

ACKNOWLEDGEMENTS

Any study completed cannot be done so without the support of many individuals. This study is no exception!

To the Board of the Saskatoon Treaty and First Nations Assembly for the foresight and wisdom to know the next step in moving towards wholeness. Doris Ahenakew, Eldon Baptiste, Marge Reynolds, Ernestine Starr, Donna Renneberg, Tom Yuoens, Violet Munroe, Margaret King, and Lorie Whiteman.

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Special thanks to Dick Katz, and Verna St. Denis, Don Worme, and Albert Angus for their professional support.

To the Royal Commission on Aboriginal Affairs for caring enough to make this dream a reality through their emotional, spiritual, physical, mental and financial support.

Lim Di Ng has spent numerous precious hours transcribing all of the data onto the microsoft excel and statview programs.

John and A.L. Stiffarm and Jorge A. Noriega offered patience, support and prayers and caring during this time towards the completion of the study .

DEDICATION

**TO THE ELDERS OF THE SASKATOON COMMUNITY, THE
WOMEN, THE MEN, AND THE YOUTH WHO PARTICIPATED
IN THIS SURVEY FOR THE BENEFIT OF OUR FUTURE
GENERATIONS.**

SASKATOON TREATY AND FIRST NATIONS ASSEMBLY INC. URBAN SELF-GOVERNMENT SURVEY

The Saskatoon Treaty and First Nations Assembly Inc. has conducted a survey which addresses urban self-government issues from a Treaty perspective. We are grateful to the Royal Commission for funding our project through the Intervenor Participation Program.

The road to presenting our final report to the people and to the Royal Commission has been fraught with difficulty and frustration. As well, it has been equally rewarding and worthwhile. The response from the community has been tremendous, and we could not have done this without their participation. The comments of the participants indicated a heart-felt appreciation at being consulted in matters that concern them in the city.

Initially, we did not qualify for funding because we were not in operation longer than the required three years period. However, they did agree to fund us if we could find a suitable sponsor. With the support of the Aboriginal Women's Council of Saskatchewan, who graciously agreed to co-sponsor us, our study was under-way in April 1993. Two students were hired to conduct the research, Audrey Hobman and Tracey Robinson. As well we had several volunteers who came forward to assist in conducting interviews and our focus groups. In June the volunteers were out in the community.

We wanted to involve as many professional people who were of First Nations ancestry as possible to work on our project. We were fortunate to contract Dr. Lenore Stiffarm, a professor of Native Studies at the University of Lethbridge, Alberta to do the compilation and analysis of our questionnaire. We gave ourselves until July 31 to conduct the interview process, and give Lenore enough time to compute the results.

We feel our project respects the views of Saskatoon Treaty Indian

population in two ways, (1) by soliciting their opinions on various topics and (2) and by respecting our culture in obtaining information from the participants.

DESCRIPTION OF PROJECT

On May 12, 1993, we held our first assembly. In the tradition of our people an offering of food and a sweetgrass ceremony were conducted. The participants were made to feel welcome to bring forward their concerns. We outlined the nature of our project as well, we informed the people of the work the Royal Commission was doing on urban self-governance issues. We invited people to come forward and discuss matters that they felt needed to be addressed. We were delighted with the responses, as they were earnest and touched upon issues that many of us faced as "off-reserve" band members.

Out of this process a questionnaire was developed that reflected the issues raised at the May 12th assembly. The issues discussed were the importance of culture and language, racism and discrimination, lack of employment and services to relieve the social problems of the inner city, Treaty and Inherent rights.

The Elders present emphasized the importance of knowing our culture and language and understanding our spiritual role as human beings. These things are necessary to be healthy and caring human beings, confident in who we are as a people. They felt that this was an important element missing in today's society, and was evident by the lack of respect, and caring for one another. They stressed that we should not forget our culture in whatever we did.

When the questionnaire was finished another feast was held. At the end of the feast we took the opportunity to announce to the community that our volunteers would be out to talk to them and to ask for blessings for our

volunteers who would be doing the interviews. As well, radio and television interviews were conducted to create an awareness of our project. A newspaper article with the Star Phoenix also drew attention to our project, and triggered telephone responses from people who wanted to be interviewed.

We approached the inmates at the Saskatoon Correctional Centre and well as the Regional Psychiatric Centre, who kindly agreed to participate in our survey questionnaire. We thank the Native Brotherhood at these institutions for their involvement in arranging interviews. We also went to the University of Saskatchewan and gave a presentation to several Native Studies classes, which resulted in more volunteers coming forward and others agreed to fill in our questionnaire.

In order to solicit opinions from as representative sample as possible the summer students and volunteers began focusing their efforts on approaching people on the streets. This approach was extremely successful and a lot of people came forward and asked to be interviewed.

We also conducted a series of four focus groups which included Elders, Women, Men, and Youth. The participants were encouraged to solicit solutions to problems they faced as urban people as well as to solicit their view of what self-government meant to them. This report will reflect the findings from these two methods of research.

Throughout these proceedings the Elders of the Saskatoon community have been an important component in guiding the direction of the project as well as creating a harmonious and cultural environment. To those Elders and to all our participants. we are entirely grateful.

Characteristics of the Population/Responses to Questions:

There were a total of 199 interviews in this sample. Of the 199, 21 were from the correctional centre.

The largest cluster of responses for the age level was between 26-35 years. The largest cluster of responses for the level of education was between grade 10-12.

In terms of marital status, the largest cluster of responses was single - 88. There may be a misrepresentation of the marriage response. If one were to consider common-law as marriage, then the largest cluster would be married whereby one would add married and common law.

The gender chart shows that there were 103 male respondents of a total 193 responses to this question.

The Cree - 122 - were overwhelmingly represented in the identification of first nation histogram and table.

Of the 196 responses to the Registered Band List, 180 stated that they were on a registered band list.

In terms of treaty status, of the 183 total responses, 159 stated that they were born treaty, 22 transferred treaty status and 2 married status.

Of the 186 responses to this question, 112 stated no to being Bill C-31; 74 indicated that they were Bill C-31.

Of the 178 responses to this question, 112 stated no to being Bill C-31; 74 indicated that they were Bill C-31.

Of the 178 responses to the head of household question, 119 indicated that they were head of household, and 59 stated that they were not.

Of the 182 responses to the total employed question, 132 (72.527%) indicated that they were not employed; 50 (27.473%) stated that they were employed. Of those employed, 25 indicated that they were employed full-time, 14 part-time, 5 seasonal, and 4 were casual. Of those respondents who were not employed, the largest cluster was full-time student, home-maker and volunteer. Seventy (70) stated that they supplemented their income, and 107 did not supplement their income. For those who did supplement their income, they went to the food bank and social services.

As to why respondents discontinued school, 19 indicated that they did not like school, 10 said that they discontinued because of alcohol/drugs, and 7 stated they were pregnant.

Of the total 193 responses to whether one attended residential school, 95 (49.223%) stated they attended residential school and 98 (50.777%) indicated that they did not attend residential school.

Of the 95 who did attend residential school, 47 had a negative response and 57 indicated that they had a positive response.

In terms of beliefs about the present school curriculum fairly representing Treaty peoples, 115 responses said no. They feel the curriculum is prejudiced, insensitivity by school personnel, and the curriculum misrepresents treaty peoples. However, 52 responses stated, yes, that the curriculum adequately reflects Treaty peoples.

In terms of looking at the importance of knowing Treaty peoples' history, traditions, culture and languages, of the 191 responses to this question, 189 (98.953%) indicated that, yes, it is important to know their history, tradition, culture and language.

In looking at whether treaty peoples' history, traditions, culture and language should be taught in the present curriculum, of the total 193 responses to this question, 187 (96.891%) felt that, yes, treaty peoples'

history, traditions, culture and language should be taught.

Of the total 193 responses to "Do you speak a First Nation's Language?", 112 (58.031%) stated that they do speak a First Nation's language, 81 (41.969%) indicated that they did not speak the language.

In terms of whether one is fluent in her language, of the 191 responses to this question, 87 (45.55%) stated that they were fluent, and 104 (54.45%) stated that they were not fluent in their language.

Of the 162 responses to whether one's children speak their First Nation's language, 43 (26.543%) stated that their children did speak a First Nation's language; 119 (73.457%) indicated that their children did not speak a First Nation's language.

Of the total 149 responses to whether they (the children) understand the language, 93 (60.30%) stated that they did not understand the language, and 56 (36.364%) stated that they did understand the language.

In terms of whether the respondents would like to see their children learn the language, the total 166 responses indicated that 155 (93.373%) said, yes, they would like to see their children learn the language.

* As on examines whether identity is important, of the total 178 responses, 169 said yes, identity is important. The majority related to culture, treaty and survival as a people.

* In terms of exploring whether one feels that their identity as a treaty person is threatened in the city, 99 respondents said, yes, they feel this way because of treaty rights and perceptions that white people do not like aboriginal people; 68 said, no, because these respondents feel very confident that they will always be aboriginal and have made a conscious choice to live in the city.

In looking at whether respondents would actively participate in culturally-oriented events in the city if available, 179 (95.722%) said they would participate.

In looking at ways to strengthen the identity of Treaty people living in Saskatoon, the respondents feel that they would like to see more "actual" things in the city, more native culture put into the schools and better housing, employment, education, and living conditions.

- x Of the total 189 responses to whether one has lived on your reserve, 153 (80.953%) stated that they lived on their reserve. Of that number, the largest cluster of time was 20 (37.037%) respondents lived on the reserve from 2-5 years; 170 respondents call Saskatoon home; 9 of the respondents consider the Saskatoon Correctional Centre their home.

Within the last five years, 111 have never moved between the reserve and the city. 55 were <5; 21 were >5.

Respondents listed education, employment, and housing as reasons they live in the city.

The majority of the respondents feel it is important to maintain close ties with their reserve community.

Of the total 183 responses, 93 (49.468%) stated that they do plan to return to the reserve; 62 (32.979%) indicated that they do not plan to return, and 33 (17.553%) did not know whether or not they would return.

Of the total 184 responses to this question, 80(43.478%) stated that, yes, they had applied to their band for assistance, and 85(51.63%) indicated that they did not apply for assistance. Respondents listed education and housing as the two largest categories where assistance was sought. These respondents felt they received inadequate financial assistance.

Because people in the city feel isolated, they are asking for more communication between reserve and off-reserve through meetings, newsletters, cultural events, social events. They also feel that they need employment.

In terms of exploring social problems or obstacles, 64 responses say that racism, prejudice, stereotyping are problems for treaty people; 60 respondents feel that alcoholism, drug and solvent abuse are problems for treaty people. Lack of and/or inadequate services such as housing, unemployment, social, education is another major theme(s).

The majority of the respondents feel the solution to the problems is to provide a comprehensive service centre for alcoholism, employment, education, housing, as well as services for youth, crisis counselling. Respondents would like to see cross-cultural awareness to combat racism, discrimination, stereotyping.

Of those respondents who were asked whether the present services meet the needs of treaty people, 121 (71.176%) said no, and 46 (27.059%) said yes.

Of those respondents who were asked whether Treaty control over services and facilities in the city would better meet needs, 131 said yes, and 28 said no.

Of those respondents asked, 165 stated that, yes, they are eating wild meat and berries while in the city in the last two years; they are either receiving these items from a relative and/or friend or hunting and gathering themselves. Of the total 191 responses to whether one would eat these foods if they were available in the city, 165 indicated that they would eat these foods if they were available.

As one explores racism, the overwhelming perception of racism of the respondents is when one is looking down at someone. Respondents feel that racism is encountered in education, housing, employment, health centre,

shopping malls, grocery stores. The feelings that come up with respect to how racism makes one feel includes anger, hurt, sadness. In terms of how respondents deal with racism is to get angry and confrontational, walk away and let it go. Respondents feel the solution is cross cultural education and native to white cross cultural education.

In terms of assessing whether increased employment opportunities for treaty people would help in any way, 174 (92.553%) respondents indicated that increased employment opportunities would help. This is extremely significant given the very high unemployment rate of respondents. Of the total 180 responses, 173 (96.111%) responded, yes, to whether distinct treaty-controlled community services and facilities should be provided for treaty people in Saskatoon. In terms of whether respondents know what the affirmative action programs are, 68(36.17%) stated that they did know what the affirmative action programs were, and 120 (63.83%) indicated that they did not know. Whether respondents applied under an affirmative action program, 24 (13.559%) indicated that they applied under an affirmative action program, and 153 (86.441%) stated that they did not apply under an affirmative action program. Of those who did receive a job under this program, 21 received jobs.

As to whether one feels a part of the larger non-aboriginal community in the city, 88 feel they are a part of this larger community and 93 state that they are not. Where those who have responded yes, there appears to be a denial of ones culture such as not attending pow-wows and participating in native community activities.

In terms of whether it is important for non-aboriginal peoples to understand aboriginal culture and traditions, 157 respondents feel that it is important for non-aboriginal people to have a cultural understanding.

On a very similar note, 154 respondents feel that it is important that a better understanding by non-aboriginal is needed to improve community relations.

In looking at what can be done to improve community relations, respondents feel there is a need for more positive communication, dismantling of racism, greater visibility of native in positive roles within the community.

In response to whether one has ever had conflict with the legal system, of the total 186 responses to this question, 115 (61.828%) indicated that they have had conflict, and 71 responded no. The result of the action was jail or fine.

As to whether respondents were treated fairly, of the total 152 responses, 65 (45.775%) indicated that they were treated fairly, and 77 (54.225%) were not treated fairly.

Respondents feel that aboriginal/police relations are very negative. They suggest as ways of improving and that treaties must be honored; 49 stated they did not understand their treaty and inherent rights.

In terms of how respondents feel about their treaty rights being limited in the city, 115 feel that treaty rights are not clearly understood by native and whites living in the city.

The question of whether treaty people should pay taxes in the city brought 14 yes responses - these respondents feel they should because they benefit from services in the city; 158 said no because it is a treaty right not to pay taxes.

Of the total responses, 125 say yes that they should participate in Indian government and that is a treaty right. They feel that there needs to be involvement at the grass roots level. There are 23 respondents who feel they are fairly represented in the city of Saskatoon by the present Indian governments; 123 feel the present Indian governments are not clearly understood nor do they understand what is available to them to access.

In terms of whether respondents have participated in band elections, 70 said they have participated, and 115 indicated that they have not participated and feel a sense of alienation once they leave the reserve.

In terms of voting as the best method for leadership, 121 respondents said yes, voting is the best method because respondents can participate. In looking at other customary practices for selecting leadership, 103 said yes, they would like to see the elders as the leaders.

When respondents were asked, "Do you believe treaty First Nations should practice the right of self-determination in the city?", 131 said yes, "We need to take care of ourselves."

Respondents feel that an urban treaty body (82 respondents) and treaty based government (62 respondents) would be the best form of government for them.

In looking at what powers would this level of Indian government have in the city, respondents felt that they should have a part of employment, legislation affecting aboriginal people, ability to effectively represent the people in the city, and develop a government similar to chief and council.

One hundred twenty seven (127) of the respondents feel they should have a land base so that they have a place of belonging, for economic development, employment, education and a sense of community.

As respondents explored whether a greater unity of Saskatoon's Treaty people would benefit the respondent, 147 said it would benefit and create a sense of unity, community and reinforce culture.

As respondents explore whether there is greater unity between on-reserve and off-reserve people in terms of how it will benefit the respondents, 129 say they feel they a comprehensive unified reserve and off-reserve collaboration would create excellent communication as well as excellent

quality services and a stronger cultural foundation for a treaty people.

Respondents overwhelmingly said yes, 151 - to their willingness to participate in an organization that represents their needs and concerns in the city. While reasons are varied, they all would like an organization that is community based to represent their voice with education, child care, treatment, employment, emergency housing shelter services - a plan where aboriginal people can come to when they come to the city. As respondents assess who this organization should be accountable to, 77 respondents say that such an organization should be accountable to "the people". There is a very large desire by the respondents to have their own organization which represents them.

Finally, a number of respondents stated that they enjoyed filling out the survey and would participate again. It appears that even this process of allowing people to participate in this manner gives them an opportunity to be heard. Others would like more services directed toward the children, alcoholism recovery and treaty rights.

There were 32 comments made by the interviewers. Of that one third indicated that the respondents were shy and that some topics were emotional for them. Of the 32 comments, approximately five respondents had difficulty understanding certain questions, However, these questions were not specified.

Interview Question Discrepancy:

On Interview 66 and 67, questions 19, 20, there is a discrepancy in how the question is worded. For a detailed showing of the discrepancy, refer to interviews 67 and 89 for illustrations of the differences.

Discrepancy on questions 17 and 18. One part of the interviews. For example, turn to interviews 67 and 89 for an example of the differences in questions. The majority of the format follows interview 89. Only interviews 66 and 67 that follow a format that differs on these particular questions. Also, on question 11, there is a discrepancy in the choices of responses between interviews 66 and 67 and the rest of the questions.

Interview Question Refinement for Future Studies:

Questions 53 and 54 could be collapsed since they are very similar and the responses to both questions were almost exactly the same.

Re-do the questionnaire. Collapse questions to a total of 10-15 questions. Reorganize and do a demographic profile (which includes age, gender, marital status, treaty status, band, employment, educational level) on each respondent. Explore wording in each interview question. One suggestion would be to tape record those respondents who indicate they have problems of staying on task while the interviewer is writing, or for those who cannot write. This eliminates those feelings uncomfortable with having to indicate that they cannot write. One disadvantage of the tape recorded interviews is that some people feel extremely uncomfortable speaking into a tape recorder.

Pre-test the questionnaire so that respondents (people who are interviewed) understand the wording of questions. For example, find out if all respondents understand what "identity" and/or "discrimination" mean? Questions should be worded so that people at all grade levels will be able to respond and understand.

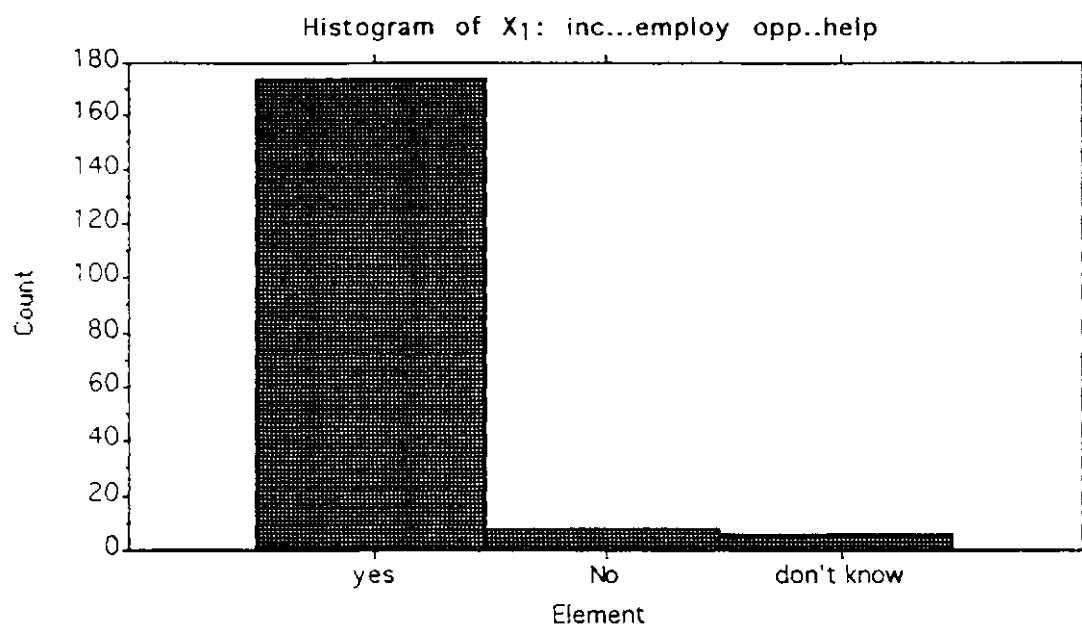
Recommendations:

In reviewing the responses to the questions, respondents, as representative samples of the Saskatoon aboriginal population, may benefit from having a directory of services so that as aboriginal people arrive in Saskatoon, they will have an idea of what is available to them.

Have a group available to do cross-cultural awareness sessions with the non-aboriginal agencies who serve aboriginal populations. This may be speakers bureau, who will volunteer, but any funds collected placed in a fund that would serve aboriginal people as an emergency fund.

Have a group available to share with aboriginal community members their rights. These could be held in the context of study sessions, or round tables so that community members have an opportunity to come together to discuss important issues. From the responses within the questionnaire, there is a need for aboriginal people wanting to come together in a setting where they can feel safe, share, and be a part of an important community within an urban setting.

This study can be utilized as a needs assessment to develop proposals and establish numerous kinds of services. For example, of the total respondents, approximately 75 percent are unemployed. This study could serve as the vehicle to establish a training program for re-entry to the employment sector, referral services for employers seeking candidates for employment, and the like.

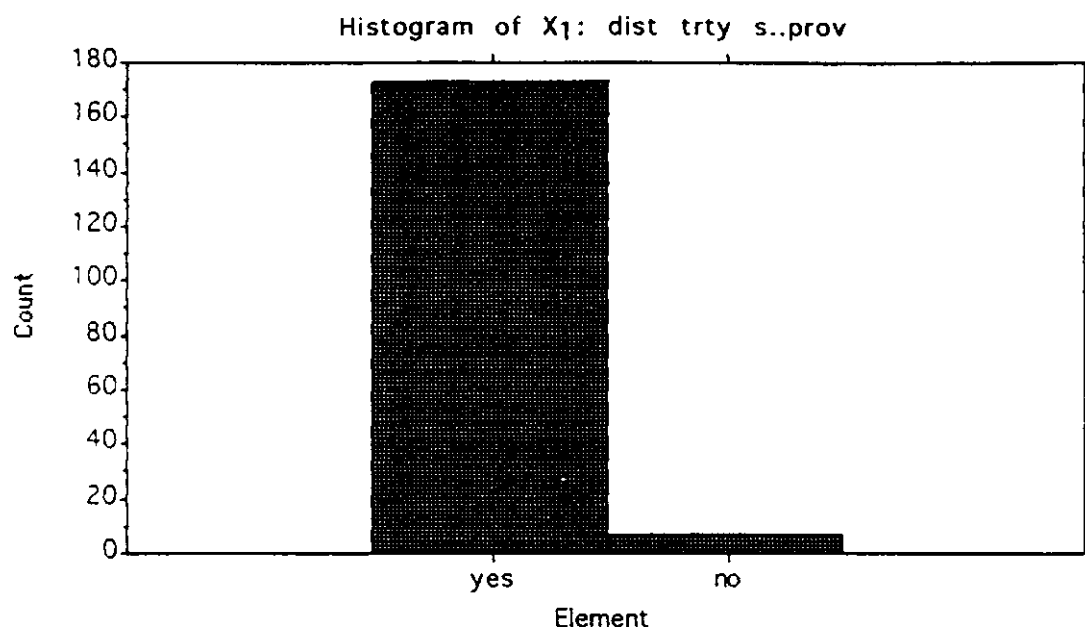


X₁: inc...employ opp..help

Bar:	Element:	Count:	Percent:	
1	yes	174	92.553	- Mode
2	No	8	4.255	
3	don't know	6	3.191	

**TABLE - WOULD INCREASED EMPLOYMENT OPPORTUNITIES FOR
TREATY PEOPLE HELP IN ANY WAY?**

Of the total 188 responses, 174 (92.553%) indicated that, yes, increased employment opportunities for treaty people would help. This is extremely significant given the very high unemployment rate of respondents.



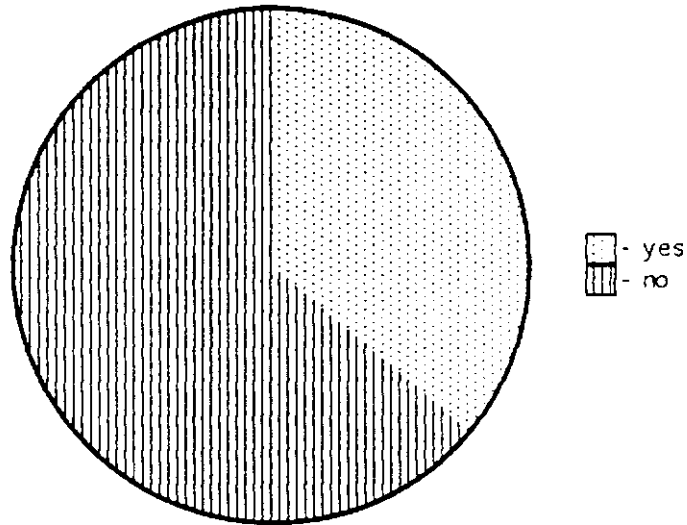
X₁: dist trty s..prov

Bar:	Element:	Count:	Percent:	
1	yes	173	96.111	- Mode
2	no	7	3.889	

TABLE - SHOULD DISTINCT TREATY-CONTROLLED COMMUNITY SERVICES AND FACILITIES BE PROVIDED FOR TREATY PEOPLE IN SASKATOON?

Of the total 180 responses, 173 (96.111%) responded yes to whether distinct treaty-controlled community services and facilities should be provided for treaty people in Saskatoon.

Pie Chart of X₁: affirm action prog

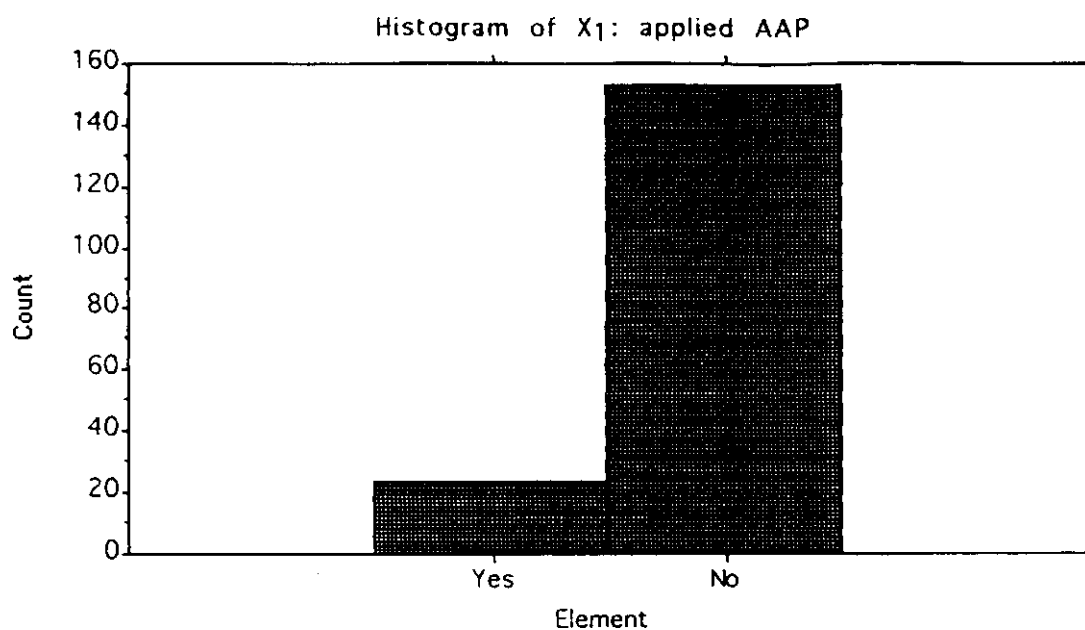


X₁: affirm action prog

Bar:	Element:	Count:	Percent:	
1	yes	68	36.17	
2	no	120	63.83	- Mode

TABLE - DO YOU KNOW WHAT THE AFFIRMATIVE ACTION PROGRAMS ARE?

Of the total 188 responses to this question, 68 (36.17%) stated that they did know what the affirmation action programs were, and 120 (63.83%) stated that they did not know.



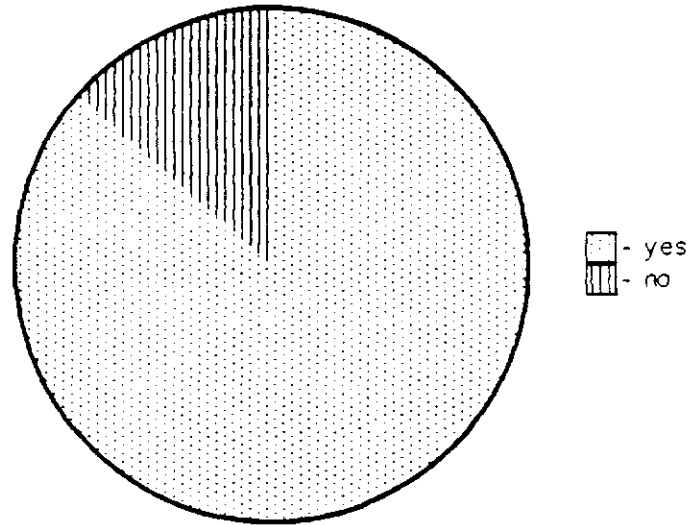
X₁: applied AAP

Bar:	Element:	Count:	Percent:	
1	Yes	24	13.559	
2	No	153	86.441	- Mode

TABLE - EVER APPLIED UNDER AN AFFIRMATIVE ACTION PROGRAM

Of the total 177 responses, 24 (13.559%) stated that they applied under an affirmative action program, and 153 (86.441%) indicated that they did not apply under an affirmative action program.

Pie Chart of X₁: eat...if available



X₁: eat...if available

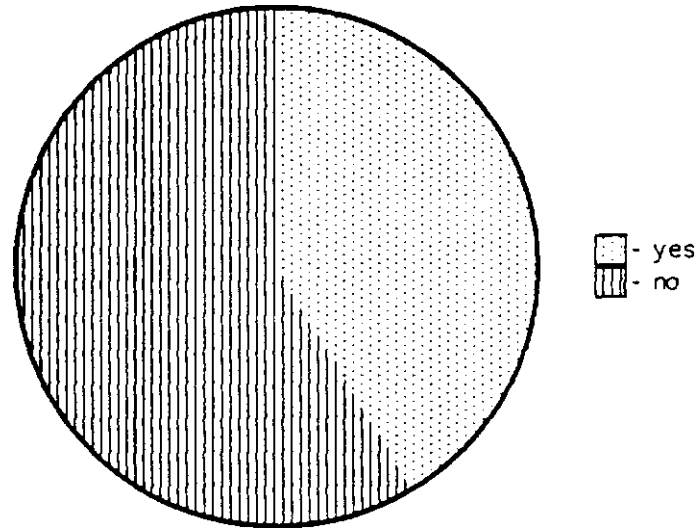
Bar:	Element:	Count:	Percent:	
1	yes	165	86.387	- Mode
2	no	26	13.613	

Note: This category contains 1 more elements than the intervals specified.

TABLE - WOULD YOU EAT THESE FOODS IF THEY WERE AVAILABLE TO YOU IN THE CITY?

Of the total 191 responses to this question, 165 (86.387%) indicated that they would eat these foods if they were available in the city.

Pie Chart of X₁: supplement your income

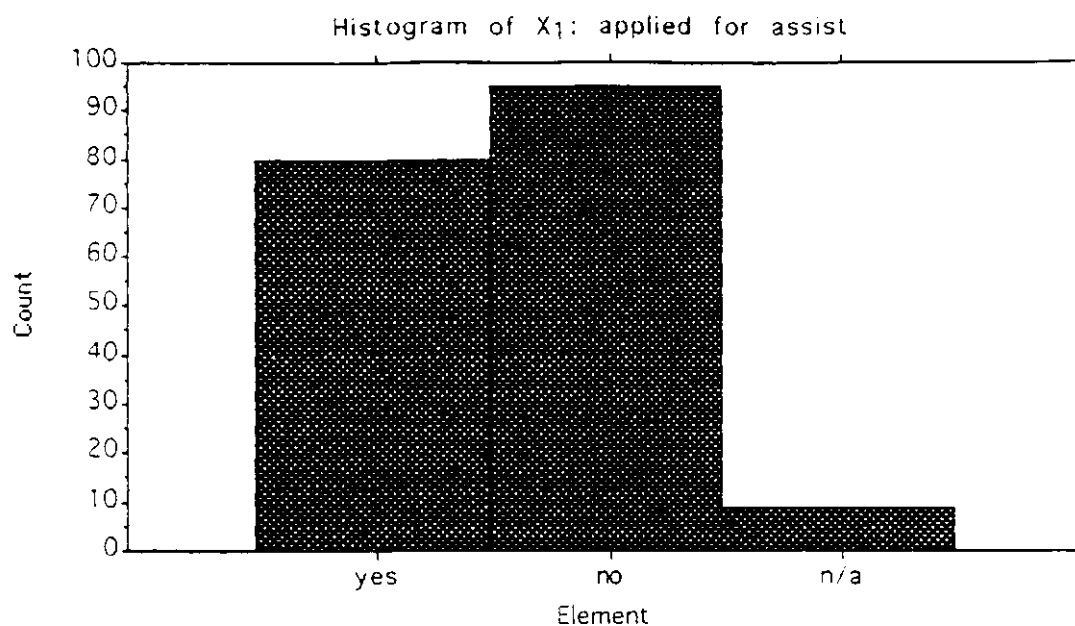


X₁: supplement your income

Bar:	Element:	Count:	Percent:	
1	yes	70	41.42	
2	no	99	58.58	- Mode

TABLE "SUPPLEMENT YOUR INCOME"

Of the total 169 responses to this question, 70 (41.42%) indicated that they do supplement their income, and 99 (58.58%) stated that they did not supplement their income.



X₁: applied for assist

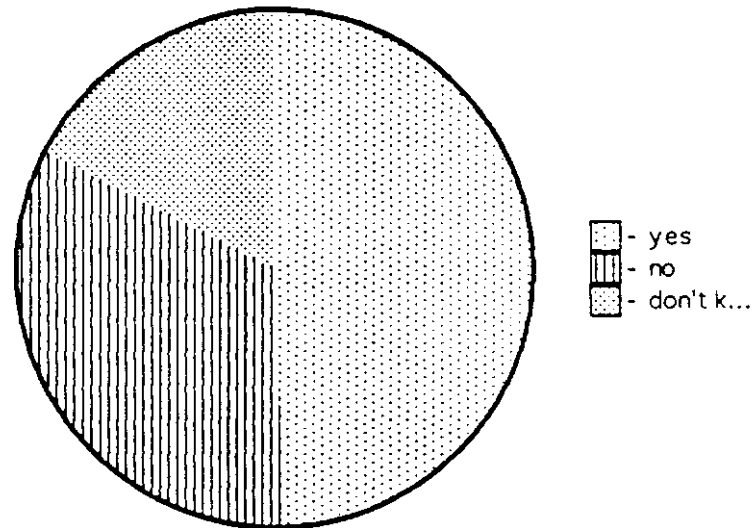
Bar:	Element:	Count:	Percent:
1	yes	80	43.478
2	no	95	51.63
3	n/a	9	4.891

- Mode

TABLE - APPLIED FOR ASSISTANCE FROM YOUR BAND WHILE IN SASKATOON

Of the 184 responses, 80 (43.478%) stated that, yes, they had applied to their band for assistance, and 85 (51.63%) indicated that they did not apply for assistance.

Pie Chart of X1: returning...res

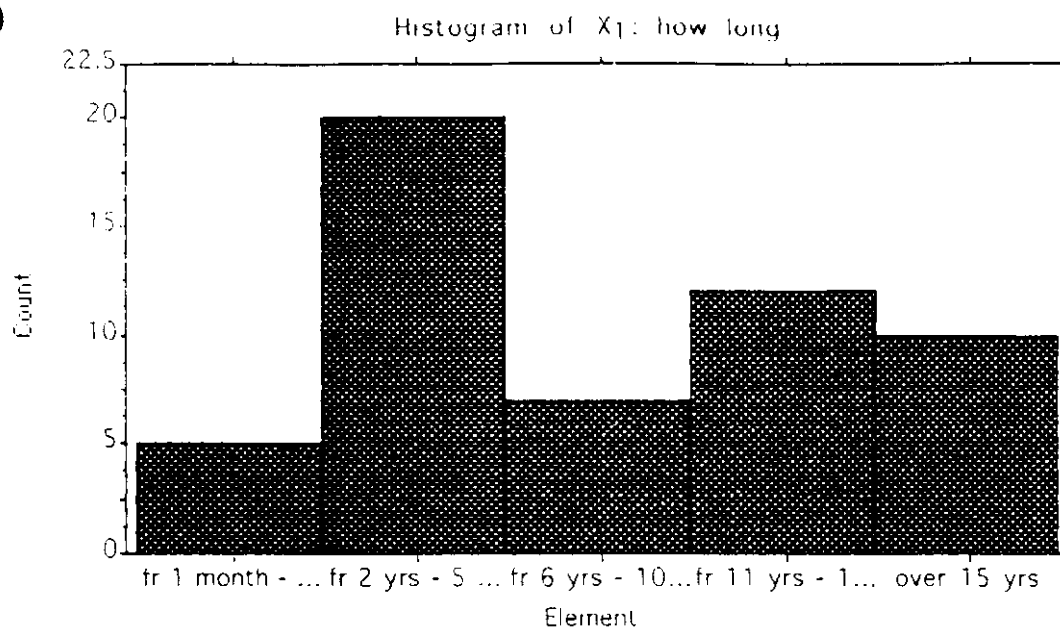


X1: returning...res

Bar:	Element:	Count:	Percent:	
1	yes	93	49.468	- Mode
2	no	62	32.979	
3	don't know	33	17.553	

TABLE - PLAN TO RETURN TO RESERVE IN NEAR FUTURE

Of the total 183 responses, 93 (49.468%) indicated that they do plan to return to the reserve; 62 (32.979%) stated that they do not plan to return; and 33 (17.553%) did not know whether or not they would return.



X1: how long

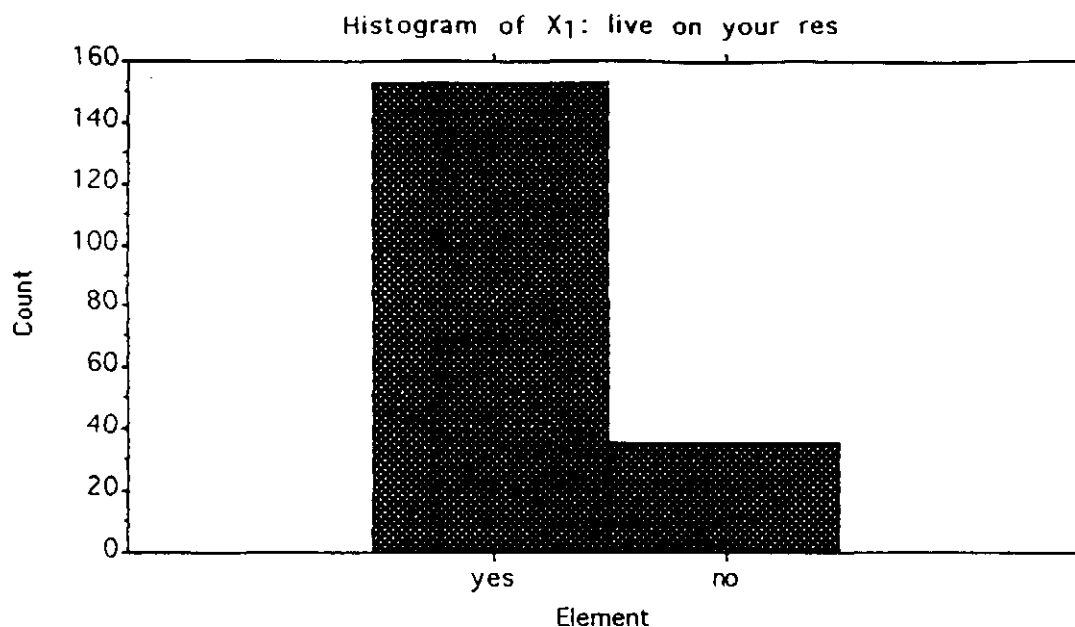
Bar:	Element:	Count:	Percent:
1	fr 1 month - a yr	5	9.259
2	fr 2 yrs - 5 yrs	20	37.037
3	fr 6 yrs - 10 yrs	7	12.963
4	fr 11 yrs - 15 yrs	12	22.222

- Mode

Note: This category contains 1 more elements than the intervals specified.

TABLE - HOW LONG HAVE YOU LIVED ON RESERVE?

Of the total responses to this question, 20 (37.037%) respondents lived on the reserve from 2-5 years.



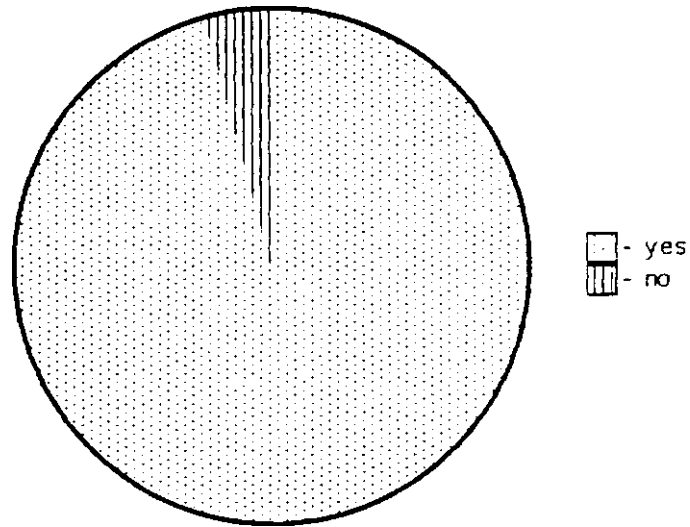
X1: live on your res

Bar:	Element:	Count:	Percent:	
1	yes	153	80.952	- Mode
2	no	36	19.048	

TABLE - HAVE YOU EVER LIVED ON YOUR RESERVE?

Of the total 189 responses to this question, 153 (80.952%) indicated that they have lived on their reserve.

Pie Chart of X1: Join..cultural events



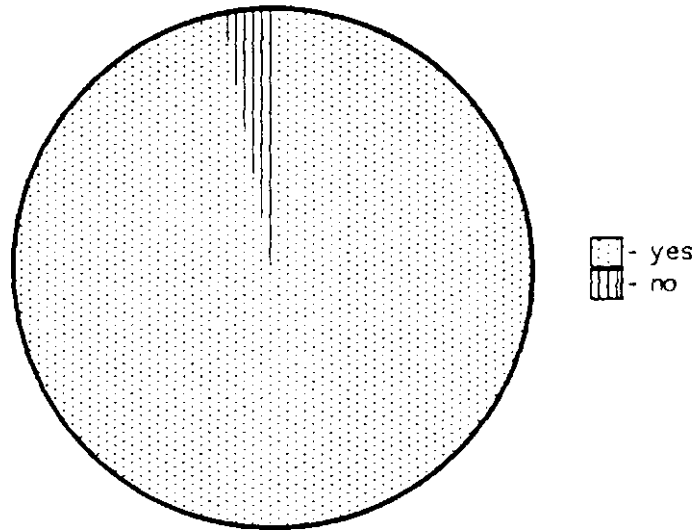
X1: Join..cultural events

Bar:	Element:	Count:	Percent:	
1	yes	179	95.722	- Mode
2	no	8	4.278	

TABLE - WOULD YOU ACTIVELY PARTICIPATE IN CULTURALLY-ORIENTED EVENTS IN THE CITY IF AVAILABLE?

Of the total 187 responses to this question, 179 (95.722%) stated that they would participate in culturally-oriented events in the city if available.

Pie Chart of X₁: be taught in sch

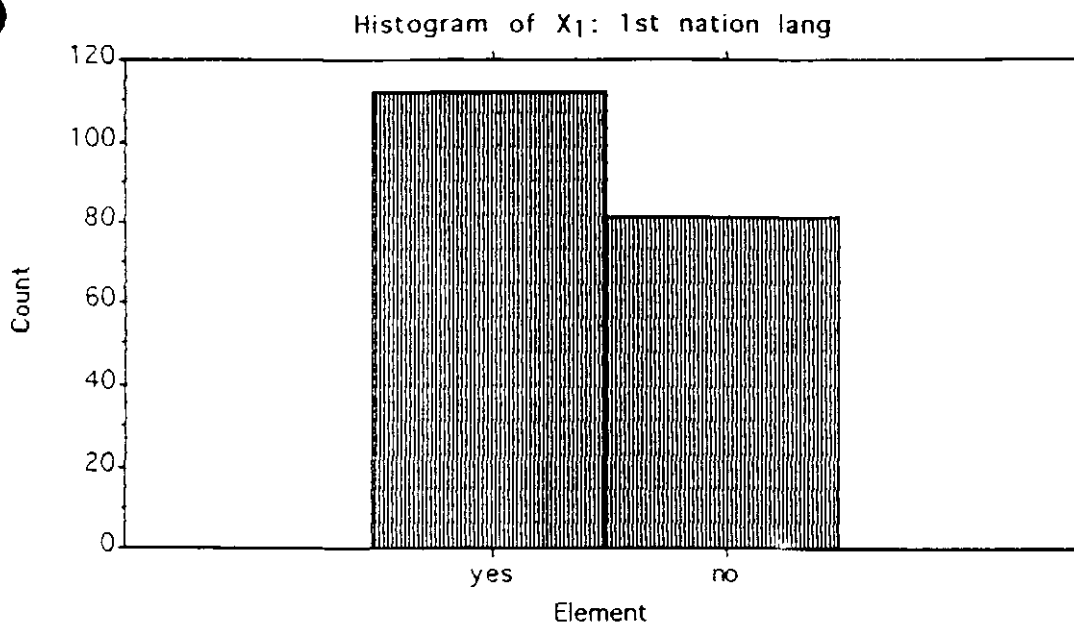


X₁: be taught in sch

Bar:	Element:	Count:	Percent:	
1	yes	187	96.891	- Mode
2	no	6	3.109	

**TABLE FOR "SHOULD TREATY PEOPLES' HISTORY, TRADITIONS,
CULTURE AND LANGUAGE BE TAUGHT IN THE PRESENT SCHOOL
CURRICULUM?"**

Of the total 193 responses to this question, 187 (96.891%) stated that, **yes**, treaty peoples's history, traditions, culture and language should be taught.



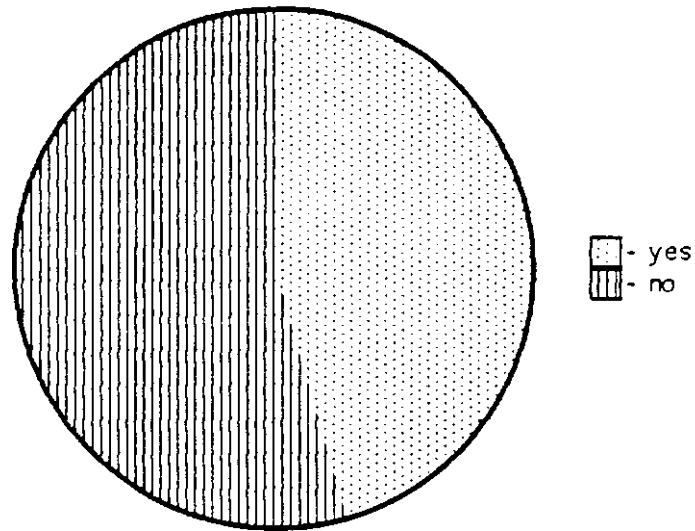
X₁: 1st nation lang

Bar:	Element:	Count:	Percent:	
1	yes	112	58.031	- Mode
2	no	81	41.969	

TABLE FOR "DO YOU SPEAK A FIRST NATION'S LANGUAGE?"

Of the total 193 responses to this question, 112 (58.031%) indicated that they did speak a First Nation's Language; 81 (41.969%) stated that they did not speak a First Nation's Language.

Pie Chart of X₁: fluent

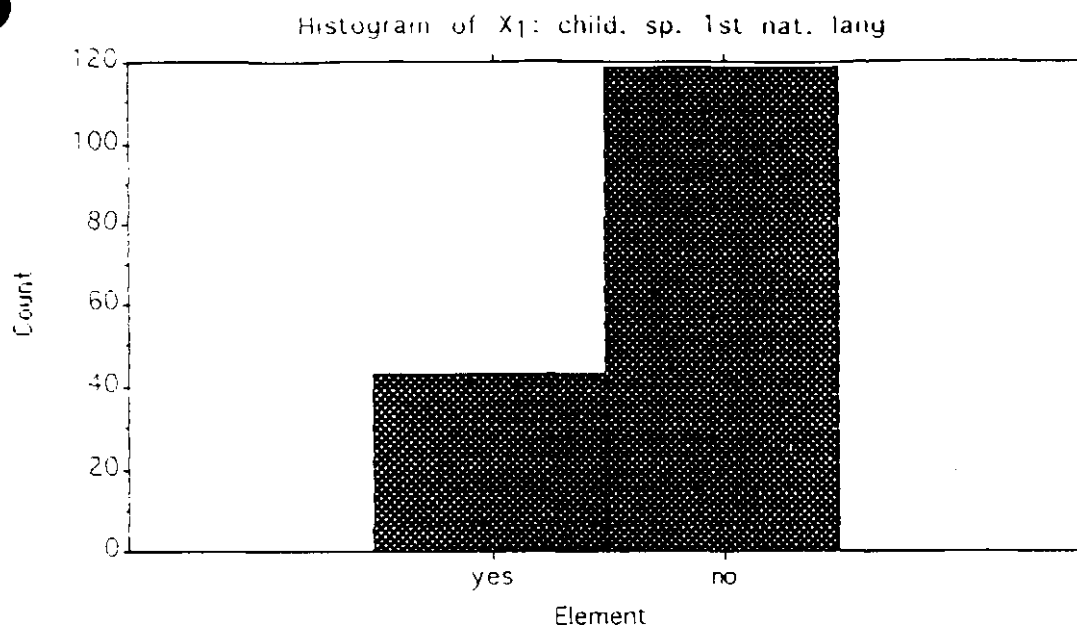


X ₁ : fluent			
Bar:	Element:	Count:	Percent:
1	yes	87	45.55
2	no	104	54.45

- Mode

TABLE FOR "ARE YOU FLUENT IN YOUR LANGUAGE?"

Of the total 191 responses to this question, 87 (45.55%) indicated that they are fluent in their language; 104 (54.45%) stated that they are not fluent in their language.



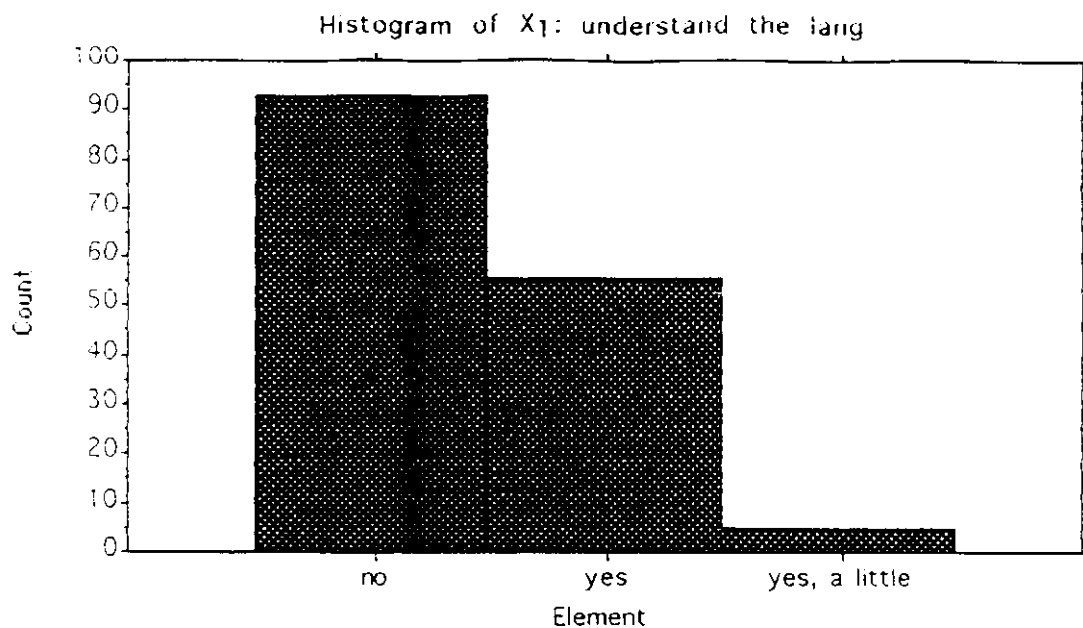
X1: child. sp. 1st nat. lang

Bar:	Element:	Count:	Percent:
1	yes	43	26.543
2	no	119	73.457

- Mode

TABLE FOR "DO YOUR CHILDREN SPEAK THEIR FIRST NATION'S LANGUAGE?"

Of the total 162 responses to this question, 43 (26.543%) stated that their children did speak a First Nation's language; 119 (73.457%) indicated that their children did not speak a First Nation's language.



X1: understand the lang

Bar:	Element:	Count:	Percent:
1	no	93	60.39
2	yes	56	36.364

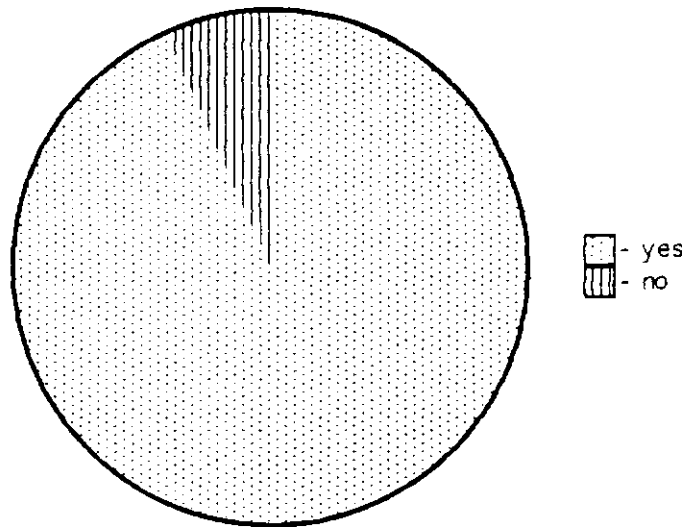
- Mode

Note: This category contains 1 more elements than the intervals specified.

TABLE FOR "IF NOT, DO THEY UNDERSTAND THE LANGUAGE?"

Of the total 149 responses to this question, 93 (60.39%) stated that they did not understand the language, and 56 (36.364%) indicated that they did understand the language.

Pie Chart of X₁: learn the lang

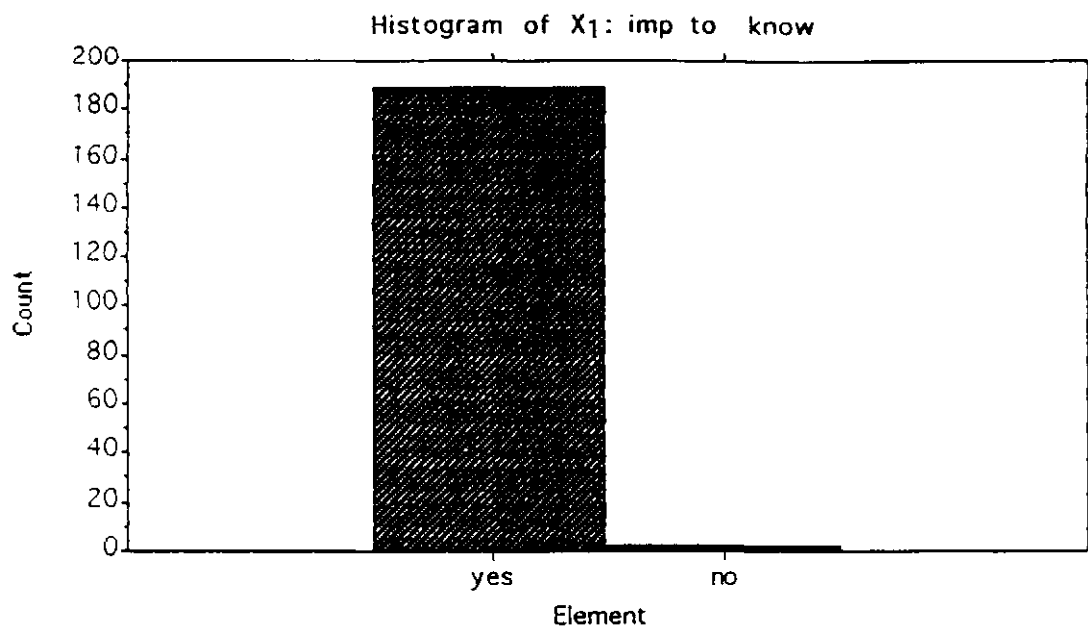


X₁: learn the lang

Bar:	Element:	Count:	Percent:	
1	yes	155	93.373	- Mode
2	no	11	6.627	

TABLE FOR THE CHILDREN TO LEARN THE LANGUAGE

Of the total 166 responses to this question, 155 (93.373%) indicated that, yes, they would like their children to learn the language; 11 (6.627%) stated that they would not like their children to learn the language.



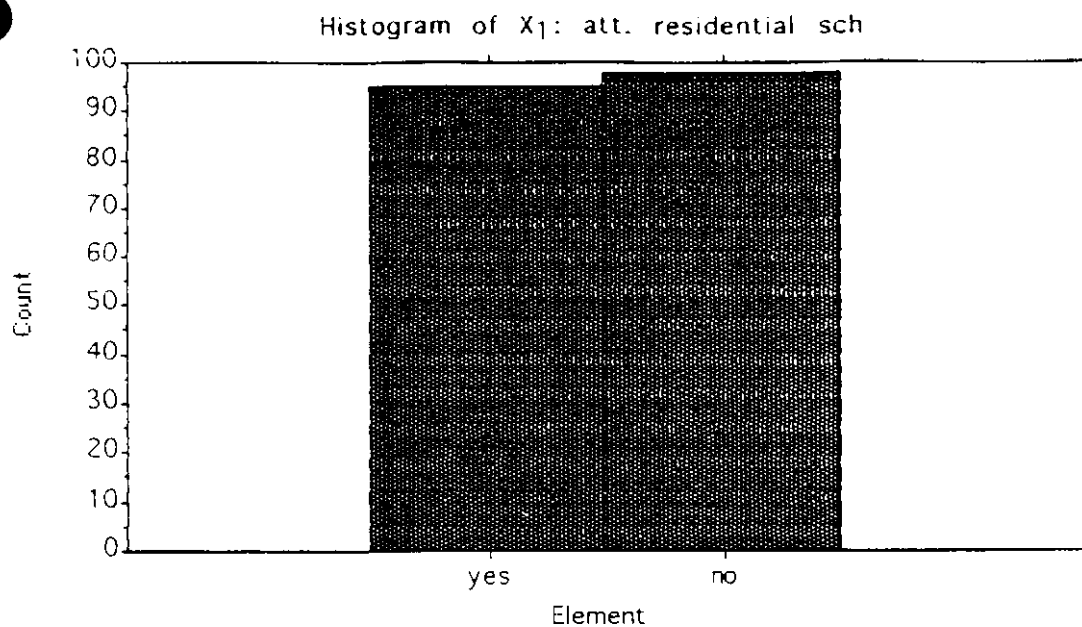
X1: imp to know

Bar:	Element:	Count:	Percent:
1	yes	189	98.953
2	no	2	1.047

- Mode

**TABLE FOR IMPORTANCE TO KNOW TREATY PEOPLES' HISTORY,
TRADITIONS, CULTURE AND LANGUAGE**

Of the 191 responses, 189 (98.953%) stated that it was important to know their history, tradition, culture and language.



X₁: att. residential sch

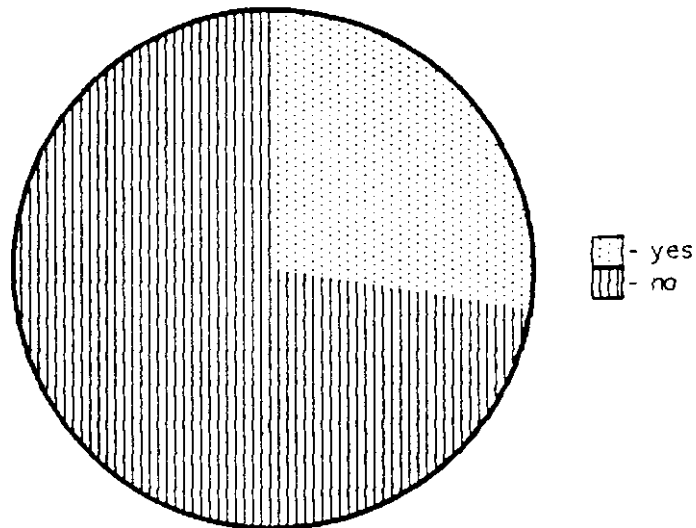
Bar:	Element:	Count:	Percent:
1	yes	95	49.223
2	no	98	50.777

- Mode

TABLE FOR ATTENDANCE AT RESIDENTIAL SCHOOL

Of the total 193 responses to this question, 95 (49.223%) indicated yes that they did attend residential school; 98 (50.777%) stated they did not attend residential school.

Pie Chart of X₁: employed



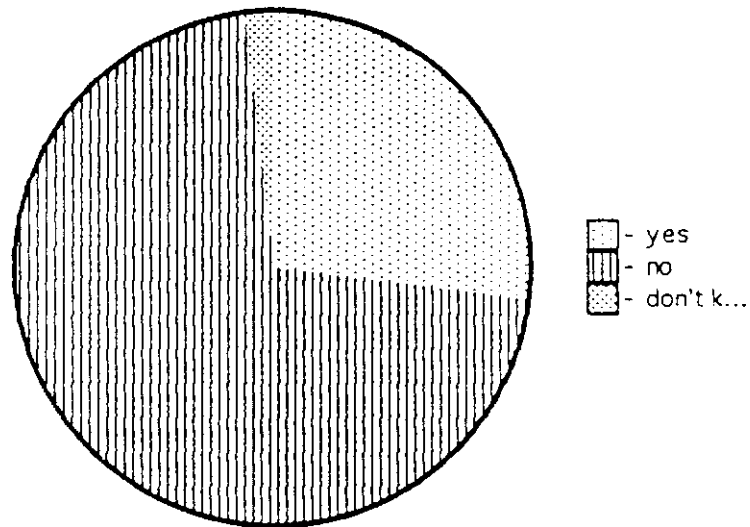
X ₁ : employed			
Bar:	Element:	Count:	Percent:
1	yes	50	27.473
2	no	132	72.527

- Mode

TABLE FOR EMPLOYED

Of the 182 responses, 132 (72.527%) indicated that they were not employed; 50 (27.473%) stated that they were employed.

Pie Chart of X₁: pre serv meet the needs



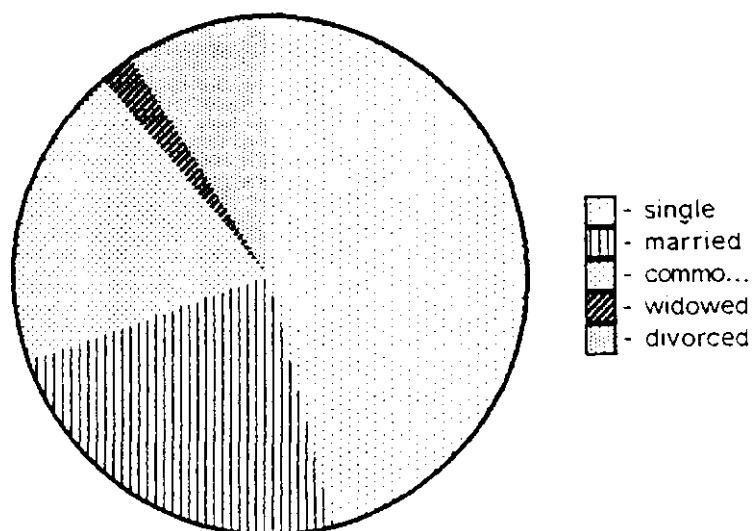
X₁: pre serv meet the needs

Bar:	Element:	Count:	Percent:	
1	yes	46	27.059	
2	no	121	71.176	- Mode
3	don't know	3	1.765	

TABLE FOR PRESENT SERVICES MEET THE NEEDS

Of the total responses, 121 (71.176%) responded no, and 46 (27.059%) responded yes to this question.

Pie Chart of X₁: Marital status



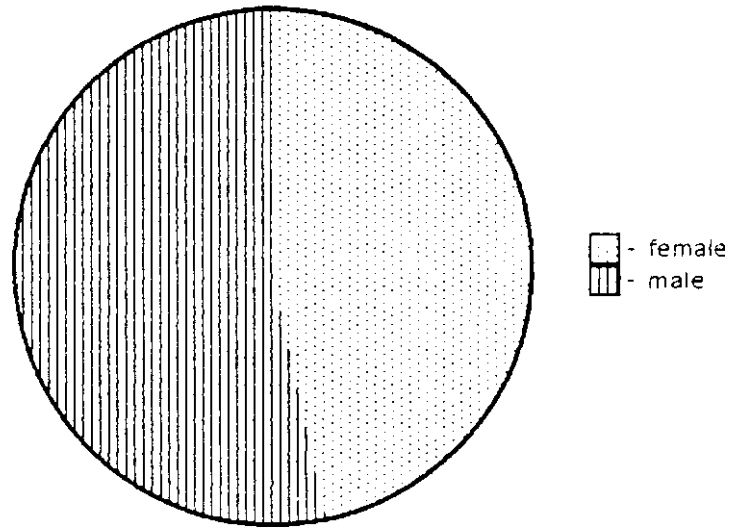
X₁: Marital status

Bar:	Element:	Count:	Percent:	
1	single	88	45.833	- Mode
2	married	46	23.958	
3	common law	36	18.75	
4	widowed	4	2.083	
5	divorced	18	9.375	

MARITAL STATUS TABLE AND PIE CHART

This chart shows 192 responses to this item. The single largest category was single. This may have something to do with the sample size which included a large number from the correctional centre and would correlate with more male than female respondents as well.

Pie Chart of X₁: gender

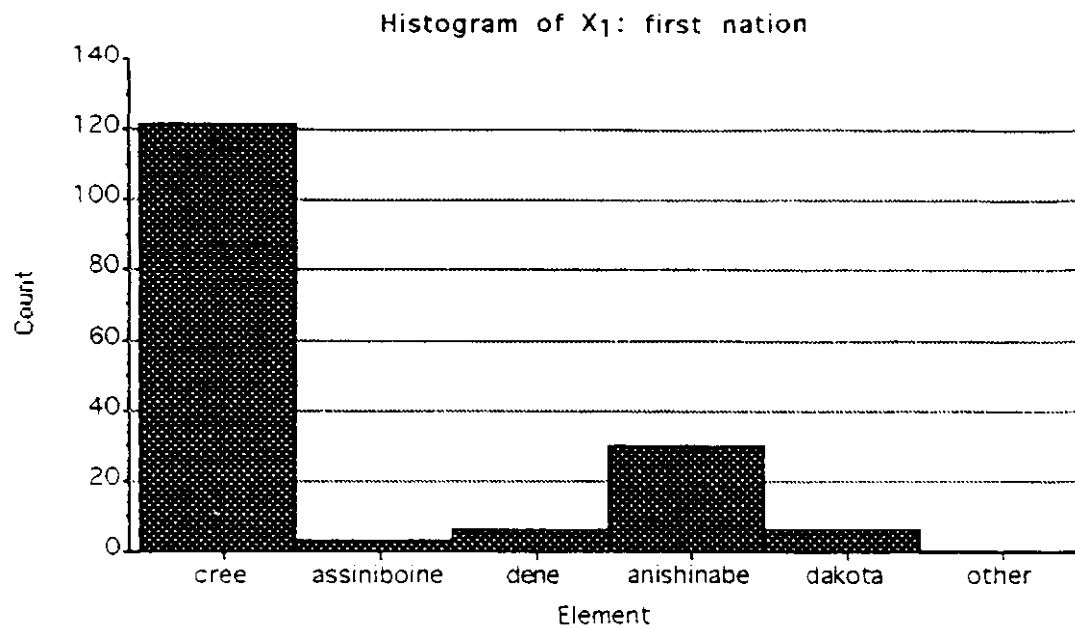


X ₁ : gender			
Bar:	Element:	Count:	Percent:
1	female	90	46.632
2	male	103	53.368

- Mode

GENDER TABLE AND PIE CHART

This chart shows that the total respondents to this item was 193 responses. Of that, 90 were female (46.632 %) and 103 were male (53.368 %).

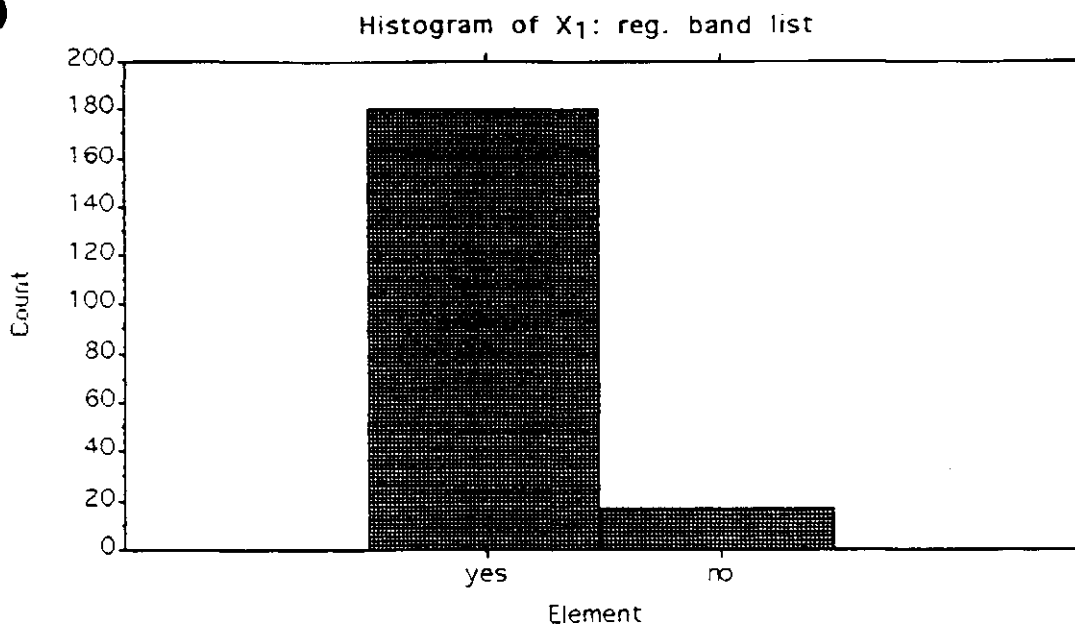


X₁: first nation

Bar:	Element:	Count:	Percent:	
1	cree	122	73.054	- Mode
2	assiniboine	3	1.796	
3	dene	6	3.593	
4	anishinabe	30	17.964	
5	dakota	6	3.593	
6	other	0	0	

BAR CHART AND TABLE OF FIRST NATION RESPONDENTS

Of the total respondents, 122 (73.054%) were Cree and 30 (17.964%) were Anishinabe, with equal Dene and only 3 Assiniboine



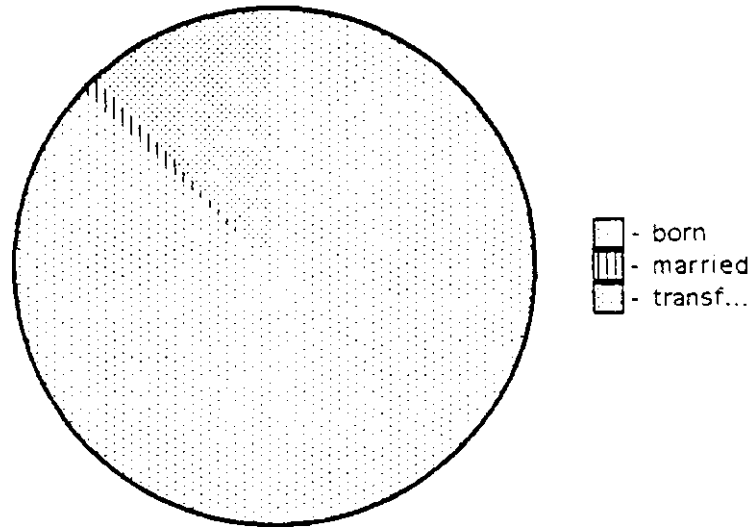
X₁: reg. band list

Bar:	Element:	Count:	Percent:	
1	yes	180	91.837	- Mode
2	no	16	8.163	

HISTOGRAM AND TABLE OF REGISTERED BAND LIST

Of the total responses to this question which is 196, 91.8837% (180) said yes to being on a registered band list. Only 16 (8.163%) stated that they were not on a registered band list.

Pie Chart of X₁: treaty status

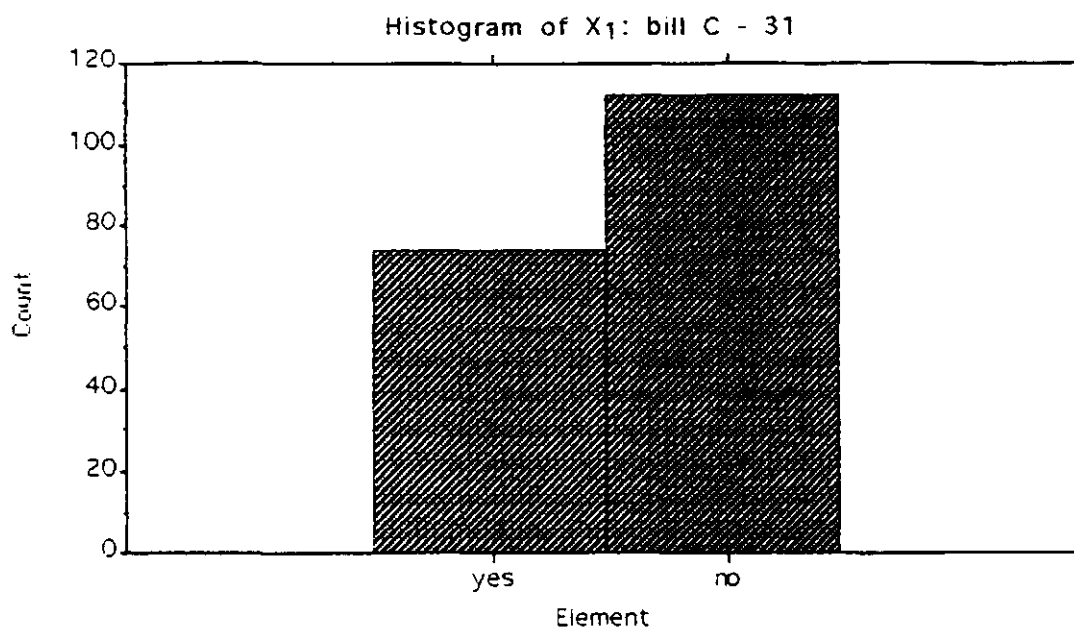


X₁: treaty status

Bar:	Element:	Count:	Percent:	
1	born	159	86.885	- Mode
2	married	2	1.093	
3	transferred	22	12.022	

TREATY STATUS TABLE AND PIE CHART

Of the total respondents, 159 (86.885%) indicated that they were born treaty, two (1.093%) married, and 22 (12.022%) transferred their treaty status.



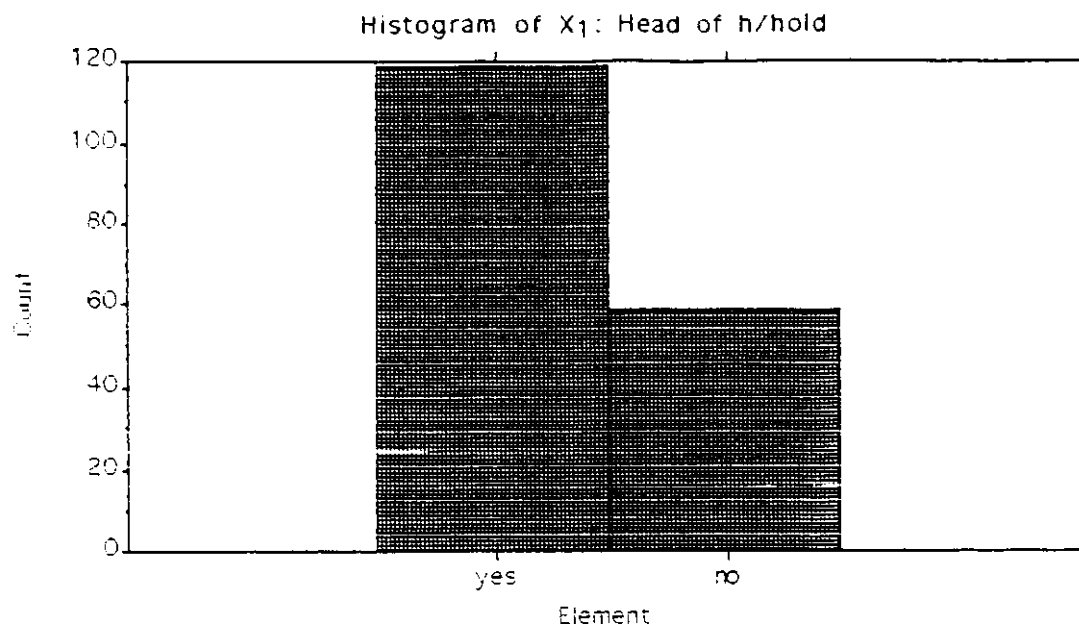
X₁: bill C - 31

Bar:	Element:	Count:	Percent:
1	yes	74	39.785
2	no	112	60.215

- Mode

BILL C-31 PIE CHART AND TABLE

Of the total respondents, 112 (60.215%) stated that they were **not** Bill C-31; 74 (39.785%) indicated that they **were** Bill C-31



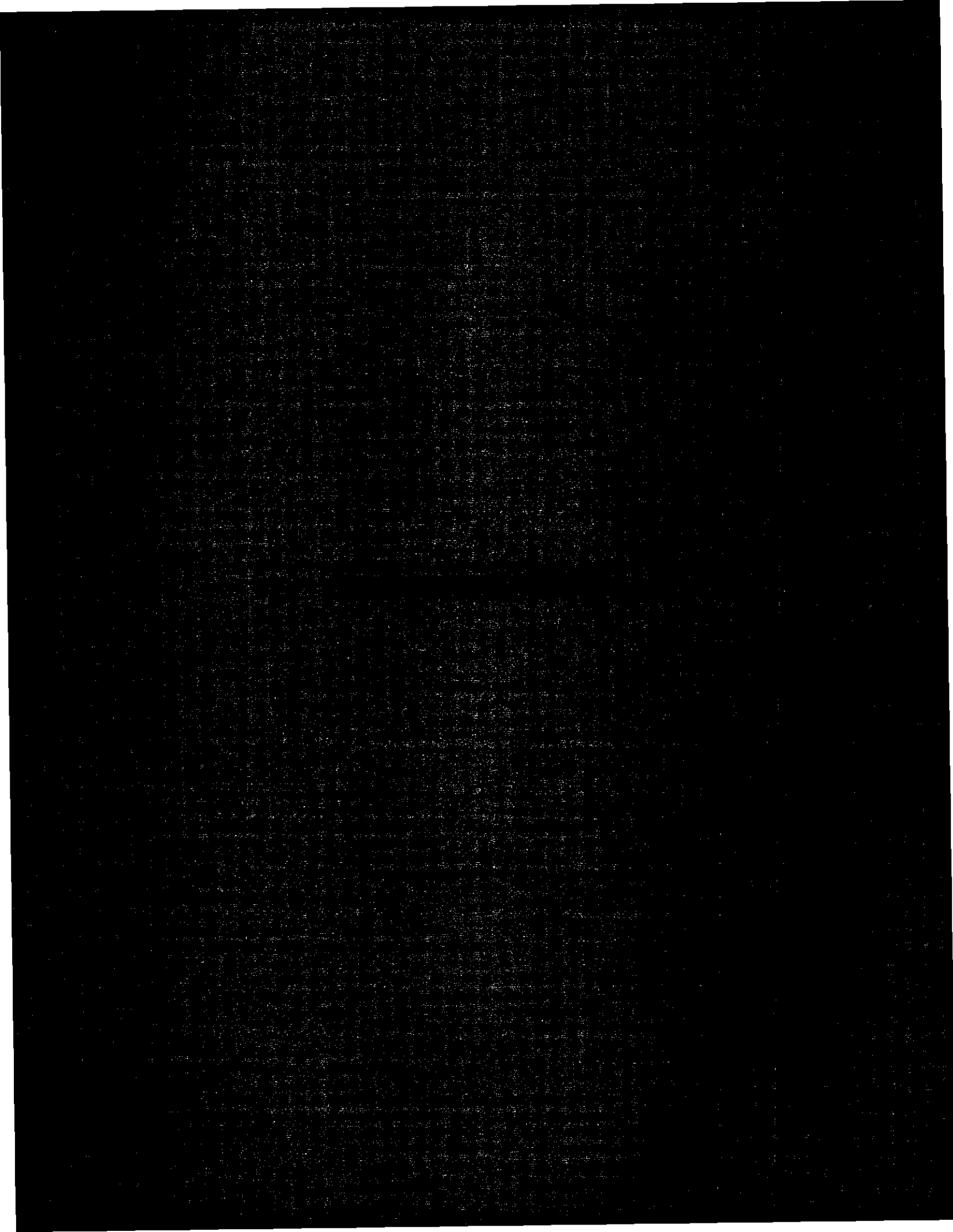
X1: Head of h/hold

Bar:	Element:	Count:	Percent:
1	yes	119	66.854
2	no	59	33.146

-Mode

HISTOGRAM AND TABLE - HEAD OF HOUSEHOLD

Of the total count 119 (66.854%) stated that they were head of household 59 (33.146%) indicated that they were not the head of the household



RECOMMENDATIONS

1. Self-government must be seen as a way in which people can help and care for one another through our culture and spirituality.
2. Strengthen our cultural identity through language instruction and culture in schools in the city for the benefit of both Aboriginal and Non-Aboriginal peoples.
3. Understanding the Treaties and its meaning as a source of regaining our identity.
4. Elders talking with youth to help them regain their Aboriginal sense of identity and to foster self-esteem; as well, Elders to teach parenting skills to the young parents so they can nurture their young with love and a sense of hope for the future.
5. A need for a grass-roots organization to take action on these recommendations. Monies must be directed for off-reserve people, and the organization must be accountable to the people, with voting and traditional leadership qualities as being the best method of maintaining accountability.
6. A comprehensive community centre should be established where our cultural practices will be respected, and services in various areas could be readily accessible.
7. "Due to the many problems we face as urban Treaty people, the answer is to start healing our people." - Elder. Therefore, Sacred Healing Circles led by Elders should be given priority. In these healing circles trained professionals should also be available to give support for the after-care that will be needed.
8. A twenty-four hour "safe" house/home should be established for the homeless and troubled Aboriginal people who have no place else to turn.

Present facilities and services do not meet this need.

9. Cultural awareness camps for youth should be established. "We need to go back to the traditional way of learning about ourselves, the world around us." -Elder. Elders and parents can help youths to learn their culture and their relationship with Mother Earth.
10. Designate men from the community as hunters to get game meat for ceremonies and cultural gatherings; and women to gather berries for the same purposes.
11. Aboriginal governments and organizations have to change their attitudes and hiring policies to "Hiring their own people first especially if they are qualified and if they are not, to train them with money they would spend paying a non-Aboriginal."
12. Aboriginal organizations who hire non-Aboriginal people should insist that Cross Cultural training be an essential criteria for employment with the organization.
13. Cross Cultural awareness should be a part of the school education system and the instructors should be knowledgeable Aboriginal people.
14. More Aboriginal day-care centres are needed and should be staffed by Aboriginal people.
15. Financing and implementation of a support system that teaches children as well as adults to deal with racism. Media should portray more positive images of Aboriginal peoples.
16. Provide education on the nature of the Treaties and its meaning to society in general, in order to foster greater harmony and understanding of each other. Treaties should be taught in school curriculum as well.

17. Meaningful representation of the Aboriginal community should be made on School, Health, Economic and Social development Boards in the city.

18. Representation: "Vote is an inherent right." -Elder. Give a vote to each and every Treaty person regardless of residency and family status. Allow full and equal participation of off-reserve peoples in First Nations Governments.

19. The right to participate in matters that concern you directly is an inherent right supported by culture and tradition. The inherent right belongs to the people, who then choose their form of government and leadership.

20. Respect the role of women in governance and respect the right of women to become equal partners in determining the future of our children's children.

Therefore, based on the above recommendations, a suggested model of self-governance for Treaty and First Nations people living in Saskatoon should consist of the following:

- a duly elected body of representatives from the Saskatoon Treaty and First Nations population,

- whose authority is based upon Treaty and inherent authority.

- an Elders Council whose advice on cultural and spiritual matters must be actively pursued and adhered to. All Elders may participate.

- Ideally, this body should be recognized by the Chief and Council of the Bands in Saskatchewan, however failure to give recognition may offend Treaty principles as well as the Canadian Charter of Rights.

ALL OF WHICH ARE RESPECTFULLY SUBMITTED ON THIS
30TH DAY OF SEPTEMBER 1993, TO THE ROYAL
COMMISSION ON ABORIGINAL PEOPLES BY THE
SASKATOON TREATY AND FIRST NATIONS ASSEMBLY INC.
AS REPRESENTED BY THE BOARD OF DIRECTORS:


DORIS AHENEKEW


MARGE REYNOLDS

ELDON BAPTISTE

DONNA RENNEBERG

VIOLET MUNROE


ERNESTINE STARR


MARGARET KING

THOMAS YUOENS


LORIE WHITEMAN

NEEDS OF URBAN TREATY FIRST NATIONS PEOPLE:

AN ELDERS' PERSPECTIVE

Summary of an Elders' Focus Group, Wanuskewin, July 26, 1993

Prepared by

Verna St. Denis, M.A. and Richard Katz, Ph.D.

The issue of "self-government" was raised to initiate discussion at the Elders' Focus Group. The elders' response was clear and emphatic: "What is self-government really? That is not our terminology." The elders then proceeded to talk about what did really matter to them: their concern for their children - the future of the people - who in the urban situation are increasingly lost and cut off from helpful resources. Rather than dwelling on abstract discussion of the concept of self-government, the elders focused on how people can and must take care of each other.

The elders saw the basic source of their childrens' sense of loss being a loss of identity and language. As one elder stated:

"Our language was given to us by the Creator, who created us. The Creator created each of us people for a purpose...we need language to understand each other and recognize ourselves."

That elder continued to be more specific about the nature of our loss:

"We can't fully understand the treaties in English. When we start talking about understanding our treaties, it's difficult when you must not only translate across generations but we must also translate another language and world-view."

An understanding of the treaties was raised often as an ultimate source for regaining a sense of identity and language.

The sense of loss was talked about in many painful and poignant ways, always dealing with the personal and intimate details of suffering and searching. "The cities are ruining our young people," one elder lamented. "Why are they allowed to come into the city," she asked, "where they lose their identity and then say that there is nothing left for me back on the reserve?"

The elders frequently expressed feelings of powerlessness to communicate with these young people, to help them regain their sense of self as First Nations people. "The problem is that young people in the city are undisciplined," stated one elder. "They talk back; they have no home life to keep them together. What can we do?" she asked, "we can't control them."

But elders also gave examples of how this communication was possible. "When you cut them off, you can't control them. When you completely refuse to help them, they end up on the street," one elder observed. The elder then became

optimistic: "Children will listen to elders more so than their own parents."

This theme of elders talking with the youth was repeated many times. An elder talked at length about his working with young people, teaching them how to make and handle the pipe. "I can pick out the ones who are interested," he said. "I can pick out the ones I can teach, the ones that will listen, that will respect the pipe." "We must teach them," he emphasized, "or else all is lost."

The elders emphasized continually that a primary cause of the loss of identity was living in the urban environment, and thereby being cut off from community and traditions. In particular, they stressed that there is a tragic loss of parenting skills which accompanies this loss of tradition. One elder stated with great sadness:

"We as parents can't do the job. We are living with too much of our own pain - how can we help others? There is no time in the city for parents and kids to be together as they were in the past.

Respect has been lost. Our kids don't know how to listen."

But the elders stated very clearly that if the resources that were due urban First Nations peoples were actually given to them, many of the so-called urban problems could be dealt with. They continually stressed that there is a misdirection of funds earmarked for Urban First Nations people. One elder put

it directly: "Our leaders aren't using the money in the right way." Another elder asked: "Where is the money which the bands are allocated? They still get money per person on the band list, but we urban Indians don't see that money." One elder stated matters bluntly: "The money comes from Ottawa, but doesn't reach us. The politicians are not fighting for us. They're the only ones who live in good houses and we get pushed out into the city."

A very tragic case was discussed to illustrate how people are being pushed out of the reserve because of lack of services. A mother of a disabled child described how she was forced to place her son in a foster home in the city because she could not receive adequate services on the reserve. "I had to give him up to a foster home," the mother said, "in order for him to get into a program that could help him." Even though her son is treaty, she had to establish residence in the city in order to qualify for provincial services - and those provincial services only came once she had placed him in the foster home. The sadness, grief and anger of this mother touched all the elders. Their response was direct: we must do something about this kind of situation! As one elder said: "There's money going into the reserves and where does it end up? How come this woman isn't being helped!"

When the elders considered what must be done they stressed the need for a grass-roots organization to express the concerns of urban First Nations peoples - and to take action. "We cannot have cases of people that feel alone in the city," said an elder. "We need someone to go to bat for those who are alone. And we can't take 'no' for an answer." Elders spoke about a place where they could meet regularly, and have support groups at all levels, for all people. And they stressed the importance of funding to make a broad range of services secure. "We must be broad-visioned," and elder stated, "and not have tunnel vision. When we are a group, we have a stronger voice."

As another elder put it:

"We need meetings. We need people turning out, not taking 'no' for an answer because we speak for those who are in need. Social Services abuses us. And especially people with low self-esteem, they can't defend themselves. We must stand up for them."

Among the kinds of services elders talked about being in this grass-roots organization were opportunities for elders to talk with youth and for parents to learn how to be parents. "We have to open up ourselves to the youth" is how one elder put it. "Something has to be done with parenting - we can't get away from the circle of life." Another elder added: "Love will bring the child back. We as

grandparents must keep our doors open and love alive. Our grandson has turned around because of love being there."

As the elders looked into the future, they stressed that the "voices of wisdom" must be heard. The elders and those who have struggled into sobriety must be given greater respect. They also insisted that resources, and in particular money, must be fairly allocated with caution that "money in the wrong hands does more damage than good."

NEEDS OF URBAN TREATY FIRST NATIONS PEOPLE:

A YOUTHS' PERSPECTIVE

Summary of a Youths' Focus Group, Joe Duquette High School,
August 21, 1993

Prepared by

Audrey Hobman, Project Co-ordinator and;
Lorie Whiteman, Workshop Co-ordinator; Board Member

The purpose in conducting the youth focus group was to allow the youth an opportunity to come together in a forum to speak out about concerns and issues relevant to them. The day was marked by a talking circle with Elders, presentations by members of the community, and discussion amongst the youth about problems and possible solutions. The overall approach was aimed at allowing the attendant youth a chance to mix culture and education to help them reach a better understanding about themselves. The ceremonial nature of some of the discussions meant that parts of the workshop were not recorded in any fashion. This report will only touch on areas that were recorded.

A number of topics were discussed with the youth. One of the most salient points that was continually emphasized throughout the entire day was the importance of youth recognizing that there are differences in perspectives. This difference in perspective is not something to be ashamed of but rather, is simply something to be accepted. As a First Nations Social Worker pointed out, "Others have as much right to be here as we do."

While differing world-views and perspectives are to be accepted, recognition was granted to the fact that it is not always easy to be in the minority when your point of view is not given

much credence. A First Nations lawyer touched on the difficulties which face Aboriginal people in the area of law. The legal system in Canada was developed in Europe without the input of Aboriginal people or their Elders. Regardless, in today's society Aboriginal people must live with this legal system. This presenter indicated that the system does not readily apply to Aboriginal people. The result is that a lot of Aboriginal people fall through the cracks in "an alien system." In order to stop from falling, the youth were told to turn to other people for help as there are a lot of people willing to help. Youth were told to look to Elders and role models for guidance when they are in trouble.

The First Nations Youth presenter indicated that there had been no workshops like this for him when he was in trouble. He "came to respect Elders a lot." He stated that, "I used to abuse Elders a lot," but that he is now starting to learn how to care and respect himself. The point was that once you care and respect yourself you can begin to care for others.

The Native Role Model presenter also acknowledged the problems that face youth who try to become involved in extracurricular activities. There is little financial or personal support for youth trying to become or stay involved in sports. However, stress was placed on the benefits of participating in sports from being simply a means to escape boredom to a means of disciplining one's self. The benefits of being active outweigh many of the obstacles.

The group brainstormed to identify specific barriers that face youth as well as possible solutions to the barriers. The barriers identified were ones like: laziness, peer pressure, drugs &

alcohol, abuse, low social status, lack of government subsidized facilities for the underprivileged, and no free admission. Racism was identified as being a huge barrier. In order to overcome racism the youth were told to become responsible for their own feelings. People have to learn to accept others as they are, not as you would like them to be. The message was to think positive and make the changes inside of yourself. The youth were given a chance to recommend solutions for better recreational services available to them in the city. These solutions consisted of: sponsorship, community involvement, location of the facilities (build a track closer to more Aboriginal populated areas of the city), establishing an Aboriginal Youth Athletic Club, and a need for more Aboriginal coaches. Also, one other solution was to raise awareness of racism, possibly through the schools.

A constant solution by the presenters was to turn to the Elders for guidance and assistance. One has to believe in the advice received or else all the advice in the world is not going to do any good. Emphasis was also placed on the fact that there are other people in the community who have dedicated their lives to helping youth. Youth were told to find somebody they felt comfortable in talking to when they found themselves in a tough situation.

In closing the workshop, the Elders assembled the youth around a circle for cultural entertainment and storytelling, in the hopes that the youth will leave with a lesson learnt. Prayer was given to all youth who attended, so that, they can take some valuable piece of knowledge back with them in the complex life of a youth.

RECOMMENDATIONS

1. Youth crisis centre or safe house, where youth can go when they need help. A place where they feel welcome and secure.
2. A place where youth and Elders can come together to teach traditional values and skills as a way to learn respect.
3. Encourage youth to be involved in sports and extra curricular activities and provide support both morally and financially.
4. Teach youth to be responsible for themselves and to learn how to deal with racism and prejudice.
5. Establishing an Aboriginal Youth Athletic Club and with Aboriginal coaches.

SASKATOON TREATY AND FIRST NATIONS ASSEMBLY

REPORT ON ABORIGINAL MEN'S FOCUS WORKSHOP '93 by Eldon Baptiste, BISW, B.A. (Native Studies)

On June 28, 1993 all members of the Board were requested to attend a meeting at the Head office. During this meeting it was brought to my attention that I would coordinate a workshop concerning Aboriginal men and focus on issues which could possibly and eventually lead to starting an Aboriginal men's support group.

In preparation for the workshop I did some brainstorming with Tom Youens, one of the Board members. A budget of \$1,000 was available to work with so we proceeded to get things organized.

This event was scheduled to take place on July 29, 1993 at the Saskatoon Indian and Metis Friendship Centre. This was a bad day to set up a workshop because it was at the end of the month which is a payday. Many would-be participants had already participated in other activities such as paying bills, shopping and some other cultural events which were taking place outside of Saskatoon.

There were at least fourteen participants who attended. We started at 9:30 am (Indian time). Our Elder, Walter Linklater encouraged me not to be disappointed and that if even one member attended it was still an accomplishment.

Frank Munroe did his presentation after our feast which consisted of fine traditional soup and bannock. He touched base on the Outreach program that he is involved with at the Saskatoon Tribal Council.

Walter and Maria discussed their topics on traditional values and co-dependency. There were a few men who attended and a few women who were basically interested in what was going on.

I was asked by many people to have another workshop, but this time to schedule it during the fall or spring time when people are not so much on holidays. Otherwise it went very well for those who had attended.

Participants

Eldon Baptiste	Embassy Dr	665-3343
Tom Youens		652-0478
Brian Delaronde (family)		
Gabe Montgrand	English River	
Melynda Benson		
Frank Munroe (family)	327 Thomas Way	382-2544
Karmin Schick	1-126 Ave Y. S.	384-9778
Darren Mike	Saskatoon	
Walter Linklater (family)	Saskatoon	382-0630
Maria Linklater	Saskatoon	382-0630

**SASKATOON TREATY AND FIRST
NATIONS ASSEMBLY**

Report on: Women's Focus Group

By: D. Renneberg - Facilitator

E. Starr - Co-ordinator

August 19, 1993

Content

- I. Report
- II. Agenda
- III. Participants
- IV. Budget

I.

Saskatoon Treaty and First Nations Assembly Women's Forum August 19, 1993

Report

A one day workshop on Women's issues was held on August 19, 1993 at the Saskatchewan Indian Federated College in a classroom. Fourteen women from all walks of life including two Elders were in attendance to discuss various issues and concerns that are important to them.

The methodology utilized for this workshop was an informal format adapted to provide a comfortable atmosphere and an agenda to encourage and prioritize the needs and solutions of Urban Treaty women.

The recruitment process used was a letter of invitation to women in the community that would be interested in voicing their concerns to the Royal Commission on Aboriginal People.

The morning began with a sweetgrass smudge and prayer. Opening remarks and self-introduction followed.

The facilitator then explained the purpose of the workshop including the mandate of the Royal Commission and the objectives of S.T.F.N.A. Inc.

The participants were encouraged to talk about their experiences as mothers, care-givers, their role as Aboriginal women and anything that they felt was important.

The terms of reference were explained and given as a guideline for people to refer to. The following issues were eventually discussed in detail.

I. Education

1. High population of young mothers (age 14-20). This group has no access to services that are available.
2. Facilities and services are not user friendly.
3. Lack of transportation to these facilities.
4. Facilities are remote from needed areas.
5. Lack of Day Care Services.
6. Non-Aboriginal governments are not sensitive to Aboriginal family traditions.
7. Institutional racism is rampant.

II. Economics

1. Wages are lower for women even in the professional ranks.
2. Lack of affordable housing particularly for single parents.
3. Job promotions are almost non-existent for Aboriginal women in all sectors.

4. Aboriginal governments and organizations don't hire enough of their own people especially women even if they have the qualifications.
5. Isolation when employed in non-Aboriginal organizations.
6. Aboriginal women constantly experience sexism, sexual harassment in the workplace and in general society.

III. Social/Health Issues

1. Family Violence
2. Physical Abuse
3. Sexual Abuse
4. Alcohol and Drug Abuse
5. Street Kids/Child Hunger
6. Elder Abuse
7. No financial support for traditional healing
8. Lack of awareness of Indian womanhood - Dealing with our Men

IV. Rebuilding the Relationship Issues

1. The number one issue is Racism - personal and institutional.
2. Aboriginal people living in urban centres have no meaningful representation in any institutions and organizations.
3. There is not enough education to emphasize Aboriginal Culture.
4. Education on First Nations culture has to start at Kindergarten level.

V. Treaty Rights

1. Many people don't understand their Inherent and Treaty Rights.
2. There is not enough being done to get the governments to meet their fiducial obligations under treaty especially for treaty off-reserve people.
3. Treaty rights are slowly being eroded particularly for off-reserve people.

VI. Governance

1. Inadequate representation for Urban people in all levels of Aboriginal and non-Aboriginal governments.
2. Political corruption, family power politics under the Indian Act government on reserves.
3. No respect or acknowledgement of women's role in governance.
4. Traditional governing values like respect for personhood are gone.

Recommendations

After a good traditional meal, participants went back to the drawing board to come up with specific recommendations that were more realistic to meet as a community in the urban setting.

The recommendations are not meant to provide solutions to all the needs and issues identified but rather where can healing and development start.

II. AGENDA

1. Opening Remarks - Donna/Ernestine
 2. Sweetgrass Ceremony - Elder Maria Linklater
 3. INTRODUCTIONS
 4. Objectives for the day:
 - (1) Discuss and prioritize needs.
 - (2) Identify solutions.
 - (3) Make Recommendations.
 5. Dialogue and Discussion
- LUNCH
6. Recommendations

III. List of Participants

1. Maria Linklater - Elder
2. Emma Sand - Elder
3. Anita Night
4. Maggie McCallum
5. Sandy Mair
6. Marlene Wolverine
7. Louise Dufour
8. Laura Wasacase
9. Kathleen Wasacase
10. Louise Halfe
11. Ina Ahenakew
12. Donna Renneberg
13. Ernestine Starr
14. Kula Ellison

IV. Budget

Elders' Honorarium----- \$ 150.00

Co-ordination----- 160.00

Facilitation----- 165.00

Participants Honorarium----- 200.00

Travel----- 50.00

Child Care----- 100.00

Catering----- 150.00

Supplies (Tobacco, flip chart)---- 25.32

\$ 1,000.32

SASKATOON TREATY AND FIRST NATIONS ASSEMBLY
URBAN SELF-GOVERNMENT SURVEY

Interviewer's name _____ Date _____

The STFNA has been co-sponsored by the Royal Commission on Aboriginal Peoples and the Aboriginal Women's Council of Saskatchewan to conduct a survey to find out what type of government the Treaty and First Nations people of Saskatoon would like to see represent their needs and concerns that affect them on a daily basis and to find out if there is a consensus on these matters. The questions were developed from input at an open forum held on May 12, 1993. The information that you will provide will be related back to you through another forum at which you will be invited to attend in August 1993. A summary of the results will be submitted in a report to the Royal Commission.

Your answers are confidential and voluntary. Any questions you feel you don't want to answer will be skipped.

General

1. What is your age? _____ Gender? _____

Marital Status: _____ single _____ married _____ common law
 _____ widowed _____ divorced
2. Which First Nation do you belong to?
 _____ Cree
 _____ Assiniboine
 _____ Dene
 _____ Anishinabe (Saulteaux)
 _____ Dakota
 _____ Other (specify) _____
3. Are you registered on a Band list? Y N
4. If yes, which Band are you from? _____
5. Are you registered under Bill C-31? Y N
6. How did you gain your Treaty status?
 _____ born Treaty
 _____ married Treaty
 _____ transferred Treaty

7. Are you the head of your household? Y N
8. How many people normally live in your home? _____
9. Do you often keep other people in your home for short periods of time? Y N
10. Where do the majority of your extended family live? (check one)
 _____ on your reserve
 _____ other reserve
 _____ Saskatoon
 _____ off reserve elsewhere

Education/Culture

11. What is your level of education?
- | | |
|---------------|-------------------|
| _____ K - 6 | _____ University |
| _____ 7 - 9 | _____ Technical |
| _____ 10 - 12 | _____ Other _____ |
12. If lower than Grade 12, why did you discontinue? _____

13. Did you ever attend residential school? Y N
- Was your experience positive or negative? _____
 Explain. _____

14. Do you believe our present school curriculum fairly represents Treaty peoples? (ie. history, traditions, culture and languages) Y N DK
 Explain. _____

15. Do you feel it is important to know Treaty peoples' history, traditions, culture and languages? Y N DK

If yes, should Treaty peoples' history, traditions, culture and languages be taught in the present school curriculum? Y N DK

16. Do you speak a First Nations's language? Y N

Are you fluent in your language? Y N

17. Do your children speak their First Nation's language? Y N

18. If not, do they understand the language? Y N

Would you like your children to learn the language? Y N

19. Is your identity as a Treaty person important to you?

Y N DK

Explain. _____

20. Do you feel that your identity as a Treaty person is threatened in the city? Y N DK

Explain. _____

21. Would you actively participate in culturally-oriented events in the city if they were available? Y N DK

22. What ways would you suggest to strengthen the identity of Treaty people living in Saskatoon? _____

Residence

23. Have you ever lived on your reserve?

If yes, how long? _____

24. What is your primary place of residence? _____

25. Within the last five years, how often have you moved between the reserve and the city? 0 <5 >5

26. For what reason(s) do you live in the city?

_____ education

_____ employment

_____ health reasons

_____ housing

_____ other (Specify) _____

27. Do you feel it is important to maintain close ties with your reserve community? Y N DK

Explain. _____

28. Do you plan on returning to the reserve in the near future?

Y N DK

29. Have you ever applied for assistance from your Band while residing in Saskatoon? Y N N/A

30. In what areas did you apply?

_____ education

_____ housing

_____ health care

_____ other (specify) _____

What was the result? _____

Do you feel you were treated fairly? Y N

31. Can you suggest ways to strengthen relations between on-reserve and off-reserve Treaty people? _____

Social Issues

32. What social problems or obstacles do you feel Treaty people face in the city? _____

33. What solutions would you suggest to remedy the social issues facing Treaty people in the city? _____

34. Do you feel the present services and facilities focussing on social problems meet the needs of Treaty people? Y N
35. Do you believe Treaty control over services and facilities in the city could better meet your needs? Y N
 Explain. _____

Subsistence

36. Are you presently employed? Y N
37. If yes, indicate if it is
 _____ full time
 _____ part time
 _____ seasonal
 _____ casual
38. If no, what other jobs do you have?
 _____ homemaker
 _____ volunteer
 _____ trade/craft related
 _____ other (specify) _____
39. Do you supplement your income? Y N

40. If yes, how?
- | | |
|--|--|
| <input type="checkbox"/> Food Bank | <input type="checkbox"/> Salvation Army |
| <input type="checkbox"/> Friendship Centre | <input type="checkbox"/> Other (specify) _____ |
| <input type="checkbox"/> Friendship Inn | |
41. While in the city, have you eaten any wild meat or berries within the last two years ? Y N

If yes, where did you get the wild meat or berries?

- ☐ hunting and gathering (self)
- ☐ relative or friend on reserve
- ☐ relative or friend in Saskatoon
- ☐ store
- ☐ other (specify) _____

42. Would you eat these foods if they were available to you in the city?
- Y N DK

Racism and Discrimination

43. Do you know what racism and/or discrimination is? Y N
- Explain. _____
- _____
- _____
- _____
44. Have you ever encountered racism and/or discrimination in Saskatoon in any of the following areas?
- ☐ education
- ☐ housing
- ☐ employment
- ☐ health care
- ☐ other (specify) _____
45. How did this make you feel? _____
- _____
- _____
- _____
46. How did you react? _____
- _____
- _____
- _____

47. What solution would you offer to deter or end racist attitudes?

48. Would increased employment opportunities for Treaty people help in any way?
 Y N DK
49. Should distinct Treaty-controlled community services and facilities be
 provided for Treaty people in Saskatoon? Y N
50. Do you know what the Affirmative Action programs are? Y N
51. Have you ever applied under an Affirmative Action Program? Y N
- If yes, was it useful to your needs? Y N
 Explain. _____

Aboriginal/non-Aboriginal Relations

52. Do you feel like you are a part of the larger non-Aboriginal community in
 the city? Y N
 Explain. _____

53. Do you feel it is important for non-Aboriginal people to understand
 Aboriginal culture and traditions? Y N
 Explain. _____

54. Do you feel a better understanding by non-Aboriginals would improve
 community relations? Y N
 Explain. _____

55. What could be done to improve community relations? _____

56. Have you ever had any conflict with the legal system? Y N
57. What was the result? _____

58. Do you feel you were treated fairly? Y N
59. In your view, are Aboriginal/police relations positive or negative? Explain

60. What ways would you suggest to improve Aboriginal/police relations? _____

Inherent/Treaty Rights

61. Do you understand what your Treaty and inherent rights are?
Y N DK
Explain. _____

62. Do you feel your treaty rights are limited in the city?
Y N DK
Explain. _____

63. Should Treaty people pay and taxes in the city? (ie: education, health)
Y N DK

Explain. _____

64. Do you feel the participation in Indian government is a treaty right?
Y N

Explain. _____

65. Do you feel you are fairly represented as a Treaty Indian in the city of
Saskatoon by any of the present Indian governments? Y N

Explain. _____

66. Have you ever participated in Band elections? Y N
Explain. _____

67. Can you vote for your Chief and Council? Y N
Explain. _____

68. Do you think voting is the best method of selecting leadership? Y N
Explain. _____

69. Should other customary practices be considered in selecting leadership?
Y N

Explain. _____

70. Do you believe Treaty First Nations should practice the right of self-determination as a collective body in the city? Y N

Explain. _____

71. If self-determination was achieved who would you want to represent you in the city?

_____ an urban treaty body
_____ your band
_____ Treaty-based Indian government
_____ other

If other, what should the form be? _____

72. What powers would this level of Indian government have in the city? _____
- _____
- _____

73. Do you believe the urban treaty population should have a land base in the cities? Y N

Explain. _____

74. Do you believe greater unity of Saskatoon's Treaty people would benefit you? (ie. socially, culturally, politically and economically) Y N

Explain. _____

75. Do you believe greater unity between on-reserve and off-reserve people would benefit you? (ie. socially, culturally, economically and politically)

Y N DK

Explain. _____

76. Would you be willing to participate in an organization that represents your needs and concerns in the city? Y N

77. Who should this organization be accountable to? _____

78. If you have any other comments, please feel free to discuss them here: