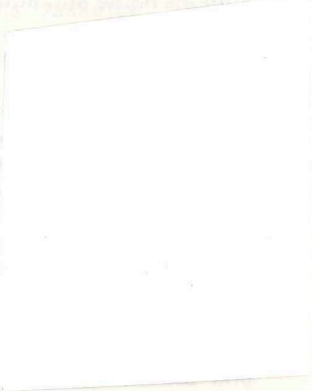
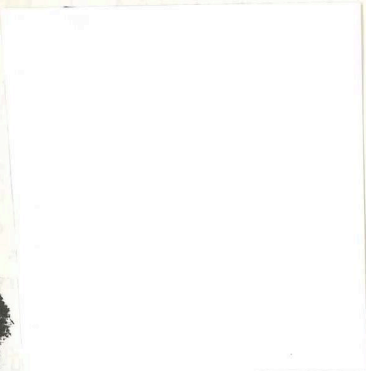
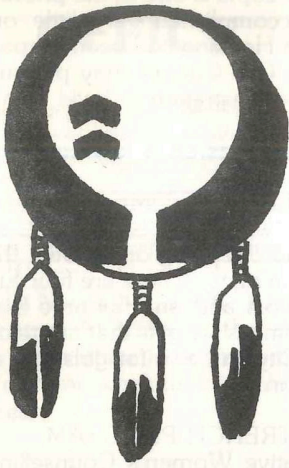


# ISKWEW



## Saskatchewan Native Women's Association

President - Rose Boyer  
Vice-President - Nora Thibedeau  
Treasurer - Karen McKay  
Secretary - Vicky Racette

### BOARD OF DIRECTORS

Mableann Burns  
Valerie Morris  
Mureen Crow  
Lorna Standingready  
Elizabeth Roy  
Caroline Campu  
Mary Hienbecker

## ISKWEW

Isakew is a publication of the Saskatchewan Native Women's Movement. It's purpose is to serve the community of Prince Albert and all Native Women in Canada.

All submitted Materials must have author's name and address on Material.

Reporter: Laura Harper  
Artwork: Billy Brass  
Gabe Cote  
Address: #5 1180 - Central Avenue  
Prince Albert, Saskatchewan  
Phone: 764-5267

### NOTES

The Saskatchewan Native Women's Newsletter "Iskeww", which you are no doubt familiar with, has recently started again. Any articles concerning functions or activities affiliated with your organization would be appreciated. I would like to thank everyone who has helped and those who contributed articles or their time, I appreciate this and hope your articles keep coming.

Reporter, Laura Harper

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Commission  
Prince Albert Legal Services Society  
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## Native Women's COUNSELLING & REFERRAL CENTRE

Co-ordinator & Director - Rose Boyer  
Sec. & Bookkeeper - Karen McKay  
Fieldworkers: Stella O'Soup  
Stella Head  
Linda Morin  
(Iskeww Reporter) - Laura Harper

This office opened five years ago, is funded through Nonmedical Use of Drugs. This centre deals in general counselling, such as alcohol problems, housing, welfare, marital problems and other things people can't deal with alone.

The Aims and Objectives of the Centre are:

1. To provide counselling to Inmates that are about to be released into Society, especially into the Prince Albert area. We feel that this has been accomplished and is going the way we planned. The Inmates now have a workshop inside the Federal Institution. The Native Women play a big part in all of the different programs that are being implemented by the Native Group inside the Institution. The Counselling and Referral Centre feels that with this Centre's help, the work which was set out is now being done.

2. Counselling in the field of the Non Medical Use of Drugs and Abuse of Alcohol. There is a lot to be done in this area. First of all, the Native people have to be a part of the planning of the programs that the Government has, for only then, can the programs be effective for our people (especially the 'Grass Roots' people.) We presently have a Chapter in the Women's Institution and there is good leadership there. There A.A. Programs, the Fellowship Group, the Indian Alliance, and there are Bible studies. Bible studies are presently no. 1.

The Native Women have branched out in various areas:

### 1. REACH

We demonstrated our concerns that apply to the Provincial Reach Program (Resources for Adoption of Children). We had Brief prepared and asked for some changes in the Program. By taking this stand, the Provincial Government has stopped all Native Children from being adopted out of Canada.

### 2. HOUSING

Our concerns for better housing for our Native People is one of the priorities we have accomplished very little on. A Brief on Housing had been prepared so that the City Council may pressure the Civic Administration to build some low-rental units and individual homes for large families on a low-rental basis.

### 3. HALFWAY HOME

The Halfway Home is now in its second year and operating on its own through Per Diem rates. There are four full time Councillors and one full time Director. The Home is for girls that are relocating in the City and also for girls that are on probation.

### 4. OUTREACH PROGRAM

The Native Women's Counselling and Referral Centre is now involved in setting up a Proposal for Out Reach Counsellors. There is no word yet but we are still hoping.

### 5. NATIVE COUNSELLOR FOR INDIAN-METIS INMATES

The Native Women's Centre has been successful in getting a Native Counsellor to work with with the Sask. Penitentiary Inmates.

### 6. COMMUNITY AWARENESS

The Centre has completed its first Community Awareness Program and it was successful in training twelve students in different areas. Out of the twelve students: two went to work with Senior Citizens Nursing Homes, six went into Upgrading, one became an Instructor in the next class held January 1976. Three continued taking the next Community Awareness Class. We feel that the Program was very successful. The training allowance was available to our students through the N.R.I.M. Program and set up through our Community College.

We will be concentrating more in the New Year for funding from the City Government as well as the Provincial Government. We feel that due to the fact that there being such a high rate of Native people in the Institution, the City should get involved in programs, too. In some cases, the City is responsible for Inmates' families as much as the Province is, in regards to welfare.

## DONATIONS

On behalf of the Native Women's Centre I would like to take this opportunity to thank all the different Dept. Stores for donations they sent us for the Halfway Home at Xmas time.  
Linda Morin

# REACHING OUT HEALTH

## OFFICE

Co-Ordinator - Karen McKay  
Streetworkers: Ina Ahenekew  
Vicky Belanger  
Louis Gardiner

This office is an extension of the Native Women's Centre. It was opened in middle November, 1976. It is located on Central Avenue in the Avenue Hotel. Their office is open from 1:00 - 10:00 p.m. on weekdays to help people in distress.

## KI-KI-NOW

Home for Women in Distress - 1903 - 2nd Avenue West, Prince Albert, Sask.

The home is operating through the Native Women's Centre in Prince Albert, this home has been in operation since June 10, 1975. Has a per diem rate of \$50.00 a day for an adult, \$25.00 a day per child. This monies covers 3 meals a day, plus privacy and use of phones plus many other needs that women in distress may need; such as counselling on marital problems, alcohol and whatever be the problem.

## COMMUNITY

## AWARENESS

## CLASS

Teachers -Kathy Basaraba  
Laura Neufelt

This class started in November. They now have 20 students in the class. This class is one of the many courses through N.R.I.M. Community Awareness covers, things that are going on in our community of Prince Albert. They also attend workshops, drug centres, tours to different places in and out of the city. The class is through the Native Women's Centre. N.R.I.M. also sponsor the class. Native Women have had sewing classes and upholstery classes in the past. Approximately 15 to 20 ladies have taken this course when in operation.

&

## WELFARE

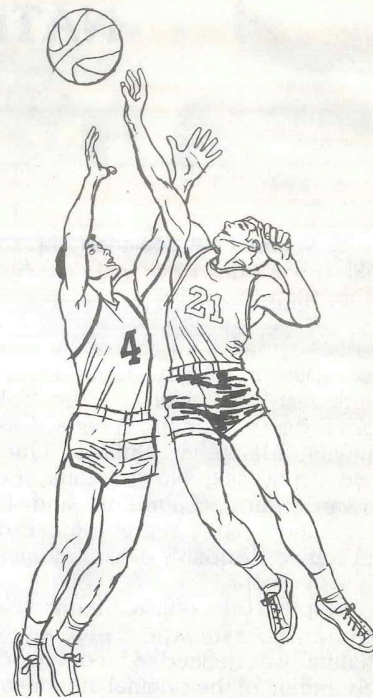
### S.I.W.A.

Co-ordinator - Ruby Bear - F.S.I.  
764-3411

#### Fieldworkers

Rosalee Bear - Muskoday  
Nancy Bird - Montreal Lake  
Geraldine Standing - Wanpeton  
Angline Robert - Sturgeon Lake

They are funded by L.I.P. for 7 months. Their main objectives are the health and welfare of each reserve mentioned in the surrounding areas in Prince Albert, Sask.

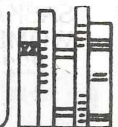


### BASKETBALL

Prince Albert, Sask.

This is just a short note to inform you people that we have started a Native Women's Basketball Team., every native person is welcome to join in a little fun and exercise in the evenings. We have some girls that are already doing some practising but we need more people. If you would like to play for enjoyment contact me at Prince Albert's Native Women's Center, phone 764-5267, ask for Stella O'Soup. Our coach is Tommy Charles, Assistant Coach is Wayne Gerard and Manager is Stella O'Soup.

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# NATIVE WOMEN'S ASSOCIATION OF CANADA

The First Annual Assembly of the Native Women's Association of Canada held in Thunder Bay, Ontario, August 22 through 25, 1974.

Native women from across the country were present. They came from the Northwest Territories and the Yukon, from British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec, New Brunswick, Nova Scotia, Prince Edward Island, Labrador, and Newfoundland. They represented Provincial Native Women's organizations.

In adopting the official name "Native Women's Association of Canada" "Native" was defined to be one who is a descendant of the original inhabitants of this country who are now known as Indian (Status and Treaty), Non-Status, Metis, Eskimo and Inuit.

The objectives of the Association are:

- To work toward a solution of problems and to promote the interest of Native women across Canada.

- To encourage Native women to assume a more positive and active role in assisting Native peoples to achieve their rightful place in society.
- To assist and encourage native women to contribute ideas and skills to the social, cultural and economical development of Native Society.
- To assist in the identification and stimulate interest in characteristics unique to Native culture, including arts and crafts, folklore, cultural tradition and all other aspects of Native heritage.
- To act as a forum between Native women's organizations, through which they can share and exchange ideas and research in areas of common interest.
- To assist provincial and territorial organizations in the development and management of their local projects.

- To operate as a national body, to represent provincial and territorial organizations and to disseminate information to these organizations.
- To study in conjunction with other Native organizations problems confronting Native women and to make representation to government on behalf of the provincial and territorial Native women's organizations.
- To act as a national representative for provincial and territorial Native women's organizations.
- Do all such other things as are incidental and conducive to the attainment of the objects of the Association.

Membership shall consist of provincial and territorial Native women's associations whose aims are similar to and consistent with those of the National Native Women's Association of Canada

## PROVINCIAL / TERRITORIAL ORGANIZATIONS

### YUKON INDIAN WOMEN'S ASSOCIATION

22 Nisutlin Drive  
Whitehorse, Yukon

### BERTHA ALLEN

Box 1368  
Inuvik, N.W.T.

### INDIAN HOMEMAKERS OF BRITISH COLUMBIA

201 - 423 West Broadway  
Vancouver, B.C.

### BRITISH COLUMBIA NATIVE WOMEN'S SOCIETY

315 Yellowhead Highway  
Kamloops, B.C.

### VOICE OF ALBERTA NATIVE WOMEN'S SOCIETY

9902 McDonald Avenue  
Fort McMurray, Alberta

### SASKATCHEWAN NATIVE WOMEN'S MOVEMENT

2325 York Avenue  
Saskatoon, Sask.

### NATIVE WOMEN'S ASSOCIATION OF MANITOBA

506 - 504 Main Street  
Winnipeg, Manitoba

### MANITOBA METIS WOMEN'S ASSOCIATION

501 - 504 Main Street  
Winnipeg, Manitoba

### QUEBEC NATIVE WOMEN FEMMES AUTOCHTONES DU QUEBEC

P.O. Box 592 - Station "H"  
Montreal, Quebec

### ONTARIO NATIVE WOMEN'S ASSOCIATION

278 Bay Street  
Thunder Bay, Ontario

### SARAH SARK

Rocky Point  
Prince Edward Island

### NEW BRUNSWICK NATIVE WOMEN'S ASSOCIATION

R.R. no. 9  
Fredericton, New Brunswick

### NOVA SCOTIA NATIVE WOMEN'S ASSOCIATION

15 Maillard Street  
Sydney, Nova Scotia

P.A. Native Youth  
continued from page 3.

Bud Pocha of the Metis Society talked about the importance of our youth organizing and creating a strong body, that it was a learning medium into which we can develop into tomorrow's leaders. Gilbert Bird, former Chief of Montreal Lake, and elder of the workshop, explained the need of spiritual guidance as well as the lessons and teachings of our forefathers. That we have had disrespect for our elders a reason why we encounter many problems. We are all Brothers and Sisters and we must start working together for that is the purpose of life. Guest Speaker, Vern Harper of the Toronto Warriors Society gave a very moving speech. The appreciation showed to an articulate brother was silence, the attention was focused on the issues. He presented. He spoke of A.I.M. a spiritual movement, that many people were brainwashed, through the news media into thinking it was a militant group. It is only Native people resisting a brutal society and standing up to basic human rights. He stated that many students were not drop-outs, but push-outs of the educational system.

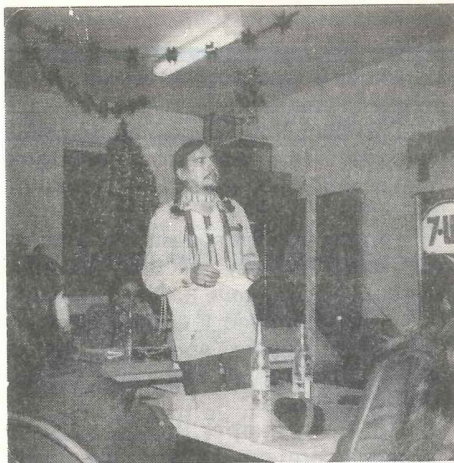
Among the concerned people who spoke were George Arcand, Senior Court Worker of the Indian and Metis Friendship Centre and John Hagen of the Community Service Centre and Helene Dunn a Guidance Counsellor at Carlton High School; Rich Heach of Legal Aid; Archie Starr of N.N.P.; Gary Drake, Youth Worker of the City Police.

Many thanks to the Committee of Bernice Sayese, Phylis Durocher, Jucy Henry and Clayton Whitebear, who devoted their time and effort to make this event a very successful workshop.

Dale Stonechild  
Native Youth of Prince Albert

# A.I.M. CONFERENCE IN P.A. December 9th, 1976

## WHAT IS A.I.M. ?



A.I.M. is the American Indian Movement; it is not to be confused with the United States of America where it was born out of the violence and the hatred of white American police and white American citizens.

A.I.M. was born out of the blood and the anguish and the despair of suffering Indian people who saw that either they must lay down and die under the heel of the oppressor or they must stand up and live.

A.I.M. is not an organization. It's a movement. As the spirit of God moves through the earth; so does the American Indian movement; If the spirit of God can be stopped from moving where it will, so can the American Indian Movement be stopped.

A.I.M. is a spiritual movement; it's basic concept is based on the freedom of the human spirit, freedom which was created by God himself and not by the laws of man. A.I.M. was born out of the violence of five hundred years of living with a civilization of vultures, a society of parasites, a society of hypocrites, a people who **talk and sing about love but practice hatred.**

A.I.M. is truth, it is the stark naked truth of young and old native people who are willing to die for what they believe in, and what they believe in is the dignity and worth of all the living things that the creator has made; they believe that one human life is worth more than all the money that can be piled together in one place on the earth.

A.I.M. was born out of the brutality of the enforcers; A.I.M. was born out of the anguish and the despair and the blood of countless native people, spilled in the name of a false god.

A.I.M. is truth and **our only weapon is truth**, truth and the sacred pipe, the sacred ceremonies brought to our old ones from the spirit world.

A.I.M. is native people saying to a brutal society, "If you have nothing more sacred than money to live for, we do."

A.I.M. is native people of North America determined to restore their humanity by returning to the old and sacred ways of their ancestors.

A.I.M. is a freedom movement; what we want is peace and good order on this earth, our mother, so that our children will have the right to live as free children of the one true God, the father of all men and the creator of the universe.

A.I.M. is a freedom movement but we know that freedom is not won with words. Freedom is won by people of action; freedom can only be won at the price of pain and blood, there is no other way.

A.I.M. is native people who see that there are only two roads to walk on in this world; one is the road of peace and harmony with the universe (life); one is the road of power and greed (materialism) (death).

A.I.M. people have chosen the road of life; they know they have chosen the creator's way, the one marked out for all the children of God from the beginning of time. A.I.M. is native people who have seen the great evil power turned against them in its final fury. A.I.M. is native knowing that our grandfathers and grandmothers were the keepers of this land and remembering that it will be returned to the true people of the earth again when it has been purified. A.I.M. is native people preparing their hearts and their minds for the great purification that is soon to come now.

Cont'd on Page 5

## FIELD WORKER AT NATIVE WOMENS CENTRE

I was asked to write a article about the case load I have. Everything that I do has something to do with all areas of social work. I can name off many incidents that have happened to me, working with women and their children. In some cases I find suitable suites or houses for them. I also get appointments for them with City Welfare, Provincial Welfare or even Indian Affairs. Some have been forced out their homes because of drinking, husbands fighting them or landlords evicting them. A few of my girls, have come from the north and are willing to go to school, but have no place to stay. This is where the Native Women's Halfway Home comes into the picture. It's a place where there is room and board for both the mother and children. When they find they can stand on their feet again that's when my job is finished. I agree some need more help than others. Some have come to me just to tell me what's on their minds and just for someone to talk with. Since I started on November 30, 1976, I've had roughly 25 cases. some men have also come to see me. This is a good experience for me as well as my clients. I don't do anything for them until they ask me. I've been in contact with the Nac Center, Planning Committees as well as gone on field trips for probation. I take my clients interests as much as possible and try to help them in every way.

Stella O'Soup.

## MUSEUM

### Jim Sinclair Center

The Metis Society, Local #11 in Saskatoon are starting a small museum at the Jim Sinclair Center at 111 Avenue B. South. We are looking for artifacts or any information which can help us. If there are any people out there with some old items and have history behind them concerning native people please contact Wayne or Sheila at 244-1172 (call collect) or write us at 111 Avenue B. South and we will travel to Prince Albert. Your cooperation would be greatly appreciated.

Sheila Safinuk  
Wayne Trotchie

## SASKATOON

### NATIVE WOMEN

December 12, 1976 the Saskatoon Native Women Association held a Christmas Supper for the elderly native people of Saskatoon.

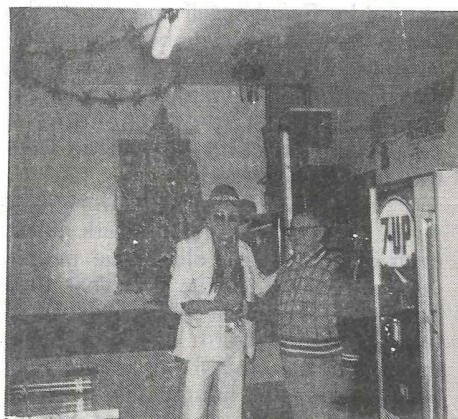
President Nora Thibedeau and staff welcomed the guests to a delicious supper and to the warm atmosphere of the centre.

Among the thirty guests that attended, Vern Harper of the Toronto Warriors Society gave a short presentation. He expressed the importance of our elderly people, and stated that it was a honour to sit and have a meal with his elders.

After the supper President Nora Thibedeau presented a gift to the guests that attended. Everyone left with warm spirit of Christmas.

Much appreciation to concerned Native people.

Saskatoon Native Women's Association



## PRINCE ALBERT

### NATIVE YOUTH

Native Youth held a workshop, supper and dance for the youth of the Prince Albert area on December 11, 1976 at the Indian and Metis Friendship Centre. There were approximately 80 people that attended.

"An Evaluation of Native Youth" was the theme of the workshop. The workshop was very informative to the youth that attended. The main concern was to find answers to problems that the youth encounter through the various speakers many of the youth were made aware of problems and how to deal with them.

At 5:00 p.m. the meeting started. A prayer was said by the elder, Mr. Gilbert Bird of the Montreal Lake Band. Chairman Dale Stonechild gave the opening address, expressing the importance of this gathering.

Much of the meeting was devoted to presentations by concerned leaders and resource people, who spoke briefly, of leadership, unity, services and activities of a number of agencies and the understanding of the aims of various organizations.

Continued on Page 4

A.I.M. is the native warrior society of today and it is said that their bond is the bond of the sacred drum, they vote with their bodies and not with their mouths. Their business is freedom, whatever the cost, they fear not death, but life which is a living death.

A.I.M. is native people in America who see the laws of the land for the lies that they are, and they see the enforcers for the goons that they are, and that they see that their business is

To serve and protect  
Those who have,  
**From those who haven't**



## NEW NATIVE PERSPECTIVE SOCIETY

The New Native Perspective Outreach Referral Office (NNPORO) was implemented by a Native group inside the Prince Albert Correctional Centre, the New Native Perspective Society. The group submitted a proposal to Canada Manpower in the early part of 1976 and funds were approved under a branch of Manpower called Outreach. The project was started on April 1, 1976.

The NNPORO has staff of four which consists of the co-ordinator, Garner Hourie, two fieldworkers, Archie Starr and Bernice Sayese, and a secretary, Janey Backlund.

The primary function of the NNPORO is to place Native ex-inmates in a good employment situation and to enhance the Manpower services of Canada Manpower and any other related departments. Another objective is to promote the hiring of Native ex-inmates into all sectors of employment. We also help the individual in finding accommodation, applying for a training program and contacting outside agencies for the person who is still incarcerated. The fieldworkers also hold weekly counselling sessions at PACC for pre-release planning at the request of the inmates.

the **Bay**

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New Native Perspective Society cont'd

The New Native Perspective Outreach Referral Office is located at the Indian and Metis Freindship Centre in Prince Albert, 1409 - 1st Avenue East, the telephone number is 764-9133. Our office is open to all Native inmates and ex-inmates, including Pinegrove Correctional Centre for women and the Saskatchewan Penitentiary.

Bernice Sayese, Fieldworker

## EXISTING INVOLVEMENT

I often wonder why, we as Natives never seem to be able to make some people realize that we try to do in helping ourselves get recognition. Is it because we are unable to accept what is offered to us as believed to give us some supposed advantage towards readying ourselves for future needs. Or is it because the people who administer these well meant ideas, are not aware of our uniqueness, or is it the matter of not caring what we do or don't need, but what they want to force up to accept. I can only say that if something is being forced on anyone, he will retaliate by rejecting the first bad offer and thereafter unable to accept anything, even if it is to his benefit.

It's really a shame to see all the potential talent go to waste in a place such as this, especially where the Native is concerned, the only place I can see where potential is evident is in the Native Brotherhood self-help group, no other area where rehab, is supposed to be noticeable are there many Natives involved.

I feel at times that more effort should be given towards better opportunities where the Native person is concerned regarding vocational training geared to meet his needs. When he is released, he can perform his duties as a person with equal chances as other Canadian citizens of this country.

I am firmly convinced that if a person is treated equally, he will adopt a favourable attitude and also be willing to accept anything that is offered to him, so long as he is not in anyway led to believe he is being used as a means of recognition of sorts, such as personal gain, of which we are quite aware of.

The first most important thing for we as devoted members of this group, is to work together towards availing ourselves to the service of our brothers who are less fortunate in the field of

education and also encourage them to join the group that will create confidence in them in being able to express themselves in a favourable light of those who are aware of their identity as brothers in red.

Sam Bird

## A New Year's Thought

(from the National Coalition of American Nuns)

Failure is no disgrace but doing nothing is. Failure may come not from missing the target but aiming too low. Live and help live.

## A PRAYER FOR ALL PEOPLE !

Oh Great Spirit  
father of us all  
The creator of all life  
Hear us

As we burn sweetgrass  
And raise our hands in prayer  
Hear our words we have to offer . . .

Purify our soul with the breath of the  
wind  
Bless our spirit with rain and sun  
Direct our path . . . . . so we may live  
The beauty of happiness . . . .

Protect our people  
And the ones to come  
Guard us from the lures of fear and evil  
That we may never stray  
from -  
The great mystery's trail of rite and ritual

The sun, earth, wind and moon,  
The cry of the four-legged,  
And song of the feathered,

The changing of seasons  
So wonderful . . .  
Shall nourish  
Our Heart, mind and body.

We seek the sacred laws and instructors  
You gave in the beginning  
To live in love, trust and respect  
We hold precious what is sacred to life

The words come from our lips  
But our hearts do the talking  
We ask that you give us strength  
To hold the faith amongst us.

Hold together the promise of life  
The sacred hope of all nations  
Let there be . . . . .  
Peace and understanding . .  
Between all people

*"The moon when the birds gather"*

## FUNCTIONS OF A COURT WORKER

For example, if a Native has been arrested and charged with an offence, the arrested person would get in touch with the court worker in his area, usually through the police department, or a member of an organization having access to all blocks. The court worker would then visit the arrested person, obtain information, such as what the charge is, where and when the event occurred, and what occurred. He would also tell the arrested person what his rights are, what the charge means, the consequences of pleading guilty or not guilty, what will happen to him, what to say, and to whom it should be said. The court worker would then appear with the arrested person at the preliminary court hearing, and in some instances arrange bail, or obtain a release on one's own recognizance or into someone's custody. He would then assist the arrested individual with filling out forms, acting as an interpreter where one is required, contacting the family of the person arrested and attempting to see that the family is temporarily provided for by contacting the Welfare Department, Indian Reserve Administration Office, and any other organization or person who can help supply the necessities of food, shelter, or clothing. He can also contact the person's employer to inform him of the reason for the employee's absence, to acquire bail, or possibly obtain the name of a recommended lawyer. the court worker would also contact a lawyer, or arrange for a legal aid lawyer. It will then be the court worker's function to assist the lawyer in any way he can, and observe the work of all lawyers he works with, to observe which lawyers are willing to represent Native persons. Thus the court workers will get to know the lawyers in his area, and establish a good working relationship with them, which is essential for the success of the program.

September 1st, 1976  
By: Blair Pellitier, Sr.  
Dale Stonechild



# SASKATCHEWAN HUMAN RIGHTS COMMISSION

## SASKATOON

117A - 20th Street West  
Phone 242-3127  
Carole Fogal - Director  
Human Rights Officers: Donald Stienke  
Clay Van Dyck  
Director of Education: Florette Osborne

## PRINCE ALBERT

34 - 10th Street West  
Phone 764-6846  
Human Rights Officers: Marlene Zacharias  
Brian Dagdick

## REGINA

2043 Hamilton Street  
Human Rights Officer II (Supervisor) Terry Mountjoy  
Human Rights Officer: Elizabeth Kalmakoff

## SERVICES PROVIDED

-The Saskatchewan Human Rights Commission administers the Saskatchewan Bill of Rights Act, The Fair Accommodation Practices Act, and The Fair Employment Practices Act.

-The Fair Employment Practices Act makes it illegal:

- 1) to refuse to hire an applicant
- 2) to deny an applicant a promotion
- 3) to pay an employee a lesser wage,
- 4) to deny an employee any benefit which he is entitled to,
- 5) to exclude any employee from Membership in a trade union,
- 6) to circulate any application for or publish any advertisement which expresses a limitation of preference-because of his/her race, creed, religion, sex, colour, nationality, ancestry, or place of origin.

-The Fair Accommodation Practices Act make it illegal:

- 1) to refuse service to a person in a restaurant
- 2) to refuse accomodation to a person in a hotel or a motel,
- 3) to refuse to admit a person to a theatre,  
-because of his/her race, creed, religion, sex, colour, nationaltiy, ancestry or place of origin,  
-or any other palce customarily open to the public

-The Bill of Rights makes it illegal to deprive anyone of his right:

- 1) to carry on any occupation or business,
- 2) to own, rent, or lease property or land,
- 3) to membership in professional or trade unions,
- 4) to education in any school, college or university or other institution or place of learning with the exception of a school, college or university which only enrolls persons of a particular sex, creed, or religion exclusively, or that is conducted by a religious order,  
-because of his/her race, creed, religion, sex, colour, nationality, ancestry or place of origin.

-The Bill of Rights also makes it illegal to deprive anyone of his rights:

- 1) to free association and peaceable assembly,
- 2) to freedom from arbitrary imprisonment,
- 3) to vote if he or she is a qualified Saskatchewan resident.

-The Commission staff will investigate a complaint and attempt to obtain a settlement if discrimination has taken place. If a settlement is not possible, the Commission may convene a public inquiry into the complaint and if discrimination has taken place the Commission can order whatever it deems necessary to satisfactorily resolve the matter.

-The Commission also has a duty to:

- a) conduct educational programs aimed at eliminating discriminatory practices in Saskatchewan,
- b) conduct and encourage research in the field of human rights,
- c) forward the principle that cultural diversity is a basic human right and fundamental human value.

-Complaints may be made to the Commission orally or by writing. Upon receiving the complaint, a Human Rights Officer will investigate on behalf of the person complaining. All complaints and investigations are confidential unless the complaint is dealt with at a public inquiry.

Hours - 8:30 a.m. - 5:00 p.m. Monday - Friday

Eligibility - anyone

Cost - nil

Area Serviced - Saskatchewan

## NATIVE YOUTH ACTIVITIES

Native Youth holds Art Classes at the Friendship Centre on Thursday evenings from 7:00 - 9:00 p.m.

All supplies and classes are free. There is a qualified instructor who is presently conducting these sessions. There are approximately 26 students.

There are also film nights, which are held at the John M. Cuelenaere Library Meeting Room Number one.

The films are to be based on Culture and Education. The film nights are Tuesdays, 7:00 - 9:00 p.m.

January 25th, 1977  
February 1st, 1977  
February 8th, 1977  
February 15th, 1977

## LIST OF SCHEDULED FILMS

January 25th, 1977

Age of The Buffalo - 14 min.  
Circle of The Sun - 29 min.  
No Longer Vanishing - 28 min.  
Yesterday \* Today - 58 min.

February 1st, 1977

Indian Memento - 18 min.  
The People of The Dipper - 18 min.  
Other Side Of The Ledger - 42 min.  
Trail Ride - 20 min.

## P.A. & DISTRICT COMMUNITY

### LEGAL SERVICES SOCIETY

Basically, legal services are free to anyone in Saskatchewan who is dependant on the Department of Social Services or the Department of Indian Affairs for income support. Free legal services are also available to anyone whose net income falls below the following limits.

If a person's legal costs would drive her income, after legal costs, to below the above limits, she is also eligible for free legal services.

In Prince Albert, the local legal aid clinic is under the supervision of the Board of Directors of the P.A. & District Community Legal Services Society. This Board has an interesting history.

The P.A. clinic opened on June 1, 1975. The Board of Directors in that first year was controlled by social workers and staff members from correctional facilities in the city. This Board supported a Legal Director, Bill Tennant, who ran the clinic as much like a regular law office as possible. That is, any attempt by the staff to reach out into the community was frowned upon by Tennant. Partly for this reason, tensions between the staff and Tennant grew. As well, low-income people in the community became more and more angry with the lack of service provided by the clinic. The clinic was viewed as one more racist government institution.

Hostility between the clinic and native people in the community came to a head at the second annual meeting of the Society. The clinic provides services to the rural areas around Prince Albert as well as the city. For the meeting, on April 28, 1976, native people throughout the region had organized well and overwhelmed the old Board of Directors to elect a slate of candidates who were representatives of the regional native community. Rose Boyer was elected to this Board. Perhaps for the first time inmates of the two provincial correctional centres sat on a community Board of Directors.

Within days of the election of the new Board, Tennant was forced to resign. The staff was now free to begin developing public legal education and preventive law programs in the community. One member of the staff, supported by others, had in fact played a role in overthrowing Tennant.

The new Board attracted community-oriented employees to its staff. It hired a community worker to concentrate on working with the Board to turn the clinic into a community organization. It hired a staff lawyer with expertise in welfare legislation and an articling student who will work with native women to organize around legal problems of interest to low-income women.

The clinic has organized a Tenants' Rights meeting which attracted over sixty people and which can lead to a Tenants' Rights Association. It will be training a Legal Support Committee inside the Provincial Men's Correctional Institute to do work for native inmates that only other native people can do well. The Board has recently decided to spend sorely needed time in the region's rural areas informing people of the clinic's services. This decision would not have been made by the old Board, all of whom lived in Prince Albert. By the end of January, the clinic will have worked with schools on two reserves to set up courses on law, using legal staff as resource people. A Community Law Conference is being planned for the end of January to which Society membership and legal aid staffs and Board members from throughout the province will be invited. The Conference will concentrate on developing a program for a peoples' legal clinic.

The clinic still faces major problems. Legal staff is too restricted to casework, which maintains the dependency that

poor people have on people like social workers and does not allow individuals to see how much their problems are shared by others. Yet, the Saskatchewan Community Legal Services Commission can remove the Board of Directors if it makes decisions that the Commission finds unacceptable. Locally, some social workers and employees at the jails are threatening a come-back to overthrow the existing Board, as it moves the clinic away from being simply another welfare agency. When the community worker and a member of the Board attempted to begin working with the inmates in the penitentiary to provide better legal services, they were barred from entry and investigated by the R.C.M.P. The private Law Society will apply pressure to insure that the clinic doesn't become too different from a regular law office.

Services offered by the clinic will continue to be inadequate as long as there are too few staff. This problem is not likely to be changed so long as the entire legal aid system depends on a government that tries to cope with rather than confront the economic problems created by a capitalist economy.

However, if the Board of Directors is able to meet its mandate by building a true community clinic that at least begins to meet the real needs of the many low-income people in the area, the membership of the Society will not allow the clinic to return to control by the powerful.

#### SCHEDULE

|                             | PER MONTH  | PER YEAR    |
|-----------------------------|------------|-------------|
| Single Person . . . . .     | \$ 325.00  | \$ 3,900.00 |
| Couples                     | \$ 425.00  | \$ 5,100.00 |
| Parent or Parents with      |            |             |
| 1 Dependant Child . . . . . | \$ 560.00  | \$ 6,725.00 |
| 2 Dependant Children        | \$ 663.00  | \$ 7,950.00 |
| 3 Dependant Children        | \$ 765.00  | \$ 9,175.00 |
| 4 Dependant Children        | \$ 847.00  | \$10,160.00 |
| 5 Dependant Children        | \$ 929.00  | \$11,145.00 |
| 6 Dependant Children        | \$1,011.00 | \$12,130.00 |
| 7 Dependant Children        | \$1,093.00 | \$13,115.00 |
| 8 Dependant Children        | \$1,175.00 | \$14,100.00 |
| 9 Dependant Children        | \$1,257.00 | \$15,085.00 |
| 10 Dependant Children       | \$1,340.00 | \$16,070.00 |
| 11 Dependant Children       | \$1,421.00 | \$17,055.00 |
| 12 Dependant Children       | \$1,503.00 | \$18,040.00 |
| 13 Dependant Children       | \$1,585.00 | \$19,025.00 |
| 14 Dependant Children       | \$1,668.00 | \$20,010.00 |
| 15 Dependant Children       | \$1,750.00 | \$20,995.00 |
| 16 Dependant Children       | \$1,832.00 | \$21,980.00 |
| 17 Dependant Children       | \$1,914.00 | \$22,965.00 |
| 18 Dependant Children       | \$1,996.00 | \$23,950.00 |
| 19 Dependant Children       | \$2,078.00 | \$24,935.00 |
| 20 Dependant Children       | \$2,160.00 | \$25,920.00 |



### Prince Albert Hawks

Captain - Peter Pronteau- Defence  
 Assistant Captains - Joe Waison  
     Right Wing 1st line  
     Alvin Pronteau - Defence  
 Playing Coach - Centre - Robert Boyer  
 Goal - Russel Boyer  
 Defence - Phil Pronteau  
 Right Wing - Laire Pronteau  
 Defence 3th line - Dave Carrier  
 Left Wing - Vernon Carrier

Spare - Henry Beauchamps  
 Left Wing 2nd line - Roger Isbister  
 Right Wing - Darren Ouellette  
 Centre 3rd line - Dale Sayse  
 Equipment Manager - Lenny Hall

The Prince Albert Native Hawks Hockey Team are sponsored by the Vincens of Prince Albert and Native Women Centre.

They held a bottle drive in P.A. on January 5, 1977. The proceeds will go towards equipment for the team. The amount raised was around \$200.00. On January 6, 1977 P.A. Native Hawks held a bake sale at the "Reaching Out" office in the Avenue Hotel. They also held a bingo at the Friendship Centre. The monies made will also go towards the team for travelling, tournaments and hockey equipment.