council members who attended the Conference. Back row, l-r: Jack Charles, Robin McKenzie and Keith Morin. Front row, l-r: Lorna Arcand, Youth Co-ordinator, Doris Sewap and Veronica Cook.

A youth group which had an opportunity to address the FSIN Chiefs Assembly, held in Yorkton, in January, had a lot to say about the social conditions youth have to live in these days. Here are just a couple of comments that were made by the P.A. District Youth Council.

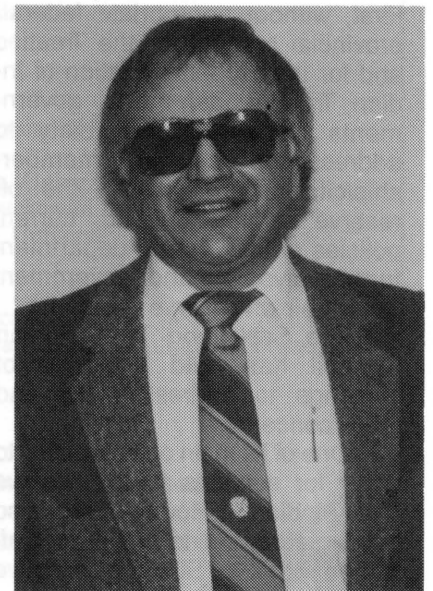
Doris Sewap, a 16 year old grade 11 student from Pelican Narrows said, "This weekend a 15 year old girl from La Ronge committed suicide. We played with her, we went to school with her and we didn't know she was hurting".

Keith Morin addressed the Assembly in his native language;

Cree. He said, "We all have dreams and plans to finish schools and go on to other things. We run into trouble and problems in the cities and towns. We can help one another. A lot of kids are shy and unable to express themselves. Some want to give up and go back home, others have problems with parents drinking and playing bingo, etc.

Sewap thanked the Chiefs for the opportunity to speak and work as pages. The youths who did not have page duties were invited into the meeting with observer status.

Sewap also told the Chiefs, "We can help save our nation, if you let us."



Chief Roland Crowe

Saskatoon Treaty Indians Supported by Chiefs

The Saskatoon Treaty Indian Council, formerly called the Saskatoon Urban Indian Association presented their concerns at the Chiefs' Assembly in Yorkton on behalf of the Treaty Indians of Saskatoon. They won the support of the Chiefs.

The Legislative Assembly mandat4d the Executive of the FSIN to coordinate and facilitate the development of comprehensive strategy to establish District/Tribal off reserve Treaty organizations.

This study would address the following:

1. Off reserve populations by centres.
2. Nature and scope of services required i.e.: social services, education, housing, economic development, employment opportunities, etc.
3. To establish permanent centres to delivery services identified in point #2.
4. To access the necessary resources required to fulfill the mandate.
5. A progress report to be tabled at the next Legislative Assembly.

With the influx of off reserve urban Indians and the inclusion of Bill C-31. Indians regaining status, Saskatchewan Indian Chiefs must contend with two main problems. First, without appropriate federal/provincial respect for the Treaties and for the proper utilization of Indian Trust funds, Indian governments have had no ability to address the issue of membership/citizenship rights in the off reserve setting. Second, current policies of the Federal department further divorce band government from their off reserve members.

The Saskatoon Treaty Indian Council has held a series of meetings to address these and other concerns.

One of its main objectives is "to lobby for services for off reserve Treaty Indians". However, it is also concerned by the need to remain affiliated with the FSIN, the collective voice of all Treaty Indians in the pro-

vince; the fact that a large part of the FSIN's constituents reside off reserve; that the current delivery of services provided to Treaty off reserve constituents are virtually non-existent; that there is no recognized formal process to exercise Treaty and Inherent rights by off reserve Treaty Indian population; that new resources and new monies should not affect funding arrangements as they exist today at the Band level.

Sitting on the Advisory Council are: Vi Munroe, A/Chairperson, Maynard Quewezance, Grant Severeight, Tyrone Tootosis, Elmer Crane, Eldon Baptiste, Delmar Quewezance and Ed Severeight. They conduct weekly meetings. Two general membership meeting are also held each month.

The next General Membership Meeting will be on February 28 at the SIMFC for the election of officers.

Yorkton District Chiefs Host Talent Show



A good time was had by all at the talent show.

A talent show sponsored by the Yorkton District Chiefs was held at the Yorkton Holiday Inn on Tuesday, January, 26. The show raised over \$3,000 for a new Tribal council building and two scholarship funds.

Rainbow Rider, a well known Saskatchewan Band provided backup to aspiring local talent and to the likes of Heather Bird, who appeared at Enuwuk Jamboree. 19 contestants participated in the show

and had their talents broadcast across the airwaves by CJNX Yorkton.

Ivan Chartrand won first place in the money-raising category, with his rendition of "Old Patches", and Racheal Fluery came in second. The best talent award went to singer Dwayne Paquachan with his version of "Stand Up". Shiela Horvath and Elder Cote came in second and third respectively.

Indian Agriculture Act Introduced

The Saskatchewan Indian Agriculture Act received second reading at the recent Chiefs Legislative Assembly in Yorkton. The Act insures that SIAP is accountable to the legislative assembly and will table an annual report each year.

Patterned after the Saskatchewan Indian Federated College Act the newly introduced Act insures the accountability of the Saskatchewan Indian Agriculture Program (SIAP) board of directors decisions to the Federation of Saskatchewan Indian Nations (FSIN) Legislative Assembly.

FSIN Chief, Roland Crowe told delegates to the Assembly, "through a good cooperation we

achieved yet another goal in our progress".

Third Vice-Chief, Bobby Bird in presenting the resolution said, "We have worked closely with the staff to put SIAP under the umbrella of the FSIN and be accountable to the Chiefs".

Ken Thomas, Director of SIAP, in his address stated, "I think it's time in the evolution of Saskatchewan Indian government that this happens. We are pleased to be a part of the organization and also very pleased to report to and be accountable to this Legislative Assembly".

Thomas also stated that the move will not wholly affect the day-to-day operations of SIAP, and that

SIAP will continue to operate more or less the way it has since it's inception.

SIAP Chairman, Jerry Starr recently signed an agreement with the provincial government that will provide a wide range of speciality and support services.

The province will provide the services of six agricultural specialists along with free office space and support services. Ken Thomas, SIAP manager estimates the deal will be worth \$200,000.00 per year.

The specialists will deal with such items as irrigation, livestock, horticulture and specialty crops.

The agreement remains in effect for two years.

**AMOK/CLUFF
MINING**

1987-88 CLUFF MINING SCHOLARSHIP SELECTIONS

Amok Cluff Mining held its Annual Scholarship Selection Committee meeting on August 10, 1987 for the upcoming year and the following selections were made:

6 University Scholarships	\$3,500 each
3 Institute Scholarships	\$3,000 each
3 Stearns/Catalytic Scholarships	\$4,000
(1 University - \$2,000)	
(2 Institute - \$1,000 each)	

UNIVERSITY:

1. GUY DESAUTELS - Turnor Lake - 2nd Year Nor-Tep.
2. ROSE ROBERTS - Stanley Mission - 3rd Year Bachelor of Education, University of Saskatchewan.
3. ARLENE KIMBLEY - Beauval - 4th Year Nor-Tep.
4. ELIZABETH HANSON - Buffalo Narrows - 3rd Year Bachelor of Education, University of Saskatchewan.
5. JANET CAISSE - Ile a la Crosse - 3rd Year Bachelor of Social Work, Saskatchewan Indian Fed. College.
6. CHRISTOPHER KYPLAIN - Ile a la Crosse - 1st Year Bachelor of Science, University of Saskatchewan.

INSTITUTE:

1. ROSEMARIE LABELLE - Uranium City - 2nd Year Diploma Nursing, Wascana Institute.
2. WANDA FIETZ - La Ronge - 2nd Year Business Administration, Saskatchewan Indian Institute of Technology.
3. CINDY KIMBLEY - Beauval - 1st Year Dental Assistant, Wascana Institute.

STEARNS CATALYTIC AWARDS

UNIVERSITY:

1. MICHAEL LAVALLEY - Creighton - 2nd Year Bachelor of Commerce, University of Saskatchewan.

INSTITUTE:

1. MARIE MOBERLY - Dillon - 3rd Year Bachelor of Social Work, Saskatchewan Indian Federated College.
2. DEBRA MAURICE - Green Lake - 3rd Year Bachelor of Social Work, Saskatchewan Indian Federated College.

**AMOK/CLUFF
MINING**

Language and Culture Discussed by Elders

By Gloria Ledoux

"Our language is the base of our culture, if we lose that we will lose everything," Elder Gus Waskewich stated at a one day Elders workshop held at the Meadow Lake Tribal Council offices on Friday, January 15.

Chief, Percy Derocher welcomed the visiting Elders on behalf of the Meadow Lake District Tribal Council. The office employs 30 staff on behalf of approximately 5000 registered Indians.

Vistors to the Workshop were Jim Thunder from Edmonton and Smith Atimoyoo from the Saskatchewan Indian Languages Institute. Jim has travelled extensively across Canada and into the United States visiting reserves and talking to Elders.

Smith Atimoyoo welcomed the opportunity to sit with fellow elders and share his interest and ideas and them. Smith was one of the founders of the Saskatchewan Indian Cultural Centre in 1970, when it was funded by the the Church of England World Relief Fund.

Smith as director and field officer, the late Valentine Nightraveller as business administrator and Marie Bighead, typist all worked under the leadership of Dr. Dave Ahenakew who saw the need to start using our culture and traditions, and tap spiritual aspects to bring the Indian people back together.

People were already not respecting spiritual ceremonies and starting to disintegrate. The young people were being brought up by the white man's standards. In 1974, Ken Goodwill changed the Cultural Centre to the Saskatchewan Indian Cultural College.

Elders discussed the possibility of documenting and preserving the meaning of ceremonies including the pipe Ceremony, the



Antoine Sand and Jean-Marie Felix



Joe Turner and Lawrence Tobacco

Sweetgrass Ceremony, and Sacred cloth.

Elder Lawrence Tobacco wanted to know how the Chiefs could better utilize the Elders at the District Chiefs level and have the role of the Elders defined. Other Elders outlined their duties.

Elder Bill Standingready volunteers his services and support at funerals, wakes, feasts, etc., whenever he is called upon.

Elder Eli Bear visits jails and holding homes to talk to Indian people. Elder Joe Turner has been invited to visit schools to teach Indians songs, dances, etc.

Elder Gus Waskewich reiterated the power of the pipe and stem. "If we do not support or use our Elders, then we are destroying ourselves". He tries to set an example to his grandchildren by the way he conducts himself and uses every

opportunity to visit the people on his reserve.

As time and budgets permit, the Elders will expand to include women to sit with them. At present, Elder Lizette Ahenakew is the only female on the board.

The Elders put their wisdom together to revise "The Tipi" concept by translating the poles from English to Cree and from Cree to Cree Syllabics. This same procedure will include the Saulteaux and Dene languages as time permits.

The next major project the Elders will undertake will be revising the book, "Kaytayuk".

These Elders will be holding similar workshops at each District, the next one being in the Fort Qu'Appelle District. Elders would welcome as many Elders as possible to participate at these workshops.

Lubicon Indian Protest Hits Saskatchewan

By Ivan Morin

"This protest is not to protest the "Share the Flame" Olympic Torch Relay, but to bring the concerns of the Lubicon Lake Cree Band land claims to the surface and to expose those people who are doing the most damage to their culture and land, Petro-Canada, to the people of Canada. We share the enthusiasm of the "Share the Flame" run, but we want people to know we have concerns about Petro-Canada and other oil companies who are destroying the Lubicon Band's traditional homelands and culture."

*Tyrone Tootoosis
Lubicon Supporter*

This was the statement from one of the organizers of the Lubicon Lake Cree Band's protest following the Canadian Olympic Torch Relay, which passed through Saskatoon on Monday, January 18, 1988. Over 100 placard carrying Native and non-Native supporters braved minus 20 Celcius weather for more than two hours to support the northern Alberta Band in their attempt to bring to the attention of the Canadian people their land claims dispute with the Federal and Alberta governments.

The protest which began in Saint John, Newfoundland, on the heels of the carefully orchestrated Canadian Olympic Torch Relay across the country's ten provinces and two territories has picked up pace as it nears it's final destination, Calgary, Alberta, where the 1988 edition of the Winter Olympics are scheduled to start on February 13. The turnout for the Saskatoon protest was greater than expected by both the Saskatoon organizers and Lubicon Lake Chief Bernard Ominayak. Ominayak has been following the "flame" since it began it's journey across the country; "It's great to see so many people out here in support of us, especially on a cold day like today. It makes me feel really good, because we didn't expect this kind of turnout." said Ominayak.

Support for the Saskatchewan protest came from reserves from all

nations and corners of the province. Also showing their support were many non-Status, Metis and non-Native people.

Vern Bellegarde, First Vice-President of the Federation of Saskatchewan Indian Nations (FSIN) said, "The Saskatchewan Indian First Nations are here to lend moral support to the Lubicon Band, because their struggle and what comes out of it will effect all the first nations of Canada." The FSIN were also visible at a protest in Regina.

Since the beginning of the protest in Newfoundland, the protest has seen the numbers in the size of their demonstrations vary from one lone protester on the side of a road outside a reserve in Nova Scotia, to

hundreds of supporters on the Kahnawake Reserve. The protest has also seen the support of all native political groups, a number of church and human rights groups and some university student groups, such as the University of Saskatchewan Aboriginal Student's Council, who helped organize the Saskatoon protest.

The Council says that the struggles that the Lubicon are having today will impact on their generation and that through demonstrations or protests such as the Lubicon are leading now, a greater awareness will be realized and will enhance the native position in the future. "We the younger people, have come to realize that we have to understand our past, so that we can plan for tomorrow." says Tyrone Tootoosis, spokesman for the Council.

To find the roots of the Lubicon Lake protest, one must go back to 1899 when Federal officials and translators took up their canoes and travelled the main waterways of northern Alberta signing Indian groups for Treaty Eight. The agreement



under the Treaty was that the Indians would give up large blocks of land for the government that they may use it for settlement, immigration, trade, travel, mining, lumbering, and any other purpose that the government saw fit for their betterment.

This treaty is to one extent or another still in effect today, but when the government agents negotiated this treaty, they failed to contact the Indian bands who lived off the main rivers of Alberta and in the bush country. One of those bands was the Lubicon Lake Band. The Lubicons hunted and trapped a large part of the land north of Lesser Slave Lake in northern Alberta and remoteness denied them access to Treaty Eight.

At the signing of the Treaty, the Band is said to have had over 3,000 members. An influenza epidemic hit the band in the early 1920's and killed most of it's members leaving less than 200 members. In 1939, band members lobbied government officials for a reserve for the remaining members of the band. At the time of the first lobby the band was promised land for a reserve. With the start of the Second World War the band took a back seat on the governments agenda.

In the early 1940's names of registered Indians from the reserve list started to disappear. Sometimes whole families were lost in some obscure file reducing the number of the bands membership. The names of those who's names were struck from the official band list were then declared to be non-status Indians.

By 1950 and on through the decade, oil companies were invited to start exploring in the region. The surveying which had been delayed by the war was forgotten until 1952 when the Alberta government requested clarification from the Federal government on the land set aside for the reserve due to the increasing inquires for minerals on the land of the Lubicons. After the federal government failed to reply, the province of Alberta proceeded as if there were no promised reserve



and that the Lubicons had no right to the land they occupied.

Through the latter part of the 1960's the Band successfully lobbied to have a school built for their members. The school was built in 1969, but not where the Lubicons wanted, it was in fact built at Little Buffalo, five miles away from the reserve land. With their children having to endure a five mile walk to school or ride the distance in open wagons. The Band chose to uproot itself and move to Little Buffalo.

The Bands economic and social conditions rapidly deteriorates through the next decade. Animals began to migrate out of the regions because of exploration by the oil exploration and the bulldozing of miles upon miles of bush and muskeg. By the end of the decade Band members could barely catch enough wildlife to feed their families. Because of these conditions alcoholism became a problem in the community, as well as many other social problems. A legal caveat was filed by the Lubicon Band in 1975 claiming legal interest in a large section of Northern Alberta. They wanted their aboriginal land claims settled before large scale development began. Alberta refused and by the end of 1976 it became apparent, through the Paulette court case in the Northwest Territories, that Alberta's law might favor granting of the

caveat. In March 1977, the Lougheed government passed Bill 29 which retroactively changed this law. The caveat case was then dismissed as having no legal basis.

In 1979 the Alberta government completed an all purpose road into Little Buffalo from Peace River, some 100 kilometers southeast of Little Buffalo. The road led to an influx of oil companies. In the first year the road was in operation over 30 oil wells had been drilled. The following year saw 40 wells drilled and the next year there were 100 wells on the Lubicon land.

By 1982 oil royalties were reported to exceed \$1 million dollars a day, operating a trap line was no longer profitable for the Lubicon people. Yearly incomes from trapping range from an average of several thousand dollars to \$450. 90 percent of the people were forced to apply for welfare.

Having seen enough and foreseeing the total genocidal death of his their people the band hired James O'Reilly, a Montreal lawyer from the legal team whom help settle the James Bay Agreement. From 1982 through to 1984 the Band filed a number of legal challenges all proving unsuccessful.

By 1985, over 400 wells had been dug within a fifteen mile radius of Little Buffalo. The Federal government hired E. Davie Fulton as mediator. Fulton laid the blame for failure to settle the aboriginal claim on the federal government. In his report to the government Fulton recommended that the Lubicon be

given a reserve of 80 square miles and that the matter of compensation be settled by the Supreme Court of Canada. Mr. Justice Fulton was eventually fired from his job because the governments felt that he was willing to give too much to the Indians, and that he publically stated that any deal that was reached beyond his recommendations would jeopardize the whole Lubicon claim.

In December, 1985, the provincial government offered the Lubicon 25.4 square miles of land on the condition that the band drop all legal actions. The band refused and demanded 90 square miles of reserve land plus financial compensation.

In early 1976, the Lubicon Indian Band came to world prominence as they took their plight to the international forum, lobbying a number of international government and influential bodies. The Band went as far as to call for a boycott of the winter Olympics, to be held in Calgary, Alberta in early 1988. "The Spirit Sings", the flagship exhibition of Indian artifacts at the Glenbow museum became the target for the boycott. Chief Bernard Ominayak says it's an irony that Shell Canada, a major developer, destroying the land of the Lubicon, is the sole corporate sponsor of an art exhibit that will showcase native culture. Ominayak says those who support the games are supporting the genocidal policies of the Alberta provincial government and their oil allies.

In May, 1976, Roger Tasse was appointed to represent Ottawa in bilateral discussions with the Lubicons. Ominayak pulled out of negotiations in July, 1986, after Ottawa insisted it would only recognize 200 Band members — by Ominayak's count, his Band numbered 450 persons. The Lubicon insisted on terms of Treaty Eight, and on the Bands right that they have to determine their own membership.

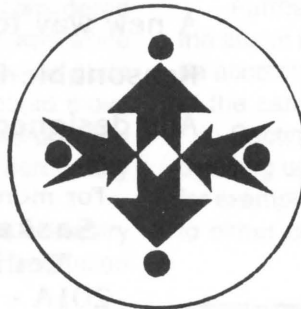
It has recently been reported that the Federal and Provincial



Protestors blocking the spectators view caused bad feelings and a loss of potential support.

government will continue to negotiate without the involvement of the Lubicon Band.

With no resolution in sight, the Lubicon continue to push their claim through the courts and the world political arena.



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Luke Rich, Assistant Native Internship Program Co-ordinator
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Regina, Saskatchewan, S4P 2H9
Phone: 780-5691



Indian Speech Too Political for Torch Organizers

"The Olympic Flame symbolizes the struggle to achieve peace, harmony and justice between all peoples and nations throughout the world. Since arriving in Canada, the flame has taken on additional significance as it now symbolizes the struggle of the Lubicon Lake Indian people and their attempts to establish their lives on their traditional homelands".

The Indian people of Saskatchewan have therefore decided to welcome the flame to our traditional lands with a prayer and an honour song for the Lubicon people."

The above speech was to be presented at the ceremony welcoming the "Olympic Torch Relay" and the Olympic Flame to Saskatoon, Saskatchewan on behalf of the people of Saskatchewan, but was not allowed to be made by the torch relay organizers and the Saskatoon committee chairperson, Alderwoman Pat Lorje.

An agreement had been reached to allow the Indian participants two minutes to make their presentation. The Native organizers said that they were led to believe that they would get on stage right to the very last minute. The ceremonies were shut down without notice to the Native participants. A lot of people were unhappy with this outcome and felt that they deserve an explanation.

The following was stated by the Saskatoon Committee chairperson, Pat Lorje, and the spokesman for the Native students, Tyrone Tootoosis.

Tootoosis: "I received a letter from the Olympic Torch Relay Committee indicating that they wanted Native involvement in the Torch Relay ceremonies. They indicated we had two minutes to do whatever we wanted to do."

Lorje: I feel like I was set up. We had not agreed on a speech. Only to let an Elder approach the flame,

lighting his sweetgrass with it and say a prayer for the flame."

Tootoosis: "We told them of our intentions as far as what we would do with the two minutes we had. They were adamant that I show them the speech, I did and they said I wouldn't be able to go up on the stage to read it, because it was too political."

Lorje: "We felt that this was a practical powerful gesture on our part. We read Tyrone's speech and asked he take out the direct reference to the Lubicon Band, we

felt it didn't need to be underscored, because of the protestors right in front of us."

Tootoosis: "Maybe this slight by the Torch Committee was trivial to some, but to others it was a major blow."

Lorje: "This was an opportunity for people to make a positive statement on the Cree Band land claims. We also wanted to show that we are aware of the large Native population in Saskatoon and we share their concern. But none of this has happened."

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Our Mistake

In an article last month "Kiwaytinok Elementary School Officially Opens", we let a number of errors slip into the text. We wrongly named the John William Head Memorial Education Centre the Gilbert Head Memorial Education Centre. Also, we wrongly named Chief Philip Head, Gilbert Head.

It was also wrongly stated that Bill Peter was a Dakota Coordinator, instead he is the Project coordinator.

We offer our sincere apologies to the Red Earth Band and Chief Philip Head for these errors and we will be more careful in the future.

Saskatchewan Human Rights Commission

Discrimination in Housing

This is one article in a series on human rights issues and the provisions of *The Saskatchewan Human Rights Code*. Written by Human Rights Commission staff, this article concentrates on discrimination in accommodation.

Charles Wagamese is a young man of Indian ancestry. When renting a suite in Saskatoon, he believed he was being discriminated against because of his race.

He went to the Saskatchewan Human Rights Commission for help. After investigation and attempts at settlement, an independent board of inquiry was appointed by the provincial justice minister. It was decided Wagamese had been discriminated against and awarded him \$400 in compensation for humiliation he experienced and loss of self respect.

Wagamese answered an ad in the newspaper about a suite for rent. After viewing the suite, he said he wanted to rent it. The owner told him she was only taking applications at that time. However, she didn't ask him for any information about himself, or for references.

Wagamese suspected he would not be considered because of his race. He asked a friend who was white to check it out. When his friend went to view the suite less than an hour later, she was told she could move in right away. Other evidence brought forward at the hearing indicated the owner had made derogatory comments about native people.

All of the evidence indicated to the board of inquiry that Wagamese had been denied accommodation because he was of Indian ancestry.

The Saskatchewan Human Rights Code says that people renting accommodation cannot be treated differently because of their race, creed, religion, color, sex, marital status, physical disability, nationality, ancestry or place of origin.

Landlords and owners of accommodation cannot discriminate against (that is, refuse to rent to) a person because he is a member of a certain race or religion or sex, or nationality, for example.

That doesn't mean landlords can no longer choose the best tenants. They may still be selective in their choice of tenants and may establish rental policies to ensure that the people they rent to are good risks.

But each applicant has to be judged on his own merits. Landlords can't refuse to rent to all people of

native ancestry, for example, because of a mistaken notion that people of Indian ancestry are poor risks.

That is discrimination — an applicant is being rejected on the basis of race. Instead, the landlord should be looking at the individual, and deciding on the basis of such things as references and employment record, whether the applicant would make a good tenant.

Exceptions to the Code

Landlords should know there are some rental situations that are exempt from the provisions of the *Code*. When the code was drafted, it was recognized that families renting out a part of the home they are living in should not be subject to the same rules as other landlords.

The code specifies that where accommodation is part of the building in which the owner resides *and* where the tenant is required to share a bathroom or kitchen facility with the owner or his family, the owner is allowed to rent to whomever he wishes.

Further exceptions contained in the code relate to the sex of the tenant. Section 11(2) says that there may be accommodation (hostels, residences, etc.) for renters of the same sex.

Section 11(3) says that if a family is living in a two-dwelling unit, (a duplex or home with a basement suite, for example), they may choose to rent the adjoining unit to either sex depending upon their preference.

Landlords and tenants who would like to know more about the provisions of *The Saskatchewan Human Rights Code* should contact the Commission.

Offices are located at:

802, 224-4th Avenue South,
Saskatoon, Saskatchewan S7K 2H6.
Telephone: 933-5954;
or
1819 Cornwall Street,
Regina, Saskatchewan S4P 3V7.
Telephone: 787-2530.

“The Spirit Sings” Honors our Past

It is a \$2.8 million one-time exhibition and the centre of controversy. It is ‘The Spirit Sings’, a priceless collection of early Indian and Inuit artifacts displayed at the Glenbow Museum in Calgary from January 15 to May 1, 1988.

‘The Spirit Sings’ is billed as the ‘flagship’ event of the arts festival of the ’88 Winter Olympics in Calgary.

The display has sparked controversy on two fronts. First, a number of bands have expressed concern over the display of religious items and their repatriation to the original source.

The Mohawk Council of Kahnawake filed a statement of claim in Court of Queen’s Bench in Calgary and demanded that nine spiritual relics be withdrawn from the exhibit and returned to the Mohawk Nation. The court granted a temporary injunction which was subsequently overturned by the Glenbow, and while the issue was resolved, the bad feelings between the Glenbow and the Mohawk Nation remain.

The Glenbow has also been the target of the Lubicon boycott in support of their forty year old land claim. While the exhibit was being organized, representatives from the Lubicon Lake Band travelled to the United States and Europe to attempt to convince potential lenders to support their boycott. Several museums agreed to honour the boycott, but the show opened with over 90 museums from 20 countries lending a total of 655 artifacts.

“Our original goal was 500 art objects, but our research yielded over 650 quality artifacts”, stated Julia Harrison, the Glenbow curator of Ethnology and coordinating curator of ‘The Spirit Sings’.

“All this has been collected during the early contact period”, says Harrison. “From region to region the dates of that contact varied from



Iriquois Ball headed Club

1500 on the east coast to even into the early 20th century in some parts of the arctic.”

The collectors of these treasures are a world-wide group. The Earl of Elgin provided the ball beaded club, the museums in Leningrad and Moscow yielded interesting west coast artifacts some other sources were Canterbury Cathedral, the museum in Bergamo, Italy, the Smithsonian and the Royal British Museum.

Because of the vast geographic and cultural diversity the exhibition was divided into six cultural regions: the east coast, the northern woodlands, the northern great plains, the sub arctic, the arctic, and the northwest coast.

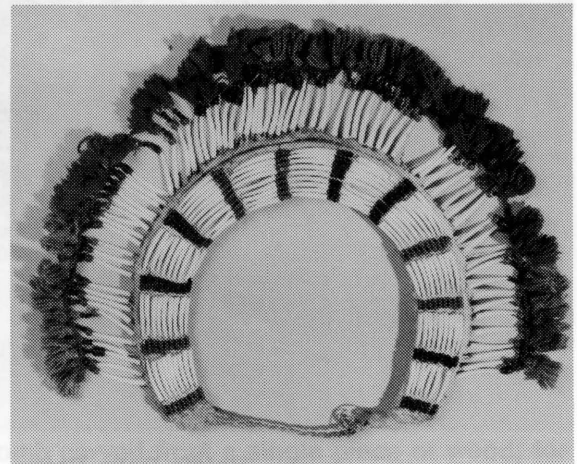
The east coast is home to the Beothuk, the Micmac and the Maliseet nations. The last Beothuk died in 1841 so unfortunately, very little is known about those people and their lost culture. The Micmac



Inuit Beaded Parka



**Ojibwa Drum, source of
"The Spirit Sings" Logo**



Tahlan Neck Ring

Exhibition details

The Spirit Sings: Artistic Traditions of Canada's First Peoples will be on exhibition at the Glenbow Museum, 130 9th Ave., S.E., from Jan. 15 to May 1, 1988.

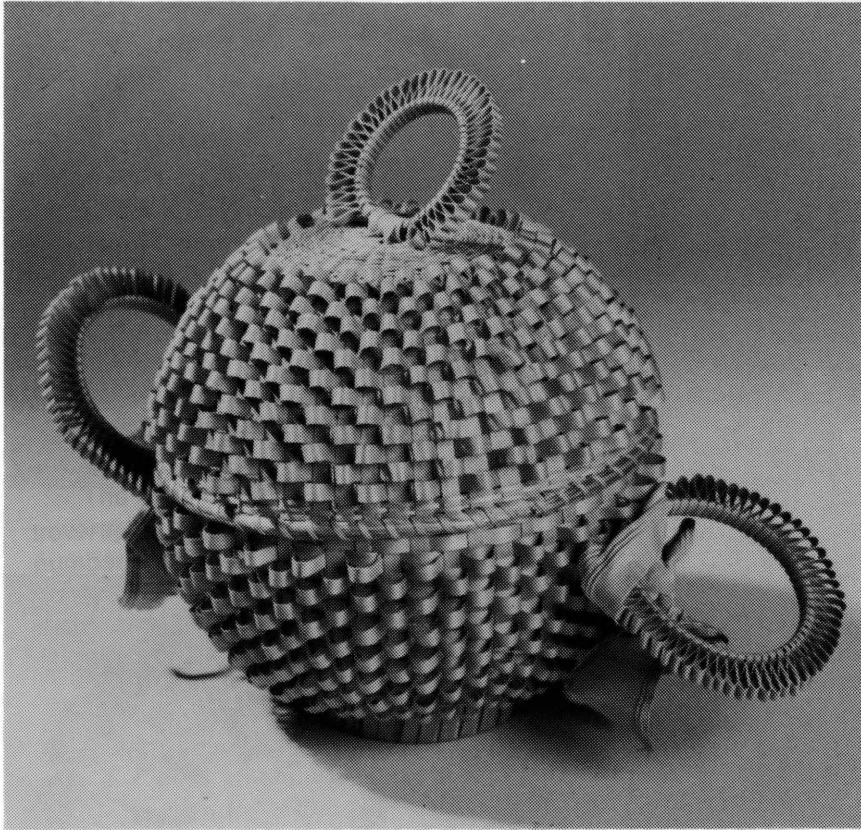
Viewing hours are from 10 a.m. to 6 p.m., seven days a week.

Admission is \$6 for adults and \$5 for students and seniors. Advance purchase of tickets is recommended (specify date of visit). Tickets are available from all BASS outlets and at the Glenbow (no exchanges or refunds).

For information on guided tours and special programs, call 269-2112.

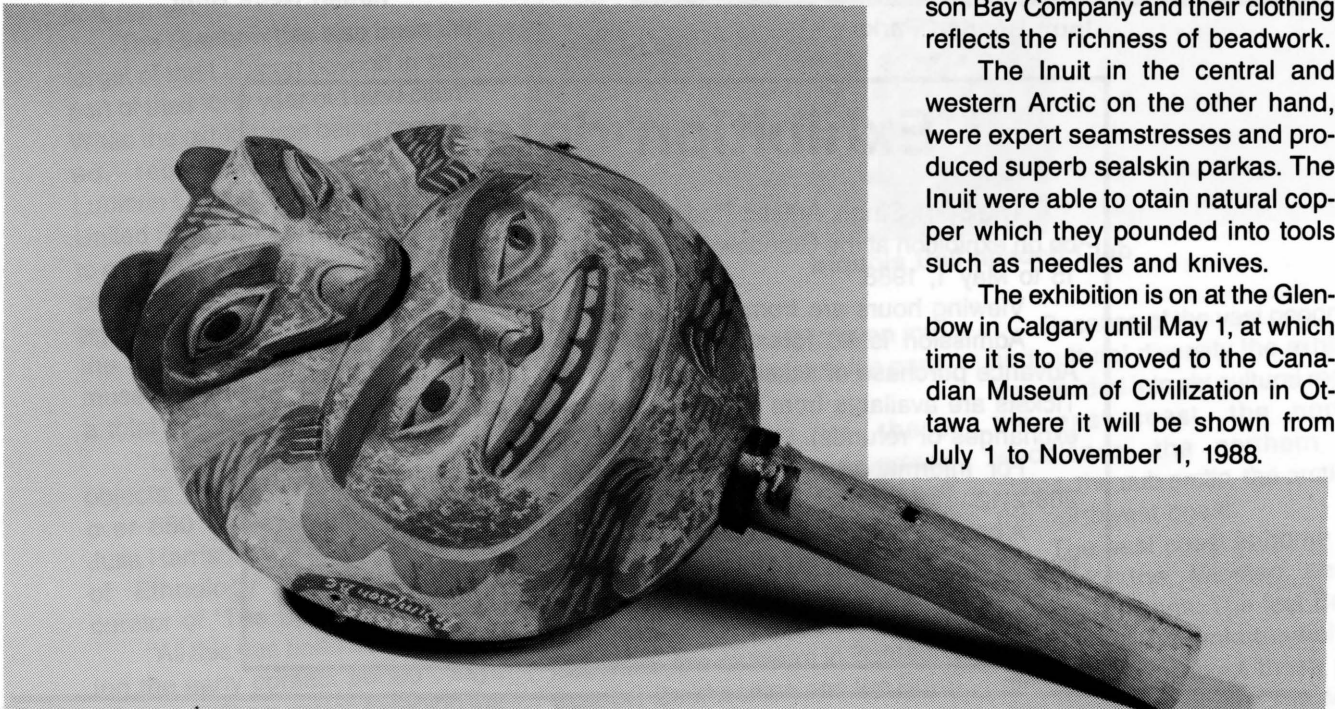
A cassette tape recording about the exhibition is available to those touring the collection — rental cost is \$3.

A comprehensive catalogue on the exhibition is also available for purchase.



Micmac Basket

Beldla Bella Rattle



and Maliseet nations were the first to enter the fur trade and many of the art objects on display are foreign to their culture but reflect how they interacted with the newcomers. Tea cozies and book covers illustrate how they used their art for the creation of trade goods.

The northern woodlands is the land of the Algonquin, the Iroquois, the Cree and Ojibway. This vast area covers most of Ontario and Quebec. Some of the interesting artifacts include a model of a Huron canoe and the Ojibway drum that serves as the inspiration for the logo for the exhibition.

The Great Plains exhibit features items for the Cree Blackfoot and Sioux nations including rare artifacts collected by the artist Paul Kane. Paul Kane travelled North America during the 1840's and produced a tremendous amount of oil paintings of early Chiefs, men and women, children and depicted their lifestyle at a time when the fur trade was flourishing before the west was settled for agriculture.

The Arctic and Sub-Arctic illustrate how important clothing was as a way of art. The Inuit in the eastern Arctic traded with the Hudson Bay Company and their clothing reflects the richness of beadwork.

The Inuit in the central and western Arctic on the other hand, were expert seamstresses and produced superb sealskin parkas. The Inuit were able to obtain natural copper which they pounded into tools such as needles and knives.

The exhibition is on at the Glenbow in Calgary until May 1, at which time it is to be moved to the Canadian Museum of Civilization in Ottawa where it will be shown from July 1 to November 1, 1988.

THE SPIRIT SINGS - BOOK REVIEW

By Stan Cuthand

The Spirit Sings is written by Seven curators of the exhibition of the same name displayed in the Glenbow Museum in conjunction with the 1988 XV Winter Olympics in Calgary. This is one of the most revealing shows ever put together for an international exhibition of private and museum collections of Indian and Inuit artifacts some dating from the pre-contact period. I am very excited about "The Spirit Sings", as it is a great tribute to the early "peoples" of North America. Their art forms reveal that time and planning was creative, visionary and spiritual.

The book is divided into five sections; the Atlantic culture area, Northern Woodlands, Northern Plains, Northwest Coast, Western Subarctic and Arctic Curatorial scholars were selected and each is a specialist in one of these major culture areas in Canada.

The goal of this exhibition is to increase the awareness and understanding of the cultural traditions of the Canadian Indian and Inuit.

The collection of more than five hundred artifacts of which 250 photographs are featured in the book represents the aesthetic identity of the Native Artists and how richly they ornamented their apparel; the carvings of pipe bowls, spoon handles in the form of animal effigies were inspired by visionary experience, to the owner. This visionary experience or dream cannot be passed on, as it belongs to the owner therefore, in that concept the sacred pipe passed on as a gift is not sacred to the new owner as it becomes neutral. The sacred pipe stem, symbol of authority that the Head Chief Kee-akee-ka-saakawow, "the Man That Gives War Whoop" (Fort Pitt) kept, was given to Paul Kane, the artist, as an equal and special visitor.

The times were changing the old myths took on a new meaning; the golden age of the Plains People was coming to an end, due to epidemic diseases and the gradual disappearance of the buffalo. The totems were not as affective and that is perhaps why the early people were willing to part with their "sacred" stems. The other item is the greyish bowl carved in the form of an eagle this ceremonial pipe was presented to Lord Elgin, Governor General 1849-1854; these gifts symbolizes the generosity of the First Peoples.

I am very delighted for the survival of the Boethuks fabulous collection of artifacts but very sad that the Red People did not survive. Their land is silent and empty, but they left behind their artifacts as memorials to their superiority and the spirituality.

The painted robes and feather works; and other apparel designs made by the Great Plains Cultures such as the Mandans and Hidatga, the Missouri River villagers; the artistic expressions for adornment of the Athapaskans and others shows the wealth and the self image the First People is portrayed to the world at this exhibition.



A comb carved from a single piece of wood, for the Northwest Coast.

Many of the Newcomers believed that the Natives would die off completely as a result of European contact. Many collectors came to acquire a variety of objects either for scientific study or for preservation in museums. The Natives quickly realized the commercial value of their materials and demanded high prices for them; as late as 1921 a voyage was made to the central Arctic by the Danish Fifth Thule Expedition, bone collections became part of the National Museum of Denmark. Any Inuit can be proud of these collections for their artistic traditions speak silently of their ancestors relationship with the environment, their dependence on the available resources in a land that looks bleak to us.

The North West Coast Speak Volumesthat they alone can feel the charm and the spirituality of the art forms. This is their cultural, historical and social identity.

I accept "The Spirit Sings" exhibition as a memorial of the First People of Canada. Let us sing a song of welcome and glorify the spirit of the women who made them and the men who provided the materials and carved the artifacts. They left their mark, as witnessed by their honor and generosity.



Indian 4-H Report



4-H COMMUNICATIONS WEEKEND

By Les Ferguson

Communications is a big . . . long . . . word that we use often. But what does it mean?

A group of 4-H aged boys and girls from nine different reserves discovered at a special 4-H Communications weekend recently Saskatoon. The twenty-three participants found that communication was more than speaking listening. They found that a game of "gossip" revealed some changed messages. Everyone had a chance to "sell" a surprise item to the next person in line, and the members learned how to overcome jitters by basking a chair with rolled newspaper or thinking that a friend in the audience was wearing red long johns!

Doug Cuthand, Editor: *Saskatchewan Indian*, shared stories about his journalism experiences, careers and how the newspaper is put together. A tour of CJWW radio station found native reporter Dave Nelson there to show everyone how the airwaves work and help people communicate.

Swimming at the YWCA pool was fun especially those who had three different splashes. For several, this was the first visit to the city and the many walks to meals and visits brought lots of questions about city living.

4-H AND FIREARM SAFETY

We see and hear about the goofy problems that happen when people handle guns poorly. One way to help reduce firearm accidents is to take a firearm safety course.

The following people took part in recent Instructors course that allows them to teach a Firearm Safety program. Congratulations to:

Ed Henderson, Thomas Henderson and John Hamilton from Montreal Lake, and Howard Cameron and Jerry Gamble from Beardys Reserve.

The Indian 4-H Program is pleased to be able to cooperate with Saskatchewan Parks, Recreation and Culture to have this worthwhile program more visible on Saskatchewan reserves.



Shellbrook District 4-H Workshop

Back row (l to r): Leonard Tipewan, Ray Wilson, Mary Douhaniuk, Maggie Tipewan, Rita Tipewan, Louis Jouan. Front row (l to r): Delores Fineday, Arlene Fineday, Gladys Bill, Bertha Thomas.

4-H AND YOU

Have you thought of starting a 4-H club on your reserve?

If you are a teenager, you may want to do something like Chris Albert and Vanessa Fineday of Sweet Grass 4-H Club. Chris is the Club President, while Vanessa is a member of the 4-H sewing project.

Or how about Clifford Iron from Canoe Lake 'Opasihk' 4-H Club. Clifford is 16 years old and enjoys making things in the woodwork project.

If you are an adult, your help can be given in lots of different areas. Just ask Pat Francois or Dorothy Benjamin who taught beading to boys and girls in Dillon.

So, whether you are young, or just young at heart, 4-H can be for you.

The *Saskatchewan Indian* is offering space between its covers to let the world know about 4-H in your area. (We thank them for this). Whether its about your club or your individual project, we would like to hear from you. Please send your report, or ideas to: Indian 4-H Program, 3130-8th Street East, Saskatoon, Saskatchewan, S7K 2H6 or call 933-5088.

In the Land of the Spirits Contemporary Indian Ballet Launched in Ottawa

By Ivan Morin

John Kim Bell, founder and president of the Canadian Native Arts Foundation (CNAF) hosted the official launch for, "In the Land of the Spirits" the first full-length native contemporary ballet. The ceremony took place on February 4, in the Confederation Room on Parliament Hill.

Special guests at the launching included the Honourable Jake Epp, Minister of Health and Welfare who presented a cheque for \$135,000 on behalf of the Department's National Native Alcohol and Drug Abuse Program (NNADAP) for which John Kim Bell is a role model. Funding has also been provided in part by the Secretary of State in the amount of \$70,000, and \$35,000 from the Ontario Ministry of Citizenship. Major corporate sponsors are also being approached.

The ballet will make its debut at a gala performance at the National Arts Centre in Ottawa in November, with a national tour planned extending into 1989. "In the Land of Spirits" is unique, because never before has a major artistic production been staged for a native and non-native audience", says Mr. Bell. "The ballet will be promoted to

bring Canadian native culture to mainstream Canada with native involvement at every level of production."

Adapted from the Ojibway creation story, the Legend of Winona, the ballet will meld traditional native spirituality, culture and music with state of the art technology. Professionally trained ballet dancers of native descent will

be featured in the lead roles, with the sets designed by renowned native artist Maxine Noel. The original musical score will be provided by the noted Hungarian composer, Miklos Massey, who has studied traditional native music. Costume design for the production will be done by Evan Amyotte, and choreography is by David Allen of the National Ballet.

Canadian Native Arts Foundation Releases First Set of Awards

John Kim Bell, recently announced the names of the recipients of the Canadian Native Arts Foundations' (CNAF) first set of grants and scholarships in the amount of \$37,770. The scholarships and grants recognize the exceptional talents of more than 30 native artists. The awards were given to native artists who have shown through their ability and personal achievement, that they have a desire and need to improve their

artistic skills.

"After two years of effort, I am quite proud to be able to present cheques which will enable young native people to pursue educational and professional opportunities in the arts", said Bell. "There is an incredible wealth of talent, and a tremendous desire by these kids to pursue their dreams. By giving financial assistance, I am fulfilling the goals of the foundations, and a personal goal that will enable arts appreciation by native people, and create artistic opportunities for kids who would not otherwise be able to do so."

In addition to the money given out at the ceremony, \$15,000 will be given to a number of Alberta students. Bell says that the Foundation actively sought out candidates for the awards by writing to parents and teachers in a number of communities across the country. "This is the beginning of an educational movement; everything went very well, the awards were received positively and it felt good to give the money out" said Bell.

The Canadian Native Arts Foundation was founded in 1985 by John Kim Bell, a former apprentice conductor with the Toronto Symphony and New York Philharmonic Orchestra. The CNAF, a non-profit organization, was established to support and promote talented, young Canadian native artists. The Foundation offers a comprehensive approach to the arts by increasing native awareness of artistic opportunities, providing funding for education; giving promotional assistance to native artists beginning professional careers.

If you are talented, or have a youngster with artistic talents, and would like to be considered for a grant or scholarship, you may write to:

The Canadian Native Arts Foundation,
77 Mowat Avenue, Suite 321, Toronto, Ontario.

The Rez Sisters - Review

By Beth Cuthand

The Rez Sisters is a hoot. It's a lump in the throat and a cheeky boot in the butt. *The Rez Sisters* is live theatre which every Indian should see: to celebrate the creative energy, humor and pathos of what it means to be Indian and Women in this country.

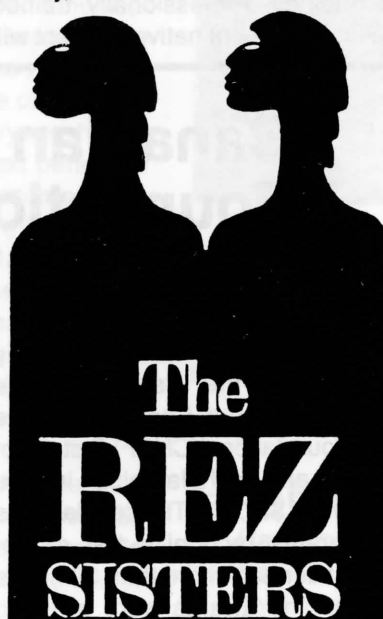
The Rez Sisters is the story of seven women on "the rez" who fight and bitch but always care no matter what. The women are all strong characters and when they clash, sparks fly. When they need support, they are there for each other. The women accept each other whether it be their sexuality, their point of view or their life experiences. Humor helps them (and us) get through the black times.

Written by Tomson Highway, a Cree from the Brochet reserve in northwestern Manitoba, *The Rez Sisters* is a gutsy, gritty, funny, risk-taking piece of work from any Canadian writer let alone an Indian male playwright writing about Indian women. One could say that *The Rez Sisters* is a play about seven reserve women who decide to go to the "Biggest Bingo in the World", in Toronto, a nights drive from their Manitoulin Island home, but like any good piece of art, this play is full of light and shadows, mysteries and secrets. It touches the shadowy places of the heart and worries our finite conceptions of reality, and gratefully it upsets our static notions of what "Indian" theatre should be.

When Annie Cook hears from her daughter (who is married to a white guy) that the World's Largest Bingo will be held in Toronto, the women decide to go. Each has a different dream of what she will do with the prize money. Pelajia Patchnose wants to pave all the roads on the Rez so Nanabush will come back and dance. Philomena Moosetail

wants a shiny new bathroom. Marie-Adele Starblanket who is dying of cancer, wants an Island where she can live with her husband and fourteen kids.

Annie Cook (whose daughter is married to a white guy) wants the worlds largest record player and all of Patsy Clines' albums. Emily Dictionary, an ex-biker and abused wife,



wants to go along for the excitement. Veronique St. Pierre, who is childless, wants the world's largest stove so she can cook for all the children on the reserve. Zhaboonigan Peterson is a mentally handicapped woman, Veronique's adopted daughter.

Zhaboonigan goes along on the trip even though the audience would be relieved if she just faded out of the play. Zhaboonigan is most difficult to watch. She is spastic and has difficulty speaking. Sally Singal plays her with great integrity and concentration. The audience is forced to come to terms with Zhaboonigan and recognize her as more than the resident idiot. Zhaboonigan is one of those

memorable characters who typifies both mystery and inalienable truth. In a time and place where too many mentally handicapped people are hidden away in institutions, the women of the reserve accept her, care for her and love her with the tough, gritty love they ultimately share for each other and the life they live.

While Tomson Highway takes a risk with the characterization of Zhaboonigan, he takes a flying leap off a high cliff with his depiction of Nanabush. For those of us who were raised on stories of the trickster, Nanabush is easily accepted as a sea gull, a seducer, a fast talking Bingo cryer and the one who takes you to the other side. But to mainstream theatre goes in this country, the Character of Nanabush is at worst an irritating ambiguity and at best a mystery which they willingly admit they don't understand.

The Rez Sisters marks a milestone in the development of truly indigenous theatre because Tomson Highway has had the guts and the determination to bring Nanabush to the stage without compromising his own artistic vision nor the mystery and integrity of this multi-layered, complex character. In the end what the audience takes away from the theatre is as much as the trickster allows. You can leave laughing and refreshed with the healing power of the great cosmic joke or you can leave shocked at the F words and irritated by the audacity of an Indian playwright who dares to boot you in the ass of your liberal sensibilities.

You will not come away from a night of *The Rez Sisters* indifferent and that's what good theatre is all about.

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Indian Languages are a National Treasure that Must be Preserved

By Freda Greyeyes

We Believe:

That our Indian languages were given to us by the Great Spirit, the Keeper of Languages:

That we as Indian people are morally responsible to the Creator for the guardianship of languages:

That our languages embody and reflect our relationship, as distinct people, with the Creator, the universe, the land, the animal world and all humanity:

That our language and our culture are inseparable:

That our Indian language should be the basis of the education of our children: for if education is truly the transmission of culture, we must educate our children in our culture and in our language.

The following statement was prepared by the Saskatchewan Indian Languages Institute in support of a national policy on Indian languages. The statement also stresses the right of our people to maintain and nurture our languages.

Our Indian languages are the only languages that have grown out of this land, and they should be regarded by Canadians as national treasures. We are acutely aware that our languages have no status in our land. Our children learn that there are two official languages in Canada (English and French) which have special status. By constitutional guarantee, children who use these European languages have the right to use them in official proceedings and, in certain circumstances, in primary and secondary education. Indian children have no such guarantee of the use of their language or provision for an education in their own language. Indian children learn there are Heritage Languages which also are special. It is hard for them to understand why their languages have not been treated with at least the same respect.

The International Covenant on the Rights of Indigenous Peoples drafted on April 28, 1981, asserted:

"Their languages (those of the Indigenous Peoples) are to be

respected by states in all dealings between the Indigenous People and the state on the basis of equality and non-discrimination."

In even stronger language, the Declaration of Principles of the 100 Native Nations in Geneva declared:

"It is illegal for a State to adopt or permit measures or a line of conduct with respect to a Native group or nation that may bring about, directly or indirectly, the destruction or desintegration of that Native group or nation or that threatens its national or cultural integrity."

We contend that the current status of Indian languages in Canada dooms them to extinction. We maintain that the present condition "threatens the cultural integrity" of many Indian groups in Canada today. What other Conclusion can be drawn from the evidence that only three languages have strong chance for survival over the next decade? The Indian languages are the languages of our history, our culture, and our prayers. We fear with the loss of our languages will come the disintegra-

tion of Indian life—our cultural integrity. We will have lost our link to the past but without anything new to replace it. We categorically state that we have the inalienable right to preserve our languages and the support of world bodies in demanding that the Canadian government intervene to assure our linguistic survival.

A national policy is needed.

We, those of Indian ancestry, have the knowledge, wisdom, human resources, and will, to maintain our languages, but the context in which we live places financial, political, administrative and organizational constraints on us which necessitate the formulation of coordinated policies. No policy on Indian languages exists at the federal, provincial, or Indian organizational level.

A recent needs assessment Provincial Survey on Indian Languages in Saskatchewan showed a lack of support services at both the philosophical and practical level to teach and include Indian languages as part of the education program. No guidelines exist on the implementation and maintenance of programs nor regarding the working conditions of Indian language teachers. The same survey indicated that during the 1986-87 school year at least 6,317 students in Saskatchewan schools were studying an Indian language. Sixty-one schools have Indian usage in their school programs. The need for a national policy is emphasized when it is seen that of these schools 17 were under provincial jurisdiction, 29 were band-controlled, and 15 were federally administered.

There are approximately 56,000 Treaty and Status Indians in Saskatchewan and another 100,000 people who are non-status Indian or Metis.

Together, the people of Indian ancestry in Saskatchewan make up about 16% of the provincial population. The demand for Indian language classes is being felt at all levels, from the parental concern for urban Indian language immersion daycare facilities, to university classes.

The Needs Assessment Study showed that sixty-five principals of schools not offering Indian language classes strongly supported the idea of teaching Indian languages in their schools. The Department of Education currently does not have a policy on Indian languages, and mechanisms are not in place to aid these individuals in finding the programs, personnel, and resources to implement a program in their schools.

The results of the Needs Assessment Study and experience in attempting to meet the needs expressed has pointed to the necessity for a public debate of issues surrounding Indian languages. There is a high degree of interest in the Indian languages but the debate with regard to their use, preservation and nurturing has been waged on a local level. We have recommended that a support system for Indian language usage in Saskatchewan schools be established.

We have further recommended to the provincial Department of Education that implementation plans be formalized for Indian language programs in schools. Such plans should include guidelines for: what action is taken when parents request programs; what constitutes a suitable group for second language programs; different programs for students with an Indian language as a first language or as a second language; delivery of language component as it relates to the child's language learning in the whole school program; and provision for pilot programs in various experimental approaches. As well, we have demonstrated the need for administrative policies and regulations regarding the working conditions of Indian language teachers

and equipping of schools with appropriate taught aids for Indian language teaching.

However, despite the strong support for Indian languages by

any one agency or government's jurisdiction. Linguistic boundaries do not conveniently follow provincial or territorial divisions. None of these languages exist solely within the

In Saskatchewan, there are five major languages spoken from three linguistic groups. These three linguistic families are as different from one another in their structure as English or French are from Arabic or Chinese.

many school principals and the apparent desire of the Saskatchewan Department of Education to fulfill its commitment to the development of Indian languages for Saskatchewan Schools as outlined in The Five Year Action Plan for Native Durriculum Development which was accepted by the Minister of Education as a blueprint in 1983, we are aware that the Saskatchewan provincial schools present only part of the solution. The Saskatchewan Department of Education has responsibility to serve only those people of Indian ancestry in Provincial schools. Those students in federal or band-controlled schools do not fall under the Provincial mandate. Adults desiring community learning situations and parents desiring pre-school experiences are also outside this jurisdiction.

In Saskatchewan, there are five major languages spoken. They are not even of the same linguistic family: Cree and Saulteaux are Algonkian languages; Dakota and Assiniboine(Nakota) are Siowan languages; and Dene (Chipweyan) is an Athapaskan language. These three linguistic families are as different from one another in their structures as English or French are from Arabic or Chinese.

Indian language teaching and development do not neatly fit under

province. We have linguistic brothers and sisters throughout the rest of the country. Our languages are a source of unity. It is time there was rationalization at the national level. A national policy and working regulations would be a beginning.

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Gordon's Reserve Judo Club Gain International Recognition

First Vice-Chief Vern Bellgarde honoured William Strongeagle, Head instructor for Gordon's Reserve Judo Club by presenting him with a plaque in recognition for the work, the dedication and the effort that his students make and that any awards that are presented also recognize their achievements.

As a third degree brown belt, Bill also has a black belt in karate. Bill trained and completed in Lethbridge, Alberta as such, the only Indian that was participating in the sport and is to be honored for his pioneering as well as his current role in regards to training.

From 1971 to 1979, Bill was the Provincial champion in his weight division in both Alberta and Saskatchewan.

William Strongeagle thanked FSIN for inviting his students to put on a demonstration of what they have learned over the past two years and four months.

The club started September 13, 1985 with 25 students from Gordon's and Punnichy. In January, 1987, 144 students participated from Gordon's, Punnichy and Quinton. They are well known throughout Canada, California, Washington, Texas and New York State. They are young native people from throughout Saskatchewan. In 1986, they competed in 15 tournaments in Saskatoon, Regina, Prince Albert, Swift Current, Lloydminster, North Battleford, Calgary, Edmonton and Brandon. They also attended the Canada Games in Sidney, Nova Scotia, competing and winning against the best in the sport in Canada. In 1987 of the tournaments they attended, they would have won about 70 percent of all the medals, and in Edmonton and Melville the cup was presented for the most



The Gordon's Judo Club



William Strongeagle, head instructor for the judo club.

outstanding Club Award.

Good luck to William Strongeagle and his Judo Club—may they continue to achieve success and fame as they prepare to compete in the International events.



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Dog Lake Raiders Retain PAIMFC Championship Title

By G. Ledoux

For the second consecutive year, the Dog Lake Raiders were the winners of the Prince Albert Indian and Metis Friendship Centre (PAIMFC) Aboriginal Hockey Tournament.

A total of 12 teams competed in the three day A-B event held at the Prince Albert Communiplex on January 15, 16 and 17. In the opening round the Sturgeon Lake Hawks defeated PAIMFC; Saskatchewan Indian Federated College Chiefs over James Smith Scouts; Dog Lake Raiders over the Muskeg Lake Blades; Cumberland Crees over the Ile a la Crosse Colts; Beardy's Black Hawks over Saddle Lake Warriors; Canoe Lake over the Pelican Narrows North Stars.

To win their berth for first place, the Dog Lake Raiders went on to defeat Sturgeon Lake Hawks before

being knocked to the B-Event by the Beardy's Black Hawks.

In the semi-final round the courageous Cumberland Crees, who had played two games previously, did not give up easily. At the end of the first period, the score was tied at two all, then tied at three all at the end of the second before the Dog Lake Raiders rallied and skated to a 5-3 victory.

In the meantime, Beardy's Black Hawks retained first place in the "A" Event defeated the Saddle Lake Warriors and the Ile a la Crosse Colts.

Over 2000 fans were on hand to witness the final game, as once more, the Dog Lake Raiders met the Beardy's Black Hawks. At the end of the first period, the score was 3-1 for Dog Lake. The second period score was a 3-3 tie. The final score

was 7-4 for the Dog Lake Raiders netting a \$2,500 purse while Beardy's received \$1,500.

Cumberland Crees and the Ile a la Crosse Colts finished third and fourth respectively each receiving \$800.

The All-Star team selection and individual awards went to; Sid Boyer at Centre; Randy Darion at Right-Wing; Ron Ahenakew at Left-Wing; Abe Apsis and Colin Sutherland on Defence and Ivan Cameron in Goal. Sid Boyer also won the tournaments Most Valuable Player award while the high scorer award went to Randy Darion.

Congratulations to Eugene (Bird) Arcand, tournament Coordinator and the Board of Directors; Ernie Sauve, Julia Pitzel, Verna Henry and Victor Carrier on a successful tournament.

COMING EVENTS

Saskatchewan Indian Women's Association
Annual Assembly
Saskatoon Confederation Flag Inn March 21-24
for further information call:
Regina 949-8100
Prince Albert 763-0160

Saskatchewan Indian Media Corporation
Founding Meeting
Will Inn Saskatoon March 21, 22
for further information call:
Saskatoon 665-2175

Prairie Treaty Nations Alliance
Economic Development Conference
April 19 - 21
Bessborough Hotel
Saskatoon
for further information call:
Regina 949-8100
Saskatoon 652-9150

Federation of Saskatchewan Indian Nations
Legislative Assembly
May 24 - 26
Regina
for further information call:
Regina 949-8100
Saskatoon 652-9150
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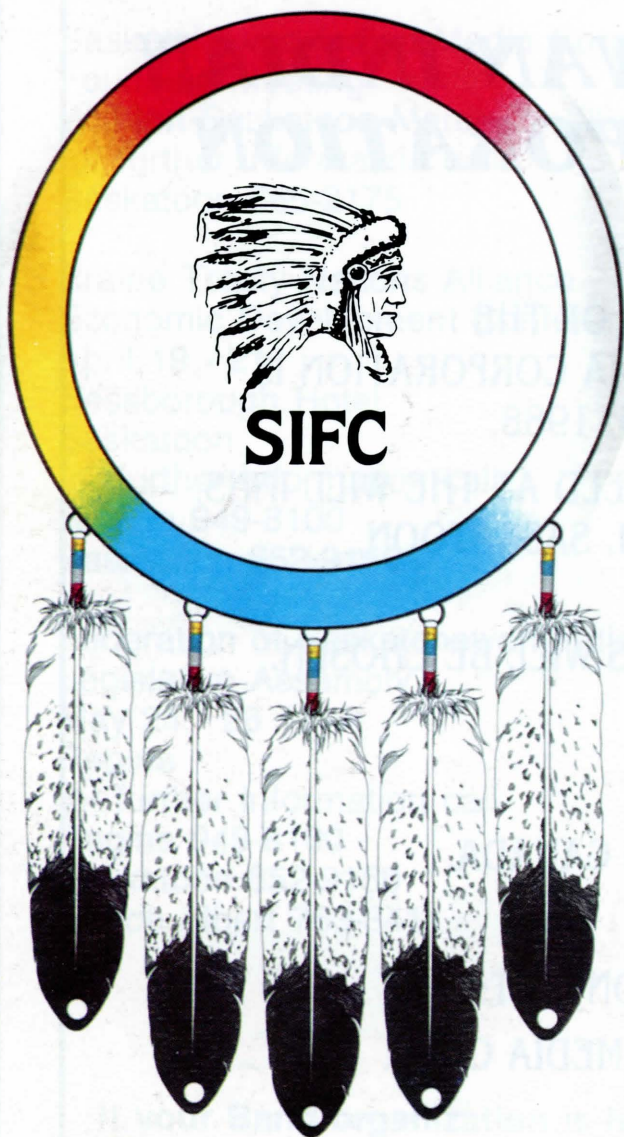
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