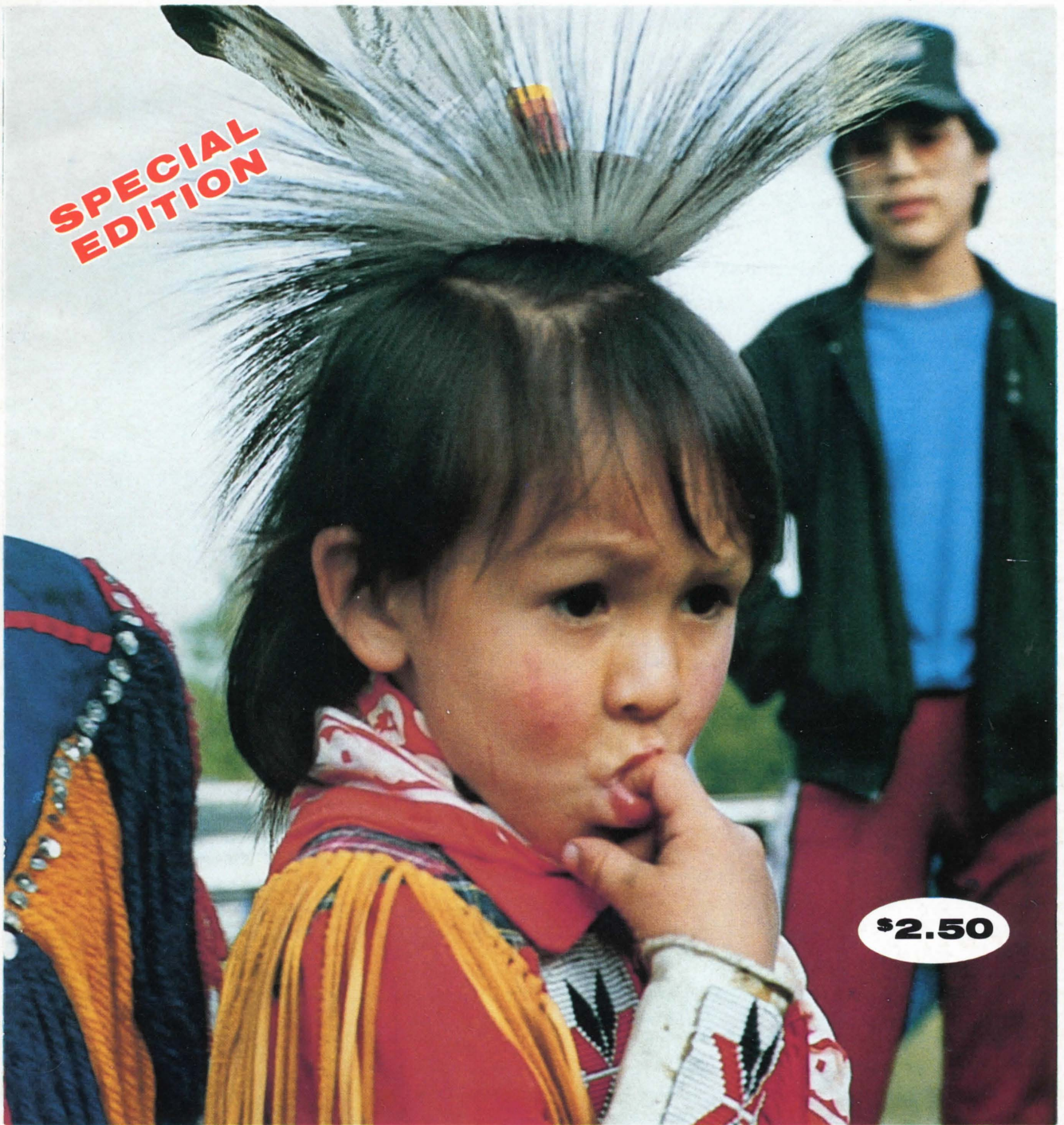


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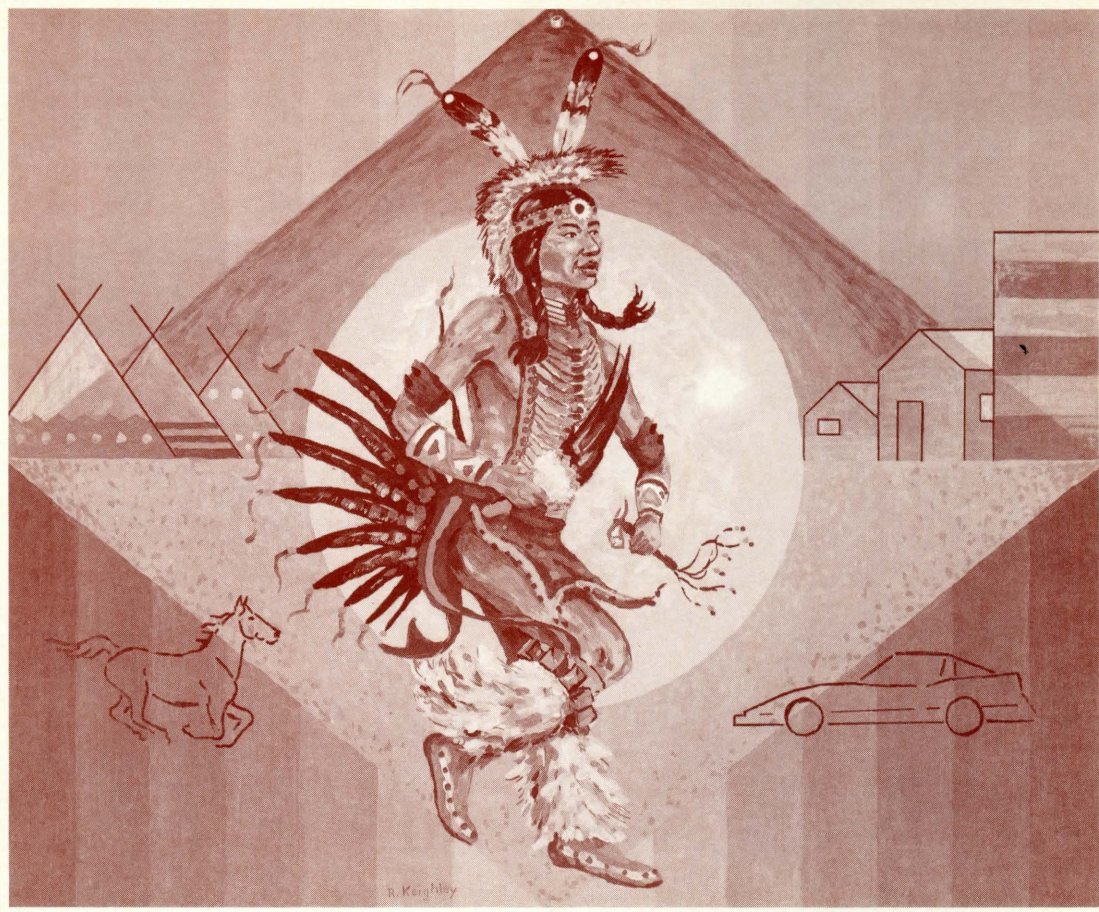
The Official Monthly Publication of the Federation of Saskatchewan Indian Nations

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JULY 1985



SASKATCHEWAN INDIAN

The Official Monthly Publication of the Federation of Saskatchewan Indian Nations

INFORMATION

EDITORIAL OFFICES

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All correspondence should be directed to the Editor of the Saskatchewan Indian.

THE SASKATCHEWAN INDIAN

The Saskatchewan Indian has an editorial staff of four covering the entire province of Saskatchewan. With different new stories, sporting events, and social activities to cover, Saskatchewan Indian 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 the Saskatchewan Indian well in advance of the event. Last minute arrangements will be acceptable.

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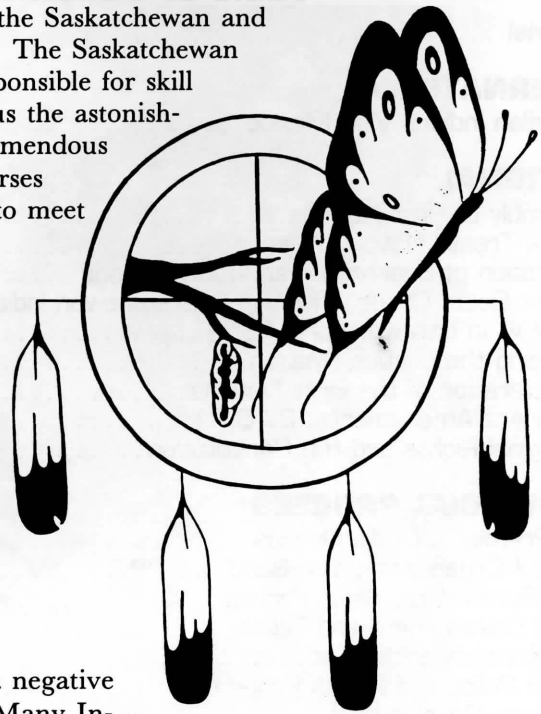
EDITORIAL

By the year 2000, one in two new entrants to the Saskatchewan and Manitoba labour markets will be of Indian descent. The Saskatchewan Indian Community College is in large measure responsible for skill training of Saskatchewan Indians. The mandate plus the astonishing growth of the Indian work force has created tremendous pressure to deliver a vast array of sophisticated courses with a high post-training employment factor - just to meet immediate needs let alone projected needs.

The Saskatchewan Indian Community College (SICC) is a bicultural institution. Our mandate is to utilize the best of both Indian people we serve. A bicultural approach presents a unique set of challenges for a college such as ours. It is an approach involving considerable thought, constant review and open minds. For it is not enough to merely mimic existing non-Indian courses nor add on Indian components as an afterthought.

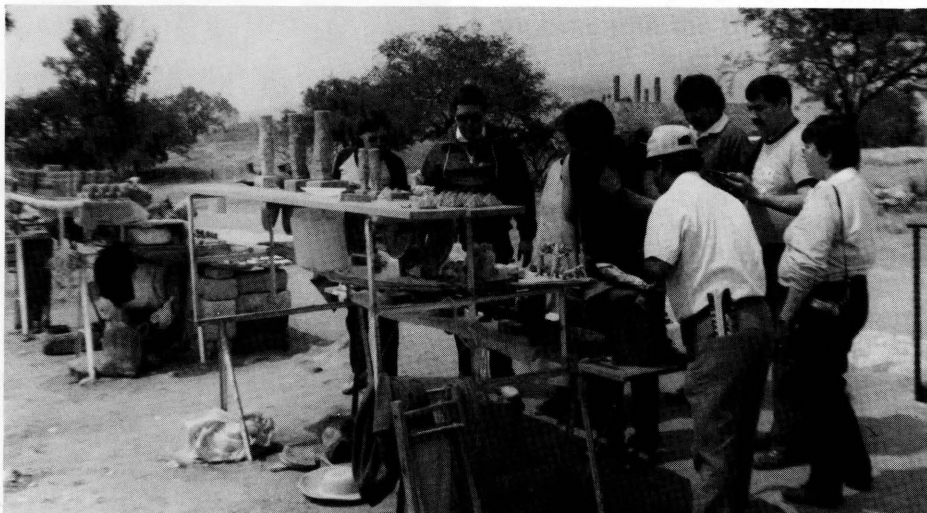
In developing our nurses program, we found a negative perception of hospitals and health care in general. Many Indians, particularly the middleaged and elderly, see hospitals as a place Indians go to die. This perspective is not unfounded. Indians did indeed go to hospitals to die in a time when diseases such as tuberculosis and diphtheria ran rampant. Quite often Indians received shabby treatment from under-staffed and under-funded Indian hospitals. Elders told us Indians were treated by cold and uncaring medical staff. There are Indian people, even today, who refuse to go to hospitals as a result. Our task, therefore, is one of developing a positive image of health care, to show a hospital is no longer a place of death but rather a place of healing. In a nutshell we found, as we so often do, our task is to take what was once negative and make it positive. To this end, we started by adopting the butterfly as the hopeful symbol of the program. In-depth meetings were and are held with Elders and traditional healers, not only to hear their views but to integrate their ideas into actual courses. Through them we now know the healing of the spirit is as important as the healing of the body. This does not conflict with current medical thought. Indeed a growing number of doctors are convinced that the patients frame of mind is an all important contributing factor to their return to good health. In the United States, traditional and modern Indian doctors work alongside one another in Indian- controlled hospitals.

We try to do things in a good way. History tells us nothing positive and long lasting was ever built by isolating our people from decision-making nor informing them after the fact. Our peoples opinion and input comes first. We also find the ability to listen and learn is as important as any skills we may bring to our work. There are those who would say such an approach is much too time-consuming. We have found just the opposite. Any course, no matter how well intended, that does not include our people as initial drafters is doomed either not to work at all or to work in a very stunted way. People know their needs.



INTERNATIONAL

Canadian Indians Visit Mexico



Looking for bargains and souvenirs

In early May, a delegation of Saskatchewan Indians led by FSIN Chief Sol Sanderson travelled to Mexico as part of a World Council of Indigenous Peoples Conference. The delegation stayed in Mexico City between trips to remote Indian villages. In both areas they found some of the most acute poverty north of Central America.

Mexico City was founded by the Aztec Indian Empire over a thousand years ago. According to legend, they were told through prophecy to build their capital where they would find an eagle holding a snake between its talons perched high atop a cactus. The Aztec sent scouts across the land. In time they found the eagle as predicted near a lake in central Mexico. It was here the great capital of their nations was eventually built. Today Mexico is home to 40 million people and is the fastest growing city in the world. Whole areas the size of cities themselves are squatters camps simply



FSIN staff pose with visitors

because the government cannot build streets fast enough. Indeed it is cited as a city out of control. Untreated sewage pours into a small river and safe drinking water is scarce. So scarce the FSIN delegation drank pop almost exclusively. By the year 2000, Mexico City will be the largest city in the world. The country is dollar poor, heavily in debt and no welfare is provided for its citizens.

The descendants of the Aztec Empire and a multitude of other Indian nations live pretty much as they always have in remote mountain valleys or areas shunned as too desolate for immigrants to settle. In Canada, the total Indian population is at the most one million. In Mexico, one Indian Nation alone may number in the millions. The Mexican Indians are now organizing a national body similar to the Assembly of First Nations or the American equivalent, the National Congress of American Indians.

As part of its growing presence in international indigenous affairs, the FSIN has travelled extensively to other countries to meet other aboriginal peoples, learn from them and support their cause. During their stay, the FSIN delegation met with members of the Instituto Nacional Indigenista (National Indigenous Institute), the equivalent of Canada's

Indian and Northern Affairs Department.

An invitation to visit Saskatchewan was extended and accepted by the Institute. In late May a delegation arrived in Saskatoon. During their brief stay they met with Saskatchewan Indian leaders and Northern Affairs Department, and toured the Cultural College and the Community College before travelling to Regina to tour the Federated College. They then travelled to Edmonton to attend a conference of the Prairie Treaty Nations Alliance.

During their brief visit to the Saskatchewan Indian Cultural College (SICC), gifts were exchanged and through an interpreter an interesting conversation ensued. The delegation was particularly impressed with the role of Elders within the Federation. They appreciated a pipe ceremony held in their honor at the Cultural College. Most important, though, were the crosscultural ties to the many millions of Indians to the south of us. We hope to meet them again and they are always welcome here.

Although the first delegation pursued informal preliminary meetings, another delegation will do follow-up on certain items discussed at the first meeting. Formal agreements will be signed with the Mexican Indians allowing for exchanges of students, teachers and technicians. Such exchanges will be administered through the present FSIN institutional facilities.



Saskatchewan delegation

Assembly of First Nations



AIMS AND OBJECTIVES

A. The Aims and Objectives of the Assembly of First Nations relate to the problems of the Indians of Canada.

B. The Assembly of First Nations may act on matters of extra provincial and territorial or national scope and importance at its own initiative, subsequent to consultation with provincial territorial organization.

C. The Assembly of First Nations will endeavor to secure the enforcement and fulfillment to all Indian Treaties and aboriginal rights of Indians.

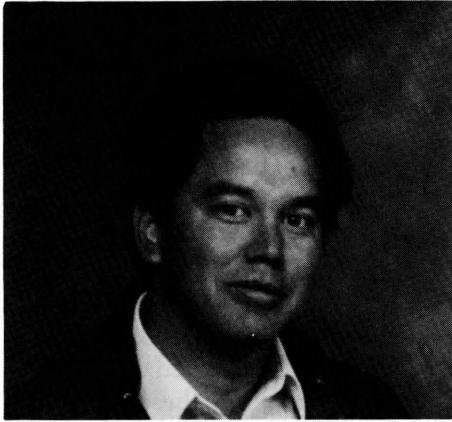
AREAS OF INVOLVEMENT

- Constitutional Process
- Taxation
- Land Claims
- Education
- Health and Social Services
- Economic Developments
- Indian Youth
- International Relations
- Forestry
- Environment
- Indian Government
- Parliamentary Liaison
- Legal Services
- Housing
- Bilateral Relations with Federal Government



*Chief David Ahenakew
Assembly of First Nations*

Prairie Treaty Nations Alliance



Greg Murdoch
PTNA/FSIN, Saskatchewan
by Greg Murdoch

The Prairie Treaty Nations Alliance was created last year by Chiefs from the three Prairie Provinces. They considered that treaty Indian Nations should have a much stronger voice in Canadian affairs than was possible either through the Assembly of First Nations or through individual bodies like the Federation of Saskatchewan Indian Nations or the Association of Alberta.

The Prairie Chiefs were especially concerned that the constitutional discussions among Canada's First Ministers had not given the treaties the respect or significance that is their due. They decided that a new organization was needed to press forward with their views. The formal presentation made by the PTNA at this year's Constitutional Conference, and the Federal Government's positive response to it, shows the wisdom of their decision.

The Assembly of First Nations represents many different First Nations' viewpoints from across the whole of Canada. It is the successor organization to the National Indian Brotherhood, but differs in being controlled directly by the Chiefs of all Bands, from coast to coast. Like the brotherhood, it has functioned to give status Indian people a voice on the national Canadian stage, and in international forums.

But the Crown has made formal treaties only with Indian nations in the interior regions of Canada, and those treaties lay out specific obligations on both the Federal Government

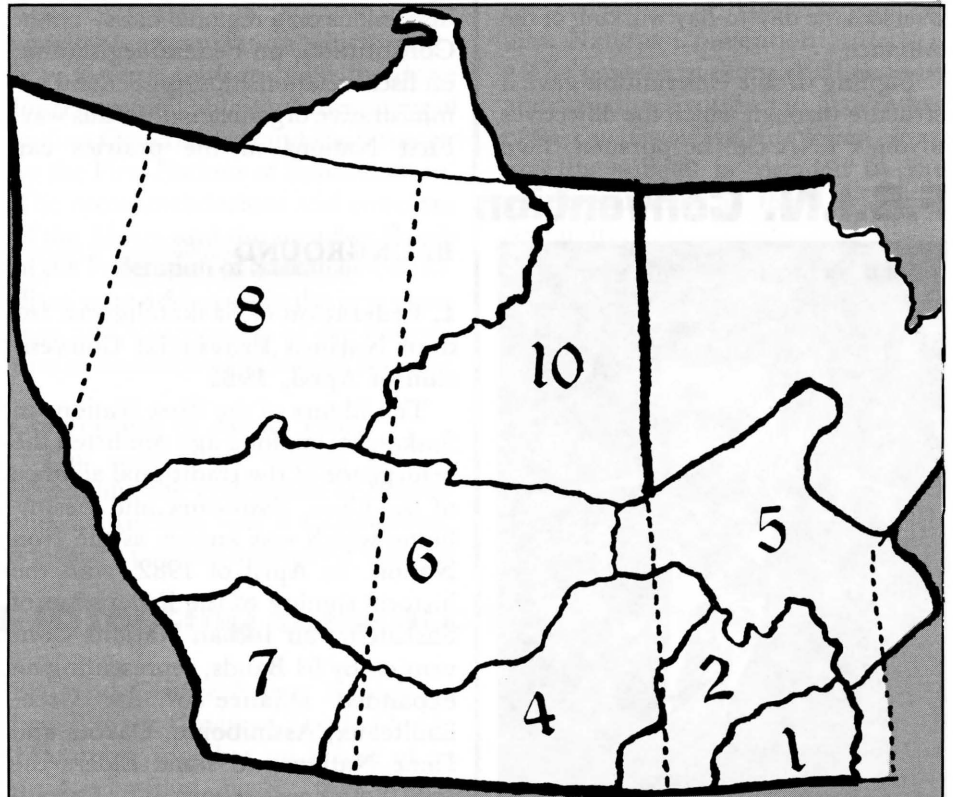
(acting in the Crown's name) and on the Treaty Indian Nations themselves. The treaties are the foundation of the special trust relationship we have with the Crown.

Many of the other Indian nations in Canada do not have this explicit treaty relationship as the basis for a substantial number of rights that must be recognized, upheld and protected by the Crown. They base their rights on more general grounds, and cannot point to clear conditions that must be met by a treaty partner, the Crown.

The Assembly is inevitably unable to further Treaty Nations interests in an undivided way, since it has to speak for varied interests, and make its arguments on differing foundations. Further, the way it is structured has prevented it from being an adequate spokesman on treaty issues. The restructuring to be discussed at the AFN's Assembly in Vancouver

chewan, all of whom share in the organization's original, main objective: the defence of treaty rights. Through all the changes which the Federation has undergone, in particular its reconstitution to vest defined powers in a legislative assembly of Chiefs, that original purpose has been unwaveringly and persistently pursued. Not surprisingly, the oldest program with the FSIN is that concerning Indian Rights and Treaties Research. Treaty renovation is high on the agenda of Saskatchewan Indian nations.

Treaty First Nations from outside the province have views similar to those of Saskatchewan Chiefs on the central importance of the treaties, and the need for their full implementation and protection. They share many other objectives as well. No doubts on this score can survive a reading of the volumes of detailed testimony give to



next month is an attempt to deal with this problem.

In contrast, The Federation of Saskatchewan Indian Nations, now the FSIN, was created to give a unified, stronger voice to the individual Indian nations of Saskat-

the Common's Committee on Indian Self-Government as it made its way across the Prairies, and beyond.

This community of interest, and the need to give it concrete expression, lies behind the formation of the Prairie Treaty Nations Alliance. For

all the component nations in the alliance, a special status and relationship with the Crown of Canada exists by virtue of bilateral, international treaties. So, while the AFN speaks for a plurality of interests, and the scope of the FSIN is dominantly within the boundaries of Saskatchewan, the PTNA is able to concern itself with the common objectives of a large number of individual Treaty nations.

A Convention between Treaty Indian Nations was adopted and signed in Edmonton last November by the Chiefs of Alberta, Saskatchewan and Treaty One of Manitoba. They were joined in January of this year by Treaty No. eight of northeastern British Columbia. The PTNA Convention sets out agreed objectives and a structure for the organization of the PTNA. An important component is a House of Elders, which is to provide advice and guidance on the spiritual foundations of the nations and upon traditions, including treaty rights and obligations. An Executive Council oversees the day-to-day working of the Alliance.

Signing of this Convention gave a structure through which the objectives of the PTNA can be pursued. Five

basic components make up the Alliance's mandate;

- to promote the rights of Treaty Indians living in the Prairie Region of Canada
- to enhance and protect the Treaties and Treaty rights of Indian Nations
- to enhance the recognition of all the terms and conditions of the spirit and intent of the Treaties by other governments of Canada, both Indian and non-Indian, and for the proper ratification thereof
- to confirm each duly constituted Treaty Indian Nations Government as the final jurisdiction on Treaty Indian Nations lands and communities and in all respects with regard to the well-being of the citizenry
- to formalize Crown/Treaty Indian Nations relationships according to the international agreements between Treaty Indian Nations and the Crown.

The work of the Alliance is becoming increasingly important with the trend toward Canada/First Nations discussions on a regional basis - on the Constitution, on Federal legislation, on fiscal relationships, on Federal administrative organization. In this way, First Nations in the prairies can

negotiate for the kind of arrangements that they feel are most appropriate to their circumstances and needs.

This does not mean that the PTNA has become a replacement for other organizations. Far from it. There will Always be a need for an Indian First Nations voice to be heard at the national Canadian level, addressing the multitude of issues which are common to all Indian First Nations, treaty and non-treaty alike. Non-treaty Indian Nations will continue, too, to benefit from our advances based on the treaty provisions, as these are implemented by Canada. These are the provisions we originally negotiated.

At the provincial level, the FSIN will continue its unparalleled struggle to undo a century of colonization and detribalization, make Canada live up to its treaty commitments and further the bands in their efforts to again become self-governing, autonomous nations. The PTNA can lend valuable support to this objective. Like both the AFN and the FSIN, it is under the direction and control of the Chiefs, and they are in position to use these complimentary institutions to create a prosperous future for their bands under treaty.

F.S.I.N. Convention



*Chief Sol Sanderson
Federation of Saskatchewan Indian Nations*

BACKGROUND

1. Federation of Saskatchewan Indian Nations Provincial Convention of April, 1982

The Elders of the First Nations in Saskatchewan long ago predicted the resurgence of the traditional alliance of the Cree, Saulteaux and Assiniboine which was known as the Iron Nation. In April of 1982, with the historic signing of the Federation of Saskatchewan Indian Nations Convention by 64 Bands, representing an expanded alliance of the Cree, Saulteaux, Assiniboine, Dakota and Dene Nations, to some Elders the Iron Nation was reborn. The Federation of Saskatchewan Indian Nations has existed since 1959 with the incorporation of the Federation of Saskatchewan Indians under Provincial Jurisdiction.

During the 1920's, John Tootoosis, a grandson of Poundmaker and presently a Senator with the Federation

of Saskatchewan Indian Nations, influenced the birth of the Indian League of Canada, a national forerunner to the National Indian Brotherhood.

In 1930, the Saskatchewan Treaty Protection Association was founded under the leadership of Andrew Gordon and John Gambler to protect the Treaty Rights of Indians in the Fort Qu'Appelle area. During the 1940's it became the Protective Association for Indians and their Treaties. The 1940's also saw Senator Tootoosis involved in the formation of the Queen Victoria Protective Association and the North American Indian Brotherhood, and in 1943 the Association of Indians of Saskatchewan became the largest organization in Saskatchewan. During this period also (1930's - 1950's), there was also a Protective Advisory Council established in the Fort Carlton Agency, headed by the late Senators William Joseph and Joe Dreaver.

In 1946 a conference was convened by the Government of Saskatchewan at which 60 representatives of the Cree, Sioux, Saulteaux, Assiniboine, and Dene Tribes of Saskatchewan discussed the feasibility of forming a single Indian organization. A resolution was passed favouring such establishment. Follow-up meetings of Saskatchewan Indian leaders representing all Saskatchewan Bands were held at Duck Lake and Saskatoon and resulted in the formation of the Union of Saskatchewan Indians under the

Presidency of John Tootoosis and with a Constitution. The aims and objectives were:

- The Protection of Treaties and Treaty Rights,
- The fostering of progress in the economic, educational and social endeavours of Indian people,
- Co-operation with civil and religious authorities,
- Constructive criticism and thorough discussion of all matters,
- The adherence to democratic procedure, and
- The promotion of respect and tolerance for all people.

In 1957 a conference of Saskatchewan Chiefs and Councillors laid plans for a new organization.

A second conference in 1958 resulted in The Federation of Saskatchewan Indians being duly constituted with John Tootoosis as its first President. In succeeding years the presidency was held by David Knight (1961-64), Wilfred Bellegarde (1964-66), Walter Deiter (1966-68), Dr. David Ahenakew (1968-78), Albert Bellegarde (1978-79), and Chief Sol Sanderson (1979-present).

Reorganization of the Federation of Saskatchewan Indian Nations

By the late 1970's, the swift pace of the political developments of the Federation of Saskatchewan Indians led to the drive for a reorganization of the structure and Constitution of the Federation. Under the old structure and Constitution, there were a number of weaknesses. A primary concern of the Senate and Bands, in the reorganization process, was that the Executive Council, whether by accident or design, was in a paramount position, and the authority of the Bands was undermined. The old structures and Constitution also centralized programs and services to the Provincial level, not the District or Band level. In order to correct these deficiencies in the structure and Constitution of the Federation of Saskatchewan Indians, any new reorganization had to seriously address them. Another feature of the old Federation of Saskatchewan Indians was that it was incorporated under the provincial Society's Act as a non-profit charitable organization which somehow did not conform with the drive for recognition and implementation of Indian Government and the Treaties by the First Nations of Saskatchewan. The recommendations and concerns of the Elders and the member Bands of the Federation of Saskatchewan Indians were addressed in the new structure and Convention of the Federation of Saskatchewan Indian Nations.

Convention of April, 1982

The instrument chosen for reorganizing the Federation of Saskatchewan Indians was a Convention, which is a political agreement between

Nations. The major changes to structure and reorganization into the Federation of Saskatchewan Indian Nations were the following:

- There is a common understanding between the member Bands outlined in a set of operational political principles upon which the Convention is based. The set of political principles include the four main objectives of the old Federation of Saskatchewan Indians.
- The rights and duties of the Band as a member of the Federation of Saskatchewan Indian Nations is in the Convention, and the political autonomy and paramouncy of the Bands is a key feature of the new organization.
- Decentralization of the power, authority and services, programs away from the Provincial level back to the Band and District level. The District Chiefs Council and Conventions are recognized and written into the Convention at the Provincial level.
- Accountability to the member Bands is another important feature of the Federation of Saskatchewan Indian Nations Convention.
- The powers, authorities, functions, and structures within the Federation of Saskatchewan Indian Nations from now on will all be decided by the member Bands at the Legislative Assembly.

In order to implement the terms of the Convention of April, 1982, the Federation of Saskatchewan Indian Nations Legislative Assembly has enacted the Convention Act. The new Convention and structure of the Federation of Saskatchewan Indian Nations is designed to keep pace with the political developments of the First Nations, presently and into the future.

Recent Court Cases Affecting Saskatchewan Indians

by Delia Opekokew and David Knoll

1. *Federation of Saskatchewan Indians, Inc., et al. v. Her Majesty the Queen and the Right Honourable Brian Mulroney, Prime Minister of Canada (Supreme Court of Ontario, March, 1985)*

The Federation of Saskatchewan Indian Nations, along with the Indian Association of Alberta, Treaty Eight Tribal Association of British Colum-

bia, and George Ernest Daniels on behalf of the Chiefs of Treaty One in Manitoba, together on behalf of an unincorporated body, the Prairie Treaty Nations Alliance (P.T.N.A.), launched an action to seek an order establishing the entitlement of the P.T.N.A. to be invited to participate at the First Ministers' Conference 1985 on aboriginal constitutional matters.

The P.T.N.A. had been chosen

and delegated by the Indian First Nations of the Prairie Region and northeastern British Columbia to be the primary entity to speak on their behalf at the First Ministers' Conference. Because of the diverse constituency of the Assembly of First Nations and the dominance of non-treaty aboriginal peoples at the last two conferences, the direct and substantive discussion of constitutional issues relating to the treaties occupied almost a negligible

part of the conferences.

However, the court ruled against our action. On March 29, 1985, the Supreme Court of Ontario decided that the matter of the representatives of the Prairie Treaty Nations Alliance cannot be made by the courts as it is a political decision. Justice Horace Krever stated, “. . . The determination of the appropriate representatives of the aboriginal peoples is in essence a political determination, that is to say, a determination that cannot properly be made by the Courts.”

Nevertheless, the decision provided the P.T.N.A. with the impetus to pressure the Government of Canada, in particular, the Prime Minister, who is personally required pursuant to Section 37.1 of the Constitution Act, 1982 to extend the invitation.

of the Musqueam Band of British Columbia successfully sued the Federal Government for ten million dollars (\$10,000,000) in damages for the surrender and improper lease of 400 acres of reserve land to the Shaughnessy Heights Golf Club.

The Supreme Court held that D.I.A. and its agents had breached their “fiduciary obligation” and thereby committed an “equitable fraud” when they induced the Band to surrender its land and enter into a lease without fully disclosing the terms of the lease; by ignoring the Band’s understanding of the specific terms of the lease; and by entering into a lease agreement on terms which were not favourable to the Band. In other words, the court held that the Crown breached its legal obligations and

the Royal Proclamation and have existed from time immemorial. These rights formed the subsequent basis for the unique relationship which developed between the Crown and the Indian people. That in turn gave rise to the “fiduciary obligation” placed on the Crown to act in the best interests of the Indian people.

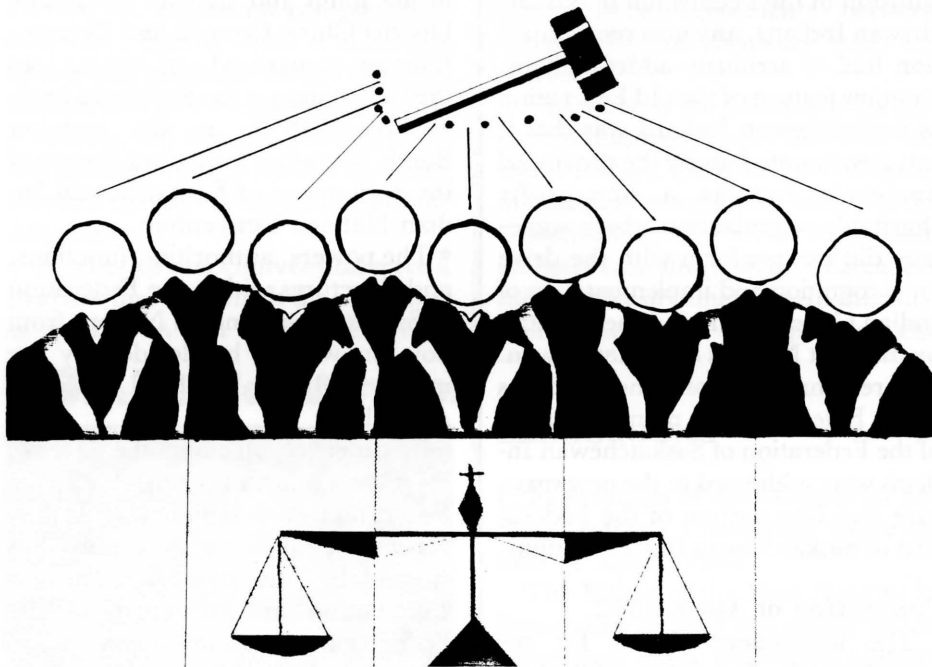
The question in Saskatchewan is whether this fiduciary obligation extends to unsurrendered reserve land as well since the *Musqueam* case dealt of only surrendered land? Arguably it does since at the time of the Treaties most tracts of land in western Canada were allegedly surrendered to the Crown and as a result certain fiduciary obligations arose under and after treaty which the Crown must honour.

If therefore, a Saskatchewan band, after all the evidence is accumulated, can satisfactorily prove that the Crown has either fraudulently mismanaged or otherwise fraudulently dealt with their land they will likely succeed in an action against the Crown for equitable fraud in that the Crown breached their fiduciary obligation.

However, the Supreme Court also ruled in the *Guerin* case that the legal action must be brought within six years from the time the breach or fraud is first discovered; that being the limitation period under the circumstances in *Guerin*. Accordingly, if the Musqueam Band had brought their action more than six years after they first discovered the fraud, they would have been statute barred and unsuccessful in their action.

Since it also might apply to them Saskatchewan bands must bear this limitation period in mind if they hope to succeed in any of their claims. Some lawyers are now debating whether such a limitation period applies in light of provisions under the Canadian Constitution and the different legal circumstances of treaty Indians in the Prairie Provinces. Other questions to be clarified are at what time the fraud is first determined to be discovered and what type of evidence is required to establish this fraud?

Regardless of the many legal questions the *Guerin* decision raises, it is



2. *Guerin, et al. v. Her Majesty the Queen*

On November 1, 1984, the Supreme Court of Canada rendered a historically significant decision in the *Guerin* or *Musqueam* case. For the first time the highest court in Canada held that the Federal Government, namely the Department of Indian Affairs and its agents, could be held legally responsible for any improprieties in their dealings with surrendered Indian lands when it is clearly demonstrated that they failed to act in the best interest of the Indian band, which amounted to an equitable fraud.

Chief Guerin and other members

thereby committed an equitable fraud on the Musqueam Band by failing to act in the Band’s best interest when they entered into an unfair lease.

The *Guerin* case has and will be exhaustively studied by legal experts and will form the basis for many legal arguments and submissions on behalf of Indian bands who feel they have been similarly wronged.

Many important legal principles have been raised by the *Guerin* case which will or could have an impact on Indian bands in Saskatchewan. For example, the Supreme Court recognized that the special aboriginal rights of Indian people arose prior to

a historically significant case because it clearly recognizes the Crown's obligations to Indian people; it reaffirms the special place of Indian people within Canadian confederation; and it demonstrates that the highest court in Canada is prepared to rectify past injustices perpetrated on Indian people.

3. Current Hunting and Fishing Cases

Over the past several years Indian hunters and fishermen have witnessed dramatic changes to their treaty hunting and fishing rights as a result of various court decisions and legislative amendments. The Legal Services Unit of the F.S.I.N. with their lawyer David Knoll in Saskatoon, Ron Cherkewich from Prince Albert, other private lawyers and the Indian Hunting and Fishing Rights Commission of the Federation, have sought to combat these changes either through the courts or through sometimes heated discussion with representatives from the federal or provincial governments.

In the area of hunting, the two most significant areas of recent litigation concern the right of Indian hunters to hunt on private unposted lands or from public highways. The situation in Saskatchewan, until relatively recently, was that treaty Indians had an implied right of access to hunt on private unposted land as long as they were hunting for food and not hunting in a dangerous manner. That is now altered and the right to hunt as before on private property is changed.

After the Provincial Government amended s.38(6) of The Wildlife Act and the Saskatchewan Court of Appeal rendered their decision on the *Horse* case in September, 1984, (which is now before the Supreme Court on

appeal) the situation, until altered, is that treaty Indian hunters cannot trespass onto private posted or unposted land unless they have either express or implied permission from the landowner, or if they can demonstrate to the satisfaction of the court that these are lands to which they have a right of access by "custom or usage". The significance of this change is most dramatically felt in central and southern Saskatchewan where most land is privately held and might be thereby closed to Indian hunting.

The Legal Services Unit and lawyers for Indian hunters are now arguing that the change to the legislation was unconstitutional. They are also trying to determine what the court means by "implied or express permission" and what access by "custom and usage" means. All this has resulted in lengthy litigation and complicated legal arguments to clarify these and other points of law in favour of preserving Indian hunting rights.

The Saskatchewan Court of Appeal has also consistently but sometimes with unclarity ruled that hunters, Indian as well as non-Indian, cannot hunt from "public highways"; and this includes spotlighting. The question this raises is whether all roads in Saskatchewan are closed to Indian hunting under all circumstances or are there some roads under certain circumstances where hunting is permitted? As a result of the Court of Appeal's uncertainty on this issue, the lawyers are spending considerable time defending Indian hunters charged with illegally hunting from various roadways in Saskatchewan. These lawyers also note that there appear to be few non-Indian hunters similarly charged, although they are equally liable for this offence.

Other hunting complaints frequently concern the trespass on to reserves by conservation officers and R.C.M.P. constables who are enforcing provisions of the Migratory Birds Convention Act, the Fisheries Act or The Wildlife Act. The Hunting and Fishing Commission and the lawyers are considering ways and means to address this problem. Some bands are contemplating passing by-laws to control hunting and fishing on reserves and thereby exclude outside interference.

In the area of fishing, the most frequent charge referred to the Federation's lawyer is one of fishing without an Indian fishing permit. In the past, most Indian fishermen understood that only evidence of a treaty number was required with the nets. But now the Department of Parks and Renewable Resources, under s.37 of the Fisheries Act Regulations, is enforcing the requirement that Indian fishermen with nets first obtain a permit. Many fishermen who are unaware of this change in policy are ending up with fishing charges and because this is a federal regulation they are having difficulty defending themselves against it in court. This matter is being brought to the Federal Government's and Provincial Government's attention by the Indian Hunting and Fishing Commission.

There are other legislative changes being made to the Fisheries Act Regulations, without prior consultation with Indian fishermen, which will have a direct impact on Indian fishing rights. Similarly the Indian Hunting and Fishing Commission hopes to address this situation before it gets out of hand and Indian fishing rights are further eroded.

Prairie Treaty Nations Alliance in Ottawa, April, 1985

by Delia Opekowek

Summary - Reasons for Federation of Saskatchewan Indian Nations Participation at Constitutional Conferences

1. That the constitutional forum is one of many forums which can affect and enhance the treaty rights of Indian First Nations in Saskatchewan as the

subject matters include aboriginal and treaty rights, and whatever amendments are made can affect all aboriginal and treaty people. All matters under discussion affect treaty interests.

2. That the treaty Indian nations can influence positively amendments appropriate to the further enhancement of their treaty rights which amend-

ments are the supreme laws of the country.

Background

1. After the 1983 and 1984 First Ministers' Conferences, great concerns were raised by treaty Indian people and their Chiefs about the lack of proper representation on treaty matters.



Delia Opekokew

2. Consequently, the Prairie Treaty Nations Alliance (PTNA) was founded in November, 1984, to represent certain of the treaty Indian First Nations, who are parties to Treaties 1, 2, 4, 5, 6, 7, 8 and 10 and, among other things, to seek, through the political and legal process, an invitation from the Prime Minister to the 1985 and 1987 First Ministers' Conferences and all other related meetings.

3. To expedite the political process, court action was launched on March 19, 1985, seeking an order to direct the Prime Minister to invite the PTNA to the First Ministers' Conference.

4. On March 29, 1985, the Supreme Court of Ontario ruled that the matter of representation of the Prairie Treaty Nations Alliance to the First Ministers' Conference on Aboriginal Matters is a political decision. In his decision, Justice Horace Krever stated, . . . "The determination of the appropriate representatives of the aboriginal peoples is in essence a political determination, that is to say, a determination that cannot properly be made by the Courts."

5. The decision assisted us in resubmitting our request for separate representation by the Prairie Treaty Nations Alliance to the Prime Minister as the court had clearly rul-

ed that the decision was for Prime Minister Brian Mulroney to make.

6. The Prime Minister replied to us on April 1, 1985, refusing our request stating that "Given the complexity of arrangements and preparation necessary for this conference, I regret that setting aside two seats for the Prairie Treaty Nations Alliance will not be possible. As you know, seats have been allocated for the Indians, the Metis, and the Inuit and for the constituency represented by the Native Council of Canada. I have every confidence that the seats which have been allocated to the Indian people and held by the Assembly of First Nations will be available to you so that your position and interests can be adequately represented."

7. During the First Ministers' Conference held on April 2nd and 3rd, 1985, the Prime Minister and some of the First Ministers (Premiers) acknowledged, and recognized in principle, the separate status of the treaty interests represented by the PTNA by their statements, and by the Prime Minister meeting with us separately. The Honourable David Crombie, Minister of Indian Affairs, was indefatigable in his assistance to have us recognized.

8. The National Chief of the Assembly of First Nations had made his seat available for the PTNA spokesper-

sons, however, the constitutional working group refused the PTNA access to the in-camera drafting sessions. In terms of decision-making on the contents of the "Proposed 1985 Accord Relating to the Aboriginal People of Canada", those in-camera sessions are the most important. In other words, the AFN constitutional working group froze us out of the most important decision-making sessions.

9. It became necessary to have separate recognition, and Chief Solomon Sanderson led the lobby on our behalf. Our position was greatly enhanced by the private, separate meetings with the Prime Minister of Canada.

The Position on the Proposed 1985 Accord Relating to the Aboriginal Peoples of Canada

By lunch on the last day of the Conference on April 3, 1985, the Federal Government was pressing for support for its proposed accord. In essence, the proposed Accord can be summarized in the following manner:

(1) That the Constitution Act, 1982, would be amended to add a clause to section 35 entitled, "rights to self-government", the pith and substance of which recognizes and affirms rights of aboriginal people to self-government, within the context of the Canadian federation, which rights only come into force once agreements are reached. (s.35.01(1))

(2) The agreements referred to above would be entered into with representatives of aboriginal people setting out rights of self-government subject to a declaration stating that the agreements fall within the scope of the rights of self-government as envisaged by this section, and if such agreements are approved by the Parliament of Canada and the legislatures of the province where those aboriginal people live. (s.35.01(2))

(3) That this section would not derogate from any rights to self-government, or any other rights, of the aboriginal people. (s.35.01(3))

In summary, the Accord would entrench and protect the rights of self-government of the aboriginal people of Canada once agreements are reached and are approved by the Parliament of Canada, and the province

where the aboriginal people live.

The Prime Minister of Canada requested a meeting specifically with the PTNA on the instigation of the Honourable David Crombie. About six of us who had stayed to the end met with the Prime Minister at about 2:00 p.m.

The Prime Minister stated, "I would like your support on the proposed Accord. What will it take to get your support?"

Chief Solomon Sanderson replied, "We will support you if we receive an undertaking that your government will protect and safeguard your exclusive jurisdiction over section 91(24) on Indians, and their lands, and, secondly, if we get clear indication that the treaty and bilateral process relating to all issues on the fulfillment and implementation of the treaties, and that such treaty rights are clear-

ly outside, separate and above the contents of this agreement."

The Prime Minister replied, "Yes, I and my government will jealously hold on to our exclusive responsibility over Indians, including those found in section 91(24), and yes, a process of bilateral (i.e., exclusively between the Federal Government and the Indian treaty nations only) treaty discussions will be commencing forthwith under my direct supervision."

Chief Sanderson then requested that our agreement with the Prime Minister be reflected in the proposed Accord, and the Prime Minister advised that we meet with Roger Tasse, the Deputy Minister, to make the appropriate changes which we did, and which clause was read into the record by Mr. John Crosbie, the Minister of Justice, "35.03 Nothing in sections

35.01 or 35.02 abrogates or derogates from any rights to self-government, or any other rights that the aboriginal peoples of Canada may have or may acquire by way of treaties or land claims agreements."

This clause clearly states that treaties are separate and beyond the negotiations to self-government being endorsed by the proposed Accord. It means that treaty rights are above and beyond the confines of the Accord, and that the treaty bilateral process will exclusively be with the Federal Government.

With this major concession to the PTNA, we took the highroad and did not oppose the Prime Minister on the Federal Government's proposed Accord as our rights were protected separately.

Changing the Justice System

On April 4, 1985, the Governments of Canada and Saskatchewan and the Federation of Saskatchewan Indian Nations endorsed the contents of a report entitled, "Reflecting Indian Concerns and Values in the Justice System" which included fifty-six (56) recommendations. This culminated in the first phase of their joint studies. On August 18, 1984, the three parties had signed an agreement to study the "existing" administration of justice in four areas — customary law, peacemaker or justice of the peace, corrections and law enforcement — and how it can be improved to reflect Indian values and culture.

The F.S.I.N. under the auspices of its Indian Justice Commission, chaired by Chief Henry Delorme, has conducted the fieldwork and as such

had a major input in the direction of the studies. The following are some of the suggested recommendations.

The customary law study group recommended that Indian communities be encouraged to develop informal mediation and conciliation processes (Recommendation 1). The peacemaker study group recommended that each community interested in a peacemaker program be encouraged to design a program tailored to its needs (R. 14).

In the area of corrections, it was suggested that the emphasis be focused on community development (R. 17 and 22); that certain aspects of the criminal and juvenile justice systems be returned to the communities to assist in the development of indigenous institutions (R. 18); that a

more generalist approach be taken to consolidate local alternative programs and services (R. 23); that ways be found to manage and prevent criminal behavior (R. 30 and 31); and that local community justice committees might be developed (R. 39).

Finally, in law enforcement it was suggested that Indian communities might desire to explore other options to the present system of policing such as contracting for their own police or establishing a more regional Indian police force.

The next phase will entail further discussions with the Indian Justice Commission and the Government of Canada and the Government of Saskatchewan as to the priorities for immediate implementation.

A Declaration of the First Nations

We the Original Peoples of this land know the Creator put us here.

The Creator gave us laws that govern all our relationships to live in harmony with nature and mankind.

The laws of the Creator defined our rights and responsibilities.

The Creator gave us our spiritual beliefs, our languages, our culture, and a place on Mother Earth which provided us with all our needs.

We have maintained our freedom, our Languages, and our traditions from time immemorial.

We continue to exercise the rights and fulfill the responsibilities and obligations given to us by the Creator for the land upon which we were placed.

The Creator has given us the right to govern ourselves and the right to self-determination.

The rights and responsibilities given to us by the Creator cannot be altered or taken away by any other Nation.

Indian Act Amendments - Bill C-31

by Deanna Wuttunee

Amendments to change The Indian Act, with Bill C-31, was passed through the Commons, Wednesday, June 12. This bill could give more than 22,000 men, women and children access to treaty status, federal programs and services for off-reserve Indians.

Federal Minister for Indian Affairs and Northern Development, the Honorable David Crombie, sees the bill as a deviation from the established policy of assimilation. In announcing the press release, February 28, Crombie said: "Recognizing the right of Indian communities and bands to determine their own members marks a historic departure from a century of paternalism. It is also a milestone in the Government's desire to advance towards greater recognition of Indian self-government."

Provincial Premier Grant Devine said in a June 12 interview with *The Saskatchewan Indian* that there is no moral justification for discrimination, so his government supports the federal position.

"Under our constitution, there is no end of rights for people. (We) can't have more rights for some people if we can help it. I can understand in terms of enumeration and financial implications, how many more thousands (of people) that will mean. That's a process we better be careful with. If you just impose it, natives might not be happy. It has to be something they can deal with, economically and socially," he said.

By virtue of the controversial bill, The Indian Act will conform with the Canadian Charter of Rights and Freedoms. It will eliminate provisions that discriminate against women who marry non-Indians and has changed the facade of Indian band membership on the basis of sex and marriage. Approximately 16,000 women are affected. Indian women were formerly stripped of treaty status and benefits while men accrue these rights to their (non-Indian) wives and children.

Another 8,000 Indians also arbitrarily lost status when they joined the clergy or armed forces, completed

university and/or took a job, voted in the federal elections or went abroad for five years. The minister also proposed to restore Indian status to 46,000 first generation descendants of those who lost status unfairly. Those eligible must apply for band membership to the appropriate bands.

In response, Chief Sol Sanderson of the Federation of Saskatchewan Indian Nations (FSIN) said, "The federal government has taken the matter as far as they can go. They'll reinstate Indians to Indian status but that won't put them on the band list. The Minister of Indian Affairs has agreed with us to sign an agreement between the FSIN and the federal government to address that whole thing in an orderly way. (We propose to) have the family head sign an adherence to treaty so that we deal with their legal status fully and that we create new bands and reserves where we have to."



Honorable David Crombie
Minister for
Indian Affairs & Northern Development

In a presentation to the Senate Committee earlier this year, FSIN stated that the regulations and reinstatement of band membership should be applied and established

under Indian law. Indian law arises from the historical application of customary law which Chiefs and Headmen enforced. The law has endured the passage of time and governments to culminate in Section 25 of the Canadian Charter of Rights and Freedom.

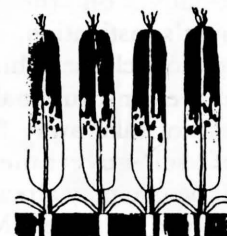
There are several options FSIN is pursuing with the federal government through the bilateral discussions. These options are a treaty adhesion process, creation of new bands under treaty formulae, establishing a citizenship act and band membership codes.

Treaty formulae provide blueprints for the creation of additional bands. In Treaty 6, this is one square mile for a family of five. A citizenship act would spell out the process for status under Indian First Nations Government and the responsibilities ensuing thereof. It would also ascertain a judicial body and an appeal process.

Band membership codes would establish criteria for a band list, a registrar, an appeal procedure and a method for band membership amendments and approval. It will also spell out responsibilities of band members - old and new.

Isabel McNab, President of the Saskatchewan Indian Women Association (SIWA) said that there are mixed feelings towards the amendments of Bill C-31 on the band level.

"(Some) want to bring them in (the treaty women that have lost status) and others think it's going to create a problem according to land base," she said. "I don't know if I'm prepared to bring that many people in. . . I have a waiting list so long, of my own people who've lived on this reserve all these years and made it what it is, and they don't have proper housing."



Aboriginal Rights and the Constitution

At the First Minister's Conference (FMC) on Aboriginal Constitutional Matters of April 2 and 3, 1985, the Federal Government proposed a constitutional amendment on aboriginal self-government which includes:

1. The rights to self-government would be set out in agreements.
2. The Federal and Provincial Governments would be committed to participate in negotiations directed towards concluding agreements on self-government with aboriginal communities to the extent that each government has authority.
3. To be recognized and confirmed as part of this constitution, an agreement must be declared to be so, and must be approved by the Federal Government, and the provinces in which those aboriginal people live.

Because only five instead of the required seven supported the amendments, further negotiations were held. The provinces concerned about a strong federal proposal included Saskatchewan, Nova Scotia, British Columbia and Alberta. A compromise position was tabled which was eventually called the Saskatchewan Formula. In summary, the Saskatchewan Formula is a weakened version of the Federal Government's, and it only includes two major sections for constitutional amendment:

1. The rights of self-government within the context of the Canadian federation as set out in agreements are hereby recognized and affirmed.
2. That an agreement for self-government must be so declared, and must be approved by the Federal and Provincial Governments in which those aboriginal communities live regardless of whether the particular province has jurisdiction.

There is no commitment to negotiate.

Additionally, on the Ontario Government's instigation, there is a non-derogation clause which states that the above constitutional amendment does not take away from any rights of self-government that aboriginal people may already have.

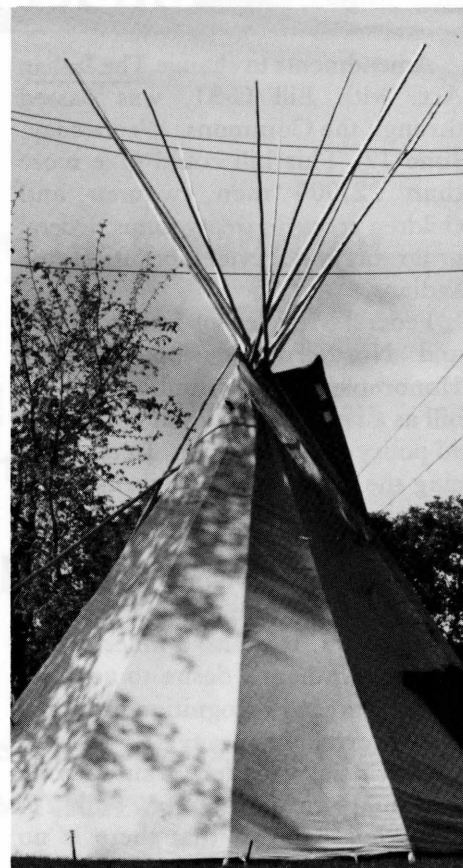
Later, the Prime Minister

negotiated with the aboriginal groups, including the Prairie Treaty Nations Alliance (PTNA). Since the Federal Government agreed to enhance the non-derogation clause to include "treaties" so that self-government rights flowing from treaties would not be affected, the PTNA agreed not to oppose but to cooperate with the Prime Minister on an Accord. The Prime Minister had also agreed to personally supervise bilateral discussions (separate from the multilateral or provincial process) exclusively with the treaty First Nations, and the Federal Government.

Among the other aboriginal groups, the Metis National Council and the Native Council of Canada also agreed to cooperate with the Federal Government and the seven provinces for immediate constitutional amendment. However, the Assembly of First Nations and the Inuit Council on National Issues rejected the compromise proposal known as the Saskatchewan Formula. The Prime Minister agreed to provide for a period of "reflection", and scheduled a Ministers' meeting to try to reach agreement within the mandate of the First Ministers' Conference '85. If there was agreement, then there would be a constitutional amendment flowing from the FMC '85.

On June 5th and 6th, 1985, the follow-up meeting to the FMC '85 was held in Toronto. Although an effort was made to have agreement on a process for discussions and agreements on self-government, that was rejected by the Assembly of First Nations and the Inuit Council on National Issues, who preferred a substantive clause on self-government. However, the governments refused to include a substantive clause on self-government until they clearly knew what, in fact, self-government entailed.

The next First Ministers' Conference is in 1987, and in the meantime the Federal Government will proceed with negotiations for a form of self-government tailored to specific circumstances and to be community based and community led.



Poetry. . .

BUFFALO SPIRIT

Buffalo Spirit

*I have heard you
bellowing as you came
I felt the ground
I sat upon
shaking
and I knew
you did not come alone.*

Buffalo Spirit

*I have heard you
bellowing
as you came
I felt the ground
I sat upon
shaking
and I knew
you did not come alone.*

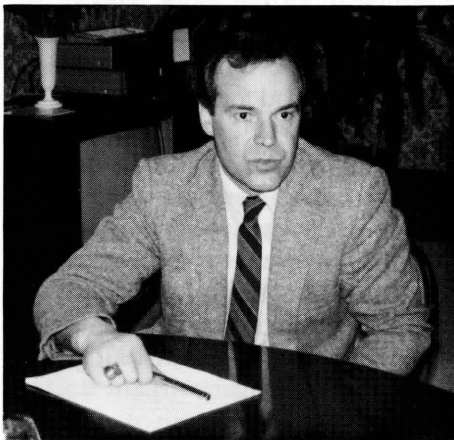
-Wes Fineday

PROVINCIAL PROCESS

The Premier on Indian Issues

by Deanna Wuttunee

In the final analysis, the Federation of Saskatchewan Indian Nations (FSIN), the Prairie Treaty Nations Alliance (PTNA) and the parent organization, the Assembly of First Nations (AFN) must continue to crusade to make Indian self-government a reality under constitutional law.



On Tuesday, June 3, Premier Grant Devine, in an interview given to *The Saskatchewan Indian*, said that the process is important in the assertion of aboriginal self-government. Both the Indian and non-Indian population must understand and be comfortable with the change. He said, "It can't scare the pants off people or politically it can't work."

Therefore a priority for him is a definition of aboriginal self-government for all the native groups involved. Among the treaty population, this includes on-reserve versus off-reserve, and status versus non-status Indians. It is a situation of great complexity. Obviously, "Inuit self-government is completely different from the Metis situation in the middle of Saskatoon."

The provincial premier considers that the First Ministers' Conference (FMC) had accelerated the political relationship between his government and FSIN. Chief Sol Sanderson has endorsed the premier's position that change must be understood by all. The Premier added, "When more

and more of the population become comfortable with more and more independence by Indians - status, non-status - and Metis so that you have the economical independence and political independence, the dignity and the liberty and all the rest that goes with it, then it's a good thing. It's a positive thing."

Premier Devine's approach is thoroughly practical. "If it's workable, go for it. It is time to sit down and ask what works and what is the process that will allow us to make the kinds of gains everybody feels good about. Progress is most of the people believing you're going in the right direction; we are prepared to move, but we want a process that will not frighten people or else it will not work."

The premier cites a positive development resulting from FMC.



This is his gaining more respect for band level activities as opposed to straight organizational activities.

He finds self-government easier to understand in reference to bands. He said he has no desire to interfere in their affairs. However, he meets with the Chiefs annually to discuss funding issues and other matters. The previous administration gave funding to the leadership. They carved it up as they saw fit. Now the Chiefs decide and now have more economic independence. He feels that consulta-

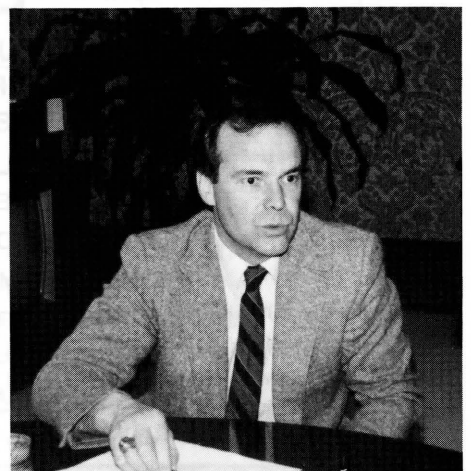
tion is taking place on a number of levels.

The premier declared himself satisfied with the process of land claims settlement. There has been one settlement to date. He said, "The general public is not fearful of it. They understand it and it's so important, so important politically."

However, his government is not following the 1976 formula. Other considerations are quality of the land, the resources that are there, potential productivity and the ability to make a living on it. "Nobody wants a hunk of rock that is going to confine people to poverty for generations to come."

In reference to the proposed changes in the Indian Act, he said, "We don't endorse discrimination on the basis of marriage or anything else. We find no moral justification for discrimination so we support the federal position."

Federal Indian Affairs Minister David Crombie introduced legislation in Parliament, February 28, to eliminate discriminatory sections towards women and provide more band control over membership. Premier Devine sees the implications financially, socially and in terms of enumeration. He can certainly understand the concerns of some Chiefs.



In education, the premier is again the pragmatist. He is prepared to go the way of band control or provincial control providing it is beneficial to the child, but he does not agree with indefinite experimentation. It has to work over a period of time. Furthermore, he is not in favour of separate schools for ethnic groups in downtown metropolitan areas. Post-secondary education is a different matter. Adults have unique needs and are prepared to work harder to make it work.

Devine returned over and over again, in discussing self-government and the land claims settlements, to the French language issue. "I take the example of the French language. What we see, now in Saskatchewan, is that more and more people want their children to speak French because it's fashionable, it's good, it's healthy, and it's educational. Once that gets in the mind of people, then they carry it themselves. Not three percent of the population is demanding that everybody speak French, but the fact is that people want it, genuinely want it," he said.

However the French language question had help. On November 24, 1976, former Prime Minister Trudeau appealed to English Canada on national television and soothed Quebecers who were intent on walking out of Confederation.

Indian people are not about to dance out of the Canadian mosaic.

They only want to make decisions for themselves.

In this centennial year, Premier Devine asks that we take courage from the values of our ancestors and with that, face the future.

Asked to comment on Premier Devine's statement, Chief Sol Sanderson replied that he had never supported the position that change must be understood by all before Indian government can be asserted. Change is constant. The development and maturity of political, economic and fiscal relationship as provided by the treaties has to be dealt with more fully. FSIN is pursuing this with the federal government.

"The thing that a lot of people have to understand, including the premier and the prime minister is that nations make treaties; treaties don't make nations. And they have that understanding. It's just a matter of (not wanting) to recognize it and treat it that way. But that's how they gained access to what they have now. But we'll discuss those areas with them (and) it's impact on bands collectively.

"The thrust has changed in that we will be going bilaterally with each group - the Metis, the Inuit, the Indian, and the Non-Status - to resolve the matter in a substantive way. So we have, basically, won the tussle of putting all the Indians into one aboriginal melting pot.

Acronym Test

An acronym is a word formed from the initial letters of words in a phrase. They make up a large part of Indian life today. For example the acronym FSIN is used many times in a day by most if not all Saskatchewan Indians. FSIN to those of you who may have been living in a remote cave in Peru, means the Federation of Saskatchewan Indian Nations.

Some people make jokes about acronyms. For instance some say the word Pontiac as in the car means "Poor Old Neechi Thinks Its A Cadillac". In the glory days of the Department of Northern Saskatchewan, northern Indians said the initials DNS stood for "Department No Success". HMMMMM. They were probably right. In any case acronyms are important. They must be because there are so many of them. The following acronym test is, therefore, offered in the Indian public interest. Simply place to the right of the initials what they stand for. But be forewarned there is a ringer.

1. INAC:

2. SIIT:

3. SITI:

4. SIFC:

5. PTNA:

6. BRATS:

7. SIAP:

8. TWFHDC:

9. WCIP:

10. FSIN:

11. AFN:

12. TGIF:

SASKATOON NATIVE CAMPMEETING

Sponsored By Native New Life Assembly

ON AUGUST 2,3,4
7:00 P.M. NIGHTLY •
SINCO CENTRE 120 - 33 RD. ST. EAST
SPECIAL SPEAKERS
PAT LINKLATER AUGUST 2 & 3RD
FROM MOOSONEE ONTARIO
EVANGELIST MALCOLM MONIAS
AUGUST 4TH. FROM CROSS LAKE MANITOBA
MUSIC MINISTRY - DELBERT BRITTIAN
RIDES AVAILABLE CALL 343-6256, 664-3140

Answers on page 20. . .

Political Organization of a Band

1. Indian First Nations, the Treaties, and Indian Government

NATIONS make TREATIES, TREATIES do not make NATIONS. The bi-lateral Treaties between Indian First Nations and the Crown in Canada confirm the legal and political relationships between the governments of Indian First Nations and the Indian First Nations and Canada on an equal basis under International Law. The Royal Proclamation of 1763 recognizes Indian Nationhood, as well as recognizing Indian title to lands/resources, and establishing the formal treaty making process between the Crown and Indian First Nations.

2. Political Organization of a Band

Indian First Nations are sovereign and have been recognized as such by European Nations and the United States. Canada is obligated by legal and judicial precedents, by the treaties, Crown proclamations and political instruction, and by international law to preserve and protect the Indian First Nations cultures, Canada must allow the Indian First Nations of Canada to freely determine their sovereignty and jurisdictions. The political organization of a band must reflect the degree of sovereignty and jurisdiction that its peoples wish to continue to exercise.

The tangible substance of sovereignty is evident when we look at the specific sovereign powers exercised by a government. Some inherent powers that Indian Governments must exercise are:

- The power to determine the form of government.
- The power to administer justice, and to make and enforce laws.
- The power to grant citizenship in the Nation and the power to grant band membership.
- The power to regulate domestic relations.
- The power to tax
- The power to regulate land and property use.

The sovereign powers of Indian Government are recognized as components of the inherent rights as confirmed by the Treaties. It is a princi-

ple of international and natural law that Indian Government is derived from the traditional inherent sovereignty that the Indian people as First Nations have from time immemorial possessed. No other nation, like Canada or Britain, can take away or amend these rights unilaterally. Indian nations did not occupy their territory by the grace of permission of any other nation, and the right of Indian people to regulate their internal affairs is beyond anyone's authority. The laws that have attempted to control this right are incidents of genocide.

The Power to Determine the Form of Government

The most important sovereign power is that of the people to select their own form of government. That right has been undermined by events in the past, and its revival is an immediate priority.

Associated with this power are the following rights:

- The right to administer justice and to pass and interpret laws
- The right to define the powers and duties of governmental officers
- The right to determine whether acts done in the name of the government are authoritative; and
- The right to define the manner in which governmental officers are to be selected and removed.

Under the treaties, Indians retain the right to determine the form of government under which they wish to live. The spirit and intent of the treaties guaranteed that Indian people would retain their system of government. Today, Indians, have won the option of reverting to band customs in choosing their representatives. By exercising their authority to develop forms of self-government in accordance with their political and cultural history, they are implementing the provisions of the treaties and regaining lost rights. Additionally, Indians may devise new customs and could adopt government models similar to those of the Canadian system. What is important is that the choice of selecting and administering their government is theirs. Neither the

minister nor the Department of Indian Affairs is, or can be, involved in a political system based on custom. None of the sections of the Indian Act relating to the election of Councils (Sections 74 to 79 inclusive) apply to Councils chosen by customary methods. Hence, such councils must develop their own constitutions or other governing documents to enumerate their governments' powers, responsibilities, and procedures.

We must develop fundamental laws to recognize the legislative, executive, and judicial powers of Indian governments. The constitution or governing document must define the powers and duties of governmental officers, establish procedures for determining whether acts done in the name of the government are authoritative, and define the manner in which governmental officers are to be selected and removed. Indian standards must be developed to ensure that individual band members are protected from the arbitrary actions of their band governments, with due regard for the historical, political, and cultural values of Indian nations.

The Power to Administer Justice and to Make and Enforce Laws

The ability to administer justice and to make and enforce laws is also an inherent power of Indian nations.

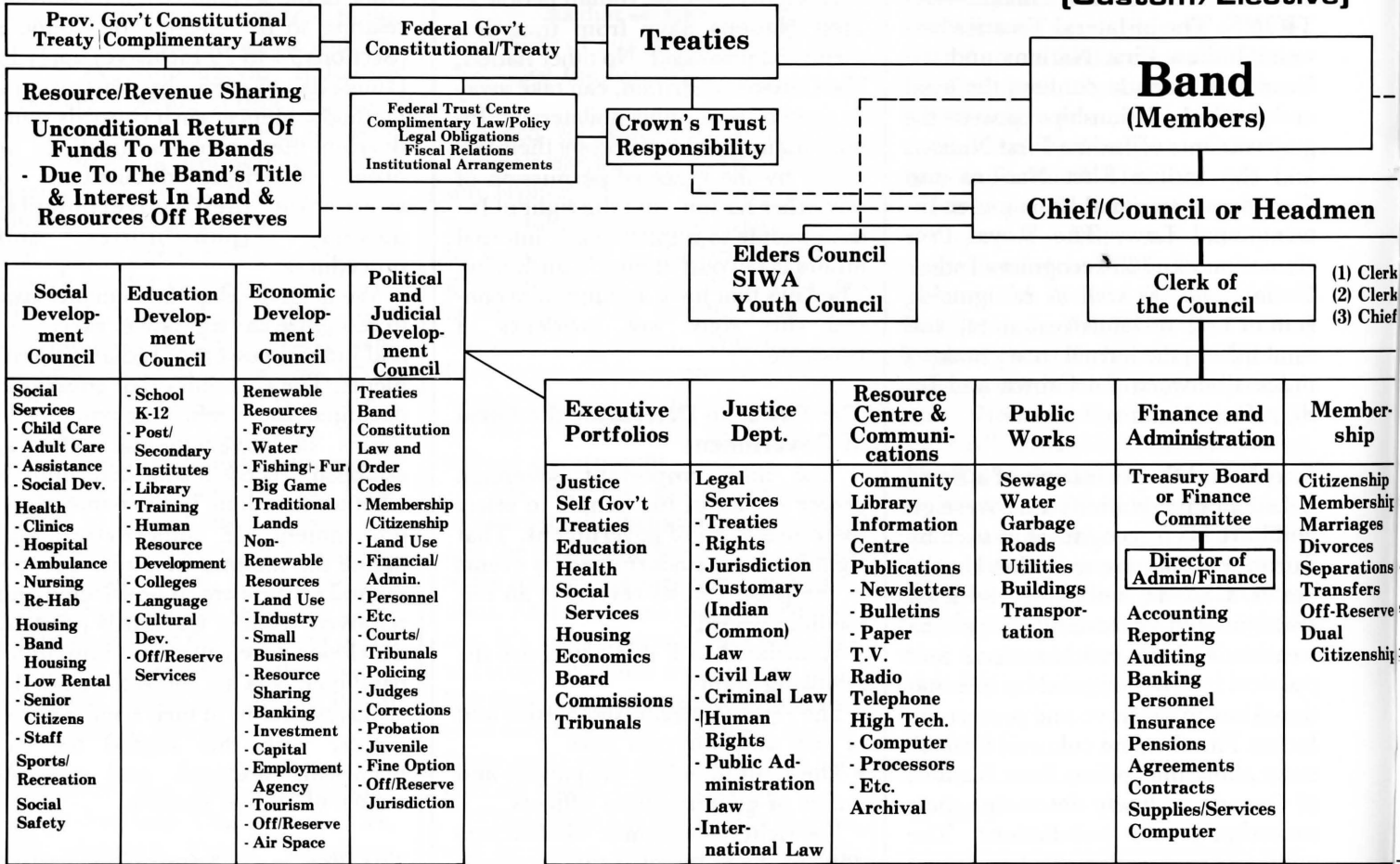
The Saskatchewan bands have requested that the FSIN develop a code of Indian laws, bodies to enforce those laws and administer justice, and legislation to recognize such laws. Indian nations must have the power:

- to make laws governing the conduct of persons both Indian and non-Indians, within reserves;
- to establish bodies such as police forces and courts to enforce those laws and administer justice; and
- to regulate traditional rights such as hunting, fishing, trapping, and gathering.

An Indian Justice Commission is appointed to conduct the work of implementing these powers.

Each Band must have a political organization. And it must be structured. Consider a structure that can

Political Organization Of The Band A [Custom/Elective]



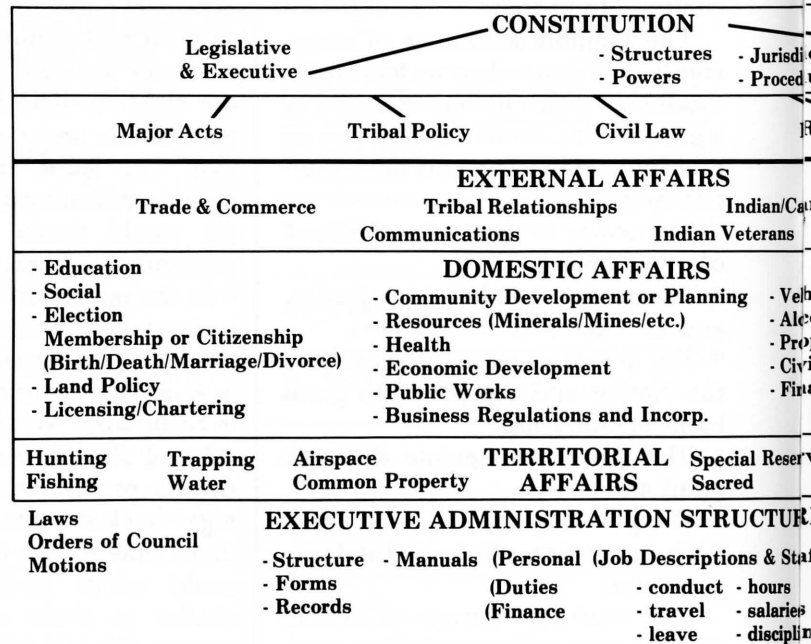
Institutions & Services

Indian Government

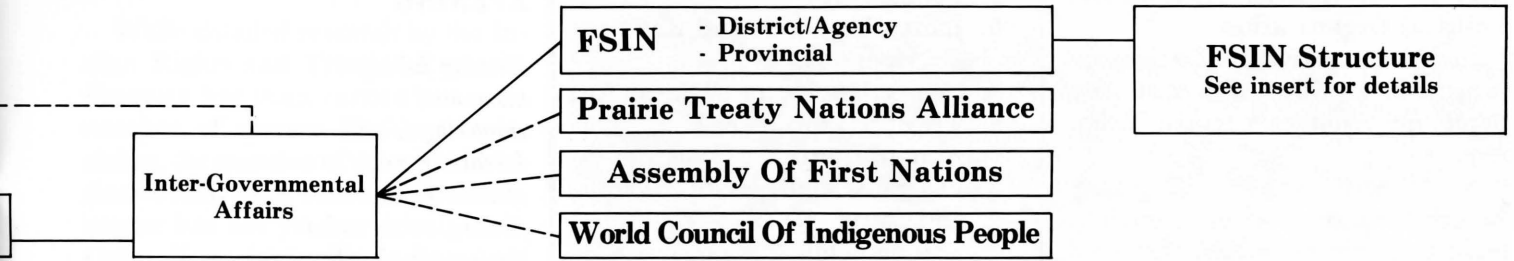
Authority

Law and Policy

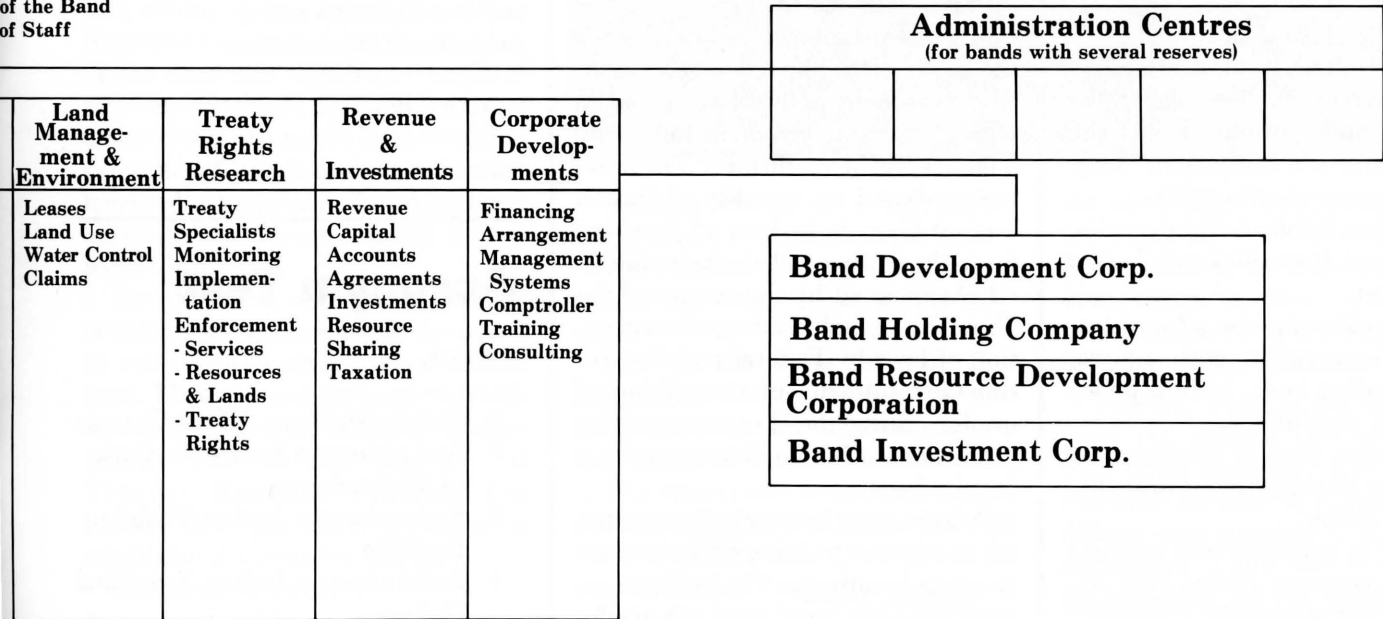
Indian Public Administration



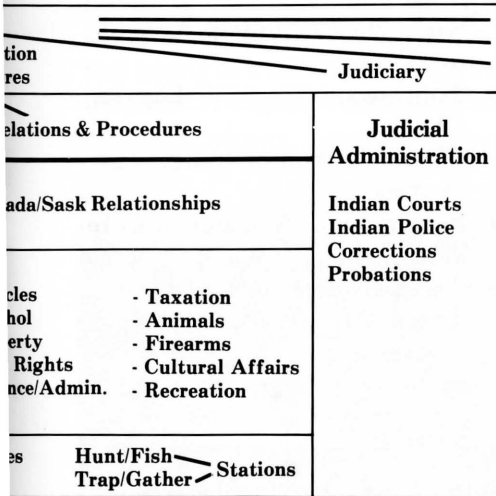
and An Indian Government Structure



of the Council
of the Band
of Staff



ment



Treaty Principals
Customs of Band
Trust (Fiducary)

ing Policy - Laws
- Archives & Records
- Agreements
/dismissal - Contracts

accommodate both a customary/traditional and a contemporary process of governing. (See the political organization of a band chart herein).

A Band Government Structure and Political Organization

In order to revive Indian Government, a band will need to consider a band government structure that requires:

- A "Legislative and Executive Branch" of Indian Government. The legislative process must be organized to provide for a system of making laws.
- A "Judicial Branch" of Indian Government. The Judicial Branch of Indian Government establishes the structure and functions of the Judiciary and its institutions. (e.g. court systems and tribunals).
- An "Indian Public Administration Branch" and Institutions of Indian Government.

This provides for the administration, implementation and enforcement of Indian laws, Indian policy and Indian regulations.

Jurisdiction then is exercised by establishing all those major branches of a government.

In order to revitalize and reaffirm Indian Government, Indian First Nations will have to consider a modified political organization of a band as proposed herein. Indian First Nations will have to determine:

- Instruments of Government: Indian First Nations Constitutions, Law and Order Codes, Policies, Regulations, Conventions, Treaties.
- Political, Judicial, Legal Institutions: Executive - Chief, Headman, Council.
- Indian Public Administration: Institutions and services of Indian Governments.
- Administration: Internal accountability and degree of centralization of control.
- Fiscal Relations: New fiscal arrangements with Canada that will be able to accommodate Band, District, Provincial and National levels of Indian Government providing a full range of functions and corresponding

services as follows:

1. Political Functions
2. Executive Functions
3. Institutional Development
4. Legal or Justice Systems
5. Public Works
6. Indian Economic and Resource Development
7. Comprehensive Social Safety Net
8. Treaty Enforcement
9. Administration
10. Programs and Services (Treaty and Statutory)

Once the political organization of a band considers and makes provision for all of these components, and Executive Legislation or Judicial Branch of Government, the true government to government political relationship with Canada as provided for in the Treaties will be reaffirmed. The coexistence based on equality of Indian Law to Canada in Law as provided for in the treaties will also be reaffirmed. As dictated by the nature of the Treaties, complimentary Construction of laws by Federal and Provincial Governments in recognition of implementing the Treaties and the jurisdictions of Indian Government are required.

A band must be politically organized, as opposed to being organized only administratively. The political organization of a band must provide for broader participation by band members in the Indian Government. The political structure of a band as herein proposed, provides for this broad participation of the band members and more effective exercise of their rights as well as providing for Intergovernmental relations, and a clear linkage between the Institutions.

In order to achieve self determination, the Indian First Nations must immediately address the political organization of a Band with the intent to preserve and protect band organization and to preserve and protect their inherent and treaty rights. This they must do or face the continuing derogation of those rights under a neocolonial administrative structure set up under foreign laws. The choice is clear and the choice is for the Indian First Nations to make.

Poetry. . .

EVENING

*Evening falling
all around
everything is still
I hear the voices
of the children
floating on the wind
the leaves upon the poplar tree
dance with gentle moves
and hum a timeless melody
for earth and sky and moon.*

-Wes Fineday

Acronym Test

Answers. . .

1. Indian Northern Affairs Canada
2. Saskatchewan Indian Institute of Technologys
3. Saskatchewan Indian Training Institute
4. Saskatchewan Indian Federated College
5. Prairie Treaty Nations Alliance
6. Blood Reserve Arts and Theatrical Society
7. Saskatchewan Indian Agricultural Program
8. Touchwood File Hills District Chiefs
9. World Council of Indigenous Peoples
10. Federation of Saskatchewan Indian Nations
11. Assembly of First Nations
12. Thank God Its Friday

Correct Answer Ratings:

None - Turn in your treaty card
One to Four - Par for the course
Five to Six - You're a model Indian citizen
Seven to Nine - If you don't already work for the Federation you should be
Ten to Twelve - Run for the FSIN executive.

Land Surrenders: Sales Project

by Anita Gordon-Murdoch
Director

Treaty Rights and Research
Federation of Saskatchewan Indian Nations

While detailed research by the Indian Rights and Treaties Research Program has been carried out on a number of reserve land surrender claims, the question of the administration of land sales subsequent to surrender has not yet been dealt with. Cote, Key, Little Black Bear and many other bands may have important claims in this area. The recent Supreme Court decision in the *Musqueam* case has significant implications for this work. It found that once a surrender of reserve land has been taken then Canada has some definite, legal obligations to the band concerned quite apart from existing federal legislation.

Even so, there were already a series of obligations enforceable in the courts in relation to a surrender of Indian land. These formed the basis on which surrender research has been undertaken. The Indian Rights and Treaties Research Program has studied three particular questions in establishing surrender claims:

- violations of statutes
- unconscionable transactions
- administration of sales

Firstly, the Program has looked for technical violations of the Indian Act or other statutes in relation to the actual taking of a surrender. Were there insufficient eligible voters present at



a meeting voting on a surrender? Were all the provisions in the Indian Act in relation to summoning a surrender meeting — like giving adequate notice — complied with? Wherever the Program can find technical violations to the Act, that gives grounds for challenging the legitimacy of the surrender itself.

The second area considered is more difficult to define. In connection with the White Bear claims, we looked for what are called “unconscionable transactions”. Did, for example, the federal government’s officials take advantage of the relatively weak position of the Indian Band to force it to surrender its lands? So the Program tried to establish as much as possible about the climate surrounding the taking of

the surrender. Was pressure put on the bands to make them surrender? Did officials in the Department of Indian Affairs, or others, actively work to induce bands to surrender against their own better interests?

Thirdly, there is the question of what the Federal Government did with lands once they had been surrendered for sale. A number of conditions were attached to many of the surrenders. Land was surrendered, for example, on the basis of bands receiving specified monies at the time of the surrender meeting, and of distributions of interest being made. Such conditions are part of the Orders-in-Council passed to confirm the taking of the surrender. We always look at the extent to which Canada honoured the terms of a surrender. How well did Canada administer the sales of the land? Did they advertise the sales properly? Did they make sure that the bands received the best possible price for their land, given the then current market conditions?

This matter — the administration of lands surrendered by bands for sale — has acquired added significance through the *Musqueam* decision. According to the Supreme Court, once a band surrenders land for sale then Canada has equitable obligations which are enforceable in law. While we always give importance to land sales research, this has become more





important than ever because of *Musqueam*. On the basis of research done to date on land surrenders in Saskatchewan and the other two Prairie Provinces, it is probable that virtually every band that had a surrender taken for sale between 1896 and 1930 has a claim it might make, given the way Canada administered the sales of Indian lands.

When people bought surrendered Indian land, the purchaser agreed to meet a certain set of conditions. He agreed to pay a lump sum at the time of purchase, and then a series of annual payments, partly of interest, partly of principal. In many cases, however, the federal government allowed these buyers to fall deeply into arrears. Sometimes payments lapsed for twenty years before a sale was finally cancelled. If the federal government had acted quickly to cancel sales in these cases the bands could have retained whatever payments had been made, and the land put on the market again. Bands would have benefitted from the higher prices issuing from the general tendency for land values to increase over time. Instead, the Indian interest was substantally damaged.

The Department of Indian Affairs used a most curious method of calculating interest in Indian land sales until 1933, when the accounting system was changed. All sorts of errors had been made, and there is no

doubt that bands lost money because of this earlier system itself.

Further, the Department had a series of regulations affecting Indian land sales. These were designed to protect bands in the disposition of their surrendered lands. These regulations were constantly breached through the way individual purchases were handled by the Department.

The Department constantly allowed purchasers to defer payments. People would buy land and two or three years later, after they had made their original payment, they would write in to say they were having hard times and could not afford to pay. The Department then waived payments. For lands surrendered by bands like Little Black Bear, which had surrenders taken immediately before the Depression, many local farmers could not afford to make their payments. They applied for relief under the terms of the Farmers Credit Arrangements Act, passed by the Federal Government to give relief to debt-pressed farmers in the Prairies. Many of these people applied for such relief in relation to the surrendered Indian lands they had purchased. It is an open question whether Indian lands should have been subjects for that sort of relief, because the Federal Government's priority obligation was to obtain a good deal for the Indian. These and many other questions are raised in the administration of Indian land

sales. Surrender research can hardly be complete without carrying out a thorough investigation of these questions.

This work is extremely time-consuming. An enormous number of transactions are involved. In the case of Moosomin and Thunderchild, for example, there are 245 land sales transactions which have to be traced for up to forty years after the original sale. What is more, any staff member going through the ledgers has to be a better accountant than was the Indian Affairs clerk at the time; he would be correcting the errors made in their calculations.

Because of the size of this task and its complexity, the Indian Rights and Treaties Research Program devised for the Chiefs of bands which surrendered lands a proposal to carry out a major land sales research project. This involves putting the information onto a computer, and having the machine carry out all of the necessary manipulations. The Treaty and Aboriginal Rights Research Program of the Indian Association of Alberta, the Manitoba TARR Centre, and Manitoba Bands not affiliated with it have expressed much interest in this and there are good grounds for having a joint prairie research effort. The situations in all three Prairie Provinces are identical: the same land situation, the same administration of land sales.

At their meeting on May 1, 1985, the Chiefs passed a resolution giving the Indian Rights and Treaties Research Program a mandate to inaugurate this research immediately, in cooperation with the other groups.



Social Development and Treaty

For all their complexity the treaties basically break down into four areas: Land, Economics, Social and Educational rights and Indian Government.

Because Indian Government remains silent it is taken as a right that we maintained.

The remaining rights are quite clearly spelled out in the text of the treaties as well as in the spirit and intent of the negotiations.

The implementation of the First Nations Government Program in the Social Development Sector is directly tied to the reaffirmation of traditional, historical precepts founded upon First Nations culture, aboriginal rights, and treaty rights. For example, the spirit and intent of the Treaty is very specific in respect of social assistance.

“That in the event of hereafter of the Indians comprised within this Treaty being overtaken by any pestilence, or by a general famine, the Queen. . . will grant to the Indians assistance of such character and to such extent. . . necessary and sufficient to relieve the Indians from the calamity that shall have befallen them.”

The position of the Indian negotiators was one of foresight and practicality. They were aware that their traditional economic base had been destroyed and consequently the Crown was obliged to ensure that First Nations citizens' basic human needs were fulfilled in an atmosphere of self development as opposed to one of dependency.

- Being the original and First Nations of Canada, individual First Nations have the right to exercise Self-Government. The primacy of each First Nation Band Government will be respected at all times.

- First Nations Government will reaffirm their dignity and faith in their aboriginal rights and title, and treaties entered into with the Crown. They will promote the recognition and safeguarding of their aboriginal right and title, and Treaty rights at District or Tribal, Regional, Territorial, National and International forums.

- First Nations Governments will enhance and safeguard the natural laws and traditions as endowed to

them and their peoples by the Creator.

- The First Nations Government has the right to provide for its preservation and prosperity and to organize itself as it sees fit, to legislate concerning its interests, to determine the jurisdiction and competence of its courts and to develop and entrench its own written or unwritten constitution.

- The primacy of each First Nations Band Government will be respected at all times. It is acknowledged, however, that there will be many similarities and standardization. Standardized processes are especially necessary for orderly conduct of international, Canada - First Nations, and Intergovernmental affairs.

- First Nations will continue to affirm and enter into bilateral and multilateral relationships with each other in settling matters of common concern respecting each others diversity, traditions and equality.

- First Nations will promote and pro-

tect the rights of the citizens of First Nations, individual and collective rights, aboriginal rights and title as provided for in various international treaties.

- Of paramount importance to First Nations Governments is the need to establish social services and programs which meet the requirements and standards established by the citizenry. First Nations Governments will develop and direct the programs; services are required a stable, healthy, productive community atmosphere in which all individuals will find support and encouragement and an acceptable quality of life. There will be a full social “safety net” established to meet First Nations social security requirements.

- Social development services as they are applied to First Nations citizens must be arranged between the Federal Government and First Nations Government. Authority and funding must be entirely transferred to First Nations



Governments on a statutory, global basis.

- Child service programs must be instituted to ensure that children have every opportunity to remain with their families if possible or to be turned over to foster care within First Nations foster homes.

- The administration of income support, including discretionary use of funds with regard to community service projects undertaken, will be the responsibility and authority of the First Nations Governments.

- Youth Justice Programs of the First Nations Government will supplant the Federal Young Offenders Act. A program of supervised community service work will be implemented in lieu of imprisonment for minor offenders.

- Funding must be made available to undertake social planning studies from which the First Nations can devise effective social service programs which can strengthen family relationships, support individual rehabilitation, build character and a sense of purpose in First Nation youth, provide daycare and preschool facilities reduce the incidence of suicide and violent death, provide services for the aged, et al.

- Federal and First Nations legislation respecting First Nation control of Social Services must be developed. The passage of a Federal First Nations Social Services Act recognizing the First Nations Government's full responsibility for the provision of

social services to the citizenry must be passed.

- Legislation must provide for First Nation Governments development and delivery of programs, services and facilities and the transfer of fiscal resources from the Federal Government to First Nation Government.

- The overall goal of First Nations Government development and implementation in the social development sector is to provide fundamental human freedoms and rights by fostering self-reliance and personal development. Optimal personal, family and community development will occur through First Nations Government control of the legal, financial program, and administrative aspects of social development.

Treaty Land Entitlement



Anita Gordon-Murdoch

by Anita Gordon-Murdoch
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Under the terms of Treaties signed chiefly in the 1870's in Saskatchewan between the Imperial Crown and Indian tribes, bands are still owed approximately 1.2 million acres. Under the Natural Resources Transfer Agreement of 1930 land is to be provided by the province to settle any outstanding land entitlements. In 1976 an official agreement called the 1976 Land Entitlement Agreement was adopted for the purpose of transferring those lands to bands without any further delay.

It is almost 10 years since the 1976 agreement, and of the 33

bands with outstanding land entitlements, only one band (Stoney Rapids) has received its full entitlement. One other band (Fond Du Lac) is nearing the receipt of its land, finally.

Because of the transfer of lands to Indian bands is politically unpopular in the province of Saskatchewan, the present Saskatchewan Government is currently in the process of devising a new policy for settling lands owed under Treaty. Under this policy bands would receive less land than they are owed.

In summary, bands have been forced to live without the use of their lands since the 1970's. Since 1976 bands have met with continuous government procrastination. Now bands are faced with an attempt by Saskatchewan to reduce the amount of land owing to them to something the province can live with politically.

Although the provincial government has not said so publicly, it appears they will try to reduce or limit the amount of land a band receives. They will do this by placing a cash value on the lands the bands wishes to select. Based on that value, the province would offer assets such as cash, shares in Crown corporations, tax incentives, etc., in place of land.

On the land entitlement issue there have been moves by the Saskatchewan Government to implement a new policy and get bands to support it. Nearly half the bands in the province have not yet received the full amounts of land due to them under treaty. In spite of an agreement between Canada, Saskatchewan and these bands made nearly ten years ago, only about five percent of the entitlement acreage of 1.2 million acres has been transferred to reserve status, most of it to one band. (See table) For transfer of land having economic value, there are costs to be met. These are both financial and political, and neither Saskatchewan nor Canada has so far been willing to meet them. Saskatchewan's scheme is to reduce the actual amount of land owed to bands and substitute other assets for it.

At treaty, promises were made about land. Out of the area being opened to settlement the bands were to reserve part for themselves. In most of the Saskatchewan treaties, this was to be one square mile for each family of five, that is 128 acres per person. The bands did not have the opportunity to reserve all the land they were entitled to under treaty. Federal officials had to be involved in the selection and survey of lands. After the initial surveys made soon after treaty, little or no progress was made towards settling the debt. Canada was fully

TREATY LAND ENTITLEMENTS AND TRANSFERS MAY, 1985

BAND	TOTAL ENTITLEMENT ACRES	TRANSFERS	
		ACRES	LOCATION
Total Entitlement Acres			
Transfers			
Acres			
Location			
Beardy/Okemasis	46,080		
Canoe Lake	44,773	8,522	Eagles Lake
		4,498	Kyle Lake
English River	44,401	9,605	Beauval Student Residence
		4,176	Primeau Lake
Flying Dust	30,084	—	—
Fond du Lac	29,633	—	—
Joseph Bighead	28,704	—	—
Keeseekoose	83,200	—	—
Little Pine	77,696	—	—
Lucky Man	7,680	—	—
Moosomin	15,522	—	—
Mosquito/Grizzly Bear's Head	16,543	—	—
Muskeg Lake	48,640	—	—
Muskowekwan	49,408	121	Muskowekwan Student Residence
Nikanect	15,136	—	—
Nut Lake	117,273.6	—	—
Ochapowace	17,664	—	—
Okanese	11,572	—	—
One Arrow	55,936	—	—
Onion Lake	16,919	—	—
Pelican Lake	23,757	—	—
Peter Ballantyne	229,284	41	Prince Albert Student Residence
Piapot	60,495	—	—
Poundmaker	25,192	—	—
Red Pheasant	63,616	—	—
Saulteaux	44,238	—	—
Starblanket	10,816	55	Lebret Student Residence
Stony Rapids	29,924	31,494	Elizabeth Falls area
Sweetgrass	6,236	—	—
Thunderchild	88,384	—	—
Witcheakan Lake	23,027	—	—

aware of these unfulfilled entitlements. It had not met its treaty obligations respecting land when it handed over control of lands and other natural resources to the province in 1930 under the Resources Transfer Agreement.

By that time, nearly all the surveyed land in the "fertile" southern section of Saskatchewan had already passed into private hands. The 1930 Agreement obliges the province to make land available to meet treaty land entitlements, but only "unoccupied Crown land", that is land not covered or pre-empted by "third party interests": like holders of mineral exploration licenses, grazing leases or forestry leases. This limitation, with provincial unwillingness to transfer lands to the Federal Government for reserves, blocked settlement of entitlements. However, in the late 1970's under the Saskatchewan Formula Agreement the Province agreed to make all its Crown lands available for selection by bands, on condition that the Federal Government do the same and that third-party interests occupying Crown land be satisfied.

At the same time, the bands, the Province and Canada agreed that the acreage for the settlement of treaty land entitlements would be based on the band populations as of December 31st, 1976. This is the 1976 cut-off formula, a compromise the bands had agreed to in expectation of rapid settlement of the issue. It did not change the treaties. It simply clarified one of their most important terms.

Entitlements are Crown, that is, Federal Canadian responsibilities to bands under treaty. The respective obligations of the provincial and federal governments under the 1930 Transfer Agreement are matters for those two alone. Indian bands were in no way parties to it, though it has had some serious effects on their land and other natural resource rights.

Even with the provision that all Crown lands are available for selection, few such lands are of more than marginal economic value. That is why they are still public. They are mostly in northern Saskatchewan, where value lies chiefly in very localized known mineral sites. On these,

private corporations have acquired mining rights, and if entitlement settlements are to include them then satisfactory agreements have to be negotiated between the corporations concerned and the Federal Government, acting for the band. There must also be provincial approval. This process has been completed in the Stony Rapids case, the only entitlement band which has to date received its full quota of land under treaty. A similar settlement proposal for the Fond du Lac Band goes before band members at a referendum in June, 1985.

The only way for bands to acquire rural land with reasonably good prospects for creating income in southern Saskatchewan is to have private land bought for them. Neither Saskatchewan nor Canada has said it will do this, nor have they for that matter said exactly how third-party interests on Crown land are to be compensated so that they can be satisfied. Bands have selected parcels of Crown land, but have kept potential acreages back pending the provision of financial resources to buy land. Lack of agreed policies at the Federal and Provincial levels on the financing of entitlements has left bands once again the victims of a federal-provincial argument.

After three years of inaction by the present provincial administration, Saskatchewan has put in motion a policy through reducing the entitlement of bands to land and substituting other assets for it. It is attempting to give entitlements a dollar value. This value is then to be applied to a "mixed" package of land, cash, government assets, and similar items. When a band has received its quota of value then its entitlement would be met, even though it has received only a portion of its agreed land entitlement. The Federal Government's attitude to this policy is vague. It has been asked by the province to agree that this approach will satisfy entitlements to bands, and, while not closing its options, appears to be supportive of what the province is doing. The Federal Minister, David Crombie, considers the provincial proposals "a fair negotiating approach worthy of consideration by all parties."

Neither the provincial nor federal government has yet come out and said

clearly what it is doing. No policy statements have been issued. The elements of the provincial approach were presented to the Chiefs last year as personal views held by the Province's entitlement official, Ian Cowie. At a meeting last month for all the entitlement band Chiefs, they were told that these were now provincial policy. Meanwhile, precedents are being created as bands become party to the arrangements.

These policy shifts have been made in a way which frustrates bands as they try to judge their implications. They have not the financial resources needed to assess the economic and legal issues involved so that they can make informed decisions on this new initiative. And as these new developments proceed, it will become increasingly difficult for bands to insist, on their right to their full entitlement quotas with lands of an overall reasonable economic value. There is little doubt that should a band want productive land it will have to take less than the acreage it is entitled to acquire.

If bands do agree to take something apart from land as part of its land entitlement, then the 1976-77 Saskatchewan Formula Agreement will have been broken. The treaty the bands signed will have been changed. This will have been done without the required procedures being followed.

Any conversion of land to other assets or to smaller quantities of land with some economic potential is at least as significant a loss as the land surrenders through which Saskatchewan bands have been denied so much of their best agricultural land. This has been the subject of much expensive research and litigation, and it is hoped it will be rectified through restoration or compensation. Land surrenders were justified by the Federal Government as providing cash and other assets for economic development. These returns proved short-lived at best and were incapable of expanding reserve economies. Other treaty promises cover resources for achieving economic development without the permanent loss of one of the major Indian material asset: the land.

The land is not simply a matter of

economic resources base. Beyond such material values, the land is a living space, a homeland secure from the undermining influences of the surrounding non-Indian society, where the political, cultural and spiritual values of Indians can flourish.

Both the Federal and Provincial Governments are viewing the substitutes for land as aids to band economic development. This helps Canada out of one of its treaty obligations. Further, there is danger that the cash and assets can be easily lost or transferred out of Indian hands to their continued impoverishment. Land is not only protected, but is lasting and owed through treaty.

Under the new policy, bands would have land taken away from them before they have even got it. Their reserves would be smaller than they ought to be. Acquisition of Indian land by non-Indian has been the constant theme of the Indian white relations in North America. It has been done in a variety of ways. Whether by outright theft or this new variety of scrip, the effect is the same. Under the recent provincially-inspired

developments this treaty protection of Indian land is in danger of being subverted.

Some bands may conclude that the provincial approach is appropriate to their needs; others may wish to stand behind the treaties and the Saskatchewan Formula Agreement. Whatever their decision, it is imperative that they be given the financial resources necessary for them to reach fully informed decisions. These will be taken in light of their own and decendant's interests, and should not jeopardize those of other bands. The Federation has pressed for such resources, and for the establishment of general principles of settlement on the basis of discussions between Canada, Saskatchewan and all the entitlement Chiefs in the Province.

Principles should deal with such matters as the conversion of land values, the maintenance of parity amongst all bands and the place of land purchases in providing entitlements. Bands want the Federal Government to its Minister's commitment to provide capital for the purchase of land. They seek a specially-

created fund to expedite this. Satisfactory conclusion of the unfinished treaty business called entitlements is ultimately a bilateral matter between bands and the Federal Government.

It is important to recall that the Saskatchewan Formula Agreement was the most successful package which has been put together to date for dealing with entitlements in Canada. The Agreement helped establish a climate in which issues such as entitlement could be dealt with openly and in good faith. Looking back on this achievement, the Federation, in a 1983 submission to the provincial government, said, "The Saskatchewan Agreement was, on balance, a good and fair one, which set right a long-standing injustice; made available to Indian bands the possibility of acquiring a diversified resource base on which economic self-sufficiency could be based; and did no injustice to any other group of people living in Saskatchewan." For such reasons it should not be lightly disregarded by any of the parties to it.

Claims Policy and Rights Protection

by Anita Gordon-Murdoch
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Recognition and settlement of the major treaty claims is not possible under the Federal Government's present claims policies. The serious results of this situation and the opportunity to deal with it have been important reasons for the Federation's involvement in the treaty renovation process with the Federal Government. It is clear that if it is to be at all credible, this new initiative has to provide ways to settle band claims in a satisfactory way.

But Canada has to go beyond this. There must also be permanent mechanisms through which First Nations can gain protection of existing and restored rights in the future. This is the function of the Treaty and Aboriginal Rights Protection Office which the Federation has been actively seeking. This should be set up with full constitutional backing.

Many attempts have been made in the past by the Federation to safeguard Indian rights through political, legal and administrative mechanisms. This was a major reason why the FSIN was created in the first place. Like the work on the Protection Office, past efforts have provided foundations on which the approach now underway are based.

When First Nations begin to acquire acceptable redress for claims, this will be a sure token that their new relationship with the Federal Government is off to a good start. Without redress, there will still be all the festering distrust and hindrances these unsettled disputes create. Some of the clearest treaty promises, such as those protecting the continued, uninterrupted use by bands of their traditional resources, have been undercut. This first began soon after the treaties were signed, and violations have continued under protest ever since. Such treatment of Indian rights will continue unless there are permanent

guarantees to prevent it. Without them, the treaties will still be exposed and unprotected in the face of legislative, judicial, administrative and corporate abuse. The federal government will continue to default on its obligations.

There is now a movement toward the constitutional and legislative entrenchment of rights and responsibilities under renovated treaties. This is being complemented by efforts to replace Canada's claims policies with new processes and protective systems. All bands are aware of the defects in the existing approaches and their self-serving character. This includes the ways they are administered and financed.

The federal claims policy was made public in 1973. It has remained very much the same ever since, though there were locally significant changes in 1982. These dealt with some types of claims respecting federal management of Indian land. The overall policy was continued in the face of In-

dian opposition to its unfairness and bias.

Similar objection has been taken to the way the courts have dealt with violations of treaty provisions. The views of racist judges in the late nineteenth century are routinely repeated to justify decisions which deny the rights of Indian bands to political power, economic resources and cultural survival. These pronouncements are flat contradiction to the treaties and to international conventions and law. Unfortunately, at present these courts, with their alien procedures and phenomenal cost, are the only avenue available to bands which do not want to go along with the federal government's procedures. When bands consider the full range of their treaty claims they see little to choose between the two options. The Supreme Court's decision in the *Musqueam* case may signal a new openness by the judiciary to taking Indian claims and rights seriously. But the range of legal interpretations of the significance of that judgement leaves many questions to be answered by the courts in the future.

The federal claims policy developed in the 1970's, with its administrative arm, the Office of Native Claims, and its financial procedures, was a unilateral creation. Neither about the policy nor its recent revision was there ever a pretence at consultation with Indian nations. As if to give the impression that there was, The government's current glossy outline of its claims policy covering the Prairies and some other parts of the country has a section called "Indian Views", which they say "have been taken into consideration . . . in developing (the) new policy initiatives."

As part of its approach to claims, The Federal Government set up a false division between what it called "specific" and "comprehensive" claims. Each of these categories was carefully defined so as to restrict the government's liability. Ever since the early 1960's, when the Indian Affairs Branch and the Justice Department became aware of just how much claims settlements might cost, care has been taken to keep the financial costs of any claims process to levels which are both predictable and acceptable

within tightening federal budgets.

Under the 1973 policy, "comprehensive" claims were to be based on "traditional native use and occupancy of land". This was the way the federal government, following the kinds of legal pronouncements already referred to, looked upon aboriginal title. Those views have not changed. The government's objective has been to have this title "extinguished". In this way, no original, aboriginal rights survive into a treaty settlement, and treaty rights become newly allocated privileges given at the government's discretion.

In this way, an unacceptable, false interpretation of treaties is structured into the very makeup of the policy. It denies recognition to the continuity of the land and other resource rights of Indian First Nations from the pre-treaty period. When rights become privileges they are as easy to deny as give.

"Specific" claims, said the government, are those which relate to the administration of land and other Indian assets, and to the fulfillment of treaties. But the acceptance of those claims depends upon the government's strict legal liability for them. This is what is meant by the government meeting its "lawful obligations".

Because of the attitudes and values exhibited by the court system, little redress has been gained through the policy by the treaty nations. The exceptions are those few bands which have suffered the most blatant injustices in the ways they were deprived of their reserve lands. They have stood to benefit from the dropping of technical legal defences by the government for negotiating purposes. Defences, of course, apply should a band want to take its claim to court.

At times, political expediency has been the rule in carrying out the claims policy. Proposals for settlements are subject to review by Ministers. This explains some of the inconsistencies of the interpretation of "lawful obligations" across the country. Secrecy surrounds the reasons for the government's acceptance or rejection of particular claims, and the assessment of compensation, if any. And the whole process is dependant on the whims of unilaterally controll-

ed federal financing. No wonder that bands feel the wheels of justice are powered through invisible cogs.

This way of responding to Indian claims in no way conforms to the spirit and intent of the treaties. These were bilateral in format and character, the outcome of public open meetings which were governed by procedures respectful of both parties. It is not surprising that the claims policy has achieved so little for treaty Indian nations. It certainly has not achieved much for the federal government if it is serious in its professed concern to deal with claims successfully.

The major treaty-area-wide claims of First Nations in Saskatchewan have no prospects of being considered under this policy, let alone of being settled. These claims include the wholesale undercutting of hunting, fishing and trapping rights, and losses of traditional lands and resources in general. Research into the loss of these rights is being undertaken by the Indian Rights and Treaties Research Program of the Federation. Many elders have been interviewed and their experiences documented as part of the ongoing treaty interpretation project.

Obligations and responsibilities which the Crown took upon itself through the treaties to protect these resources have given way before federal legislation and administrative practices, as well as before provincial and private interests hostile to Indian rights. Federal action has at times helped the Province to do this: Indian fishing rights, some of them constitutionally entrenched through the Natural Resources Transfer Agreement of 1930, continue to be denied under provincial laws made under the wing of Canada's own legislative authority.

Provincial governments have more constitutional power because of the new Canadian Constitution. This has been shown in the outcomes of the three Section 37 Conferences on aboriginal constitutional matters held so far. These intrusions by the provinces into federal- Indian concerns make it increasingly important to achieve bilateral agreements with the federal government on ways to bring redress to bands for past wrongs. These agreements should also make

sure that the long history of denial and erosion of basic treaty rights is securely reversed.

The Commons' Committee on Indian Self-Government fully supported Indian proposals for developments along these lines. The Committee said that there must be a new policy to promote the fair and just resolution of outstanding claims, and that this should be in line with the protection of aboriginal and treaty rights in the Constitution. The members agreed that the details of any new policy and process should be decided through bilateral negotiations.

Experience throughout Saskatchewan and other treaty areas with the existing claims can have any real value and the full support of First Nations. This is also shown in the case of indigenous peoples outside Canada who have tried to assert their claims against the states within whose boundaries they live. Claims settlement processes have themselves become the creators of claims and grievances. The experience of Indian nations with the United States Indian Claims Commission is a case in point, as are the deepening crises associated with the Alaskan and James Bay settlements.

In its approach to claims the federal government draws upon legal precedents and rules from within the system of which it is part. Through these, it determines the extent of rights it feels obliged to meet. Saskatchewan Treaty Nations have countered this by pointing to Canada's responsibilities under international law and conventions. These precedents are drawn together in the draft International Covenant on the Rights of Indigenous Peoples. For example, Part III of this covenant relates to the resource aspects of treaty claims and rights protection. Article 1 states that, "Indigenous Peoples are entitled to the lands they use and to the protection of the extent of use in areas where the use of land is shared in a compatible manner with others, and to those parts of their traditional lands which have never been transferred out of their control by a process involving their free consent." The Commission of Indigenous Rights, outlined in part V of the Covenant, would complement the other interna-

tional forums which First Nations have available for seeking redress on such scores.

With Treaty Indian Nations moving into a process of treaty renovation, they are giving attention to acceptable claims settlement mechanisms and protective arrangements. Decisions will have to be made on what claims member nations wish to pursue. This depends on the nature and extent of the obligations incurred by the Crown. It depends, too, on the rights reserved and acquired by the Indian signatories to a given treaty. The definition of these obligations and rights is the first stage of the treaty renovation process.

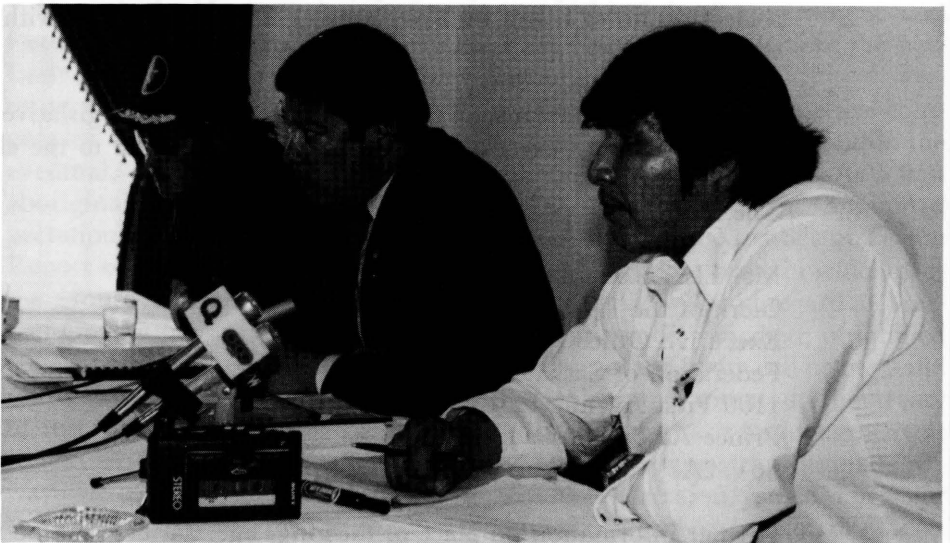
One thing is clear: procedures for dealing with claims will be fair and acceptable only if they are based on the bilateral principles which underlie treaty-making. This would ensure that the federal government stops being the judge of its own case, as it is under present policy. The processes and precedents applied to claims should not be those imposed by one party alone. In no aspect must any new approach be seen to be subject to unilateral control.

The Committee on Indian Self-Government proposed that claims should be negotiated between the federal government and the Indian claimants. A neutral party would

facilitate the settlement. Where a settlement could not be reached, there should be access to a quasi-judicial process. If some such variety of adjudication is favoured for settling claims, then a joint agreement would be needed as to how it should be created, operated and financed. Who, for example, would determine rules or standards to be applied to a given body of evidence? The process of settling past claims can be extended to include the restoration of lost rights and the conclusion of agreements for protection in the future. As the Committee stressed, it is imperative that any new process be shielded from political intervention.

The Treaty Indian Nations of Saskatchewan have had experience of various mechanisms for having their claims dealt with: the courts, Commissions, direct discussions, negotiations, lobbying, federal administrative processes. The Federation has proposed ways in which rights can be entrenched, monitored and protected on an ongoing basis. In developing proposals for a new approach to claims and rights issues, all this past experience has come under close scrutiny, as has the operation of the present policy and the ways the bilateral of treaty renovation can be utilized to counter its deficiencies.

Northern Development



Left to Right: Chief Hector Kkailther, Lac La Hache Band; Chief Sol Sanderson, Federation of Saskatchewan Indian Nations; and Chief Daniel Robillard, Stony Rapids Band.

In a press conference at the Bessborough Hotel, June 20, the Federation of Saskatchewan Indian Nations (F.S.I.N.) announced the establishment of a committee which will review and study economic growth in Saskatchewan, focusing on the North.

The committee is made up of representatives from the Indian community, uranium companies and the provincial and federal governments. The study will zero in on industrial development and its impact on natives with a goal of channeling some benefits towards Indian people.

The bands in the north feel that they are not getting any returns for Northern Industrial Development. To date, between 1974 and 1982, \$159,000,000 has been spent in the north through the DREE agreement.

"For what? We're not sure, but we know they didn't impact on the reserves or bands. To date, there are no returns for exploitation of resources, no benefits except in terms

of employment opportunities but we need much more than that." said Mr. Sanderson.

We're talking about the bottom line being dollars for Indian development and Indian control. If it means accessing some of the royalties and taxes before they go to the province and the Feds, then that's what it means. Its as simple as that," Sanderson said.

"Infrastructure development for Indian bands and an acceptable wildlife policy are some of these benefits discussed. In the Manitoba agreement, the Wildlife Resource Policy states that the residents of the area are given first access to wildlife resources and it excludes non-residents," according to Chief Sol Sanderson.

"In spite of all the developments in the North and the money spent, the symptoms are still there: poverty, high unemployment, high suicide rate, high infant death, alcoholism," said Chief Sanderson.

Other issues that the newly form-

ed committee will be pursuing for Indian people in the north are a trap line policy and monitoring of environmental issues.

Chief Sanderson said: "We want to know what the immediate and long range impact of uranium development is going to be and we are going to get involved in setting some standards."

Chief Daniel Robillard of the Stoney Rapids Band added that no one has ever showed up in his community to outline the basics of uranium development and possible long term harmful effects. He said he would like to see representatives from the Rabbit Lake mining company come to his reserve and tell the people what they are doing.

Other issues to be studied by the committee are social and human resource development, employment training, land exchange and mining.

Participants at the conference were:
• Chief Sol Sanderson, Federation of Saskatchewan Indian Nations

• NOTICE •

This will serve as official notice for the "Call to Assembly" for the Fall session of the Federation of Saskatchewan Indian Nations Chiefs' Council Legislative Assembly to held on October 14 - 18, 1985.

The Executive Elections will be held in accordance with Article VI of the Convention Act. Candidates seeking an Executive position must file with the Clerk of the Legislative Assembly a Declaration of Intent by August 25, 1985 in compliance with Article VI, Section 25 (D) which states:

"Each eligible person shall file with the Clerk of the Legislative Assembly a Declaration of Intent to seek an executive office fifty (50) days prior to the election date."

The Declaration of Intent should be forwarded to:

Ms. Elsie Roberts
Clerk of the Legislative Assembly
Executive Office
Federation of Saskatchewan Indian Nations
1100 First Avenue East
Prince Albert, Saskatchewan
S6V 2A7

Further information on place of meeting, agenda, etc. will be forwarded to you at a later date. If you have any questions on the above, please do not hesitate to contact Ms. Roberts at 764-3411.

- Ms. Elsie Roberts, Federation of Saskatchewan Indian Nations
- Mrs. Carole Sanderson, Federation of Saskatchewan Indian Nations
- Mr. Milt Burns, Prince Albert District Chiefs
- Chief Roy Bird, Montreal Lake Band
- Chief Hector Kkailther, Lac La Hache Band
- Chief Daniel Robillard, Stoney Rapids Band
- Mr. Leon Cook, Stoney Rapids Band
- Mr. Abel Denechezhe, Lac La Hache Band

- Ms. Marguerite Denechezhe, Lac La Hache Band
- Mr. Martin Josie, Lac La Hache Band
- Ms. Monique Dzeylion, Lac La Hache Band
- Ms. Mary Ann Kkailther, Lac La Hache Band
- Mr. Robert Phillips, Eldor Mines, E.R.L.
- Mr. Dave Smith, Eldorado Resources
- Mr. Don Somers, Saskatchewan Mining Development Corporation
- Mr. Myles Morin, Government of Saskatchewan

- Mr. W. Reese, Indian and Northern Affairs Canada - Regina
- Mr. Craig Milne, Indian and Northern Affairs Canada - Regina
- Mr. W. Smishek, Indian and Northern Affairs Canada - Regina
- Mr. Michael Radwanski, Indian and Northern Affairs Canada - Regina
- Mr. Rabbi Alam, Indian and Northern Affairs Canada - Regina
- Mrs. Darlene Thompson, SINCO Developments Limited, Recording Secretary.

Treaty Renovation

Action by the Federal Government to implement the treaties has been based on their interpretation of what these agreements mean. Indian views on the treaties have not been taken into account. This covers important issues like Indian rights in wildlife, provision for band economic development and services, restoration and financing of Indian Self-Government, and the many other matters included in the treaties.

There must be agreement between the Federal Government and the Bands on the meaning of the Treaties before there can be satisfactory constitutional, legislative and administrative implementation of their provisions. The process of treaty renovation is intended to achieve this.

Six months ago, the Minister of Indian Affairs and Northern Development, David Crombie, was in Saskatoon at a meeting of Chiefs from the three Prairie Provinces. He explained how he had found what the Chiefs have always known: the special relationships between the Federal Government and the First Nations lies in the Treaties - not in the Indian Act, in the constitutional process or in legislation. Treaties, he said, had not worked because an understanding of the fiduciary (trust-like) role of the Federal Government was lacking until very recently.

The Supreme Court decision of November, 1984 in the *Musqueam* case recognizes and partly defines a fiduciary duty of the Crown to Indian

which is enforceable by the courts. The ruling has been welcomed, and seen as supporting the Indian right of self-government. The duty described by the court is unique in Canadian law and is based upon the similarly unique character of aboriginal title to lands. Recognition of this duty by the court helped to further consultations between the Ministers and Chiefs, particularly in Treaty eight area of the northern Prairie Provinces. This brought agreement to start a process of "treaty renovation". David Crombie coined this wording, because lawyers cannot constrict such a new term. To him, it means going through a joint process to define what the Federal Government and First Nations understand the treaties to mean.

Not only the *Musqueam* decision has fostered this development. The new Canadian Constitution, with the series of conferences on aboriginal peoples' rights, has brought hope for eventual, adequate recognition of aboriginal and treaty rights. This expectation has been reinforced by the Report of the Special Committee of the House of Commons on Indian Self-Government in Canada. Eighteen months ago this all-party Committee tabled an unprecedented series of recommendations supporting the rights of First Nations and advocating ways for the Canadian Government to fulfill them. It said the special relationship between the two must be renewed and enhanced through the recognition of the right of First Nations to self-government and by provision of the resources to make this

goal realizable. The newly defined relation would include:

- recognition of Indian First Nation governments, with powers and jurisdiction appropriate to a distinct order of government within the Canadian federation;
- fiscal arrangements suited to self-governing entities;
- a secure economic base, including land, water and resource rights, which, together with educational and community services appropriate to modern society would strengthen the culture and economy of First Nations;
- equitable settlement of claims to restore capital trust accounts, resources and lands to the First Nations; and
- legally enforceable agreements between the federal government and First Nations to implement the new arrangements.

The treaty basis of these five components will be examined within the treaty renovation process. As a first step, the Minister has appointed Frank Oberle, a Member of Parliament, to explore ways in which problems or grievances in regard to Treaty eight can be remedied, unfulfilled portions of the treaty can be met, and the spirit and intent of the treaty utilized as the basis for an agreement on which progress can be made.

The Federation joined last year with the Indian Association of Alberta and Treaty one in Manitoba in the creation of the Prairie Treaty Nations Alliance. This was set up by the Chiefs to make sure that Treaty Indian interests are properly represented

in work on the constitution and legislation. Soon after the start of renovation discussions in Treaty eight, two Canada/Alliance subcommittees were created to examine Federal/First Nations relationships as preparation for treaty renovation. These two bodies are to deal with:

- proposals on fiscal relationships and alternative delivery systems; and
- the scope and fulfillment of the Crown's fiduciary obligations, including treaty rights and the constitutional process, federal legislation and other matters.

A third development is now underway. This is the start of treaty renova-

tion throughout Saskatchewan. At the FSIN Chief's Conference early in May a Policy Document was tabled, calling for:

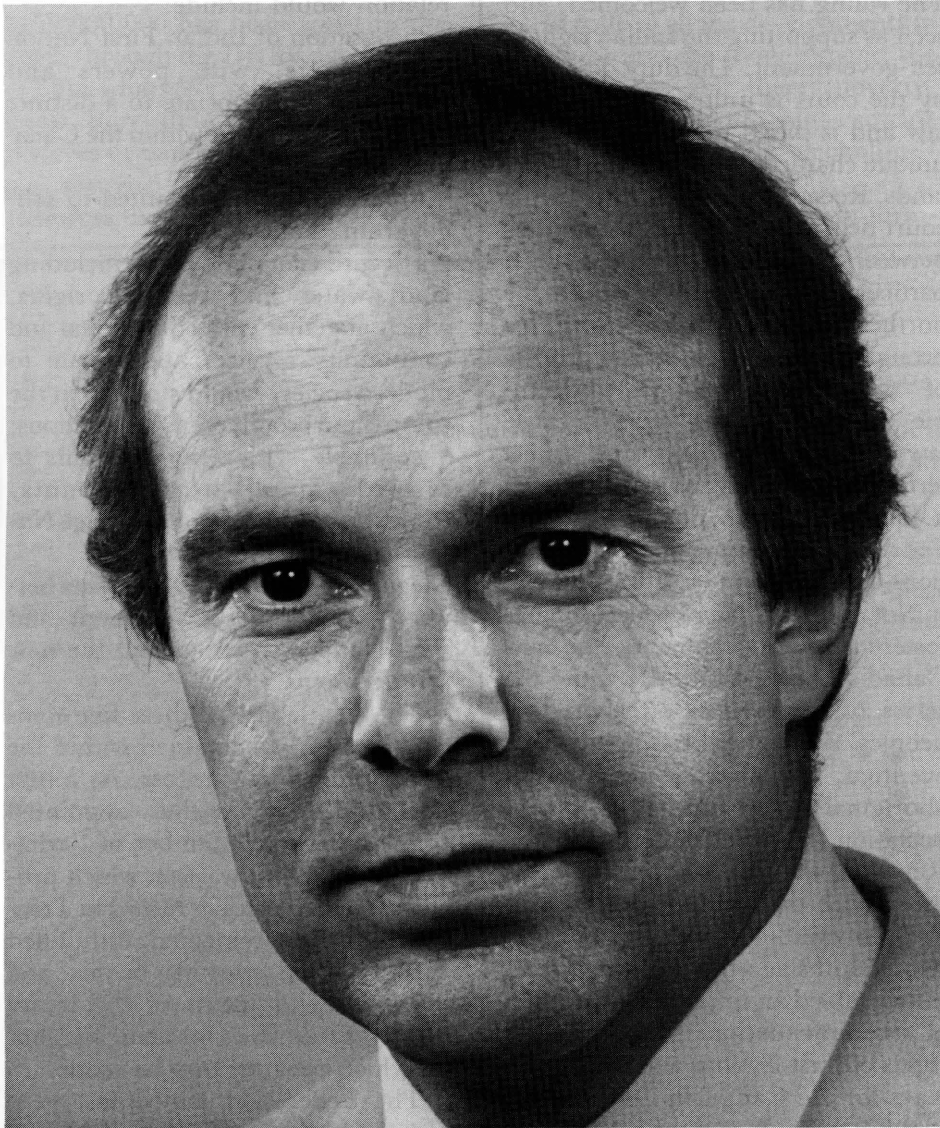
- the FSIN to provide direct support for the Chiefs engaged in the renovation of Treaty eight;
- Chiefs in the various Saskatchewan treaty areas to establish linkages so that they can work together in establishing common positions and approaches to province-wide treaty renovation;
- terms of reference to be drawn up for the Saskatchewan treaty renovation process, and for these to be considered by the Chiefs for negotiation

with the Federal Government; and

- a detailed work-plan and budget to be developed for this process, providing for the maximum participation of Chiefs, Councils and Bands. Band elders are to have a major role to play, because treaty interpretation is central to any renovation.

The Federation is seeking to broaden the terms under which renovation is to proceed. Special emphasis is to be given the implementation of any agreements which may be reached, and their adequate enforcement.

Devine's Message for Saskatchewan Indians



Grant Devine, Premier of Saskatchewan

"The values of our mothers and fathers and grandfathers and their fathers, before them, those values and

the kind of courage that they represent are going to be extremely important to this generation and the next

generation. The kinds of values that built the past are going to be necessary for young people to do what is necessary today. And it applies not only to one particular ethnic origin or another. But those good solid, fundamental things that people, believe in, hold dear, have to be passed on to the children in the next generation if we are to make solid progress. So in any kind of anniversary, like centennial celebrations, we can go back and draw from the past what is good and solid and use that as encouragement to build the future. In other words, if the people that were making their mark were alive today, how would they be using technology and all the things we have that they didn't have to make the kinds of changes they'd like to see. If they could be brought up today, my grandparents or your grandparents, to look at what you can do today in terms of communication, travel and other things, wouldn't they be amazed. But wouldn't they be excited with what they could do, the people they could talk to and with being able to say one thing on television and have millions of people watching, just like that! Amazing! So hang on to the things in the past that are good and take them into the future to make it even better."

Interviewer: Especially today with the contradictory implications of the Indian Act and self-government of Indian people?"

Premier Devine: "Exactly!"

Touchwood - File Hills - Qu'Appelle District

The Executive Committee of the District Chiefs Council consists of a President, Vice-President, Secretary and Treasurer.'

The President, Verne Bellegarde, is charged with the general supervision of the affairs and business of the District Chiefs, and also serves as the District Chiefs first Representative to the Provincial Executive Council of the FSIN. He is also responsible for promoting the goals and objectives of the District Chiefs and performs other duties that may be prescribed by the District Chiefs.

Vice-President, Eldon Bellegarde, performs duties as may from time to time be prescribed by the District Chiefs, which also includes performing the duties of the President in his absence or inability to act. He also serves as the second District Representative to the Provincial Executive Council of the FSIN.

Treasurer, Roland Crowe, keeps full and accurate books of account in which receipts and disbursements are recorded of the District Chiefs and under their direction. He controls the deposit of funds by the District Chiefs and renders an account of all transactions at meetings or whenever required. He also performs other duties from time to time as prescribed by the District Chiefs.

Secretary Lindsay Cyr, gives or causes to be given, notices required to be given to the Bands, their delegates, the executive committees, Senators, Elder(s), Committee Boards, or Commissions of the District Chiefs and any other persons that may require notice. He attends to the books established for that purpose and the minutes of all proceedings of the District Chiefs. He is also the custodian of the Seal of the District Chiefs, and performs other duties as prescribed by the District Chiefs.

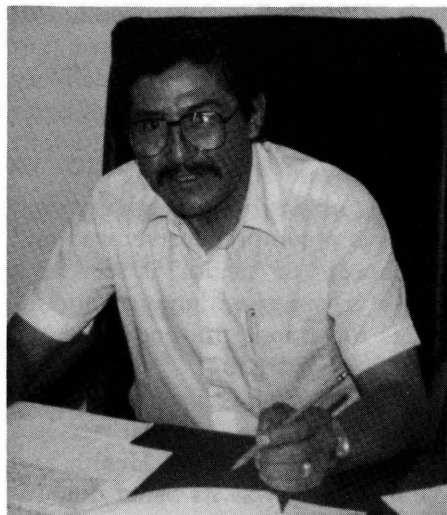
As one of the seven District Chiefs Councils in the Federation of Saskatchewan Indian Nations, the Touch-

wood/File Hills/Qu'Appelle District supports 16 Bands, with approximately 10,000 in population.

The following is a general overview of the structure of the T.F.H.Q. District Chiefs Council, and how their administration works.

Under the Convention Act adopted recently, the 16 Chiefs and Councillors agreed for themselves and their Bands to join together under the name of the T.F.H.Q. District Chiefs Council of the Federation of Saskatchewan Indian Nations to make equal contribution towards Principles of Agreement. These are:

- To promote and protect Indian self-determination and Indian Government Centres on and off reserves, through situations, Indian law, and by establishing District or Treaty area structures and supporting institutions.
- To promote and protect the rights of the Indian people, including rights accrued or gained as a natural growth of which were entered into between the Indian Nations and the Crown of Great Britain, the heirs, and successors. These treaties are binding upon the Crown as represented by the governments of the United Kingdom, Canada, Saskatchewan, and upon the governments and people of the Indian Nations.



Verne Bellegarde

Yorkton District

It is a pleasure to welcome back *The Saskatchewan Indian* newsmagazine, which is very beneficial to all the bands in the province. Good luck in your endeavors!

Most of the bands in the Yorkton District have gone through their band elections in the past year. Congratulations to all of the Chiefs on their re-elections: Sam Bunnie (Sakimay), Albert Musqua (Keeseekoose), Dennis O'Soup (Key), Morley Watson (Ochapowace), Louis Taypotat (Kahkewistahaw) and Brian Standingready (White Bear).

The Yorkton District Chiefs Council has experienced many growing pains in the past year; however, with the increased optimism and brotherhood among the Chiefs and Senators, we are looking forward to a bright and prosperous future.

The Yorkton District Chiefs meet every third Thursday of each month in the District Chiefs Office boardroom at 54 Smith St., Yorkton, Sk.

COTE

There are many events taking place in the Yorkton District. If you are a bingo player, grab your dabber, jump in the car, and go to the Cote Band weekly bingo! Lots of prizes, good food, and good company. Bring lots of money! Contact Lawrence Cote at the Cote band office, Kamsack, at 542-2694 for more information. On May 30, 1985, Cote Band held a car bingo. No winner as of yet.

July 14 and 15, Cote is hosting their annual sports day. there will be horse racing, men's and ladies fastball, and slow-pitch. Everyone welcome!

Chief and Council of Cote Band have signed a new contract for their Arts & Crafts Handicrafts Store.

Norman Stevenson, Cote band member, has a booth at Madge Lake for the summer. He will be selling arts and crafts. Good luck, Norman!

Cote has recently acquired a pilot project in suicide prevention. There are three people employed full-time. Contact person is Paul Severight, Cote Band Office, 594-2694.

The Cote Band grocery store is being expanded and renovated. They are also in the process of developing a viable project in the area of gravel.

They have a Canada Works program which employs six people: two in recreation, two in domestic science, one in research, and one in clerical. Most of their work is aimed at providing activities for band youth.

KEY

Eric Keshane, Councillor for the Key Band, has co-ordinated a banquet, dance and roast on May 31 in Key Band. Proceeds of this event will go toward youth projects.

Key Band was successful in obtaining a Works program which employed eight people at the band level.

OCHAPOWACE

The Ochapowace Sand & Gravel industry is progressing very favorably. They presently have two contracts in southern Saskatchewan. This industry employs 20 - 30 men. They were successful in obtaining funds from Native Economic Development Program in Winnipeg for the purpose of expanding their business.

The ski resort plans to attract 25,000 skiers for the coming winter.

They have a new band office and a new recreation area.

Ochapowace is building a new arena - to be called the Ochapowace Community Centre. The Pontiacs hope to be playing in the new arena for the '85-86 hockey season. This season, they made it to the finals in the Qu'Appelle Valley Hockey League. The Power Chiefs have reigned champions for several years.

Their kindergarten and nursery school has been going for 20 years now.

The Ochapowace Treaty Day was June 28, 1985.

KAHKWISTAHAW

The Kahkewistahaw Band Council has had two new additions to add to their present councillors: Ron McKay and Stanley Bob.

Construction of the new band office is underway. It should be open by the summer of 1985.

Kahk Band has a new sports ground which consist of new powwow grounds, new horseracing track, and new ball diamonds.

They are presently holding weekly bingos in the newly-built recreational complex.

Kahk Band will be hosting a powwow in August.

Kahk pasture is well on its way to having another successful business year.

North Battleford District

NORTH BATTLEFORD - "This official opening of the Battlefords Indian Health Centre, June 28, 1985, is a very special day for all of us, for this opening represents the contributions of many very important individuals and their support for the first Indian controlled health centre in Canada," said the director of the centre.

Earlier, rawhide cutting ceremonies were held at the centre. Indian elder, Annie Stone of Mosquito Indian Reserve, was assisted by Indian Chiefs, Leo Paul of Onion Lake and Andrew Okemow of Luckyman.

The Battlefords Indian Health Centre has been in operation since its official start on July 26, 1969. It operated out of rented quarters until today's official opening of its permanent building.

"The commitment of the Chiefs of the North Battleford District and their leadership which is based on Indian government principles formed the basis of this Indian controlled health institution. They have insisted that the long range plans and the delivery of programs meet the needs of band members in the North Battleford district," said Alma King.

"Our elders have taught us that health is a comprehensive area and the concept of 'health' is seen as a state of harmony with nature and includes the mind, the body and the spirit," added King.

"This opening recognizes the contributions of the medical services branch of the National Health and Welfare for it was its belief that Indian people, themselves, are in the best position to determine their needs

which lead to their financial support for this centre."

"Despite overcrowded conditions in the last three years, the staff has not lost sight of its goal in delivering meaningful health services for Indian people at the Band level. We have attempted, at all times, to make programs more accessible with involvement and long-range planning for the Indian community. The support of the Board of Directors and Indian elders during those difficult times has been greatly appreciated," said King.

Concluding her address, "We at the Indian Health Centre look forward to new and exciting challenges as we strive to deliver meaningful and necessary health programs to all band members in our service area," said King.

Adding their support, Chief Andrew Okemow, chairman of the Board, said, "We will continue to operate in this manner, it is our intention to continue to be a leading force in example for our Indian people in the fields of preventative programs."

Citing the lack of trained alcoholic counsellors, "It is our position that there is lack of common standards courses, certification and certified agency for Indian alcoholic counsellors. It is our intention to apply this research in the development and negotiations of an Indian Alcoholic Counsellor Training Program. It will be endorsed by Indian authorities, training institutions and certification agency," said Okemow.

Chief Gopher, District Chiefs Representative, also said, "It is through the efforts of Indian government that we have one of Canada's most advanced Indian health care systems in Canada."

Addressing the gathering, Sol Sanderson said, "I would like to reflect why we are here today. The Battlefords' Indian Health Centre symbolizes the relations which are historical, relations we are committed to, ourselves, in this country and those that are entered by treaty, treaties that created the foundation of a political and economical relationship between the citizens of the First Nations and the other people in Canada."

"There is evidence at La Loche,

Sandy Lake and here today that the spirit of the treaties are being honoured and the medicine chest clause that we speak of in the treaties is being respected," said Sanderson.

"We have to move forward in building Indian Government of First Nations by constructing the laws that will compliment our developments in the areas of economics, justice, education, health and social development."

Concluding his address, "In the spirit of the treaties, it has been an honour to be here today to witness the opening of the health centre, to witness the two parties that have been working together to carry out the terms and conditions of the treaty," said Chief Sanderson.

After arriving from completing two other Indian health centre openings, "We hear alot today about the need of more community based delivery of services of the Government of Canada and Prime Minister Brian Mulroney has very solemnly committed himself along with the Indian Affairs Minister of Northern Development, David Crombie," said Jake Epp, Minister of National Health and Welfare.

"In regard to Indian health care, it is the recognition that Canada's Indian people still experience significantly higher disease and death rates than other members of our society. It means for all of us that programs such as that of the Battlefords Indian Health Centre are both an opportunity and a major challenge to find ways to deliver programs to Indian clients and programs which will address the problem," said Epp.

In conclusion, "I want to commend you for what you have done, the Battlefords Indian Health Centre, for I believe is a model, is probably the first of its kind in Canada, for taking control of its community health services on a co-operational arrangement with the federal government. This I believe will be an inspiration for other groups who will be visiting you," said Epp.

Special presentations of artwork were made to the health centre and to its director. An emotional reunion of adopted sisters took place as Alice Klassen of Round Lake Indian Band in British Columbia presented Alma King with a personalized work of Indian Art.

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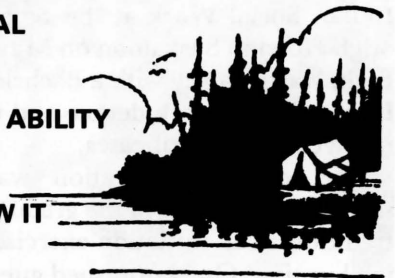
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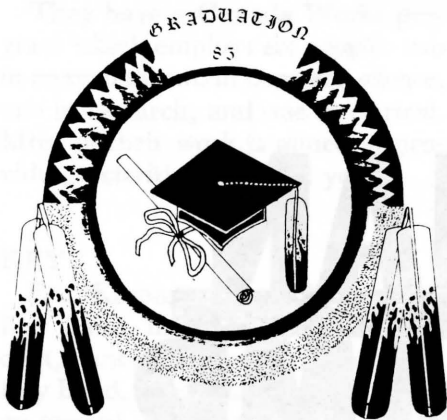
INDIAN 4-H PROGRAM,

EXTENSION DIVISION, U. OF S., SASKATOON

PHONE: 966-5572



The Indian 4-H Program is sponsored by the Saskatchewan Indian Agricultural Program, Inc.



Department of Indian Social Work

by Deanna Wuttunee

Seventeen students celebrated their graduation from the Department of Indian Social Work at the Bessborough Hotel in Saskatoon on May 17. Eight walked away with a Bachelor of Indian Social Work degree and nine received their certificates.

Part of the celebration was a scavenger hunt held in the graduation tradition as an initiation exercise for job hunting. One astonished guest (a requirement) was stalked through the lobby, up the elevator and into his room where he was finally convinced he was talking to a sane woman. But by the time he was spirited back to the starting point, the other team had already won! Rod Baldhead was the captain of the winning team.



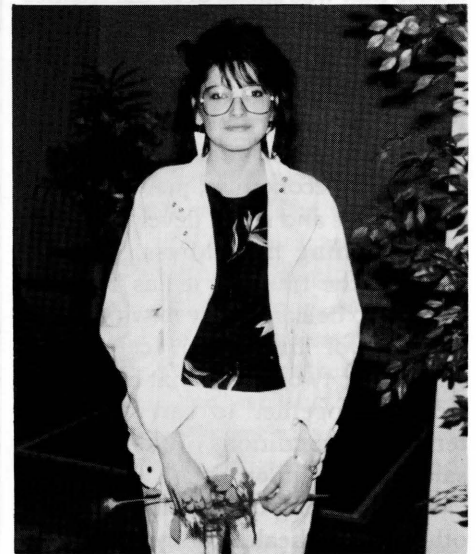
Sandra Atimoyoo

On a more serious note, the Department and students would like to thank Emma Sand from the Mistawasis Reserve for a truly inspiring message which served to motivate and challenge them. Since the cultural camp that was held at Mistawasis last year, Mrs. Sand has cultivated an ongoing relationship with the students as an advisor and supporter.

The Department of Indian Social Work is the only Indian-controlled educational institution in the world and operates under the umbrella of the Saskatchewan Indian Federated College. It is a fully accredited member of the Association of Universities and Colleges in Canada which has rigid membership requirements.



Del Anaquod, President, Saskatchewan Indian Federated, and Marion Standingready.



Donna Kingfisher

The Board of Directors comprised of Chiefs and other members make policy in curriculum development for the department and, demand the infusion of a native perspective in the program of history, cultural beliefs and values.

"The culture of the students is an added dimension and motivates community spirit," said Guidance Counsellor Donna Phillips.

She added that to date there are 144 graduates from the program since its establishment in 1974. The trend for graduates has been to move to leadership positions in the F.S.I.N. or on the reserves in response to the movement towards Indian government and its implications for more control in education, child welfare and family services.

On a province-wide spectrum, congratulations to the following graduates from post-secondary institutions:

Ph.D. in Philosophy

- Oliver Brass, Peepeekisis

Law

- Donald Worme, Poormans

Arts

- Dianne Knight
- Miriam McNabb, (Honours Arts), Gordon's

- Charlie Eric Pratt, Gordon's
- Alma Poitras, Muscowpetung

Education

Post Grad Diploma in Education

- Joan Greyeyes, Muskeg Lake
- B. Ed.**
- Shelley Agecoutay, Cowessess
- Beverley Ahenakew, Sandy Lake
- Doreen Baptiste
- Rose Bellegarde, Little Black Bear
- Charlene Boucher, Big C
- Faith Lavina Bob, Cowessess
- Mabel Burns, James Smith
- Sandra Carter, Onion Lake
- Camille Favel, Poundmaker
- Lester Favel, Poundmaker
- Dianne Fiddler, Waterhen
- Ida Iron, Canoe Lake

- Maureen Johns
- George Lafond, Muskeg Lake
- Sandra Lafond, Muskeg Lake
- Angus McDonald, Onion Lake
- Christine Metchap
- Bernadette Opwam, Sweetgrass
- James Peigan Jr., Muscowpetung
- Joanne Pratt, Gordon's
- Arthur James Turner, James Smith
- Martha Wolfe
- Administration**
- Perry James Bellegarde, Little Black Bear

Bachelor of Indian Social Work

- Bertha Acoose, Sandra Atimoyoo, Irma Bird, Rosella Goodwill, Donna Greyeyes, Donna Kingfisher, Marion Standingready, Marilyn Wolfe

Certificates

- Barbara Badger, William Roderick Baldhead, Eileen Cuthand, Mary Longman

Kelsey Institute of Applied Arts & Sciences

- Holly Graham (Diploma Nursing)
- Laura Deiter (Certificate - Early Childhood Development)

Indian Teacher Education Program



Spring and Fall Convocation for the University of Saskatchewan was held at the Centennial Auditorium. The Indian Teacher Education Program (ITEP) Program had 38 students convocate with their Bachelor of Education Degrees. This is the largest number of Indian teachers to convocate from the program in the last thirteen years.

To date there are more than one hundred and ninety graduates from the program and most are working in the field of education.

The number of students entering the program is growing every year. Present enrollment is near the two hundred mark, and it is expected that this number will grow by the fall term. Students are from all parts of Western Canada and the Northwest Territories.

ITEP was designed specifically to provide Indian people with a program that would meet the needs of a changing educational scene. Students are given an opportunity to specialize in Native Studies, Indian and Northern

Education, Curriculum Development, Teaching English as a Second Language, Administration, Cross Cultural Education, and many more options.

The need for Indian children to be taught by people who understand them has long been recognized. Teachers of Indian ancestry can help make school learning more meaningful. Graduates from programs such as ITEP will be an asset to any school system.

Sturgeon Lake Central School



Grand March of the 1985 graduating class

A traditional honor song, once sung to honor returning Chiefs, was sung in Sturgeon Lake Reserve on May 31 to honor the going out of a new generation of Indian leaders. The occasion was the grade 12 graduation of 14 students from the Sturgeon Lake Central School.

Commencement exercises drew a full and highly appreciative audience despite inclement weather. Chief and council, parents, elders, teachers and FSIN leadership were all lavish in their praise of the graduates.

A principle theme raised by different speakers was how far Indian education has come in so short a time. Chief Sol Sanderson of the FSIN remembered a time when Sturgeon Lake had a very small and inadequate



Valedictorian Audry Kingfisher



Chief Wesley Daniels

school and how the band members lobbied long and hard for their new school. He and other speakers spoke of how Indian control has transformed schools from institutions of limited success to inspired institutions of high success. The Sturgeon Lake school is controlled by an Indian school board whose members have been known to meet five times a week. FSIN Senator Gilbert Bird talked about the strength of the Indian family and how important the students role was both to their families and to the reserve itself. He

stated he found great hope in the success of the new Indian generation. He talked about love and respect urging the students to appreciate the experiences their parents had gone through to raise their children.

Sturgeon Lake Chief Wesley Daniels encouraged the students to continue their success. On behalf of the band he presented them with special jackets and trophies.

Despite the wealth of distinguished speakers, the sole standing ovation of the evening was reserved for class valedictorian Audry Kingfisher. She spoke on the role and responsibilities of Indian leadership. She thanked the parents and gave a very positive view of the new Indian future.

The commencement exercises were very much a community event. Elders Georg Ermine and Susan Daniels presented students eagle feathers and their graduation certificates. Margaret Ermine spoke on behalf of the parents encouraging them to "go as far as you can and let nothing hold you back". Elder Jean Marie Felix conducted opening prayers. The program was structured to involve the reserve community and it showed.

The graduates are: Georgine Badger, Dale Ballantyne, Noah Ballantyne, Corrine Bird, Delphine Bird, Kelly Ermine, Howard Halkett, Audry Kingfisher, Joycelyn Longjohn, Bob Mirasty, Bernard Moosehunter, Dianne Masuskapoe, Arnold Sanderson and Marlene Turner.



Margaret Ermine, speaking on behalf of parents during graduation ceremonies

Qu'Appelle Indian Residential School



Bottom left to right: Jeri-Lynn McArthur, Holly Kaiswatum, Priscilla Pelly, Marcella Yuzicapi, and Fonda Shepard. Middle row, left to right: Ann-Margaret Kitchemonia, Rhoda Spencer, Sonia Starr, Renita Starr. Top row, left to right: Leroy Obey, James Oka, Kimball Ironstar, Evan Redman.

Kimball Ironstar

Kimball's real name is Walter, but he prefers Kimball. He comes from the Carry the Kettle Indian Band. He calls it "God's Country". Kimball has been contracted to play volleyball with the University of Lethbridge. Kimball is the son of Altha Saulteaux. He is the second in his family to graduate from Q.I.R.S. Kimball has attended Q.I.R.S. for eight years.

Holly Kaiswatum

Her friends call her Holly Weiner. She comes from the Piapot Indian Band. Holly is the daughter of Adeline and Ernest Kaiswatum. Her cheerful attitude and distinct laughter is appreciated by all. Holly plans to attend the University of Regina and pursue her future studies at the College of Social Work.

Renita Starr

Renita comes from the Starblanket Reserve. She is the daughter of Muriel and Gilbert Starr. Her friends call her "Fish". Renita plans to pursue a career in the Business Management field. Renita has attended Q.I.R.S. for eight years.

Rhoda Spencer

Rhoda comes from Carry the Kettle Reserve. She is the daughter of Victoria and Henry Spencer. Rhoda's

friends call her "Boat". Rhoda is a cheerful person who is greatly appreciated on Monday mornings. "Boat", your laughter and cheerfulness will be truly missed by all. Rhoda is undecided about her future.

Marcella Yuzicapi

Her friends call her "Sam" because she likes to eat a lot of ham. She hails from the Standing Buffalo Reserve. She is the daughter of Evelyn and Hartland Goodtrack. Sometimes she misses classes in order to have a walk in Fort Qu'Appelle. Her ambition is to become an Accountant at Q.I.R.S. Good luck Marcella!

Ann-Margaret Kitchemonia

Her friends call her Dreamboat Annie. She joins the rank of her two sisters who graduated from our school in the last three years. Her father was also a graduate of Q.I.R.S. in 1958. She is the daughter of Stella and Leonard Kitchemonia. She really helps when you are in trouble. She is a public spirited person. When you hear some noise and laughter in the classroom, you know where it comes from. Her ambition is to attend the College of Arts and Sciences at the University of Regina. Good luck Annie!

Evan Redman

His friends call him Christopher Columbus. He hails from Standing Buffalo Reserve. He is the son of Adeline Redman. Evan is a very cooperative, neat and hardworking student. He drives his car to the school and seems to be giving driving lessons to some while going home in his car. He started schooling at Q.I.R.S. in 1977 and joins the rank of his brother who also graduated from Q.I.R.S. He has decided to enrol in the Fine Arts College at the University of Regina. We wish him every success in his future career.

Fonda Shepherd

Her friends call her "Shortie". She has attended school for the last five years. She is the daughter of Alex and Nora Paul. She is known as fragile because of her height. She is a hardworking and friendly student. She hates being bugged about her height. Her ambition is to reach the top of the CN Tower. Good luck Fonda!

Jeri-Lyn McArthur

Her friends call her "Slam". She hails from the White Bear Reserve. She is the daughter of Judy and MacNeil McArthur. She has attended Q.I.R.S. since 1981. She is really a nice person. She always tries to find something to laugh at even though it means laughing at her best friend. Her favorite classes are chemistry and biology, but sometimes she misses these classes. Her favorite pastime is watching T.V. sports. Her goal is to become Edmonton Oiler's stick-girl or watergirl.

James Oka

His friends call him Muhammed Ali of Lebret. He is the son of Mary Louise Oka. He hails from the Blood Reserve of Alberta. He is really a friendly and quiet person. He is very active in boxing and jogging. He "floats like a butterfly and stings like a bee". He is a real believer of his cultural background and religion. His ambition is to become a lawyer. We wish him every success in his future endeavours.

Priscilla Pelly

Priscilla comes from the Cote Indian Band. She is the daughter of Linda Pelly and Stuart Severight. Priscilla is a very hard working student, and is active in all sports. Her ambition is to obtain a Bachelor of Arts degree from the University of Saskatchewan and possibly enter the field of education pursuing a degree in Mathematics. Priscilla has attended Q.I.R.S. for five years.

Leroy Obey

Leroy is a friendly, athletic and quiet student. He is the son of Margaret Obey. Leroy comes from the Pasqua Reserve. Even though Leroy has been a student of Q.I.R.S. for only one year, he has made his presence felt in both the academic and athletic field. Leroy is undecided about his future.

Sonia Starr

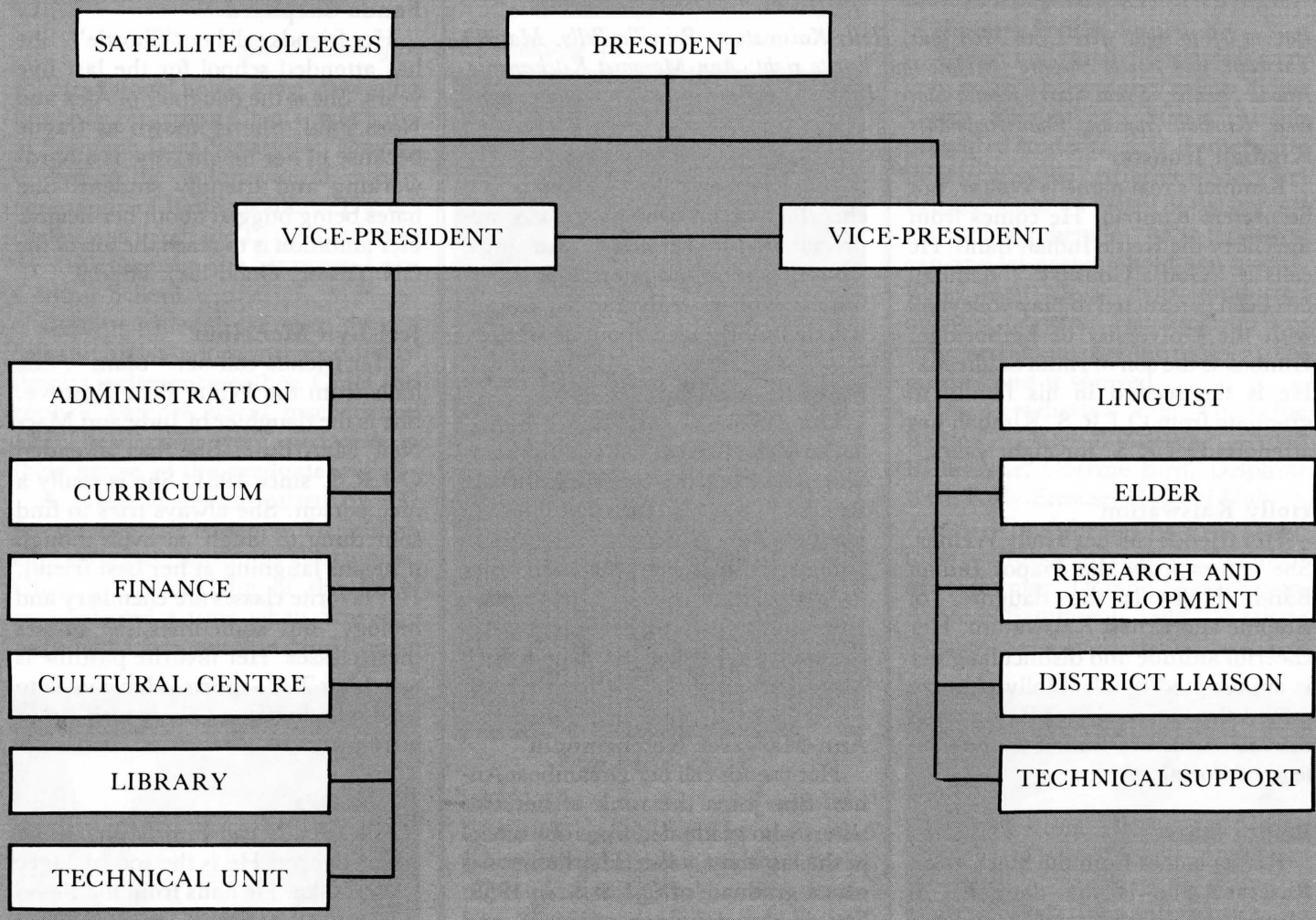
Sonia comes from the Starblanket Reserve. She is the daughter of Chief Irvin and Margaret Starr. Sonia's quiet but persistent nature indicates that she sees her role as a student a serious and cheerful task. Sonia plans to attend the University of Regina and pursue a career in Social Work.

Saskatchewan Indian Cultural College

RESTRUCTURE OF THE SASKATCHEWAN INDIAN CULTURAL COLLEGE

Saskatchewan Indian Cultural College

Saskatchewan Indian Languages Institute



Objectives of the Saskatchewan Indian Cultural College

The Saskatchewan Indian Cultural College is a participant in the Cultural/Educational Centres program. This program is based on the concept of Indian identity within Canadian society. It provides financial and other supportive assistance to

enable Indian people to establish and operate Cultural/Educational Centres programs. The goals and objectives of the Saskatchewan Indian Cultural College are as follows:

- to revive and develop traditional and contemporary cultural skills of Indian people;
- to conduct and facilitate research in

Indian heritage and culture;

- to increase Indian people's knowledge and use of their traditional languages;
- to develop Indian linguistic learning resources;
- to develop and test culturally-oriented educational curricula, methods and material for use by

- established and other programs;
- to promote cross cultural awareness in mainstream educational programs and institutions;
 - to develop and increase access to new and more accurate information about Indian heritage;
 - to improve the opportunities for the public to become knowledgeable about and sensitive to the historical and current role of Indian people in Canada.



*Chuck Thomas, President
Sask. Indian Cultural College*

Philosophy and Purpose

The philosophy and purpose of the College is based on the following principles:

The S.I.C.C. is the servant of all Saskatchewan Indians in the area of educational and cultural enhancement. The Indian people formulate its policies and programs, and they themselves yield executive authority over the institution. The fundamental aim of the College is to develop in the Indian people a positive self-image. The S.I.C.C. considers it important to bring an understanding and appreciation of Indian culture in the larger Canadian society.

The Cultural College was the first Indian controlled educational institution at the provincial level. Understandably the thrust of its energies were evolved in the concept and realization of Indian controlled education. It's mandate was to strengthen and support the overall Indian education process.

Program Highlights

Culture Centre

The hub of the College, the Cultural Centre will be acquiring a new staff member. Mr. Angus Esperance will become the Supervisor of the Elder's Centre. The Elders are still involved in the Eldership Movement. They as well will continue to play a significant role in the development of the education and retention of our cultural identity. They continue to lecture and counsel to students, inmates at various institutions.

Mr. Smith Atimoyoo, the Head Elder will be attached to the Language Institute. He will counsel and guide the development of the new institute. Mr. Atimoyoo is well known for his expertise in Cree syllabics and grammar. He as well is not leaving us totally but providing a specialized service in research and consultation in languages.

Curriculum & Research Program

The Curriculum and Research Program is also undergoing a major evaluation and directional change. The role of the Curriculum in providing guides and reference material of Indian content for school programs must now focus its energies to assisting Bands and being involved in joint projects in curriculum development. The S.I.C.C. calendar will also be changing in format. The Curriculum and Research program is currently researching and compiling a Division III History textbook reflecting *real* Saskatchewan Indian history. This book is to be dedicated to all the Youth of Saskatchewan, our project for the International Year of the Youth. Gail Bear, Program Director has been coordinating a display to commemorate the Indian involvement in the 1885 resistance. This display is being set up at the John Diefenbaker Center, Saskatoon Campus.

Technical Unit

The Technical Unit comprising of audio/visual and graphic services will continue to facilitate in-hour requirements and joint productions with Bands. The unit have completed a variety of information video productions and kits on the development of In-

dian self-government.

A project to be undertaken by the Technical Unit is to participate in the Poundmaker Commemoration of the Cutknife Hill Battle 1885 on May 2, 1985. The Elders of the Cultural Centre are organizing commemoration ceremonies and activities to coincide with the 1985 Centenary Celebrations.

Library

The Library Department will reorganize its goals and plan activities in the promotion and development of a comprehensive library system to serve our communities. Many bands have started to develop these facilities and as the first Indian Library/Resource Center we are often consulted to provide information and assistance.

Another major project is the possible establishment of a Central Archival Centre for use by all the Indian bands of Saskatchewan. Since the inception of the S.I.C.C. and F.S.I.N. we have numerous documents that are very significant in the development of Indian Nations in Saskatchewan. Many of these documents are about Treaty Rights, Taxation, Hunting, Fishing, Trapping, Education, Lands, Veterans and Elders interviews. Much documented information exists in our communities. This information should be assessed for its value and catalogued accordingly. This task will entail pursuing a foundation grant to facilitate the organization of an Archival Centre. We see this as step one in the establishment of an Indian Museum.

The Library will also be producing a bi-monthly story-telling hour. Every library has a story-telling hour or corner, usually featuring characters as Winnie the Pooh and Donald Duck. Our story telling characters will be reflective of our culture and legends and oral traditions. This will be a combined effort with the Technical Unit. The technicians will film and edit these bi-monthly productions and distribute them to Band schools and to public school systems.

These are some of the directions and highlights of major projects happening at the S.I.C.C. We are pleas-

ed to report some other events that are happening.

First Annual S.I.C.C. Bowling Tournament

This event took place on March 29, 1985 at Lawson Heights Bowling Lanes. Several F.S.I.N. offices, the Community College and INAC staff took up the challenge from the S.I.C.C. Much fun was had by all verified by the muscular aches and pains.

The Grand Aggregate winners were: Jeff Ahenakew, Louise Benoit, Monte Carriere, and Dutch Lerat. Congratulations!

Tentative date for the 1986 bowling tournament will be on Valentine's Day, February 14.

Possible Relocation

The Saskatchewan Indian Cultural College is in preparation for an anticipated move at the end of June. The location is not completely negotiated as of yet. We will send further notice when and before this relocation occurs.

Summer Student Employment

The Saskatchewan Indian Cultural College will be undertaking two student employment projects for University students this summer.

The one project is the completion of a Division III Historical Textbook on Saskatchewan Indian history from our perspective. We will be hiring researchers and interviewers.

The other proposal is the development of forty-six Cree basal readers. We would like to hire fluent Cree speakers.

Interested students are invited to submit applications at 917-22nd Street West (phone 244- 1146).

National Cultural Centres Conference

The S.I.C.C. is pleased to announce that we will be hosting the National Cultures Centres Conference in October in Saskatoon. This will include participants from all Cultural Education Centres in Canada. This will provide an opportunity to show some good Saskatchewan hospitality!

Saskatchewan Indian Languages Institute

A reorganized structure has been designed to accommodate the new directional plan. This new structure includes the Saskatchewan Indian Languages Institute. As of April 1, 1985 the Saskatchewan Indian Languages Program has been amalgamated under the S.I.C.C. The Languages Program is being revamped to become the Language Institute. One objective that the College is prioritizing is cultural/language retention, and the development of linguistic learning material.

Ms. Freda Ahenakew, a well known Cree linguist from the Muskeg Lake Band will be heading the Sask. Indian Language Institute. Ms. Ahenakew has spent many years in Cree linguistics and holds a Master of Arts degree in Anthropology, Applied Linguistics in Cree Grammar. She as well worked many years with the late Mrs. Ida McLeod, who would have been happy to see the realization of her dream in an Indian Language Institute.

If we are to retain and revitalize the use of our Indian Languages, the very core of our identity and our culture, we need the will and the determination of the Indian people to make it possible. A definite start was made in this direction when the Legislative Assembly clearly expressed the will to make language retention a priority and mandated the S.I.C.C. with the responsibility of developing a Saskatchewan Indian Languages Institute.

The main objectives of the S.I.L.I. is to preserve the wisdom of the Elders by recording the traditional literature and making it available in the form of printed books. This wisdom will also serve as a basis for all language teaching. We will teach the Indian languages at all levels; for those who already speak the language, the emphasis will be on reading and writing. In order to achieve these goals we need properly trained people to do the actual language teaching and recording of the literature.

The work to be carried out by S.I.L.I. both at Saskatoon and the Districts, can be expected to lay the foundation for a serious effort at language retention and revitalization.

One of the immediate goals of the S.I.L.I. will be the training of the language teachers who are already in the classroom by district workshops, off-campus university courses, and summer classes.

The long range goals is to have language specialists; as language teachers, *okiskinahamakewak*, language curators, *okanaweytamwak*, and interpreters and translators, *onihtawewak*. We would also like to see a provincial standardization of Roman Orthography writing system.

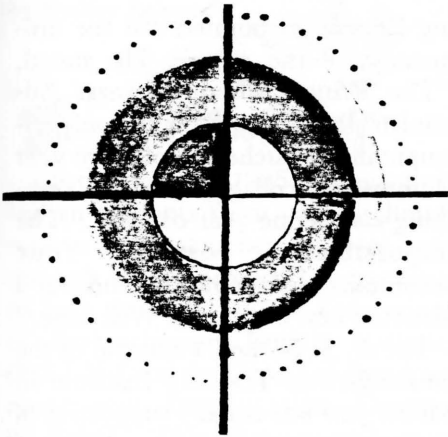
We will be designing a Masters program for the people who already have a degree and who desire to specialize in Indian Languages. We dream of the day when we will offer a doctorate program.

For a change the research done by our language specialists will be by Indian people for Indian people and this would include lexical research, curriculum research and development, compiling Indian literature.

Although the S.I.L.I. would be located in Saskatoon, the programs would be designed to reach out to the Districts, using the Satellite Colleges System. Courses will be taught at the district location while other teachers and students from districts would come to Saskatoon.

The efforts to be undertaken by S.I.L.I. will benefit all Indian language groups in the province. The results of the work of S.I.L.I. will be available to anyone who is interested; fluent speakers who want to learn reading and writing in their own language; bilinguals who want to strengthen their fluency or acquire the additional ability to read and write; and those who want to learn an Indian language.

Students Complete N.B.A.P.



by Archie King

NORTH BATTLEFORD — The first native graduates of the two-year Native Business Administration Program will soon be completing their studies at the University of Saskatchewan in Saskatoon.

Realizing the need of financial people at the band level, the North Battleford District Chiefs requested the course be added to the University of

Saskatchewan's Native Studies Program.

A total of 23 native students were admitted to the program who met the regular admission standards for entry into the College of Commerce. The program is being funded by the federal Department of Indian Affairs and Northern Development.

During the two years, about two-thirds of the program was conducted in North Battleford between September and April of each year. The rest was offered on campus in Saskatoon during intersession and summer school.

Dr. Asist Sarkar, Head of the Department and Marketing in the University's College of Commerce, developed the program and directed it. Dr. Sarkar said it was designed specifically to facilitate the entry of native students into business.

The program consists of 21 half-courses for university credit as well as

two non-credit courses in communication and business orientation. Students who successfully complete the program will receive a certificate.

According to Dr. Sarkar, "They will have basic skills in accounting, marketing, economics, mathematics and will be qualified to seek employment in a business setting. If they wish to take further undergraduate education, they may count the program towards a four-year Bachelor of Commerce degree or a three-year Bachelor of Arts degree," he said.

Also, Helen Tootoosis, program co-ordinator said the two years the successful students spent will be rewarding and she will be looking forward to working with the next intake of native NBAP students.

Cultural Week at St. Mary's School



by Deanna Wuttunee

St. Mary's School in Saskatoon wound up their cultural week Wednesday, June 12, with supper and an educational display of historical dances of Indian and Metis culture as part of the school's whole language program.

The main attraction was Dennis "Deamer" Morrison Jr., 6, originally from Ochapowace Reserve. A protege of Bill Brittain, Deamer has travell-

ed with the 'In Deo' theatrical group. He has worked his way up to 10 hoops with the ultimate goal of 24 hoops. He has been dancing since he was two years old.

In a bid to contribute to the centennial year, Deamer has been displaying his talents at schools throughout Saskatoon. His father, Denny Morrison Sr. (an artist) narrated the historical and spiritual meaning of the

hoop dance. The group also included volunteers from the urban native community who demonstrated traditional and fancy dances of the ladies' and men's categories. Costumes and dances also emphasized special features.

In true 'In Deo' style, the evening culminated with a round dance where everyone joins hands in the Circle of Life and in brotherhood.

The Gabriel Dancers also performed the old time dances of the Metis culture. There are approximately 24 boys and girls divided into two groups who have performed at most elementary schools and other public events in the city throughout this year. The volunteers range from 8-14 years and have devoted much of their spare time away from school to learning and practising new dances.

However, the group views this work as fun. They hope to travel to Expo '86 next year in Vancouver and will be performing at Batoche and the Pioneer Days Exhibition in the month of July. They are under the tutorship of Ron Campone and Jackie Lamarande.

Business Administration Graduates Honored



Another first in an era of firsts, on May 31 the first graduating class of the Saskatchewan Indian Community College (SICC) Business Administration Program held graduation ceremonies in Prince Albert. The graduates form an important part of the overall FSIN move to rebuilding Indian Government. The increasing array of Indian Government programs has created a high demand for skilled administrators and managers. The course was created to meet these needs both now and in the future. The course was the first of its kind for Saskatchewan and drew unanimous praise from Governments and educators alike. Above: Chief Sol Sanderson presents graduates with a gift on behalf of the Federation of Saskatchewan Indian Nations. From left to right: E. Dutch Lerat, SICC Vice-President of the Saskatchewan Indian Training Institute; Chief Sol Sanderson, Federation of Saskatchewan Indian Nations and Sandra Naytowhow, a graduate from the Sturgeon Lake Reserve.

It was a satisfying occasion important to all parties. For the Saskatchewan Indian Community College (SICC) and the Saskatchewan Technical Institute (STI) it was the successful completion of a precedent setting course. For Indian Government it was a positive step forward in program delivery and for the graduates a time of expanded opportunity. Everybody won.

On May 31, the first graduating class of the Saskatchewan Indian Community College (SICC) Business Administration Program held convocation ceremonies in Prince Albert. Six remarkable students had shown that a condensed and difficult course - the first of its kind - could be mastered and mastered well.

The course was designed to meet outstanding Indian needs. The growing Indian Government presence has resulted in a need for skilled business administrators to support a multiplying and increasingly sophisticated array of Indian Government services.

So pressing is this need that many of the graduates had been approached for employment prior to their course completion.

Dignitaries representing a diversity of government and educational interests were unanimous in their praise.

Gordon Currie, Provincial Minister of Manpower and Continu-

ing Education pointed out the uniqueness of the course. He stated, "The Prince Albert Business Administration Program is the only example in Saskatchewan of a two year (community college) course. Everything else is one year or less. . . The impossible is possible. Your accomplishment is not an end but a historical new beginning. Well done."

Dr. A. J. Nichol, Principal of the Saskatchewan Training Institute in Moose Jaw was equally supportive of the program and graduates. "This is a tremendous moment," he said. "The Saskatchewan Training Institute is so happy to be associated with this graduating class." Dr. Nichol was among the key supporters in the development of the program.

Chief Sol Sanderson of the FSIN was particularly pleased. "This is a very special graduation," he said, "Your role is the key in the rebuilding of Indian Government. . . rebuilding is not easy. Indian administration is weak now and we call upon you to join with us (the FSIN). We need you in reshaping the rebuilding of our Indian Government." Chief Sanderson then gave an analysis of the reasons behind the return to Indian Government.

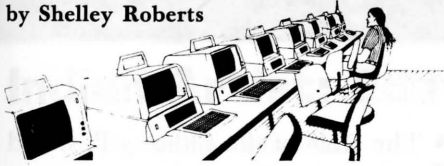
The Business Administration Program is a course offered by the Saskatchewan Indian Training Institute (SITI), a satellite college of the Saskatchewan Indian Community College. SITI was created under sanction from the Prince Albert District Chiefs who compose its board.



Business Administration Program Graduates

Youth Training Option Program

by Shelley Roberts



On March 18, 1985, twenty-five Indian students from various Band reserves in Saskatchewan were put through a pilot project that combined both the efforts of the Federation of Saskatchewan Indian Nations (F.S.I.N.) and the Canadian Employment and Immigration Center (C.E.I.C.). This was to provide new and better employment opportunities for the students in the future. It was structured to provide pre-employment training and on-the-job experience.

The students started the training project learning about Indian Government and Canada's traditional and contemporary Indian Politics, and where we'll take a leading role in Modern Canadian Politics. The main objective of this three-and-one-half week orientation was to show the students where we stand today in Canada's Modern Society. Along with Indian Government they were also taught life skills, and Indian Culture.

The guest speakers, Eric Tootoosis and Danny Musqua, were greatly appreciated by the students. Individually, they related to Indian Government through some of their experiences as they were growing up and told how those experiences related to the course. Many of the students were filled with questions to ask the speakers, but through it all had a very good idea of how Indian Government is run through the system.

The next big step the students took was to learn how to operate the computers. Frank Kawula, chartered accountant and PC Computer School manager, along with Al Crain, the coordinating supervisor, took the students on a tour and introduction of the Computer school. A presentation followed, geared at coming to an understanding with each student and getting a solid commitment as to ensure a successful completion of the training program.

Students were set to work immediately. The first week mainly dealt

with introduction to the computers.

Such assignments as:

- Introduction
- Exploring
- CSR (Basic Math, Reading and Writing)
- Data Entry
- Friendlyware

The second week was more heavily oriented to the work loads. The students had successfully passed the introduction of the computers and then the work load increased. Topics such as:

- Data Entry
- Typing Tests
- Word Processing
- CSR

A very motivating experience for the students occurred. Students were asked to instruct and show Special Education Teachers of the Prince Albert District the CSR Program. There were about thirty teachers who attended the workshop. Again the students proved themselves worthy.

Students were also set to work on a writing project, involving wild animals, fish and birds of Northern Saskatchewan. Out of 25 students, 17 had written their first typing test, all successfully passing the exams.

Here are a couple of students comments from their weekly reports:

"I am now learning how to work up to my objectives I make every day and every week. In conclusion I would like to say that I am not having any problems and I would like to thank the instructors for being so generous with all the students in class." Robin Macleod, Stanley Mission

Here is another comment by Valerie Sanderson from the James Smith Reserve:

"My opinion on this course is that it is a very excellent course to be taking. I find it a fun course. I learned a lot about the computer during the time I had spent with them. I didn't find it boring one least bit. People say computers are hard to learn because of the big words they use, but I don't think it is hard at all if you know what you're doing. Besides computers are what we need to know nowadays to get ahead in this world. I have en-

joyed taking these programs."

Presently, the students are placed in such businesses in Saskatchewan as:

Saskatchewan Indian Cultural College
917-22nd St. W., Saskatoon.

FSIN Central Accounting
310-20th St. E., Saskatoon.

SINCO Developments Ltd.
120-33rd St. W., Saskatoon.

Federation of Saskatchewan Indian Nations
1100-1st Ave. E., Prince Albert.

Saskatchewan Indian Youth Council
1100-1st Ave. E., Prince Albert.

Northern Spruce Housing Corporation
107-1114 Central Ave., P.A.

Fort Qu'Appelle District Chiefs
Fort Qu'Appelle.

Federation of Saskatchewan Indian Nations
107 Hodsmen Road, Regina.

Yorkton District Chiefs
54 Smith Street, Yorkton.

Meadow Lake District Chiefs
Meadow Lake

Each business is a Native owned business. Students were placed in their desired location.

Al Crain comments

"This Youth Training Option Program has made a definite impact on all who attended. The overall change in the candidates personal attitudes and morals in the program has surpassed all my expectations. The successful completion of this pilot project will lead to more YTO Programs in the near future. This program has been a definite learning process for me also."

Presently, the students are completing the outcome of this project.

If this project is successfully completed of this project is done, the students will be having a Graduation Ceremony in November, 1985. Which is something our Indian People will benefit from.

In closing, I would like to say Good Luck to each student!

ELDERS BOX

The Elders Movement

In the past century, our Eldership system has all but disappeared for a great number of reasons. Our system was the Core of our traditional education system. Everyone learned and studied to be an Elder. The Elder was the teacher. In learning to be an Elder he had to understand what responsibility meant, what stability and discipline did to advance learning capabilities. His capabilities were measured by his initiative and action to motivate his family to adhere strictly to the Camp rules or to the Clan to which he belongs. Therefore, he must not bring shame and dishonor to his household, his parents, to his sister, to her brother and to the rest of the family, the clan and to the whole camp and nation. He must therefore learn to reinforce and accept spiritual gifts by accepting challenges such as going on vision quests, fasting, various ways of testing his bravery. His term was a life time. His goal was survival for the whole nation.

Some of the reasons for the fast disappearance of the traditional education system were:

- The changes in the structure of system he was forced to follow.
- The dominance of the instructor's religions that did not observe the traditional ways.
- The overpowering aggressiveness that prevented the Elders from exercising their influence to the whole nations.
- The youth began to feel they had more knowledge than their Elders because they were able to use another tongue.
- The growing dominance of a foreign language - so that the gift of their language was also in jeopardy.
- Communication between the non-Indian instructors was nil.
- A great number of the traditional educators gave up even though they still believed that someday their spirituality would survive.

REVIVAL OF THE ELDERS MOVEMENT

Cultural awareness to be initiated in schools, band councils, F.S.I.N., band administrations, programs such as I.S.W.E.P., I.T.E.P., Community College, Federated College and youth organizations. Pipe Holders or Resident Elders to be the supporting staff to the above.

SUGGESTED AGENDA TOPICS

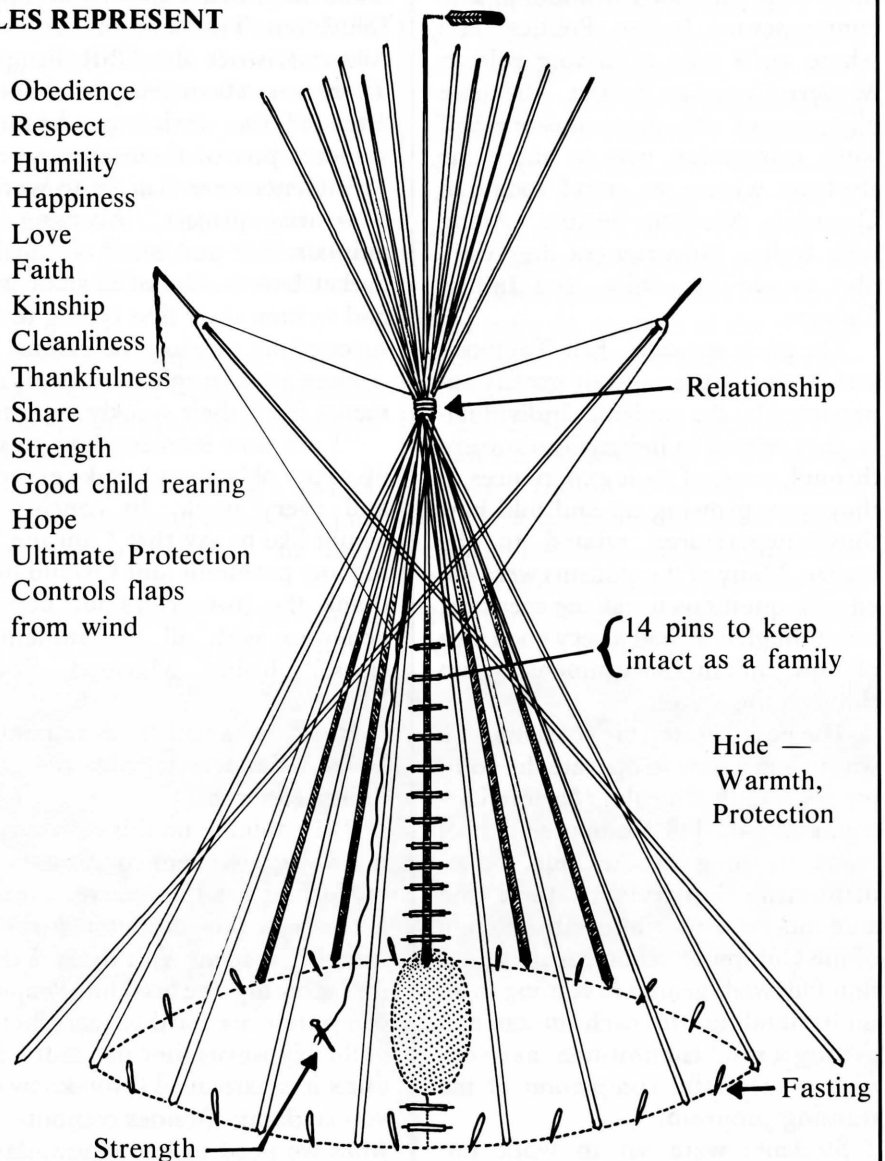
- What is the Elders Movement? Why necessary?

- The Role of the Elders - Past and Present.
- Council of Elders - Appointments - Seven Districts or Societies, e.g.
- Problems of yesterday and today.
- Where to go from here.
- Definition of the various traditional ways of teaching.
- Teepee.
- Living four days with Grandma - Vision quest with Grandfathers in the hills.

The Tipi Concept

POLES REPRESENT

- 1 Obedience
- 2 Respect
- 3 Humility
- 4 Happiness
- 5 Love
- 6 Faith
- 7 Kinship
- 8 Cleanliness
- 9 Thankfulness
- 10 Share
- 11 Strength
- 12 Good child rearing
- 13 Hope
- 14 Ultimate Protection
- 15 Controls flaps from wind



ARTS - PROFILES

Indian Artist: Eddy Poitras

by Deanna Wuttunee

Very recently I had the opportunity to interview and visit with an acquaintance of mine from several years back. It was an informative and pleasurable way of gaining an insight into the creativity of one of the younger more established Indian artists of Regina, Mr. Edward Poitras.

Amazing as it may sound, Edward might never have decided on art as a career if it had not been for the chance occurrence of being at the right place at the right time. In his particular situation, he was trying to decide on what vocation to enter when he saw a poster in this office advertising a new Indian art program. And so, in the winter of 1974, he became one of the first of about 15 students to enroll in the Saskatchewan Indian Cultural College's Indian Art Program. The program operated out of Saskatoon and it was through the guidance and knowledge of Sarain Stump that Edward Poitras viewed the Indian art world of the North and South American indigenous peoples. Of the program Edward says, "The education we received there was tied together. We went on a field trip down to South America and it was a really good experience because we went to a lot of museums. We saw a lot of different country, a lot of different cultures - like the southwest area. During this time we were being taught about all the different cultural areas in North America and on that trip we were exposed to the environment and the people. We went to the Institute of American Indian Art in Sante Fe, New Mexico, and that was really inspiring to see what the students and teachers were doing. Santa Fe has a long history of contemporary Indian art and its development, and the city itself is sort of a major art center in North America after New York."

Within nine months Edward had completed the program and received his certificate in Indian Art. Although the program was designed to teach the

students instruction skills, it wasn't until he was taking classes at the Manitou College in Quebec that Edward started instructing on a parttime basis, and eventually, became a full-time instructor at three different colleges.

When interviewing Edward and talking with him about his work, I became aware of the humility that Edward has about his career. Edward has had 13 art shows within a 10-year period from 1975 to 1985. His art has been displayed not only in Saskatchewan but also in Quebec, Ontario, Alberta and Phoenix, Arizona.

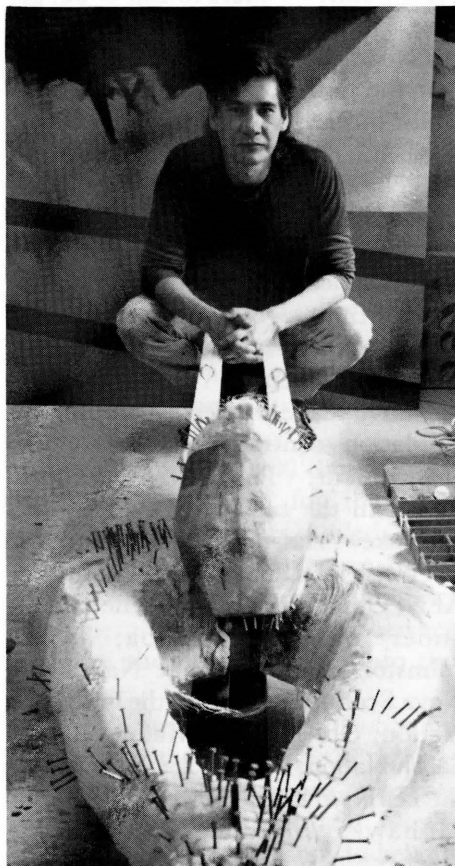
He has not limited himself nor his creativity to one main area, but has also been involved in performing arts as well. He has never displayed his work in commercial galleries, largely because he chooses not to. However, in the future he plans to enter that area and to find out whether or not he can make a living from the sales of his art alone.

In discussing his own art, and art in general, he states, "I don't really know of that many people that are doing what I'm doing, but my exposure to art and how to work with materials was always, especially in sculptures, combining materials. That's how I viewed historical Indian art. It wasn't a set combination of materials, such as paint and canvas, it was all kinds of materials. To be able to take anything, and combine it with other materials and to make a sculpture.

"I find that I enjoy creating things, not only sculpture but painting. I enjoy doing a lot of things - a little philosophy, anything. The way that I view art is that you can do anything and somehow turn it into a work of art."

To the viewer of some of Edward's work, it's obvious that he is indeed a very talented indigenous artist, one whose work will continue to be admired and appreciated.

When asked what he would say to younger artists or students considering art as a career, he replied, "What I'd tell them is not to expect immediate results but to keep working at it, and developing, because the more you do, the quicker you develop. If you're in the Indian art world it's not that big, and if you're doing something that's interesting people will hear about it."



Mr. Poitras was born in Regina, Saskatchewan in 1953. His mother was a member of the Gordon Indian Band and his father was from Fort Qu'Appelle. He attended school in both Fort Qu'Appelle and Regina, was an Indian art student and teaching assistant at Manitou College, La Macaze, Quebec (1975); an Indian art instructor, Saskatchewan Indian Cultural College, Saskatoon, Saskatchewan (1976-78); a sessional lecturer on Indian art in the Native Studies with New Breed magazine in Regina, Saskatchewan (1980-81). Since then he has been a lecturer at the Saskatchewan Indian Federated College, Indian Art Department, University of Regina.

Video Review

by Deanna Wuttunee

"Our Lands Our Nations"

produced by
Bryan Tootosis
and
Roger Trottier

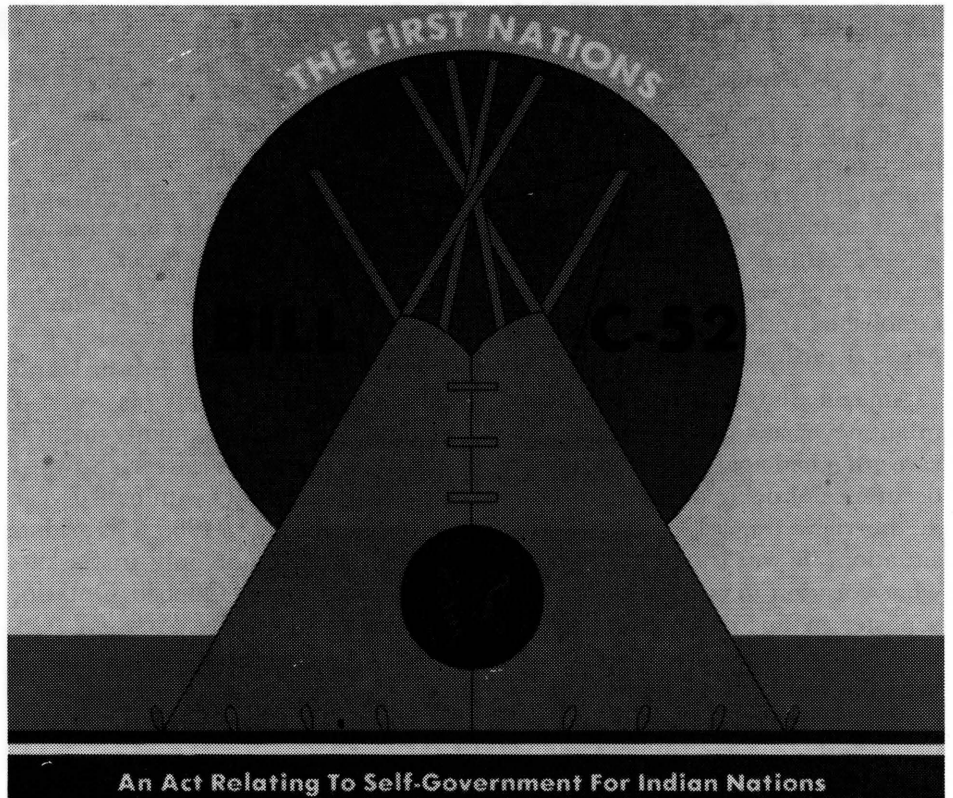
This video deals with the question of sovereignty, nationhood and self-government. It, simply and clearly, presents a case for Indian government. It is also a rebuttal from well known native leaders to Bill C-52. A copy has been sent to all 579 bands in Canada.

In the spring of 1984, Bill C-52 was tabled in Parliament. It was called an act relating to self-government for Indian Nations and was designed by the Department of Indian Affairs and Northern Development Canada. Bill C-52 outlined a blueprint for a limited form of Indian government to be exercised at the discretion of the Canadian government.

Native leaders rejected the bill as legislation contradictory to Indian government. The native leaders shown in the tape are Chief David Ahenakew, Assembly of First Nations (AFN); Vice-Chief Harold Cardinal, AFN; Chief David Courchene, Alexander Band, Manitoba; Greg Johnston of the Micmac Nation of Nova Scotia; Fred Kelly, the Ojibway Nation; Chief Bobby Manuel of the Salish Nation; Chief Sol Sanderson of the FSIN; and Billy Tworivers of the Mohawks of the Kahnawake, Quebec.

The Penner Report, land base for Indian government and aboriginal rights are also discussed. The tape is an hour long and presents a lot of material in that time frame. However, to organize and simplify it, it is divided into three segments: (1) The Bases for Indian Government (2) The Shape of First Nations and (3) Re-establishing Nations Government. This would allow for discussion between sections and therefore conducive to classes and workshops.

... continued on page 49



National Indian Brotherhood

ASSEMBLY OF FIRST NATIONS

47 CLARENCE STREET, SUITE 300, ATRIUM BUILDING
OTTAWA, ONTARIO K1N 9K1
(613) 236-0673 TELEX 053-3202

Dear Chief & Band Members:

The accompanying cassette addresses topics such as the Basis for Indian Government, the Shape of Indian Government, and the Re-establishment of Indian Government. I feel the views presented are timely and will provoke much discussion amongst Band members throughout our Nations. I sincerely hope that their responses will guide us in making wise decisions concerning the future of our people with respect to the ongoing process of reaffirming and re-implementing Indian Government by and for our Indian Nations.

David Ahenakew
National Chief

Book Reviews

by Deanna Wuttunee

In Search of April Raintree

by Beatrice Culleton
Pemman Publications Inc.,
Winnipeg, 1983

In a dramatic and moving memoir evoking anguish, tears and heartache, the author tells of a harsh coming of age while caught in the limbo of the white and native world.

April Raintree and her sister Cheryle are apprehended at an early age by the children's Aid Society. We follow April and Cheryle as they embark on a lifelong struggle for emotional liberty and cultural identity. Each deals with it in a different way.

In Search of April Raintree is prairie literature that captures the confusion, rejection and anguish of a native child who has lost her positive self-esteem and innocent world view and spends the next decade looking for it. It weaves a tale of alcoholism, child apprehension, rape, death, prostitution, healing, rebirth and love. It tells of an identity crisis with a vengeance and a painful and anguished final resolve. It is honesty without apology as Raintree rises, like a phoenix out of the ashes as did her ancestors.

Marie Campbell author of *Half Breed*, calls Culleton's writing, "the kind of writing that will begin the healing of our people and help a dominant society understand and feel the lives of a people it almost destroyed."

The story tells how the education system perpetuates society's assimilative policies when teaching only the national culture and values. A native child's world view is abruptly disorientated when she learns she does not participate in this national culture. If her people's contributions to society are ignored and her people depicted as a social burden, it affects her self-esteem and her image among her peers. Cheryl and April embody cultural dichotomy that faces native people in today's society, and the perils that lie in the exclusive pursuit of one or the other.

I would recommend this book for study in adult classes as a document of individual courage among native people and the collective consciousness that binds them together.

I Heard the Owl Call My Name

by Margaret Craven
Clarke, Irvin and Co. Ltd.
Toronto, 1967

The owl spirit was symbolized by some American Indian tribes as the messenger of death. Mark Brian, a priest, is dying but he is unaware of it. His bishop sends him to a remote Indian village on the coast of B.C. This story is about one man's search for himself among the Kwakwilt Indians.

The priest slowly became enmeshed in their joys and agonies in that wild, harsh and beautiful environment. In the long days that followed, the faces of the people grew defined as did their acceptance and love. There was the first salmon run, the first bear hunt, the first night in the shake cabin, the growing maternal protection of the women, the growing familiarity of the language and the ultimate sense of belonging.

It is also a story of change. The people lived by age-old traditions that were kept alive orally and by practice. Yet they saw no reason why they could not attend church and receive its sacraments. By the same token, the priest respected their traditions; the pot latch, the Cedar Man, the seasons of the swimmer, the Samatan dance and above all their right to privacy. Time that had begun with loneliness lost all contours as Mark Brian lived his faith among the men, women, and children of the Kwakwilt.

The story is an analogy of how nature and the environment are part of the Indian people, how the past and the present are part of the future. Margaret Craven captures the wild harsh environment of this country which reflects the essence of the people without imposing a definition or analysis. We can feel the rain, see the gentle undulation of the blanket of snow and taste the spray of the river. We can see why it is essential that Indian people know who they are.

I would recommend this to all young adults to be read over and over again. The first reading will leave you a sense of the story remaining untouched, like the heart of a mountain. Like the heart of a mountain, Indian

people continue to retain their unique identity against tremendous odds.

continued from page 48. . .

The picture and video quality is good. The target audience is Indian people in Canada, but would be suitable for orientation of new FSIN and band employees and elected leaders. For extra copies contact SINCO.

Overall, it is very uplifting and informative to Indian people. Many of the leaders expressed views in different terms so if something is missed in the beginning, it can be picked up from other speakers. A must for all band members and leadership!

Onion Lake Powwow

The Onion Lake Pow-wow of May 24-26 was a promotional celebration for the upcoming Northwest commemorative pow-wow of July 12-24. However, other festivities beginning on June 8 will kick off the pow-wow.

"I would like to thank everyone that attended but especially the Thunderchild Band for lending their (artificial outdoor) turf," said Roy Whitstone.

There were over 200 dancers and 11 drums registered for the May 24-26 event. Dancers hailed from Saskatchewan, Alberta and the United States. But the weather was uncooperative and made it necessary to move the event indoors into the arena.

Special guests were Jerry Duhaime, Chamber of Commerce in Lloydminster; Ken Cutmore, Saskatchewan Tourist Association in Lloydminster; Marge Robinson, Lakeland Tourist Association of Alberta and Bill Pepper from Frenchman Butte. According to Mr. Whitstone, the event was successful with at least 1,000 people attending daily.

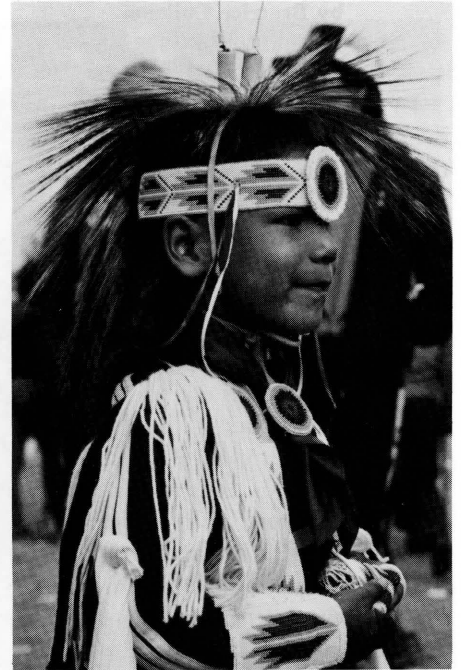
Onion Lake is approximately 30 miles north of Lloydminster and has a population of slightly over 1800 people.

For more information call: Ray Whitstone or Joe Stick at 344-2108.

Cross the ferry on the Saskatchewan River on July 12-14 and its POW-WOW TIME!!!

Century of Peace Powwow

by Deanna Wuttunee



According to Master of Ceremonies, Nathan "8 ball" Jim Sr. of Warm Springs, Oregon, he heard, "Some pretty strange things," up here in Canada. While on a break he heard a woman in a tent saying, "get-off, get-off". Intrigued, he peeked in. He saw a man getting a can of Off.

The Century of Peace Powwow was held at the Gordie Howe Park in Saskatoon, May 17-20. It was the first outdoor powwow held in Saskatoon. Four eagles were seen circling above the grounds on Sunday afternoon and taken as a good sign by the organizers.

The Union Jack was flown as a symbolic gesture because the treaties were signed and the Indian veterans fought under that flag. Two hundred dancers and 17 drums were registered

from Western Canada and the United States. Many were well known professionals on both sides of the border.

"The powwow committee was formed by the youth and people of the community. We felt that we should organize to commemorate Indian involvement in the historical events of 1885. We thought it was appropriate that it should be in the form of a first outdoor powwow for Saskatoon," said Alvin Manitopyes, committee president.

The committee was advised by two elders throughout the planning stage on spiritual and cultural matters. Pipe ceremonies were held during the powwow.

Intertribal and contest sessions were also held daily. Boy Ladd from Tomah, Wisconsin, gave his bird dance. There was an honor song for veterans and a give-away by the committee. An educational and historical display of dances was narrated by Charlie Tailfeathers of Rocky Boy,



Montana. A non-Indian contest was held on Sunday afternoon. The winner was Maureen Weeks from Oxford, England, beating out her friend Carmel Cayne from Dublin, Ireland.

Saskatoon Mayor Cliff Wright and Chief Sol Sanderson of the Federation of Saskatchewan Indian Nations (FSIN) both said that the powwow should be an annual event. The Meewasin Valley Authority has set land aside for Indian use in the Tipperary Creek area, a world historical site. There is a possibility of building permanent facilities there.

Although initially plagued with funding difficulties, the committee has emerged with only a \$2,000 deficit. They are presently working to clear this. Major funding sources were the Saskatoon Base Commemoration '85 Committee, FSIN Holdings Company, the Office of the Saskatoon Mayor, Saskatchewan Indian Company Trucking, and the Secretary of State. The total cost was about \$34,000.

Approximately 5,000 people attended over a four-day period. There were no accidents reported.

Committee members were President - Alvin Manitopyes, Vice-President - Tyrone Tootoosis, Treasurer - Dan Delorme, and Secretary - Shiela Esperance. Other members were Joe Naytowhow, Don Worm, Wesley Fineday, Doreen Pooyak, John Cuthand, and May "Tootsie" Favel.

DANCING CONTEST WINNERS

Men's Traditional

First (\$600.00) - Charles Tailfeathers, Rocky Boy, Montana; second (\$400.00) - Walter Bull, Little Pine, Sask.; third (\$200.00) - Art Redmen, Standing Buffalo, Sask.; fourth (\$100.00) - Rudy Shebala, Navajo Reserve, Arizona.

Men's Fancy

First (\$600.00) - Roy "Crazy Horse" Bison, Oklahoma, USA; second (\$400.00) - Saunders Bearstail Jr., Mandaree, North Dakota; third (\$200.00) - Ron McNabb, Gordons, Sask.; fourth (\$100.00) - Boy Ladd, Tomah, Wisconsin.

Men's Grass

First (\$600.00) - Jonathan Windy Boy, Rocky Boy, Montana; second (\$400.00) - Gerald Baptiste, Red Pheasant, Sask.; third (\$200.00) - Kelly Gambler, Gordon's, Sask.; fourth (\$100.00) - Malcolm Hunter, Morley, Alta.

Ladies Traditional

First (\$600.00) - Dianne Goodwill, Standing Buffalo, Sask.; second (\$400.00) - Rhoda Delorme, Broadview, Sask.; third (\$200.00) - Ruth Bull, Little Pine, Sask.; fourth (\$100.00) - Marielle Cutbert, Wetaskewin, Alta.

Ladies Fancy

First (\$600.00) - Joy Anderson, St. Michaels, North Dakota; second (\$400.00) - Annette Samson, Wapato, Washington; third (\$200.00) - Alana Tootoosis, Poundmaker, Sask.; fourth (\$100.00) - Tina Bull, Little Pine, Sask.

Men's Golden Age

First (\$300.00) - Bobby Woods, Saskatoon, Sask.; second (\$200.00) - Noah Bealieu, Sandy Bay, Man.

Women's Golden Age

First (\$300.00) - Edith Sampson, Wapato, Wash.; second (\$200.00) - Bertha Maxbear, North Battleford, Sask.; third (\$100.00) - Ella Jane Jim, Warm Springs, Oregon.

Teen Boy's Traditional

First (\$300.00) - Patrick McNabb, Gordon's, Sask.; second (\$200.00) - Stanley Asapace, Poormans, Sask.; third (\$100.00) - Greves Poucette, Morley, Alta.

Teen Boy's Fancy

First (\$300.00) - Nolan Daniels, Sturgeon Lake, Sask.; second (\$200.00) - Little Joe Bearstail, Mandaree, North Dakota; third (\$100.00) - Clayton Daniels, Sturgeon Lake, Sask.

Teen Girls Traditional

First (\$300.00) - Cina Lavallee, Broadview, Sask.; second (\$200.00) - Liz Standing Water, Thunderchild, Sask.; third (\$100.00) - Susan Peruean, Regina, Sask.

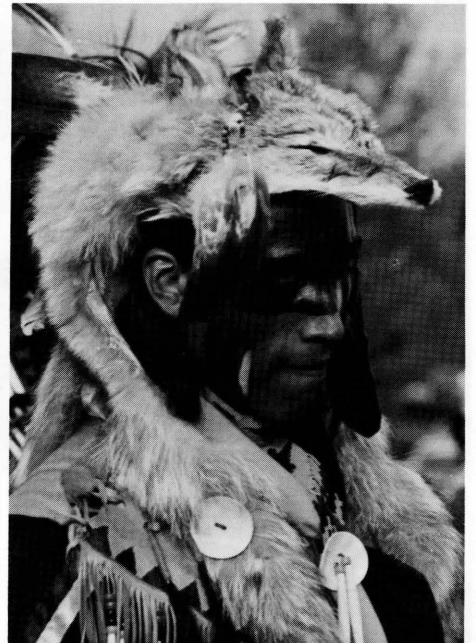
Teen Girls Fancy

First (\$300.00) - Candace Anderson, St. Michaels, North Dakota; second (\$200.00) - Davell Tailfeathers, Warm Spring, Oregon; third (\$100.00) - Susie Bull, Little Pine, Sask.

Each winner was also awarded a trophy.

Singing Groups

- Eagle Whistles (USA Host Drum) - Mandaree, North Dakota
- Battle Creek (Canadian Host Drum) - Red Pheasant, Sask.
- White Bear Singers - White Bear, Sask.



- High Noon - Thunderchild, Sask.
- Northern Cree - Sturgeon Lake, Sask.
- Saskatoon Old Timers - Saskatoon, Sask.
- Chiniki Lake - Morley, Alta.
- Little Pine - Little Pine, Sask.
- Grey Buffalo - Gordons, Sask.
- Little Bear - Winnipeg, Man.
- Eagle Creek - Saskatoon, Sask.
- Hobbema Selects - Hobbema, Sask.
- Cappel Bros - Muscowpetung, Sask.
- Peepeekisis Jr's - Peepeekisis, Sask.
- Cappel Jr's - Muscowpetung, Sask.
- Stoney Part Jr's - Morley, Alta.
- Northern Lights - Waywayseecappo, Man.



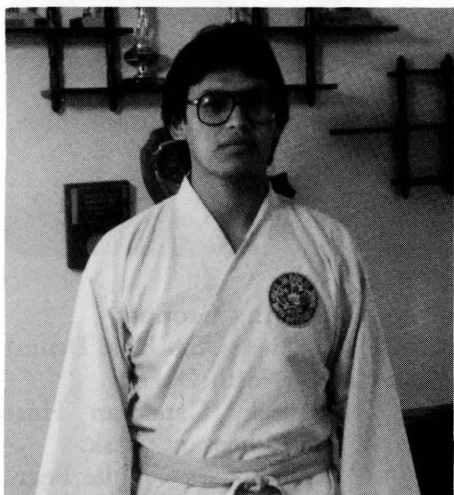
- Best Costumes**
- Fred Bushyhead, Colorada, USA
 - Tina Daniels, Sturgeon Lake, Sask.

- Master of Ceremonies**
- Nathan Jim Sr. '8 Ball', Warm Springs, Oregon
 - Gordon Tootosis, Poundmaker Reserve, Sask.

- Arena Director**
- Frank "Flying Carpet" Anasken, Broadview, Sask.

SPORTS

Favel Wins Gold in Tae Kwon Do



by Archie King

Colin Favel, 23, of the Poundmaker Indian Band is making his presence known in the Tae Kwon Do martial arts.

Favel won the gold in men's overweight yellow-orange belt division during the Canadian Tae Kwon Do Championships held recently in Edmonton, Alberta.

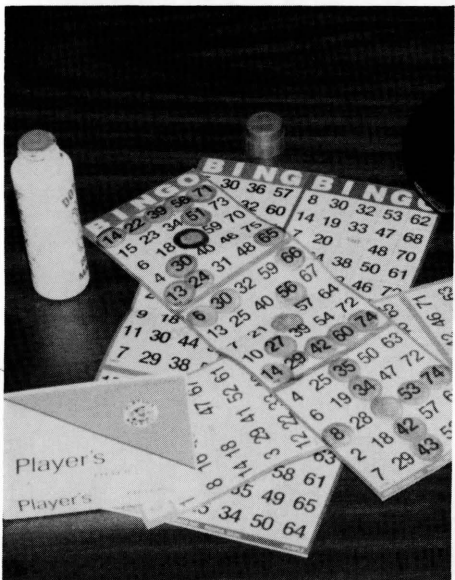
Coming from an athletic family, Favel has excelled in other sports. During his studies in I.T.E.P. at the U. of S., he was a member of the volleyball and soccer teams.

According to Favel, height is the big factor as you are using kicking motions, he said.

Instructor Pat Ehnes said, "There were close to 500 competitors at the meet in the different belt levels and our results were excellent. I never expected us to do that well so soon. There were teams from Newfoundland to Vancouver, and most of our people had to win four to five fights to be in the medals."

Favel is the Native Student Counsellor at North Battleford Comprehensive High School.

Bingo Tango



In response to the bingo craze and the flourishing bingo establishments, the Department of Indian Affairs and the provincial Social Services have created policy stipulating that the amount of any bingo win over \$200 will be deducted from payments to welfare recipients.

One unlucky woman won a \$7,300 car at a North Battleford bingo. In a move to gain revenue, she traded the car for an older model plus \$1,000. Following two more maneuvers like this, she ended up with \$1,700 and no car. However, being on assistance she was penalized for the original win of \$7,300. But due to her pregnancy, she was reinstated for assistance after a

one month period.

The provincial Social Services has sent out letters to its clients to make them aware of the policy and has asked that all wins over \$200 be reported. However, the Department of Indian Affairs has not, to date.

"However, we have no spies. There must be a report of a win from the general public and verification of the win," said one employee from the department in Saskatoon.

As clients of these agencies, these bingo players looked for a way to alleviate financial stress and took the risk. Is it fair?

LETTERS TO THE EDITOR

Indian Act Opinion

Dear Editor:

Enclosed is an open letter to Chief Steinhauer of the Saddle Lake Reserve in northern Alberta who was a spokesman for the Coalition of the First Nations, in a telex released to the press in which threats were made against Indian women married to white men trying to reclaim their status. As you noticed I did not give my return address for fear of reprisals against my family who live on a reserve in Canada.

In response to the telex released from Ottawa dated March 22nd, 1985 regarding Indian women who are reclaiming their lost rights. I was appalled to read such a male chauvinistic article. You are placing yourself in a very precarious situation and vulnerable to class action suit by stating that "Indian women who marry white men (incidentally you said white men, so one can assume black or other races of men are excluded from your threats) who returned to their reserves could have their houses burned down. "You don't sound like a very intelligent spokesman. You are inciting and instigating violence, and you could be charged as such, also for violation of human rights. Isn't this contrary to the famous phrases "Our Indian Way of Life - to love and help another"? You must really fear these women who have lived off the reserves, educated in the white man's world, some of them whose children are college graduates, lawyers, doctors, and other professionals who could certainly help their own native people and it seems you are in need of native professionals. There may be a very small percentage who will want to live on reserves, but how many do you seriously think "will flock back to the reserves to take advantage of new job opportunities?" I thought employment was down on most reserves. Most of these women who, as you put it "escaped the reserves" are not about to break up their families, and uproot their homes. Do you think their husbands will give up establish-

ed careers, and businesses to go live on a reserve? I hardly think so.

Another ridiculous statement you make is "the white wives of Indian men being accepted on reserves, because they behave themselves as a wife". Whatever you mean by that, perhaps they still walk two strides behind their Indian husband? What you should be looking at is these Indian rejects whose white wives marry them for the sole purpose of getting a free education and other benefits, only before the ink on the marriage certificate is dry. Then "Good bye Indian, I'm going back to school, so I can take advantage of this free education and benefits now mine". That's the last they see of their white wife who "behave like a wife". By the way, isn't it too late to worry about "Ottawa to impose European values on native people"? That was last when the first settlers arrived and the Indian got rid of his tipi and horse-drawn travois for log houses and automobiles.

Wake up! This is the 80's! Sex

discrimination in the Indian Act is long overdue to be deleted, and if our Indian men are going to be marrying white women, it's time for native people to live by the white men's standard. No matter how we would like life to be, we are living in a white men's world, going to white men's schools, and dressing like white people not to mention marrying white women and men. There is no law that will every change an Indian women's color of her skin. She will always be an Indian especially if she was born and raised on a reserve. You can never take the Indianess away from her no matter how hard you try. I do hope and believe that native women will regain their lost rights and be able to claim what rightfully belongs to them. As for your remark about white wives of Indian men behaving like wives, (whatever that's suppose to mean) you owe all native women an apology.

Thank you, - Joanna Lorentz
Denver, Colorado

Visit to Sweden



Dear Friends:

My name is Sverker Clotsaan. I'm a news reporter working with the Swedish TV Corporation.

I send you this letter because I want to give you a picture that is unique, and I hope you want to publish it.

Last summer, my very good friends Jerry McLeod and his son, Neil, visited my family. It was very interesting to hear Jerry talk about the Indians and their situation — Jerry McLeod comes from the James Smith Reserve in Saskatchewan.

Here in northern Sweden we still have some Lapps living on their herds of reindeer. They follow their arrivals (reindeer) from the coast to the mountains every spring and autumn. One of the most famous Lapp families is named the Joussons family and we arranged a meeting between the Jousson and the McLeods.

They met each other in the Swedish mountains at a place called Laivajoure far from the roads and villages.

It was a meeting between two different native peoples from different parts of the world, but in many ways with the same problems. They talked about their languages, their cultures and their future.

The Lapps showed how to use the lasso (the long rope) and we had a tough walk with the small Lapps on the swampy ground in the mountains.

The picture shows the Cree, Jerry McLeod, and his son, Neil, from James Smith and the Swedish Lapps, Anund Jonsson, his wife Aina and their son Michael.

I really hope this is interesting for you and I want you to send my warmest greetings to Jerry and Neil McLeod and I hope they soon will come back to Sweden.

- Sverker Clotsaan
Vannasby, Sweden

Indian Band Employees Complete Course

by Archie King

SASKATOON — Graduation ceremonies were held recently in this city honouring the various Indian band employees completing the four-week course in social work.

Various social administrators and family service workers from the Indian bands in the province attended a total of four weeks of classroom instructions. It was delivered by the Saskatchewan Indian Federated College (SIFC), hosted by St. Peter's College in Muenster, and funded by the Department of Indian Affairs.

During the ceremonies, various people were commended for their involvement with the course. According to Chief Irvin Starr of Starblanket Band, the success of the course was made possible by many people but especially by the men and women who left their families at home to attend the course.

Del Anaquod, SIFC President, announced that a similar course would be held in 1986.

For many of the graduates, it meant a salary increase or university credit towards future studies.

Library/Resources

The Saskatchewan Indian Cultural College is home to one of North America's truly great Indian libraries. So extensive is the library that only two-thirds of their total books can be accommodated in their existing Saskatoon facility.

This outstanding Indian facility offers mail order lending and is open to all Saskatchewan Indians. Each fall the College provides an updated resource catalog to all Saskatchewan bands. The catalog includes not only book listings, but also listings of the College's extensive record and cassette tape collection. In addition, high quality copies of recorded materials are available for the cost of a cassette tape and a nominal reproduction fee.

For more information contact:
The Saskatchewan Indian Cultural College,
Library Department,
917 - 22nd Street West,
Saskatoon, Sask. S7M 0V1
Phone: (306) 244-1146



Indian Governments of Saskatchewan
Federation of Saskatchewan Indian Nations

THE SASKATCHEWAN INDIAN FEDERATED COLLEGE IS:

- a fully accredited, Indian-controlled institution;
- officially federated with the University of Regina;
- located in Saskatoon at 310 - 20th Street East [and on the main University campus in Regina].

THE OBJECTIVES OF THE SASKATCHEWAN INDIAN FEDERATED COLLEGE ARE:

1. To ensure direct control of an education institution by the Indian people of Saskatchewan.
2. To develop educational programs that are relevant to the Indian people of Saskatchewan.
3. To maintain the various Indian cultures of Saskatchewan in terms of history, beliefs and values.

Education for Indian people is a Treaty Right.

The bare-bones of the Treaties contain the following words:

From Treaty #2

“And further, **Her Majesty** agrees to maintain a school in each reserve hereby made, whenever the **Indians** of the reserve shall desire it.”

From Treaty #4

“Further, **Her Majesty** agrees to maintain a school in the reserve, allotted to each band, as soon as they settle on the said reserve, and are prepared for a teacher.”

From Treaty #5

“And further, **Her Majesty** agrees to maintain schools for instruction in such reserves hereby made, as to Her Government of the Dominion of Canada many see advisable whenever the **Indians** of the reserve shall desire it.”

From Treaty #6

—“And further, **Her Majesty** agrees to maintain schools for Instruction in such reserves hereby made, as to Her Government of the Dominion of Canada many seem advisable, whenever the **Indians** of the reserve shall desire it.”

From Treaty #8

“Further, **Her Majesty** agrees to pay the salaries of such teachers to instruct the children of the said **Indians** as to Her Majesty’s Government of Canada may seem advisable.”

From Treaty #10

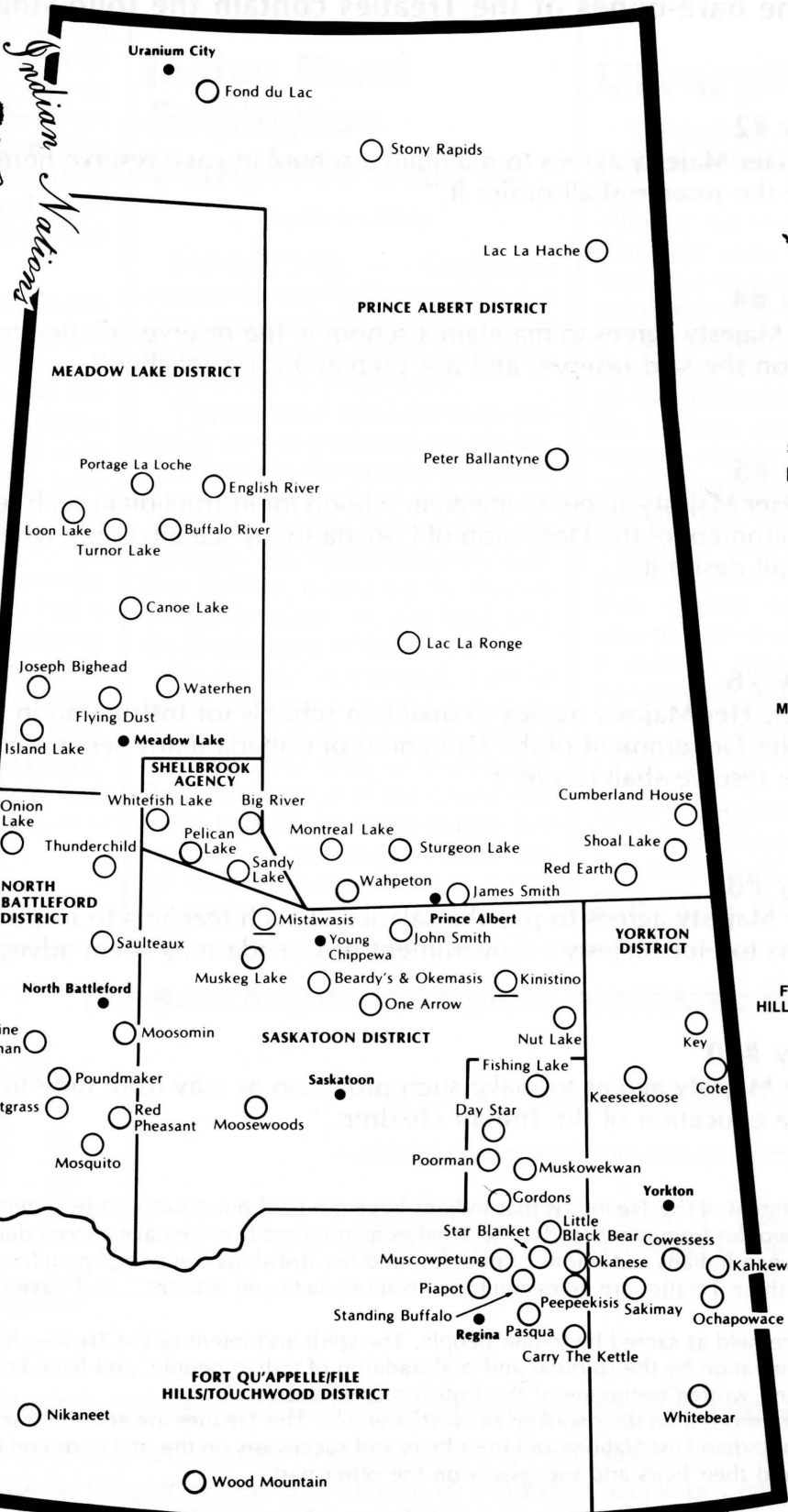
“Further, **Her Majesty** agrees to make such provision as may from time to time be deemed advisable for the education of the **Indian** children.”

The spirit and intent of the Treaties is that Indians have pre-paid our education by agreeing to share our soil with Europeans and peoples from other lands. The Treaties guaranteed that we have a free education. The Treaties were agreements between Indians as Nations of peoples, and the British as Nations of people represented by the British Crown. As such these Treaties are agreements as “Nations between Nations”, and have the full stature of International Treaties.

The Treaties are held as sacred by Indian people. The spirit and intent of the Treaties have been passed on from generation to generation by the spiritual and oral tradition of Indian people, and have been recorded for posterity by the spoken and written testimony of the British representatives.

The Treaties are more than their spoken or written words. The Treaties are solemn, sacred agreements between representatives of Indian First Nations and their heirs and successors on the one part; and the representatives of the British Nations and their heirs and successors on the other part.

SASKATCHEWAN BANDS/DISTRICTS



YORKTON DISTRICT

- Whitebear
- Ochapowace
- Kahkewistahaw
- Cowessess
- Sakimay
- Cote
- Key
- Keeseekoose

NORTH BATTLEFORD DISTRICT

- Little Pine & Luckyman
- Moosomin
- Mosquito
- Onion Lake
- Poundmaker
- Red Pheasant
- Saulteaux
- Sweetgrass
- Thunderchild

PRINCE ALBERT DISTRICT

- Cumberlandhouse
- Fond du Lac
- Lac La Ronge
- Montreal Lake
- Peter Ballantyne
- Red Earth
- Shoal Lake
- Stony Rapids
- Sturgeon Lake
- Wahpeton
- James Smith
- Lac La Heche

SHELLBROOK AGENCY

- Big River
- Pelican Lake
- Sandy Lake

FORT QU'APPELLE/FILE HILLS/TOUCHWOOD DISTRICT

Nikaneet

Wood Mountain

SASKATOON DISTRICT

- Beardy's & Okemasis
- John Smith
- Kinistino
- Mistawasis
- Moosewoods
- Muskeg Lake
- Nut Lake
- One Arrow
- Young Chippewa

MEADOW LAKE DISTRICT

- Canoe Lake
- Island Lake
- Joseph Bighead
- Loon Lake
- Portage La Loche
- Turnor Lake
- Waterhen
- English River
- Flying Dust
- Buffalo River

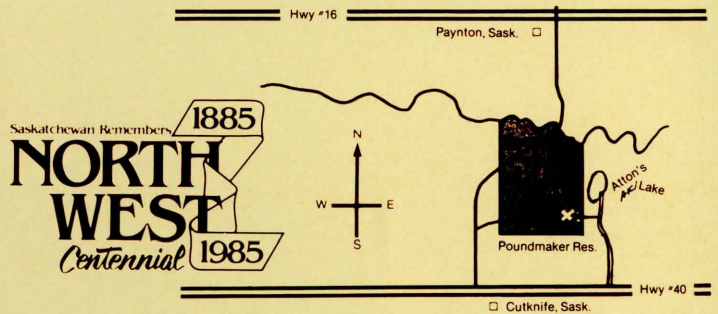
FORT QU'APPELLE/FILE HILLS/TOUCHWOOD DISTRICT

- Carry The Kettle
- Day Star
- Fishing Lake
- Gordons
- Little Black Bear
- Muscowpetung
- Muskowekwan
- Nikaneet
- Okanese
- Pasqua
- Peepeekisis
- Piapot
- Poorman
- Standing Buffalo
- Star Blanket
- Wood Mountain

CHIEF POUNDMAKER MEMORIAL POW-WOW

July 25-26-27-28 1985

ON POUNDMAKER RESERVE
13 KMS NORTH OF CUT KNIFE, SASKATCHEWAN



VETERAN'S DAY
JULY 27, 1985

SPECIAL EVENTS

- Memorial traditional feast in honor of Chief Poundmaker and the men who died during the battle of May 2, 1885
- Unveiling of Nez Perce grave marker
- Unveiling of mass grave markers
- Senior and junior princess pageant

Men's Traditional Special Contest
In honor of Sen. and Mrs. John B. Tootoosis
sponsored by the Tootoosis family

TOTAL DANCE CONTEST PRIZE
\$15,000.00

- Drums paid daily.
- Jackets for first place in all senior and junior categories.
- To qualify dancers must register by July 27 - 1:00 p.m.
- Contests judged by point system.
- Grand entry - Fri. 7:00, Sat. 1:00 & 7:00, Sun. 1:00 - 7:00

- Food concessions, handicraft booths on grounds.
- Special performances on Saturday and Sunday.
- Round dancing nightly.
- No drugs or alcohol allowed.
- Not responsible for any accidents, losses, thefts or travel-aid.
- For further info contact Band Office, Box 419, Cut Knife, Sask.
S0M 0N0 (306) 398-4971 398-4972 398-4783

COMMITTEE MEMBERS

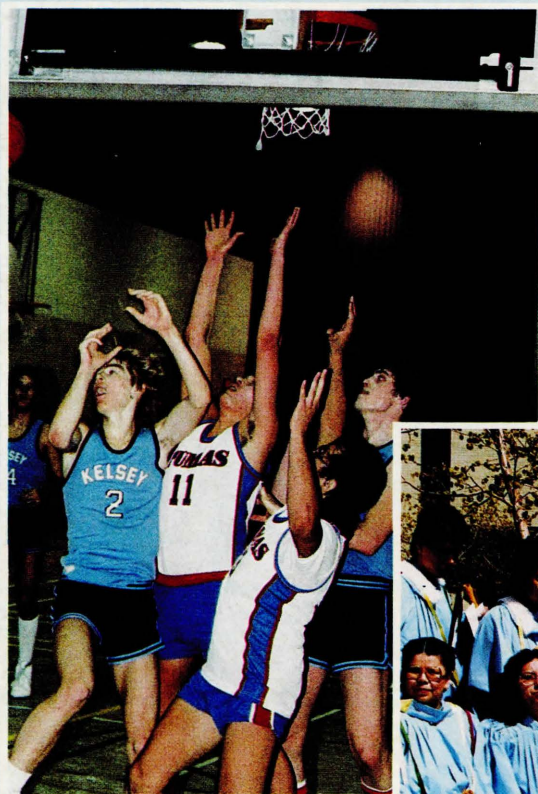
PRESIDENT — HELEN TOOTOOSIS
VICE-PRESIDENT — GORDON TOOTOOSIS

SECRETARY — JOSEPHINE FRANK
TREASURER — AGNES SIMAGANIS

SCORE KEEPER — IRENE V. TOOTOOSIS, GLADYS FAVEL
DRUM KEEPER — ARSENE TOOTOOSIS
ARENA DIRECTOR — ERIC TOOTOOSIS

— **EVERYONE WELCOME** —

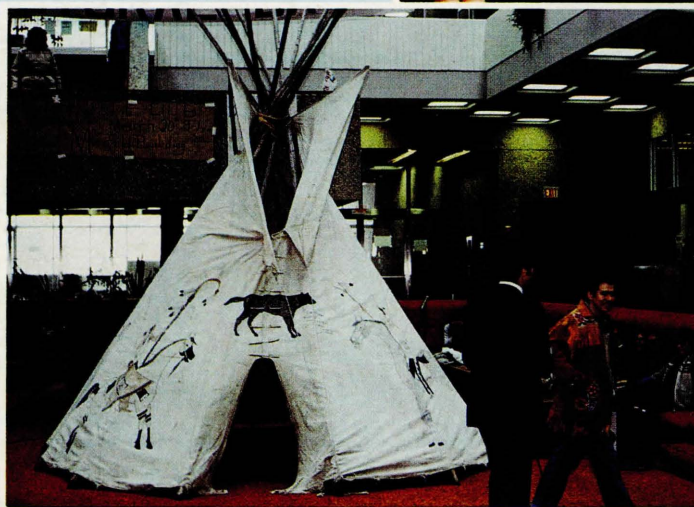
SASKATCHEWAN INDIAN FEDERATED COLLEGE LOOK TO THE FUTURE



- Indian Studies
- Indian Art
- Indian Languages
- Indian Social Work
- Indian Communicating Arts
- Indian Education
- Indian Administration and Management
- Indian Health Careers



**YOUNG!
DYNAMIC!
CONTEMPORARY!**



Deadline for applications:
July 31, 1985 Out of Province residents
August 1985 Saskatchewan residents