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NEW BREED

Letters

IMPACT OF TRADE DEAL ON SASKATCHEWAN FARMERS

Dear *New Breed*:

I wanted to write to the farm families of Saskatchewan concerning the impact of the Mulroney-Reagan trade deal, because I believe the 2 million dollars spent on trade advertising by the provincial government has not given people the full story.

These are my concerns about this deal with respect to agriculture.

In recent months, it has become clear that the final Mulroney-Reagan trade deal poses a long-term threat to the survival of Saskatchewan's family farms and the agriculture industry as a whole.

Nowhere is the betrayal of agriculture clearer than in the changes the deal makes to farm marketing boards, supply management and other support programs.

At a time when Canadian farmers need a strong trading mechanism to protect their interests in a volatile international trading environment, the Canadian Wheat Board's powers have been seriously undermined. It will no longer be able to set import licenses for wheat, oats and barley.

In addition, farmers have lost the two-price system for wheat administered by the Wheat Board, an annual direct benefit to farmers of \$280 million. A whole host of other Canadian support programs could be deemed unfair subsidies and subject to review under the Agreement. Alarmingly, the list includes the Western Grain Stabilization Fund, The Canadian Grain Commission, The Canadian Wheat Board Marketing Pool, Crop Insurance, The Western Grain Transportation Act and even the P.F.R.A.

The official Mulroney government statement with regard to supply management is that it is fully protected.

However, American farmers have been told by their negotiators that once tariffs are eliminated and processed foods, American chicken, turkey, egg or milk-based products can enter Canada, supply management will be undermined.

Saskatchewan dairy, egg and poultry producers across the province now fear that they may lose their efficient supply management schemes, which have supported many viable small family farm operations in our rural communities.

Finally, and most importantly, this proposed Agreement does nothing to resolve the international grain price war. It has provided no guarantee that the Americans won't continue to subsidize exports to traditional Canadian customers, squeezing us out of those markets.

In the past two months, in clear violation of the agreement, the U.S. has taken unfair advantage of new markets in China, the Soviet Union, Poland, Egypt and Tunisia through their Export Enhancement Program.

Obviously, the deal has fostered no new spirit of cooperation and in no way prevents or encourages the U.S. not to act exclusively in their own self interest.

Canadian agricultural interests, on the other hand, have been traded off for the sake of reaching the Mulroney-Reagan deal, and major concessions have been made on all issues of interest to American agribusiness. □

Sincerely,
Roy J. Romanow
Leader of the Opposition

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Articles submitted to *New Breed* and subsequently used for publication shall be paid for at the rate of \$2.50 per column inch (10pt., 13 pica). All articles must be signed, however, your name will be withheld upon request. Views expressed are not necessarily those of Wehtamatowin Corporation and free expression of opinion is invited. We reserve the right to publish whole or parts of articles submitted.

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The Split Clash Who Represents Who?

"The argument isn't who is Metis or Non-Status, the argument is Democracy."

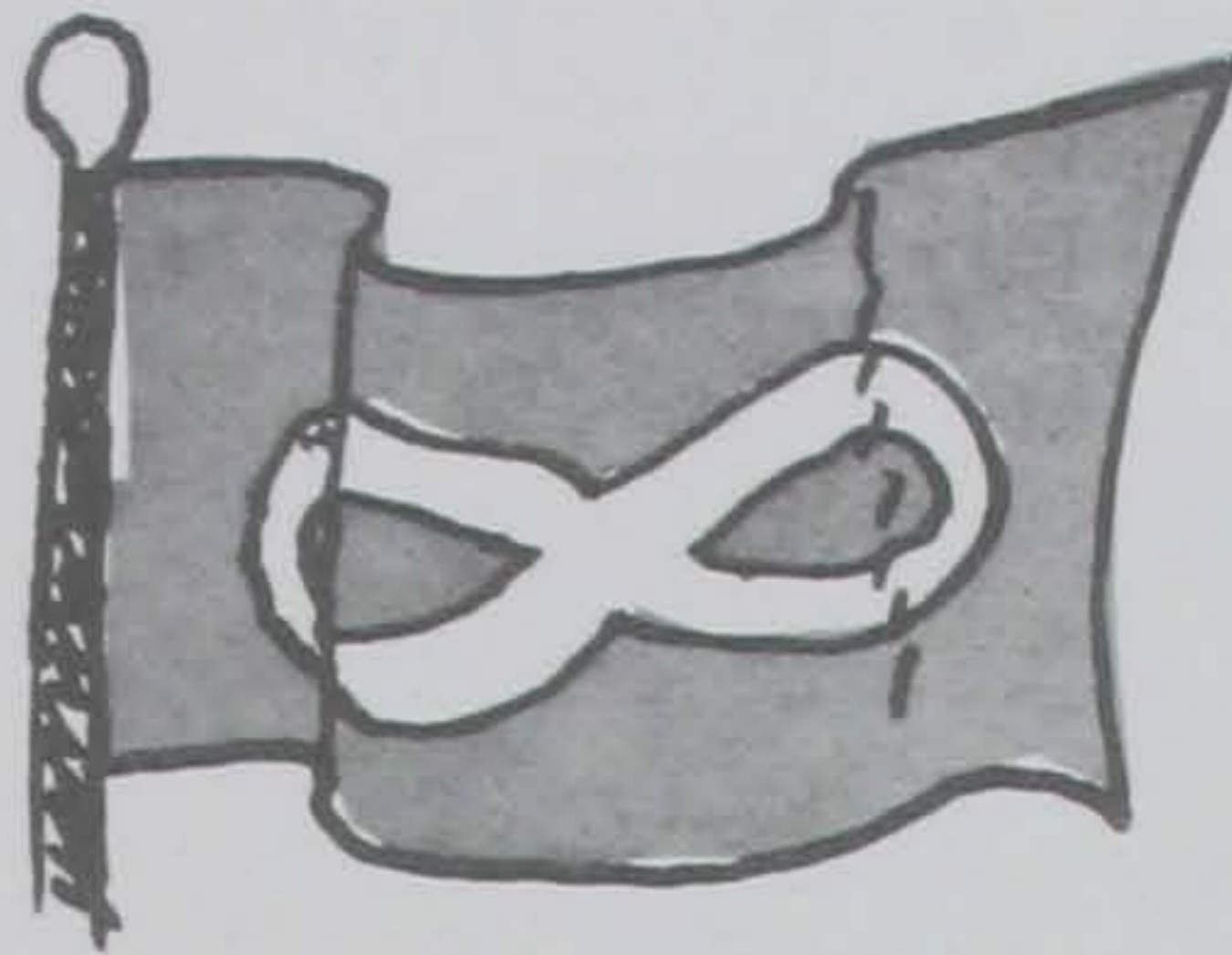
By Tina La Rose

Regina - During the Metis Constitutional Conference held in Prince Albert, recently, a group of people broke away from the Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS), saying this is what the Metis people wanted! Referring to the Annual meeting held in Batoche last year when 200 delegates passed two resolutions for a split.

However, despite what was put forth at Batoche 87', it appears none of the work has been done according to the original five member committee who were appointed to draft a Metis Society constitution.

Three of the original committee soon resigned, now the question of legality has caused confusion. Jim Sinclair, President of AMNSIS said, "It was clear in the resolution that they would look at the enumeration of the community involvement of the new Metis constitution." Further saying, "From there, the documents would be put on the table at the annual assembly for the final discussion. Next thing we know is they came back with an organization and said, AMNSIS no longer exists, that wasn't the purpose of the committee," replied Sinclair.

Because of funding cuts Sinclair stated there was no money for the meeting last year in Batoche, resulting in a minimum representation. "Now northern communities are upset over the resolution passed. But if the committee stuck to their mandate and had discussion at the community level, then from those discussions this meeting in Prince Albert would have been satisfactory to both groups!" he said. "The argument isn't who is Metis or Non-Status, the argument is democra-



cy," referring to the walk out in Prince Albert.

The majority of the turn out for the meeting in Prince Albert became so upset with the handling of the meeting that they walked out in the midst of talks. Some say it was staged, but from the beginning there was tension in the air and confusion as you had to sign a paper to declare yourself Metis in order to participate. And when questions arose from the floor no one was eager to address them. Co-chairman, Philip Chartier told the group, "If you think you can come here and stop this meeting, your dead wrong." And later when the walk-out occurred he shouted, "I hear those are treaty and Non-Status leaving." Leaving another question to be answered, how in order was the chair and why the restriction in the meeting?

Later, the walkout group met at another locality and came up with a motion that was carried unanimously. It read, "That this conference of Metis and Non-Status Indian people of Saskatchewan, that we continue to organize and support the Association of Metis and Non-Status Indians of Saskatchewan as the main advocate for negotiation on Aboriginal Rights and Native Self-govern-

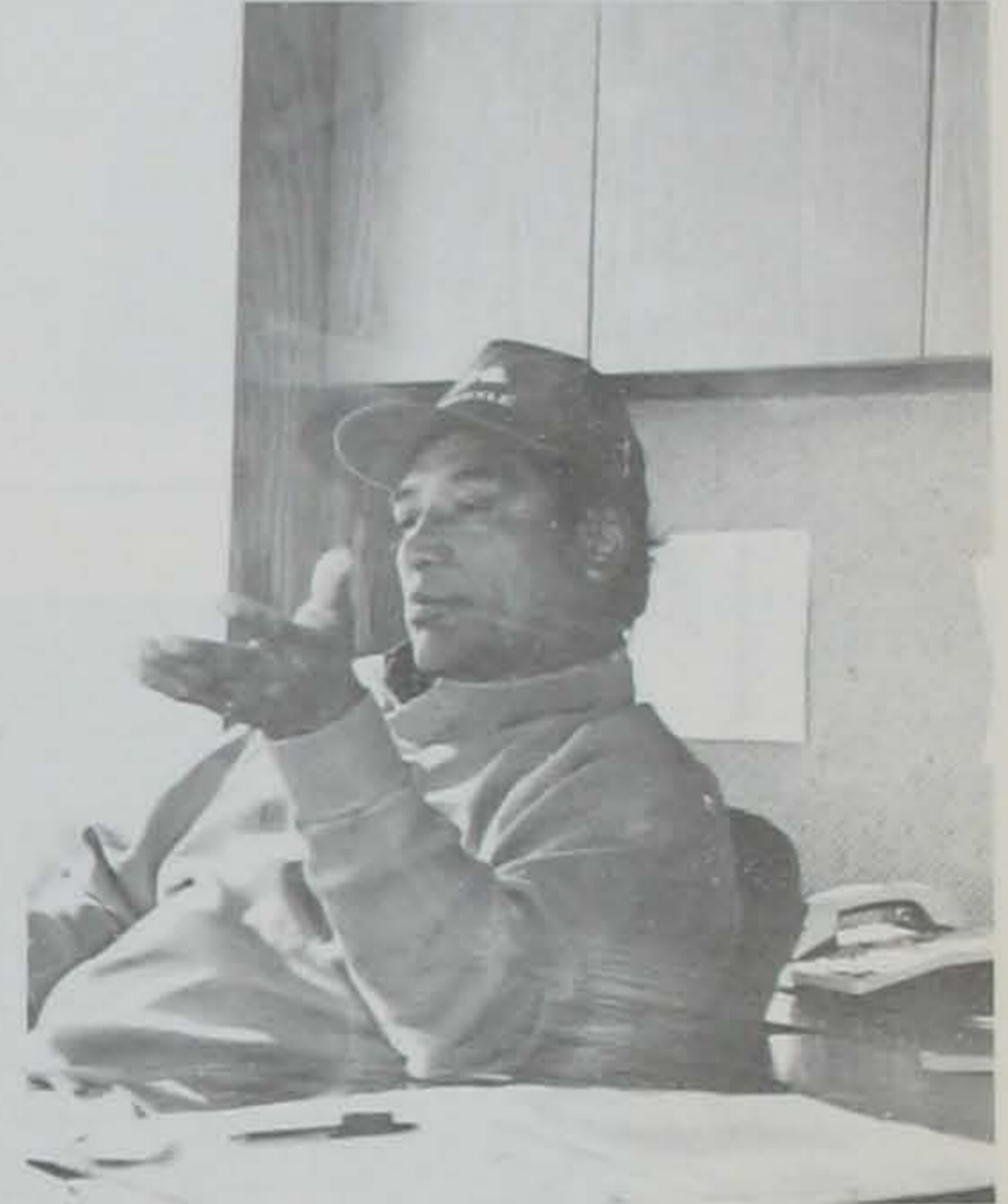
ment; and further that we remain united until the next Annual Assembly at Batoche in 1988, where we can decide on the future of our children and the rest of our Native people."

Since that time each group has not rested. The issue of the split and who represents who now sits in the hands of Touche Ross Ltd., as appointed by a Court of Queen's Bench Justice, Joseph McIntyre. Their job is to investigate the much talked of split, as each claim to represent the Metis.

What will be the outcome and is the Split, the appropriate one?

These and other questions have to be answered for isn't the grass-root peoples the ones that make the organization, whether it be AMNSIS or the Metis Society of Saskatchewan.

Leaders call on your people their cry of Democracy is the one to be heard!



Jim Sinclair



AC

Allen Clarke 88'

Question Of The Month **What are your feelings on the Metis and Non-status S P L I T?**



Karin LaRoque : people have decided that my dad is taking it through the people, it's not for you the court room is the organization and the money. We don't care about that we care about the people My dad has worked for Reil Local for 5 years without getting a pay check, know that shows something Sinclair is making 4,000 thousand dollars a month with a expensive account that endless so if we want but I would say I would go for the person that goes for the people rather than the money.

MEETING

Thursday, Mar. 10, 1988
 St. Luke School
 825 ELPHINSTONE ST.
 REGINA, SASK.
 5:00 pm
 ELEMENTARY TRADITIONAL
 Will be served sponsored by
 Western Region
 Ding will commence at 6:30 - 8:00
 Dr. Richard Thatcher
 Wayne Christie
 Jim Demchuk
 invited for questions and answer period

LOCAL MEMBERS
 encouraged to attend



Lawrence Klein - G.D.I. Student - Metis people and Non-Status both need the support, you can't just split and leave one of them out. I think they should work together. After the split I'll still be a Metis.



Mary-Anne Lanagan - G.D.I. Student - I didn't hear anything about a vote, next thing I heard on the news there was a split. We weren't hold. I don't know what will take place in the future.



Less Laframboise

My feelings are that I am in favor of a Split, providing it is done in a democratic way.

The way the Metis Constitution meeting was handled in Prince Albert where various racist remarks were thrown out to the floor and the complete restriction of the peoples comments was uncalled for. The meeting in Batoche of 87' as well, where only 200 people voted on a motion that affect the rest of the membership, was again uncalled for. I believe the rest of us at the grassroots level should have a say. But seems our elected leaders are always referring to the Grassroot people at their various meetings saying this is what we wanted, however, if this is true where is our input on this matter of a split?

I'm confident if this issue was put to us accordingly at the grassroots level then I believe the majority of us would have been in favour of the split. □

The Campfire Story



By Rick Charlebois

The following is not actually a campfire story but rather, the story of a campfire by the name of Embers I. Campfire. Now before one can expect to know Embers, he must familiarize himself with the campfire family as a whole. Anyone who has sat by a campfire on a quiet evening has most likely felt the mysteriously soothing effect, the hypnotic-like power of the campfire to draw one's thoughts into the heart of the coals. It is on this level of understanding that one may know, by way of personal encounters, the members of this family; for there are no texts existing to describe the habitat, appearance, and characteristics of the campfire. He belongs not to any of the scientific treatises on such families as birds, insects, mammals, reptiles, etc. The campfire stands alone in the great outdoors and each individual has but one overlying duty: he is called upon by the very nature of his being, to focus all his attentions to a state of submissive servitude, being born, as all campfires are, with the virtue of selfless devotion to man, his creator.

His creator, man, does not always understand him on a personalized level. The average city dweller knows him on a superficial level, using him to roast his marshmallows; the casual fisherman, out for a Sunday afternoon with the kids, might ask a little more of him in the way of a smudge fire to chase away mosquitoes; the overnight hiker will need his services for cooking, heat, and light around camp; his duties multiply with the increasing complexities of his creator's needs until, ultimately, he might serve some bushman whose needs for the campfire are manifold.

Embers belonged to this last-mentioned group, for the man who created him was a bushman called Trapper. Trapper lived alone in the inmost recesses of the Yukon Territory, high in the mountains. He had pitched camp on the shores of a small lake boasting of an unlimited supply of firewood, in an otherwise sparsely treed region. It was cool on the morning of September 4, when Trapper crawled out of his tent to greet the day; he headed straight for an old spruce and snapped off a few dry twigs, which he broke up into a bundle to fit in his hand, then walked over to the rock pit, crouched down, and struck a match.

Thus was Embers sparked into existence, introduced to the mountain air by Trapper's match. In his infancy, he reached out his tiny fingers and clutched tenderly the little twigs in his master's hand. Once the kindling had been firmly grasped, it was placed delicately on the ground. A gentle breeze helped him along when slightly bigger branches increased his bulk. He was gaining strength at an incredible rate and grew bigger as sticks piled up. Through adolescence he sped, and went to work on full-sized logs; within twenty minutes of his birth he proudly stood a full two feet tall...a magnificent specimen of the campfire family.

He had been so busy asserting himself, he had barely noticed the sur-

roundings until Trapper pulled up a stump to warm his blood. A green pole had been driven into the earth's crust, the other end angling up over Embers' head to hold a pail. He knew this to contain water, for a few drops sizzled at his feet; he reached up instinctively to boil the contents. A handful of dark grounds went into the pail and they both awaited the strong aroma of bush coffee.

Trapper was deep in thought, distressed at not having yet found a site to build his cabin for the winter. He stared at Embers as if for some guidance, and they embarked on a lengthy discussion -- not by word, of course, for Embers had not the means of effecting speech -- communicating through a process akin to telepathy. He derived much pleasure from this, for the master's desires were revealed, little by little, that he may better know how to serve.

Coffee brewed, the pail took its seat on a warm rock, and Embers' coals were rearranged to receive a pan, that he may fry a bannock to break Trapper's fast. While the master ate, Embers laboriously went to work on some sticks, standing dead spruce, his favorite fuel. As the flames gave way to coals, he watched the master wrap a rabbit in tin foil; this was then buried deep underneath his bed and covered with ashes. He knew what had to be done when the master left camp; he laid back and had a nap while his oven slowly baked the contents ... he dreamed of being a human. This, he felt, was most disturbing, having lost the simple freedom of expression which was his birthright; he found himself to be much like Trapper, making the most of a poor situation and living, as best he could, away from social ties. It seemed so vivid he wondered if he was really a campfire, dreaming of being human, or was he in fact a human, having awakened from the illusion of being a campfire. Suddenly, he was startled into consciousness when Trapper probed around the ashes with a stick.

It was with a sigh of relief that he awakened to a bunch of twigs tossed into his disturbed bed; the oven had been emptied and he was back to his duties. Rubbing the sleep out of his eyes, he noticed the master's desperate condition; clothing had been stripped off and were now being hung above his head on a rope strung between trees. While these slowly dried, Trapper sat on his stool to explain what had occurred. The master had slipped on a moss-covered rock and plunged headlong into the icy torrent of a glacier-fed stream. They both laughed heartily, as they had been safely reunited, and they comforted each other. Trapper told him of a time when he had broken through the ice at forty below zero and a fellow-campfire had save his life. Embers related the dream he experienced during the master's absence...they were getting to know each other exceptionally well. □

First of two parts. Watch for the next part in our April Issue when we complete the article, *The Campfire Story*.

Success For Native Business And Youth

One of the most successful projects undertaken by the Canadian Council for Native Business was the Native Youth And The Business World Conference held in August 1985 in Winnipeg, Manitoba. It was an overwhelming success in every respect. At the request of the Native Business Summit, CCNB agreed to hold the 1986 Conference/Workshop, near Toronto, Ontario in conjunction with the Summit/Trade Show event.

In 1987, in addition to the established Youth program, we arranged special sharing stations staffed by company representatives who provided information about their company's employee recruitment, contracting out to Native business, purchasing and supply policies, etc. These stations provided individual and small group participation to meet specific interests. In this way, delegates were provided with opportunities to initiate contacts between interested parties, such as matching delegates with prospective host companies under CCNB's Internship Program.

The 1987 Youth Workshop also included a practical hands-on experience of a full day dedicated to the small businesses of Orangeville. Fourteen small businesses in and around Orangeville provided practical information on the start-up, maintenance and running of their particular business. This was one of the highlights of the workshop both to the delegates and to the business-people of Orangeville.

Early in 1986, CCNB formed an Arts Committee to review Native arts and crafts from a "business perspective". The committee's initial findings were as follows: a) the field of arts and crafts offers the greatest potential for gross product gain for Native people in the short term; b) more Native people are employed "for profit" in this field than any other business; c) Canadian Native arts and crafts are recognized as unique throughout the world and the potential for further development is almost unlimited; and d) a conference/trade show that would bring together the Native and non-Native experts should be undertaken as soon as possible. CCNB was in a unique position to orchestrate an appropriate national event.

In February 1987 CCNB presented the Artists/Artisans Business Skills Development Workshop/Exhibit in conjunction with, and on site of the National Gift Show. Artist/Artisan delegates were instructed in the practical business aspect of their work.

Native delegates from both Workshops attended plenary sessions, and experienced face-to-face dialogue with leading Native and non-Native business people. The Workshops dealt with topics such as: Business as an Option; How to Get Started; General and Native Market Forces; Running a Business On and/or Off a Reserve; Accounting and Financing; Legal Aspects of Running a Business; Entrepreneurial Training and Joint-Venture Business Alternatives.

Listed below are the objectives and perceived benefits of our Native Business Workshops.

PRIMARY OBJECTIVES:

1. To prepare Native delegates for their roles in administration, business entrepreneurship, employment, investment and other business ventures.
2. To encourage Native youth to consider business as a way to achieve economic self-sufficiency and financial independence.
3. To provide role models for Native delegates to help them establish high standards of personal leadership skills.

SECONDARY OBJECTIVES:

4. To facilitate a mutually satisfying face-to-face meeting between Native delegates and Native and non-Native business leaders.
5. To inform the business community of the potential for Native participation in the private sector.
6. To equip Native delegates with information that will be of benefit to their communities.
7. To generate public awareness and create a positive image of Native youth and the great potential for their achievement of successful and rewarding careers and their contributions to Canadian prosperity.

8. To lay the groundwork for the development of a Native business network both for youth and established Native entrepreneurs.

BENEFITS:

- a) Access a connection into the business network for expertise regarding finance, markets, technical information, business and career opportunities.
- b) Set standards of excellence for business and community success.
- c) Demonstrate practical sources of information and assistance.
- d) Provide continuous links for future contact with delegates and their home communities.
- e) Allow creation of a Native Business Culture. The theme of the workshops being "You Can Do It".
- f) Generate a positive image of Native youth and Native entrepreneurs in the media and in Canadian society.

REPRESENTATION SELECTION

Following receipt of the completed questionnaires a sub-committee of the Youth and Arts and Crafts Committees will sit down and select the top 145-150 interested Native applicants.

Our selection criteria has included the following:

- a) Male/female balance
- b) Geographically distributed
- c) In need of the learning experience due to limited local opportunities of this type.
- d) Self-initiating; have a business plan or a business
- e) Some business experience (youth)
- f) Education level not a limiting factor
- g) A balance between Indian, Metis, Inuit where possible

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People Reaching People

By Randy Poorman

Regina - In recent years there has been an increasing number of Native people moving away from reserves into larger urban centers. (In Regina it is estimated that there are 40,000 people of Indian ancestry now living in the city). Being uprooted from their natural homes and family has created social problems such as chronic unemployment and welfare dependency. It is also noted that Native people have the highest suicide rates in Canada. Another startling fact is the high school drop out rate, due to the immense use of alcohol and drugs these young people have lost their ability to concentrate on such programs offered to them by the school board, and therefore lose their self-esteem and wonder to 'street life' for their education. Being caught between two cultural worlds, how do people retain their culture and traditional values in an urban setting? This is the question that has to be answered, and this is where a group of concerned individuals came together and came up with, 'Circle Project'.

Co-ordinator of the Circle Project, Louie Whiteman is attempting to develop such a program in the community where he describes will address these issues and concerns. The Circle Project, will be like a meeting place for Native people where the emphasis is placed on respect and generosity and on Native traditional values which therefore according to Whiteman, "does not exclude anyone individual and we welcome all people there."



Randy Poorman

The project evolved a year and half ago when the Archdiocese of Regina brought together a group of Native people for a brainstorming session and these issues were discussed. The concept of a holistic healing approach guided by Native traditional and spiritual values along with community involvement became the central theme of the project.

An example of this healing approach has been well publicized and filmed by a group of Native people from Alkali Lake in north western B.C.

The philosophy is based on awareness and understanding of Native culture to once again build respect and acceptance between all people. "By implementing the holistic approach to the family and community matters such as funding and salaries do not take priority over the primary purpose of why we are here," said Whiteman, referring to the fifty volunteers who operate the project and only one paid position.

Presently there are a few programs offered at St. Luke School, that are in conjunction with the Circle Project such as; Homemakers, who provide a feeding program for the children in the surrounding schools, and a used clothing store. In the evening there are two A.A. groups offered on different nights also. These groups extend their services out to the Regina Provincial Correctional Centre, (RPCC). Because of the efforts of the Circle Project they were able to establish a Sweat Lodge at the RPCC, another interesting fact as pointed out by Whiteman. Other programs currently in the developmental stages will reach out to the disabled people, a Life Skills and Literacy training program and as well as a Language retention program.

Awareness sessions have already been held with teachers from local schools and just recently the City of Saskatoon has approached the Circle Project on their awareness session that they offered.



Circle Project has now adopted as its symbol what Native people term as the Sacred Hoop of Life, which is believed to promote wholeness, balance and healing. Native elders, believe that the healing of the individual and the healing of a community go hand and hand and have given the Circle Project their blessing as they endeavour to reach out to as many that come their way. □

Beat the Street

Arrives

By Richard Shepherd

Regina - Basic reading and writing skills are second nature to most of us, this ability it seems, we take for granted. For those who cannot read are considered illiterate making their day to day living a real chore. Many hazards are to be negotiated daily, such as instruction of dangerous prescriptions, materials etc.

That is the reason that the "Beat The Street" program was started up by frontier college in Toronto, in 1985. This program engaged head on with the problem of illiteracy in Canada where most of these people are situated in the urban centres of our larger cities.

The Regina arm of this program has been in operation for only a few months but has already seen 22 interested persons who have received individual tutoring.

The tutors and their clients are appropriately paired off, they arrange to meet at convenient locations throughout the city, for example, the library or coffee shops. The latest teaching methods are implemented to accommodate the needs of each student.



Richard Shepherd

The cities attract untold thousands of illiterate adults and kids, where they only find squalor, violence, drugs and degradation. This program as opposed to what life was will allow them to obtain their drivers licences, or apply for various employment opportunities.

In a country that has plenty and where people come from distant lands, there is definitely a pressing need for a competent program such as this. "I feel good about it, the need is there for something like this", said Henry Cote, Co-ordinator of Beat The Street in Regina. Along with Cote there is also two other employees, Gail Bitternose field worker and Arletta Obey is their office worker.

The program is at the infant stages presently and many feel a bit apprehensive about going through the door Cote assures all his clients that everything is confidential.

So what has been the success of the program this far? Well, they have seen 106 of these kids who now in the work force, 49 have gone back to school while 20 run away have gone back home.

Surely, they are trying to live up to their motto, "street kids helping street kids." □

A Dining Pleasure

By Darlene Ledoux

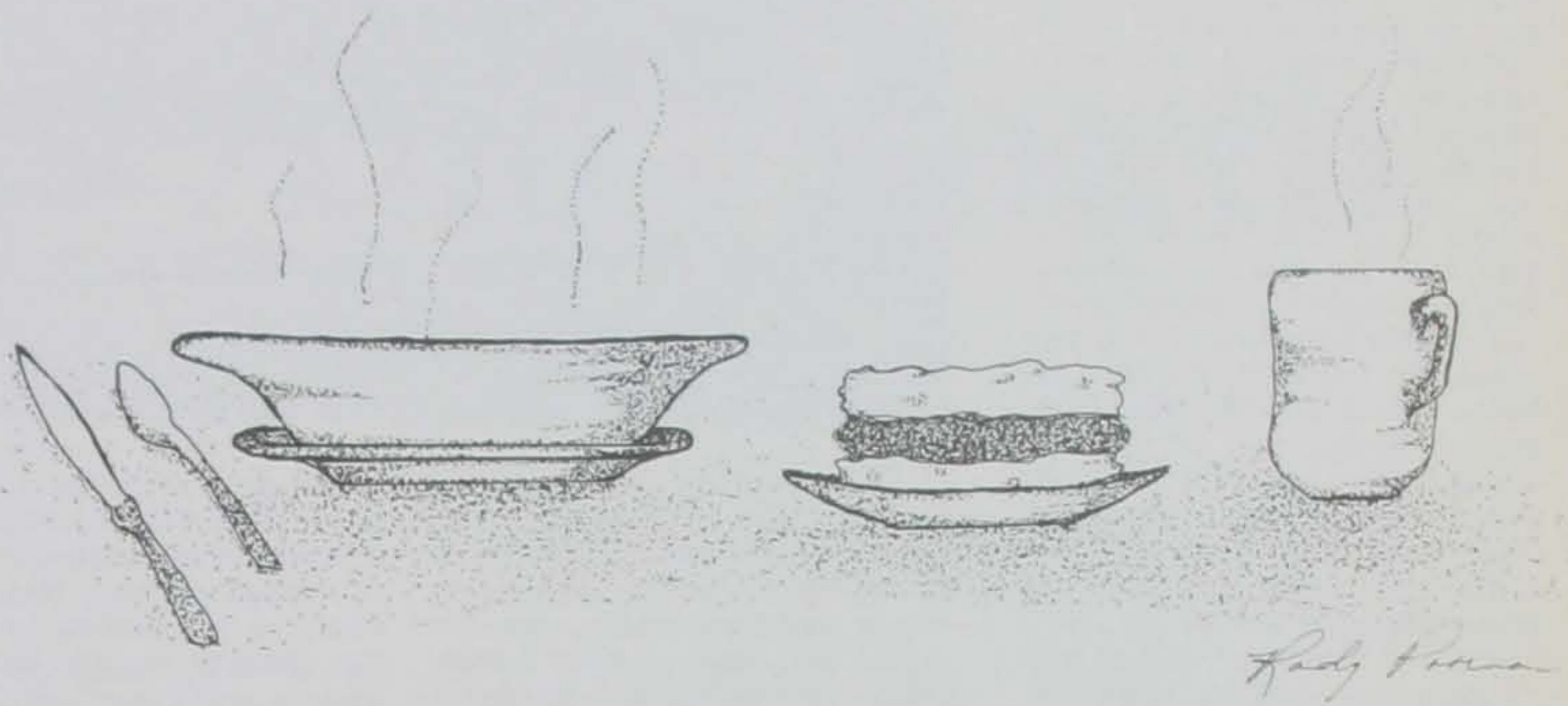
Regina - Are you in the mood for a delicious homemade bannock burger? If so, come on down to the Empire Cafe located at 1718 McIntyre Street. The cafe under new management, now opens their doors seven days a week featuring a full menu of Canadian and Native dishes, yes a cafe where their speciality is Native originated.

Brock Kline, a Metis born in Estevan but raised in Regina has been working two jobs, one of them is managing the Empire Cafe. It's hard work but, "I really enjoy it alot. Everything's been going good so far", remarked Kline.

"Our menu has a variety of good foods to eat. We buy our vegetables fresh everyday, but I want to put more Native food on the menu as we do get alot of Native people coming in. For example, bannock and soup and our bannock burger are the most ordered only I wish there was more room for our customers", said Kline, as he looks over the seven occupied booths.

When asked what got him into the cafe business he said, "Knowing that I knew two wonderful cooks, my mother Gladys, and a close friend of the family Norma Welch. I wanted to expose their skills, and because of them I know our cafe will be around for a long time to come."

The cafe is run by an all Native staff, you are greeted by two girls smiling, eagerly waiting to assist your dining pleasure. Proudly exclaimed Kline, "those are my two daughters Roxanne and Rene. Our staff has little experience in the restaurant business but knowing we're family adds to the accomplishment, not to mention the fun that we have," he said.



Presently Kline is concentrating on opening another restaurant in Estevan, because of the success he has had at the Empire cafe. He said, "hopefully in a month or so if I can get some backing, the way things are going now I don't think I'll have any problems," concluded Kline.

So whatever your taste is, the Empire cafe has it. A light snack to mother's home cooked meals. So drop by and experience the unique atmosphere and delightful staff as you experience your home cooked meal away from home. That alone will bring you back time and time again. □

Bingo

By Tina La Rose

Regina - Recently a dramatic down to earth, stage production, The Rez Sisters, was held at the Globe Theatre, where facts of reserve life were brought to the forefront. Poverty, crime, life and death all came together as dreams of a better tomorrow was envisioned by seven Native women from an Ontario Reserve.

For them it seemed, that the only way out was to win the biggest, 'Pot', at the much talked of Bingo in Toronto. Unfortunately, being on welfare posed a problem for them, but that didn't stop them for they held a sale to raise the funds that they so urgently needed to hopefully make their dreams come true.

The stage darkens and the play begins as you could hear a drum beat as a hammer rythmically beat on an old roof top, Act one, the play begins.

During the first part of the play seven women come together and talk of their hardships in life and if they win the biggest 'pot' at the Toronto based Bingo they would do many things to change all that. One being a shiny white porcelain toilet, small in material possessions, but big to someone who has never had one, except for the house out back. At that point the author hits home.

All through the play Nanabush to some, Wee-sakeechak to others or Raven or even Coyote to others still plays tricks on the cast members. In fact he is the one that accompanies them all through their trip in life as depicted in the show or according to Indian mythology.



One young girl who was sexually molested at an earlier age became mentally incapable of functioning properly and Nanabush is her only guide to understanding. This character was based on the life of Helen Betty Osborne, the Manitoba teenager who was raped, mutilated and killed some years ago. In fact all characters in the play had meaning to the author in his life, or at least affected him in some way.

Sally Singal who delights the audience with her courageous part as the mentally insane women talks frequently to Nanabush. Her slurring speech, facial expressions and innocence all come together as she repeats her story to Nanabush therefore, unveiling what happened in her life.

Many profiles are expressed and many dreams are talked of but in the end life still remains the same.



Tomson Highway, the author of the play works as the artistic director of Native Earth Performing Inc., Toronto's only professional Native theatre company. Native Earth is dedicated to the development of quality drama that articulates the concerns and the viewpoints of Canada's Native people. The Rez Sisters, does indeed follow that criteria. □

Troop "I" Graduates

By Richard Shepherd

Regina - The Royal Canadian Mounted Police (R.C.M.P.) Academy at "depot division, is where the gruelling 85 training days begins for all the Native Special Constables in Troop "I".

Since 1873 who would have ever thought that the R.C.M.P. would have Native officers policing their own in Canada. "Native people are best suited to police Native people", is what the recruitment brochure high lights for Native Constables.

The R.C.M.P. in conjunction with Native band councils through this program, provides professional policing services to their own communities.

1975 saw the first Native Troop consisting of 10 Constables began active duties in Canada, at that time training was only 10 weeks, today it is up to 19 weeks long with 2 troops annually. After graduation they are introduced to the world of policing by a senior constable. "We all go through this, they show you the ropes", commented constable E. Kytwayhat a Native officer herself.

"It's a 3-B option program, that's where you can go to your own reserve or to two other places that is your prerogative", she added.

The break down for Troop "I's training sessions are as follows each period is 50 minutes long.

Criminal law is 66 periods with 20 of it for federal statutes. This includes narcotic control act, migratory birds act, young offenders act and the small vessels just to name a few.

Proper adherence and attitudes are stressed during the 3 hours of interrogation technics and practice, along with that there is also hours of in house office directives, systems of operation, administration and how to deal with investigations.

Firearms handling and safety of various weapons is 58 periods in length. Instinctive and night shooting technics are practiced with revolvers, rifles and shotguns. The modern firing range has distances from 25 to 100 meters. It is said to be one of the best in Western Canada.

Another essential aspect of the policemen's training consists of 3 main parts. First ground defence involves what to do if some one puts you on the ground, how do you get out of it? This is taught by a former Canadian karate champion, Corporal Burt.

The second part involves breaks and controlling technics, that is what to do if an assailant has you in a head lock, how to get out of it?

Lastly is what is called, police come along technics, with varying degree of force, this is what is used to bring a person under control to take into custody. There is also defence against armed individuals, with weapons such as a knife, gun or bat.

In Regina one may have seen R.C.M.P. driver training cars through out the city, Troop "I" for example would get a total of 69 periods of driver training. The instructors would first do a five minute demonstration to avoid any unnecessary vehicle wear. "They practice on various roads such as highways, streets, gravel and night driving. Lectures on obtaining evidence, defensive driving and road blocks all are in place to enhance the Rookie officer in all parts of this course."

11 periods strictly deal with emergency operation for the police vehicle in emergency mode. An often heart stopping experience for the instructors no doubt. "We must use controlled driving situations at low speeds to simulate high speeds, this is the same as high speeds and alot safer", related Corporal Buss of the public relations dept.



Photo Credit: Richard Shepherd

Special R.C.M.P. Graduates

Another fascinating area of Troop "I's training would cover Human relations, 80 periods are assigned to this part, this encompasses, police intervention, theory, attitudes, values preception and prejudice, stress and frustration are also closely examined in a hostage situation.

Statistics say that 30% of all police injury and death are directly as a result of a domestic disputes. To counter these alarming numbers, role playing of these dangerous areas are enacted by actors. The Special Constable is sent in to defuse the realistic events.

Finally, 19 periods of cross cultural education for minorities that deals with the social and economic development of the Native population and policing on the reserves.

March 9th of 1988, saw the graduation drill and parade of Troop "I", of the Native Special Constables of the R.C.M.P. barracks in Regina. The 21 member troop were all spit and polish before the crowd, and for the ever watchful drill Sargent. In a profiecient professional manner, the parade went on with out any visible problems. The 20 minute display was a real crowd pleaser which then culminated with the presentations.

The stands were overflowing with excited family members, and friends of the soom to be R.C.M.P. officers.

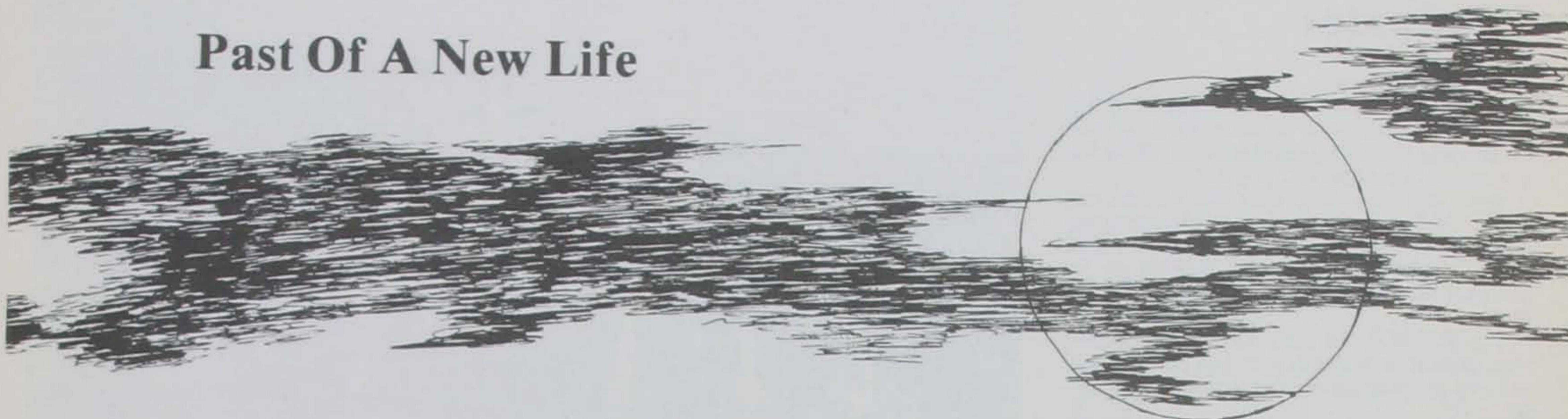


Special Constable and Mom

Each one of the new constables will be stationed in places like Rosthern, Loon Lake and La Loche.

A tearful congratulations was shared by both the newest members of the force and family after the ceremonies. While life long friendships were also made, their sweat and hard work was shown by their delight of fulfilling a goal and accomplishment that they know will some how better serve their people. □

Past Of A New Life



By Christina Rosen

As I look back now at my disrupted childhood, I take with me on my trip through life many valuable lessons, which today I know are the keys that have opened the door to the life I lead now.

At times it became such a heavy burden to carry that I contemplated suicide, fortunately I was able to reach out and end a nightmare that I carried for so long.

My first turn in the right direction lead me to a Alcohol and drug rehabilitation centre. During my time there, I learnt that Alcohol became my savior and would allow me to camouflage the inner feelings I carried. However, I wasn't prepared to let go that easily and would continue to practise a few more times until my 'Rock Bottom' became evident to me.

Because I held a misconception about privacy on oneself, I explored and found many that would allow me to act in this way. To me it was the only way to feel and give love. As a result I lost all respect for myself and others. Particularly men and 'women of the night' if you will. Reasons being is I saw myself in them, totally ignorant to the fact of sharing and caring for someone dear in your life.

As a mother, I became overly protective until I found my savior, Alcohol. Eventually my children were taken away and I really didn't care, at the time. Oh I suppose I did care but would not let on that it bothered me the way it did, for if I did that would mean that I failed. Most can't understand those selfish thoughts or reasoning but to some they are the most understandable thoughts when you have something to replace them with, and I am talking about alcohol.

As a wife I regressed, believing life owed me this much to date and to find the real dreams in my life. However my jilted mind would not allow me the comfort of finding inner peace. The person in my life that I said I cared about also became evident to me that I couldn't, because I never cared about myself. And it would take years of bruising before I would want to see a change. When I did want to make a change I became scared and apprehensive that maybe this is the wrong move and why not everything else in my life seemed to be wrong.

This life I described was the life I lead for many years. Feeling life I didn't belong and knowing deep down inside that something valuable was missing.

I eventually joined Alcoholics Anonymous (A.A.), and I learnt to share and take what I could and leave the rest behind, if I so choose. I found life-long friends that care. I mean really cared. Ones that would call if they haven't seen or heard from you for awhile. Ones that would drop by just to say hello and give an A.A. hug. At first the A.A. hug was hard, I always would back away for fear of the old problem resurfacing, you know it never did.

Later, I found the womens center, where my sexual abuse problems were thrashed out. Through tears and many eye-opening sessions and with a compassionate counsellor I became what is known to others alike, a Survivor.

Today I am a women who can love unconditionally, I can relate, I can laugh and I can cry and all of it is okay because it's me. □





Northern Issues

By Nap Johnson

In the North there are many barriers for the trappers like, the timber wolves who destroy all wild life. They kill moose, deer, coyotes, lynx, and have been known to dig out fox from the den while they are having their young. That's why there are no moose, deer, etc. There is not much fur because of this problem. Experienced trappers should be given bait to set for these wolves. They know where to put the poison that will get rid of the timer wolves that are destroying the rest of the wild life.

Another problem experienced in the North are Forest Fires. "I fought Forest Fires for 40 years. In the evenings when the fires die down about 7 p.m. we would fight fires all night. We would leave four men at the camp to sleep, and when we got back in the morning, the four men would leave to search for spots where we might of missed. Bill Klassen and Bill Richard were the ones we worked for then, they still remember.

These days, we are given strict orders on how to fight fires from Regina. They tell us fires are very dangerous and that the camps should be

across the lake from the fire. The helicopters are to pick us up at 9:30 in the morning and we wait for them to come for about five hours, this is when the fires are going full blast, we can't go close enough to fight the fires. The pilots tell us to be ready at 5:00 p.m. and there is still five hours of day light left and the fire has died down a little. The pilots rush us out so they can be back in Buffalo in time for supper.

I have flown from Patuanak to Black Lake - Everything is burnt black, right down to the sand and rock. Barren land caribou that has used to come as far as Porter Lake which is 70 miles from Ile a La Crosse don't cross the burnt land because there is no white moss for them to eat. 80 percent of the country where people made their living trapping and hunting is burnt black. The people from Patuanak used to be the biggest producers and now only a handful still trap for a living because their land is burnt - no wild life. The trappers still buy licenses but only a few trap.

Logging is yet another problem the Northern people have had to put up with, as explained here. I cruised timber for the timber board for three years. Don McKennan was my boss. The places where we saw nice blocks of white spruce if they were 14 inches four feet from the bottom, we would mark them with red paint and those were the only ones that were taken. When they were

skidded out you could look back and see green forests. It would look like no trees have been cut. You could be able to go back a few years later and get more timber.

And now they just bulldoze everything right down to the ground and when the hazard is high the wind blows the black soil off and leaving only sand. Then they try to plant white spruce. I saw them 20 years ago planting white spruce north of Green Lake there is still no trees growing because there is no top soil only sand. I saw them plant Jackpine between Pinehouse and La Ronge, they are growing but they will never make saw logs. About 48 years ago we planted Jackpine, they are about 20 feet high but they are all limbs and they won't be able to make saw logs of these trees.

In conclusion, Johnson talks of resource that is slowly wasting away. An old man from Dillon, Alexander Campbell, 80 years old has been telling Resources for 20 years to close fishing in the fall when fish are spawning. These fish are not any good, the meat is soft and there is no fat and no taste to them. He told them they would spoil the market and they were killing off the fish while they were producing. They also kill off the lakes this way. That is why today the fish markets in Winnipeg are full of unsold white fish. And now there is no market for white fish and the fishermen just throw all the fish away because they can't sell them. □



Easter

A Time To Rejoice



By Tina La Rose

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16)

Easter is the holiest of all Christian festivals. Let us see how it got its name. Christ's resurrection from the dead occurred in the Spring of the year. The word Easter was borrowed from the Teutonic festival of the Spring sun, Eastre. This was the season of new birth, an awakening in nature when all the earth sprang to new life. It was the death of Winter, the first of Spring. The time of Christ's resurrection coincided with the revival of new life in nature. Thus the promise to mankind, of new life through the risen Lord, has its counterpart in the spring season of rebirth in nature with its green growing plants and flowers. We can understand why the symbols of Spring--the rising sun from the East, the flowers in their new bloom and trees in their new dress, new lambs in the fold are so appropriate at Easter time.

For over two hundred years, there was disagreement about the day on which Easter should be celebrated. When Christ was on Earth, the Jewish Calendar was used by His chosen people, the Jews. This was acknowledged by the lunar (moon) system which is a movable calendar. Because His death and resurrection came at the time of the Passover (commemoration of the Hebrews' liberation from slavery), it meant that Easter would fall at

various times between March twenty-second and April twenty-second.

Then came the Council of Nicea, in the year 325 A.D. in the time of the Emperor Constantine. The Council, with the help of the Archbishop of Alexandria and the Astronomers of the day, commanded that Easter should fall on the first Sunday after the first full moon. But this did not bring an end to the differences. At the time the date for Easter was determined by the Nicea Council, the Julian calendar was the one in use. But in the year 1582, the Gregorian (our present) calendar was introduced by Pope Gregory XIII. This calendar was accepted immediately by all Roman Catholic nations, but not by the countries of the Eastern Orthodox faith, and not by Great Britain. Great Britain and her colonies did not accept it until 1752. For nearly two hundred years, between the sixteenth and eighteenth centuries, Easter was observed by the various nations at different times according to their religious beliefs.

Noting the commercial side of Easter, have you ever wondered why the Rabbit delivers the Easter eggs instead of the Chicken? Well, if you have, let's go back in time and find out why.

According to Egyptian mythology, the Rabbit also called hare, is a symbol of the moon. It is thought that its significance at Easter time is in association with the date of the festival, for that date is determined by the moon. It was decided that

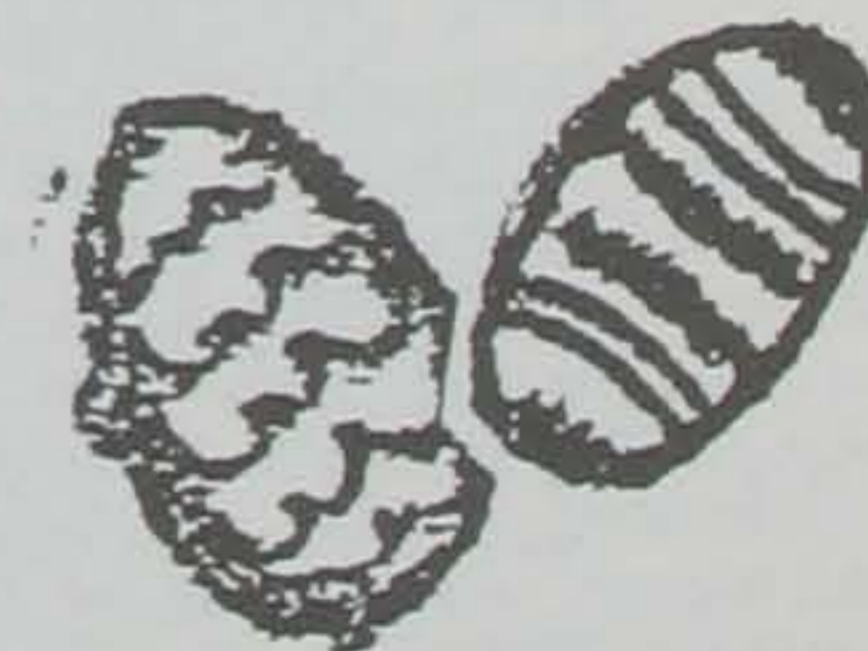
Easter should be kept upon the first Sunday after the first full moon following the twenty-first day of March. And so the hare representing the moon, came to be associated with the Easter festival.

One ancient custom tells of hare hunts held on Easter. If this little animal could be caught and taken to the village parson before ten o'clock on Easter morning, the parson, in return was obliged to give the young people who caught it a hundred eggs for breakfast!

Another myth tells how the world itself was created from a giant world-egg. After the mammoth egg had lain for a period of time, it finally split into two halves, the earth and the sky. Since then what more appropriate sign for new life. And so Christian people have welcomed it at the celebrations of Easter.

In England long ago, messages were often written on the eggs that were sent to friends and relatives. It sometimes happened that years later, these eggs, if the date appeared on them, were used for proof in establishing facts of family records.

So while young children scurry around the house looking in every corner and under every cushion for Easter eggs and chocolate bunnies that Mr. Rabbit brought them, rejoice also for the message on that first Easter morning when the angel of the Lord spoke from the empty tomb of Christ with a message of hope and joy to all the world: "He is not here, for he is risen." □



The Regina Native Resource Center

By Darlene Ledoux

Are you having marital problems where violence towards you or your children has left you with no where to turn and your at the end of your rope, then the Regina Native Resource Center is the place for you. The Resource Center has been opened since 1971, helping women and their children to prepare themselves to a better life if they choose to.

Myrna LaVallee has been there since October and has seen alot of women and their children come and go. "You can stay four days up to six weeks, as long as it takes you to get yourself back on your feet," replied LaVallee. "We provide transportation for the children back and forth to school, including the women if they have some place to go, like referrals to other programs that we don't offer here or group and individual counselling," said LaVallee.

The Center can hold up to sixteen women and children, it consists of two bathrooms, five bedrooms, a sitting room for visitors and a play area for the children. "The house is kind of small, but it's real cozy here. It's a place to go when you have no other place to go", said LaVallee.

The women are assigned chores everyday. "We would like for the women to do all their chores before they go to any other appointments, as we would like the house to be clean at all times," remarked LaVallee.

"We have an inter-com so no one comes in unless we say so, or if the women want their husbands to come in and try to talk things among themselves we let him in and if things do get out of hand we do have a direct line to the Police Station", said LaVallee. Further adding the security is extremely good.



Native Womens' Transition House

"If by any chance that we have no room left here, we referred them to another transition house, we don't want the women to think that we're turning them away", replied LaVallee.

The Regina Native Women Resource is not strictly for Native women just because it's called that. "We help anybody from anywhere that needs our help", replied LaVallee.

"We do get some clothing donated to us from various Churches, and people. Some women come in with only what they have on, so the clothing is there for them and their children", said LaVallee.

"We do have our ups and downs around here, but everything does work out for itself, we try to do the best that we can for these women and their children," concluded LaVallee. □



Guess Who Has Something For You?

Everyone wants to wear something nice and in style but yet at the same time something comfy.

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And the Bill? You can wear this comfortable well fitting sweat-shirt for only \$20.00. Imagine what this would cost in other stores?

Only two colours to choose from white and the ever popular grey. They feature our logo of Cree syllabics and our title, Saskatchewan Native Communications. And that's not all for you can order T-shirts for you or the little ones for various prices. T-shirts come with elastic sleeves for added comfort.

So hurry order, now while supplies last!

Saskatchewan Native Communications
No. 210-2505-11th Avenue
Regina, Saskatchewan
S4P 0K6



READERS

poetry

Revenge

By Mary Kellar

United Native Friendship Centre
Fort Frances

I dived from the cliff,
Scared, but I had to,
My boyfriend had drowned,
I hated that water,
Angry at its cause
It snatched him away
When he was just young,
And most of all I
Am in love with him;
I wanted to beat that
Water, but my dad
Told me to keep my
Head, and he embraced
Me and kept me calm.

But best of all I-
I told him nothing;
I didn't have to.

Vanity

How clever we are!
We envy great men
While they are alive,
And praise them highly
After they are dead.

A POEM FOR GRANDFATHER

Grandfather, I never seen your face
They say you were bold and full of grace
I never heard you utter a word
But I hear your voice from a heavenly bird
You never took me for a Sunday stroll
Or scolded me for being a fool
You never tucked me into bed
And put some wisdom into my head
All these things we could of done
From the midnite moon to the morning sun
But all the memories and visions of you
Will continue to always grow
Maybe another time, another place
I will feel your warm embrace

PINE TREE'S LAMENT

Where are you porcupine?
I want to feel your quilled spine.
Please, do not be afraid of me.
I am only a itchy pine tree.
They have left me nakedly stark,
And now I am without my protective bark.
Come and wipe my sappy tears.
For I have cried many years.
Can you not see my scarred pains.
Inflicted by the acidic rains.
Come mourn with me.
Before I am a fallen tree.

MISSING YOU

Here I sit inside my room,
I abandon all thoughts away,
Yet in my mind an image forms,
You are here and I'm missing you.

Clouds outside my windows stormy grey,
And for n. another lonely day,
Listening to the rhythm of my beating heart,
You're still in my mind and I'm missing you.

I carry myself beyond the skies,
Stars surrounded me in harmony,
Fleeting comets go flying by,
You are in my mind and heart and I'm missing
you.

I come back to my reality,
And in the darkness I still find,
That no matter how far I try to flee,
Always you are beside me and I'm missing you.

Olga Naomi



Due to government cut-backs, we will not have a full moon this month.

Allen Clarke 87'

Readers Photos Of The Month

If you have a photo that speaks for itself send it in, then watch for up-coming issues. For pictures are priceless and paint a thousand words. □



Richard Shepherd



Tina La Rose



"I knew I put the wrong ones on today, oh well is it that noticable?
Desiree Amyotte age 8 months.

"Oh hurry up and take the picture, I can't sit here like this that long."
Tahnee La Rose age 7 months.

"And to think adults have to take yoga to do this, it is easy."
Calum Nagy age 1 year.

Speak Up . . . Join In . . . Be Proud



From April 17 to 23, 1988, Canadians will participate in National Citizenship Week — a celebration of our citizenship and what it means to be Canadian.

Although in law Canadian citizenship has existed only since 1947, the spirit that gives Canadians their special identity has lived since the earliest days of Confederation.

Equality, diversity and community are the essential ingredients of that spirit, and basic principles of Canadian society.

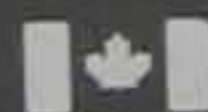
During National Citizenship Week, people in every corner of the nation, of all ages, will be showing what being Canadian means to them. In schools, in community centres, offices and neighbourhood businesses across the country, Canadians will be doing something special for Canada.

So speak up! Join in! Be proud — to be Canadian!

Being Canadian

Canada

NATIONAL CITIZENSHIP WEEK
APRIL 17 to 23, 1988
FOR MORE INFORMATION CONTACT YOUR LOCAL
CITIZENSHIP COURT



Department of the Secretary
of State of Canada

The Hon. David Crombie

Secrétariat d'État
du Canada

L'hon. David Crombie

Library Automation Update

By John Murray

Rather than provide a book review, I have written on a valuable program which has aided the Library of Gabriel Dumont Institute, and our students, faculty and friends.

The program is sponsored by Canada Employment and Immigration and is called the Industrial Adjustment Services Committee aided by consultant David Rylands.

The program objectives are to cushion the impact of automation technological economic or other changes which can disrupt the work force. As research can be developed to predict direction of change and plan in advance on how to cope with Library automation.

The joint committee approach has the management and staff of the library program consulting ahead of time about necessary changes in planning and training.

The committee has over the past two years seasons conducted a study outlining training requirements, needs assessment and an action plan on how to achieve this training. One aspect of the plan accented localized training through in-house courses by computer experts, a training video, satellite training for branches of G.D.I. and a phase including the prospect of networking with automated databases and Institutions like Universities, Technical Institutes or Public Libraries.

With proper planning, the benefits of a fully trained library can be multiplied through four immediate benefits to students, faculty and friends.

1. on live access to G.D.I.'s library
2. literature searches of international informational databases in education, law, social work, business administration, newspaper
3. a printed hard copy of the Institute holdings
4. a printed copy of each centers holdings by author, title and subject.

All of above are of interest to our centers in the North and to those outside the two university locations of Regina and Saskatoon who require immediate information.

Additionally, the program will enable library staff to plan on networking with other automated collections such as universities in Saskatchewan who offer courses in conjunction with G.D.I. for inter-library loans.

Any other studies on automation CD-ROM, circulation, serials routing or planning standards of library service in general may be under-taken which will contribute to the satisfactory technological change and well being of the staff.

Financially, the institute contributes a nominal sum which is matched by the federal and provincial levels of government.

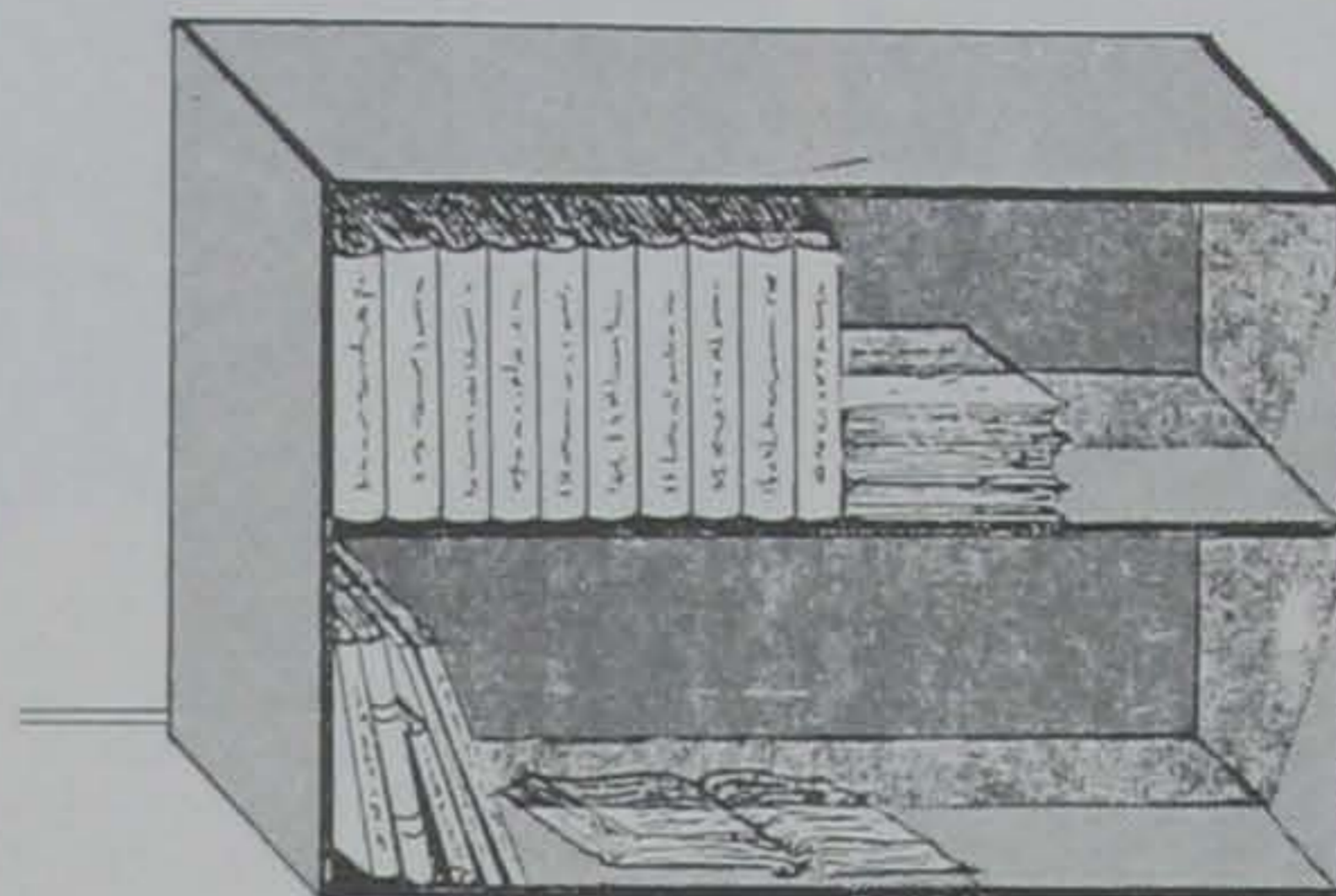
An automation consultant has been hired to aid the committee achieve it's more detailed tasks, the costs of which were picked up by the committee. The Industrial Adjustment Services program has benefitted the Library and the Institute in many ways. Staff and management talk and plan in advance about enormous benefits for an understaffed program which could not afford otherwise to do so.

Our plan for 1988, will hopefully see training of branch library staff in our major long term programs, a training video, some automation courses for main branch Regina staff and database searching capabilities and evaluation reviews.

Our thanks to Mr. David Rylands, CEIC and to the committee chairperson Ms. Joy Campbell - Director, Saskatchewan Library, who is on loan to assist us. □

Gabriel Dumont Institute Library

The Gabriel Dumont Institute of Native Studies and Applied Research (GDI), has an extensive library filled with books containing Native history. Give them a call for they would be more than willing to help. GDI, 121 Broadway Avenue East, Regina, Sask. (306) 522-5691.



Have you considered a career in **JOURNALISM?**

The Program in Journalism for Native People at The University of Western Ontario is now accepting applications for the next academic year beginning: **SEPTEMBER 6, 1988.**

PJNP is an intensive one-year, three-semester program for candidates of Native ancestry (Status, Non-Status, Metis and Inuit) leading to a:

CERTIFICATE IN JOURNALISM FOR NATIVE PEOPLE

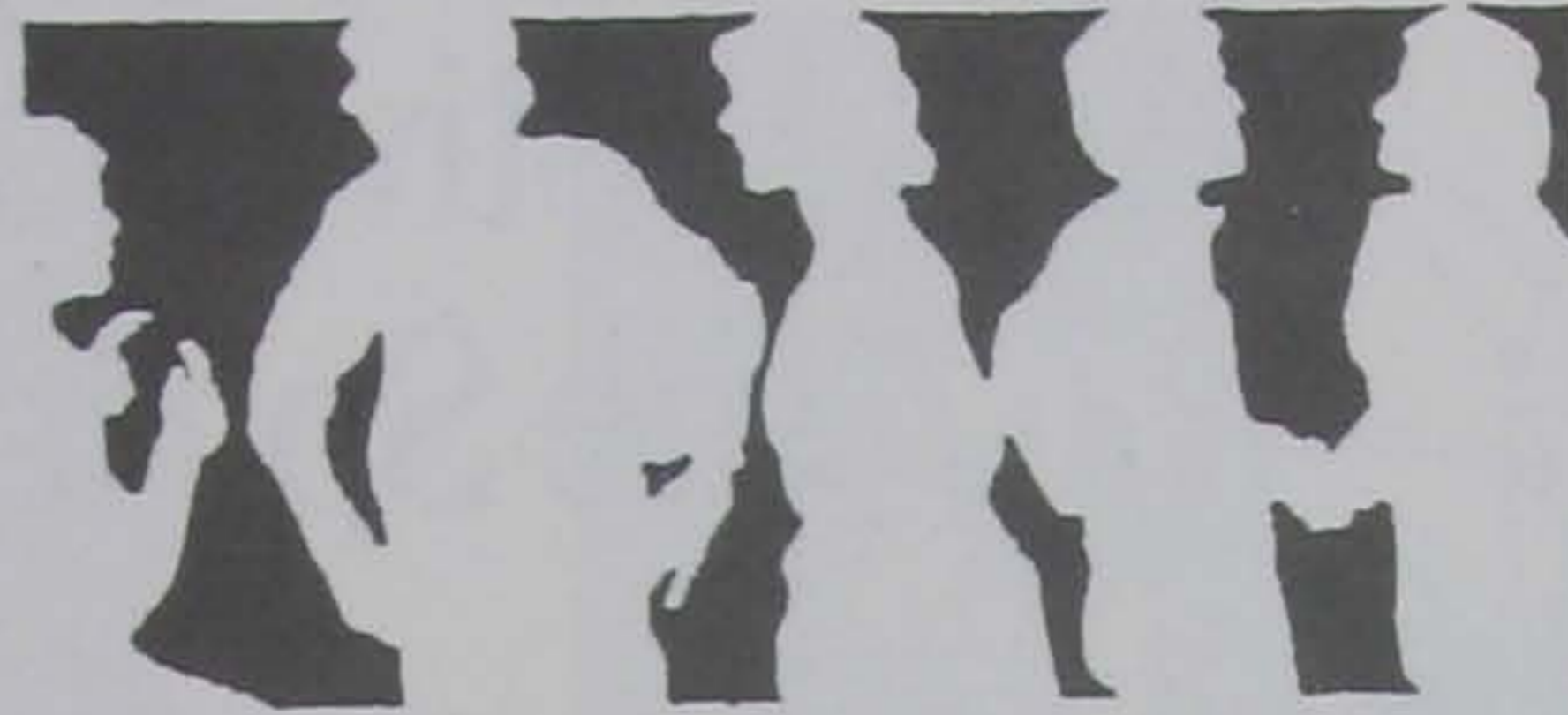
The deadline for complete applications, including transcripts and other required documentation is **MAY 2, 1988.**

Direct inquiries to:



Director
Program in Journalism for Native People
The University of Western Ontario
Middlesex College
London, Canada N6A 5B7
(519) 661-3380

SASKATCHEWAN



HUMAN RIGHTS COMMISSION

Seeing Eye Dogs Allowed

This is one article in a series on human rights issues and provisions of The Saskatchewan Human Rights Code. Written by Human Rights Commission staff, this article concentrates on one aspect of the rights of the physically disabled as set out in the Code.

One day last winter Yvonne Peters, who is blind and who relies on a seeing eye dog for help in getting around, went into a restaurant in Saskatoon with her husband and her parents.

They were met at the door by an employee of the restaurant who told them the dog would have to be left outside. Peters explained that under human rights law in the province, seeing eye dogs are permitted to enter restaurants with their owners.

The employee still refused to let them enter, saying he had never heard of such a law. When the group decided to leave the restaurant without being served, the employee said: "That's fine, it doesn't hurt me."

Peters responded: "But you are discriminating, and that does hurt me."

She complained to the Human Rights Commission. The case was settled with the restaurant paying Peters \$400 in compensation for humiliation and loss of self-respect.

It is discrimination under The Saskatchewan Human Rights Code to deny a blind person entry to public services (such as restaurants, hotels, stores, arenas, community halls, schools) because she or he is accompanied by a seeing eye dog.

Chief Commissioner, Ron Kruzeniski, reports that the Investi-

gations Division is still receiving complaints from blind people who have been refused entry to restaurants and other public facilities because the rights of blind people accompanied by seeing eye dogs are not properly understood. "That shouldn't be happening."

The type of public service where this problem most often occurs is the restaurant. Most restaurateurs do not allow animals into their establishments. But The Saskatchewan Human Rights Code says the needs of people who are blind must be "accommodated". In this instance, accommodation means that the seeing eye dog must be allowed to enter the restaurant with the blind person. Any policy the restaurant might have concerning animals takes second place to the Code.

Admitting a blind person with a seeing eye dog is not a matter of choice on the part of the restaurant owner, or the owner or administrator of any other public facility. It is the right of the blind person to be treated in the same way as any other member of the public. If a blind person is denied that right, action may be taken under The Saskatchewan Human Rights Code.

Additional information about the rights of the physically disabled under The Saskatchewan Human Rights Code may be obtained from Commission offices located at:

802, 224;4th Avenue South
Saskatoon, Saskatchewan
S7K 2H6
933-5952

For hearing impaired
persons: 933-2119

1819 Cornwall Street
Regina, Saskatchewan
S4P 3V7
787-2530

For hearing impaired
persons: 787-2530

Tots In The Learning

By Randy Poorman

Regina - In the fall of 1977, the Central Regina Early Learning Centre opened its doors at 3100 Dewdney Avenue. With the aim of providing pre-school children from low-income families an opportunity to participate developmental activities that will better prepare them for the regular school system.

Parents of the children are also encouraged to participate in every level and to involve themselves in the decision making process.

The Centre employs a staff of fourteen, Ann Luke one of the original founders and now the Executive Director of the Centre, has recognized the problem of entering school "... is not necessary a positive experience for all children. So we hope that by giving them pre-school development experience they would develop the skills to deal with the situation."

The Centre offers a safe and secure environment in which to play and learn. Transportation is provided by the Centre to get the children to and from the Centre and home again. Eighty children between the age of three to five attend the Centre daily on a half day basis. There are two sessions, one in the morning and the other in the afternoon with 40 in each. Seven members of the staff are associate teachers which provide a 6-1 ratio as children at this age require a lot of attention.



Randy Poorman

Each month begins with a theme. They are taught a whole range of skills such as pre-reading and pre-math where the play is structured in such a way that the children are really learning. Once a month the Centre organizes a field trip where the children visit places such as museums, the Moose Jaw Zoo, the Airport and just recently a visit to a Pet Shop. Other activities include swimming which starts at the end of June.

The Centre is open from June through to September accepting children between age three to

five. A summer recreation program is offered in the month of July also. The Centre closes its doors in August to give the children and staff a break and to take time to enjoy the summer before the school year opens again.

Since education is a must in our society the Central Regina Early Learning Centre provides a positive start for these young ones who will one day begin the regular school system. Hopefully not to be frightened but excited that education can be fun while learning. □

The Heart Of The Olympic Arts Festival Is Here. The Spirit Sings.

The moment you enter you discover a harmony between man, nature and the spirits. You begin to understand the heart of the Native vision, and you see the variety and power of its expression.

The Spirit Sings: Artistic Traditions of Canada's First Peoples is an historic exhibition exploring the rich and enduring legacy of Native artistic traditions. For the first time, these 650 priceless Indian and Inuit art objects, loaned by 90 museums and private collections in some 20 countries, will be on display together. Many of these superb creations left Canada centuries ago and now are being brought together as the flagship event of the 1988 Olympic Arts Festival in Calgary.

At Shell Canada, we are proud to be the exclusive corporate sponsor of this special Olympic celebration.

The Spirit Sings At The Glenbow Museum.

130-9th Ave. S.E., Calgary, Alberta

January 15 to May 1, 1988

Admission for adults is \$6.00

For students, children 6 to 12 and seniors 65 and over, \$5.00.

Children under 6 enter free.

Tickets available at Alberta BASS outlets or the Glenbow Museum.

For general information call:
(403) 237-8988 (Recorded message).

To celebrate this historic exhibition the Glenbow Museum and McClelland and Stewart have co-published a full-colour hardcover commemorative book available at the Glenbow Museum.

© © 1978

Ball-headed club, from the collection of the Earl of Elgin and Kincardine, KY, CO, Scotland



Official Sponsor Of The
XV Olympic Winter Games.

SHELL CANADA



Outstanding Toto Fashions



This exceptional outfit is just another dress design-ed for the career oriented LADY.



The gentlemen escorting Bev is Mike and Randy.



Sarah, is outstanding in a fresh looking evening dress, this creation was noted as a crowd pleaser.

The Community Recreation Centre on 13th and Robison St, was the stage for the public viewing of the recent Toto Fashion Show, on February 26, 1988.

With anxious anticipation, models, support staff and Bev Toto all no doubt chewed off a few nails in nervous expectation.

Bev Toto is a young native fashion designer, here in Regina that has held a few fashion shows for different functions in the past year. 'I've always looked up to my Grandmother, the way she sewed and the way she handled her material, I knew some day this is what I wanted to do', Bev explained. At an early age Ms Toto could be seen sketching dresses, from Bette and Veronica comics.

She has also had her share of fame, she has appeared on local television shows such as Cable 3 called 'Our Town'. She also has had the privilege of appearing and showing her designs on the Johnny Sandison show called 'Live at Nine'.

Whats in the future for Toto Fashions?

We will get another opportunity to see them at the new Renaissance Hotel in April.

Truly outstanding Toto Fashions.



'office Wear, is featured at this show for the working lady of the eighties.



Randy is all smiles, because he is one of the sharpest dressed man, in one classic styled Tux.



Chastia, Bev's daughter, and Angel sport ribbon wear

The Fifth Annual Native Hockey Tournament



By Randy Poorman

Regina - The exhibition Stadium was the location for some excellent hockey competition, which was held on February 26, 27, 28. The tournament was sponsored by the Regina Native Sports Association and the Saskatchewan Indian Federated College, who deserve a special congratulation in the success of the tournament.

Right from the drop of the first puck one could almost sense the excitement build as the tournament got underway. The games were fast and clean hitting with the exception of an odd roughing caused by frustration. Every game was crucial to these teams as it put them closer to the finals, and every match had a different story.

The following is a list of the teams and players who were selected by various groups.

Consolation/Runner Up Trophy

Winner: Cote Selects

Donated by: Federation of Saskatchewan Indian Nation

Presented by: Vice Chief Dutch Lerat

Championship Trophy

Winner: Round Lake

Donated by: City of Regina

Presented by: Wes. Stevenson

Molson All-Star Awards

Guy Lonechild-Whitebear Eagles

Paul Chippway - Cote Selects

Ron Ahenakew - Round Lake

Louis Gardiner - Round Lake

Garner Kaiswatum - Whitebear Eagles

Charlie Cyr - Cote Selects

Donated by: Molson Sask. Brewery

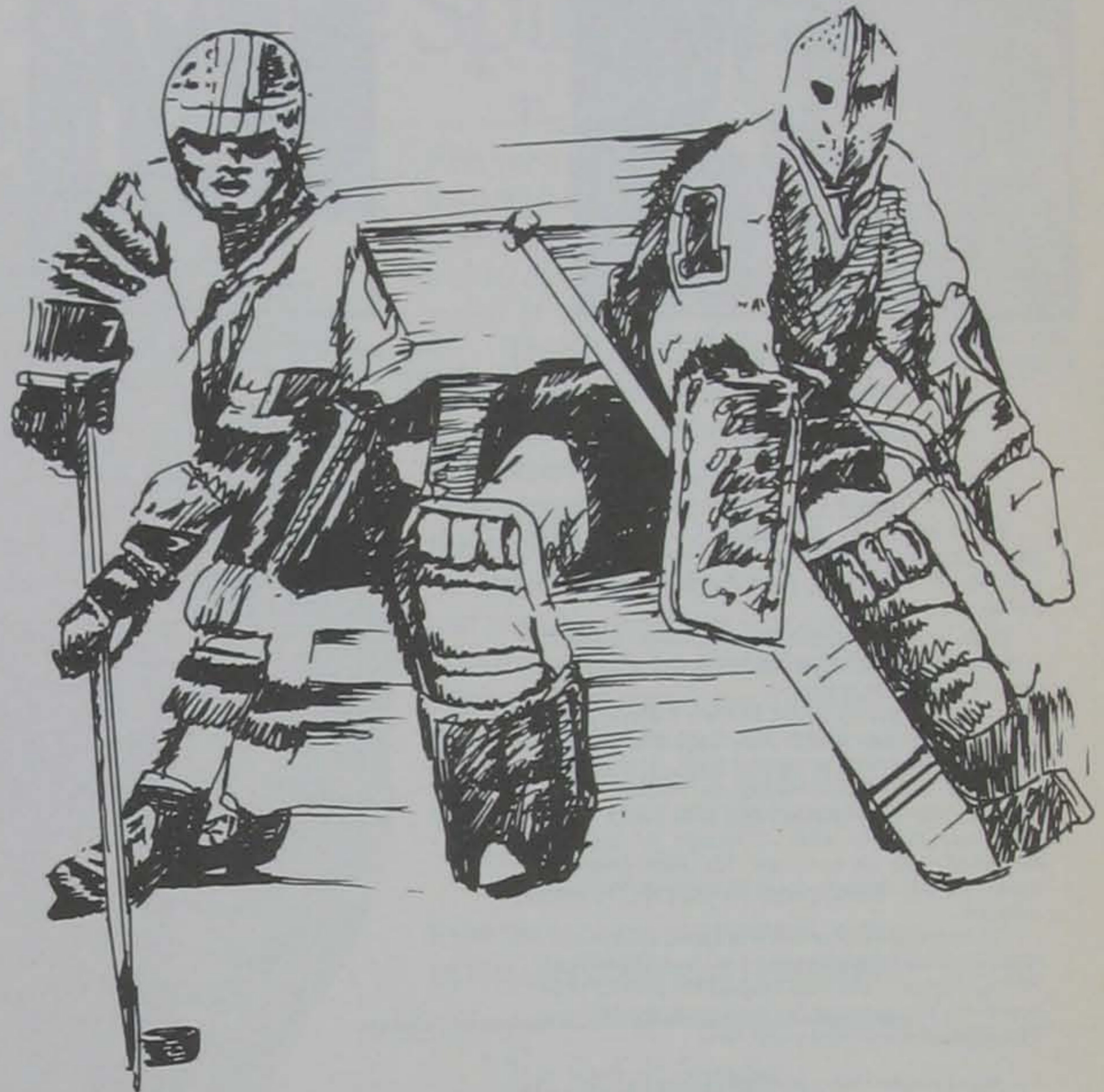
Presented by: Ron Nugent

Best Goaltender

Winner: Bingo Morin - Round Lake

Donated by: Saskatchewan Indian Institute of Technologies

Presented by: Senator Hilliard McNab



Most Valuable Player

Winner: Louie Gardiner - Round Lake

Donated by: Silver Sage Housing Corporation

Presented by: Chief Lindsay Cyr.

Best Defenseman

Winner: Ron Ahenakew - Round Lake

Donated by: Regina Friendship Centre

Presented by: Paul LaFontaine

Top Scorer

Winner: Charlie Cyr - Cote Selects

Donated by: Bingo Trophy and Gifts

Presented by: Denis Klyne

Most Sportsman Like Award

Winner: Niel Sinclair - Cote Selects

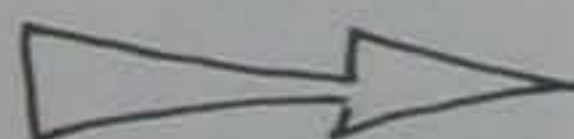
Donated by: Saskatchewan Indian Federated College

Presented by: Gordon Westest - Vice President

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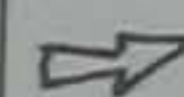
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NEWS NEWS NEWS

Welfare Recipients To Receive Training

Ottawa - National Health and Welfare Minister Jake Epp and Employment and Immigration Minister Benoit Bouchard announced recently that the federal government will be doubling its commitment to employment programs for social assistance recipients to \$200 million in 1988-89, under the Canadian Jobs Strategy and similar provincial and territorial programs.

This move will expand the Social Assistance Recipients Initiative, an innovative federal - provincial/territorial agreement established in 1985. It is an integral part of the \$1.7 billion Canadian Jobs Strategy for 1988-89.

The Initiative allows Canadians to break out of the welfare cycle through opportunities to receive the training necessary to get and hold jobs. This training is provided through the federal Canadian Jobs Strategy and provincial and territorial programs. □

Negotiating Mandate For The Tungavik Federation

Ottawa - Bill McKnight, Minister of Indian Affairs and Northern Development announced that the federal government has approved a mandate for negotiation of the Tungavik Federation of Nunavut (TFN) comprehensive land claim. The negotiations will focus on the achievement of an agreement-in-principle between the government and the TFN within the next 14 months.

The TFN claim is the largest in the country, involving 16,000 Inuit and encompassing a land area of 775,000 square miles in the Northwest Territories. A fair and just resolution of this claim is important for Inuit and for the economic and political development of the eastern arctic.

When an agreement has been achieved and reviewed by the federal government and TFN, it will be made public for comment before a final agreement is negotiated.

The Minister also released a directive on the policy and procedures the department will apply to requests for the creation of new Indian bands or the establishment, expansion or relocation of Indian reserve lands and communities.

The directive is a consolidation of existing policies that have been used in assessing applications for new band status or for new reserves. All applicants will now know the criteria against which their proposals will be measured and will be advised of the process and reasons for arriving at decisions. This will ensure that all applicants are treated in a fair and consistent manner. □

Gospel Outreach

By Darlene Ledoux

Native Ministries has opened a new line of communication for the Aboriginal people, as they turn to find a different way of life. One such place is Gospel Outreach, who started delivering their services some years back at various follower's homes. Finding the homes were unsuitable for their increasing membership they endeavored to find a building to accommodate their needs.

Gospel Outreach felt some years back that to have a center available for Native people would alleviate those questions. Indian and Christian mythology is fast becoming accepted by these people. In terms of Native people finding understanding and meaning of their existence here on earth.

Glenbow Acquires Gladstone Papers

Calgary - The Glenbow Archives has recently acquired the papers of Senator James Gladstone (1887-1971, the first Indian in the Upper House).

Gladstone, a member of the Blood tribe, devoted most of his life to the betterment of Canadian Indians. He was president of the Indian Association of Alberta, and was appointed to the Senate by the Diefenbaker government in 1958. As senator, he co-chaired a Joint Committee on Indian Affairs, pressed for integrated schools, the franchise for Indians, and for the continuation of the reserve system.

Included in the Gladstone papers are personal correspondence and diaries, senate speeches, reports and minutes from the Indian Association of Alberta and the Blood Band Council, as well as papers of the Gladstone family. The Gladstone papers complement Glenbow's extensive collection of historical documentation regarding the history of southern Alberta. □

CCNB, Hosts Conference

The Canadian Council for Native Business will be hosting the 1988 National Native Youth for Business Workshop and the 1988 National Native Arts and Crafts in Business Workshop in Ottawa in June 1988. Once again we will be looking for approximately 150 Native delegates to attend.

The Council is seeking your nominations for appropriate young Native men and women for the Youth for Business Workshop, and up-and-coming artists and craftspersons for the Arts and Crafts in Business Workshop - persons to represent your community who will return with some knowledge and business skills that can be shared with others in the community. Box 132, Suite 405, Maclean Hunter Building, College Park, 777 Bay Street, Toronto, Ontario M5G 2C8. Telephone (416) 977-0008.

"Coming from the streets myself, I knew this place would be ideal because it seems many people are changing their ways of life," said Tommy Stronguill, a volunteer for the center, "Our spiritual guidance is here, hopefully down the road people will come in to see us." The center can also help you with referrals to the Food Bank, and also to the Blue Mantle, Stronguill said, "If you just want to come in and have coffee and chat with us, your more than welcome to."

The prayer meetings are held throughout the week, sometimes in other people's homes it's not necessary to have the services at the center he said. And they do get some guest speakers in from time from different parts of the States and also from the city, to the center where it seats about a hundred. "It's a warm and beautiful feeling just to be a part of it all. You have to experience it to really know what's going on to receive the Lord into your heart", said Stronguill. □





RECIPES

SMOKING MEATS: MOOSE OR BEAR OR FISH

To prepare a smoke house, construct a small building about 4 to 6 feet square, leaving an opening in the centre at the top. This opening should be small, about 6 inches diameter. The building should be 6 to 8 feet high. Smoke is best piped in at the base from near by. Use alder or birch wood for smoking. Racks, should be placed above the smoke entrance approximately 3 feet and good ventilation must be maintained about each piece of meat or fish. Smoking time depends on taste, but we found continual smoking for about 36 hours best for our preference. Smoke must be warm, but not hot.

WHITEFISH SALAD

1 cup flaked baked whitefish
 ¼ cup mild vinegar
 1 ½ cup hot tomato juice
 1 ½ cup chopped vegetables
 1 pkg. lemon jelly powder
 ¼ tsp. tabasco sauce

Dissolve jelly powder in hot tomato juice and add vinegar. Chill. When slightly thickened add flaked whitefish and chopped up vegetables. Add salad dressing for additional flavor. Garnish with devilled eggs, cheese balls, pickles or olives. Serves 8.

CURING MEAT MOOSE OR BEAR

For each 100 pounds of meat use:

9 lbs. salt
 2 ounces soda
 4 ounces salt petre
 2 quarts molasses

Add enough water to make brine to cover meat. Scald brine and let cool before pouring on meat. Let stand in this until salty enough to suit taste. Then hang up and smoke.

PREPARATION OF SMOKED BUFFALO MEATS

Smoked buffalo brisket is cured and willow smoked. It is processed as a quality product which has a good keeping factor, before and after cooking. Storage temperatures for this specialty meat should be from 37° F. to 50° F.

COOKING METHOD FOR SMOKED BUFFALO BRISKETS

1. Bring water to 212° (boiling point) sufficient to cover the meat.
2. Add 1 oz. mixed pickling spices, 2 oz. salt to 1 qt. of water.
3. Reduce water temperature after 15 minutes boiling to about 180° F. (simmer) for 90 minutes until meat is nice and tender.
4. Cool the meat, use the stock for onion soup, slice 2 large onions finely, brown in butter or lard, when brown add to stock, boil for 8 minutes. Soup is ready to serve.

Buffalo brisket is a northern specialty excellent when served not on sandwiches or served with cabbage and boiled potatoes, or cold in salads or in many other ways.

COOKING METHOD FOR SMOKED BUFFALO TENDERLOIN

The smoked tenderloin needs no cooking before use; however, it may be sliced like ham, fried in butter with fried eggs or in sandwiches or used in any other taste - tempting specialty preparations. This smoked buffalo product has a good keeping quality at room temperature. The meat will stay in good condition for a long time.

ELK BURGER DUMPLING STEW

1 ½ lbs. lean elk, ground
 1 ½ tsp. salt
 1/8 tsp. pepper
 Onion juice
 ½ cup fat
 1 tbsp. flour
 2 cups hot water
 1 cup tomato juice
 1 tbsp. chilli sauce
 1 recipe dumplings

Mix elk with salt, pepper and onion juice, shape lightly into small cakes and sear in fat in hot frying pan until well browned; remove cakes. Stir flour into drippings in pan, add water, tomato juice and chilli sauce and bring to a boil. Return cakes to pan and drop 1 tbsp. dumpling mixture on top of each, cover closely and cook 10 minutes. Approximate yield; 6 portions.

DUMPLINGS

2 cups sifted flour
 1 tsp. salt
 1 cup milk
 4 tsp. baking powder
 1 tbsp. shortening

Mix to form soft dough.

BRAISED BUFFALO STEAK CARBONADE

Rub 12 one-inch thick Buffalo round steaks with salt and pepper. Dust with flour and sear in 6 tablespoons of rendered Buffalo kidney suet. Remove meat and add 4 cups of sliced onions to remainder of suet. Place meat and onions in casserole, add 2 tablespoons flour, 1 tablespoon vinegar, 2 teaspoons salt, ½ teaspoon pepper, 1 teaspoon sugar (brown), 2 bay leaves, ½ teaspoon thyme, 3 tablespoons minced parsley, 1 tsp. tomato paste, 3 cups of beer. Cover and cook for 3 hours in moderate oven, or until meat is tender. Serve with cottage style potatoes.

Not quite Advice



Dear Gertrude:

Recently, my husband and I have gotten into some heated debates about who we are and which way we should follow. Let me explain for I'm talking about the recent split in the AMNSIS organization. I'm Non-Status my husband is Metis and so are our children. Now, not only did this split occur in our organization but it has split us too. Now we are family strangers. Help.

**Signed
Family Strangers**

Dear Family Strangers:

My husband is of a different nationality than I which means our offsprings are of mixed blood. But at no time did we say we were strangers because of political difference. If this is upsetting your family that much, I would suggest to you that maybe you should re-evaluate your feelings for one another. For the strong unity should come from the home not from outside. And if you must join a organization but can't decide because of certain issues then join one, but to me it would be like a job where you leave it where it belongs and don't take it home where it doesn't belong. After all would you bring your personal quarrels to your organization meetings?

Gertrude

Dear Gertrude:

I have this boyfriend who always tells me when he finishes school we'll get married. I'm twenty-eight and he is thirty. He has been going to school since, forever it seems each time he gets his degree in whatever, he takes more classes for another degree. I'm sure he will be the only person in the world with every degree that there is to get. I've been patient with him but I think my patients are running out. Is this right for me to do?

**Signed
Out of Time**

Dear Out of Time:

There is a name for people like him, I'm sure. But if it is marriage you want there is more fish in the sea than him. If I was you, I'd tell him that and get married to someone else.

Gertrude

Dear Gertrude:

My name is Gertrude as well. And to tell you the truth I hate it. Why, because it is old fashion and no one but no one has that name any more, except you and I. Lets face it, it is a name that should be discarded.

**Signed
Outdated Name**

Dear Outdated Name:

It just so happens that I named my daughter after me and her daughter was named after her. If that is the way you feel about your name, which isn't the important aspect of a person, I'd suggest to you to leave your comments to yourself. They can offend people who may like what you obviously don't.

Gertrude

Dear Gertrude:

I recently rode a train while on vacation this past winter. While the ride was okay I was deeply disturbed over the many routes we had to take while in the many cities we crossed. Why can't people who design these routes choose better scenery then we had?

**Signed
Missing the Views**

Dear Missing the Views:

I appreciate what you are saying but unfortunately I'm just an advisor not a rail-relocator.

Gertrude

THE WESTERN MAGAZINE AWARDS



The Western Magazine Awards Foundation would like to thank the following Sponsors for their continued support of our Annual Awards. We welcome new sponsors to support the 6th Annual Western Magazine Awards which will take place on June 15, 1988 at the Vancouver Playhouse Theatre.

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**For Further Information:
(604) 984-7525**

WHATS AHEAD

Vancouver B.C. - The intertribal Pow Wow Celebration will be held at the Trout Lake Community Center, 3350 Victoria Dr., Vancouver, B.C. on May 6, 7, 8. For further information contact Wally Awasis or Gordon August at 874-4231.

Regina - Regina Friendship Center has some Recreation Activities, from 4-11 every night for all ages. For further information contact Garth Geddes at the Friendship Center. Call 525-5459.

Regina - Early Learning Center are having a Chocolate Drive to raise money for their School. Also they will be having Bingo April 3, 1988. For further information contact Cherly at 757-3744.

Vancouver, B.C. - The Western Magazine Awards are having their Sixth Annual Magazine Awards June 15th, 1988, at the Vancouver Playhouse Theatre. For information contact Tina Baird at 3839 Hillcrest Avenue, North Vancouver, B.C. Phone (604) 984-7525.

Nova Scotia - Native Communications Society of Nova Scotia would like to announce on the up-coming General Assembly and in particular, the NACS Awards scheduled for July 4-8, 1988, in Halifax, Nova Scotia. For further information contact Roy Gould (902) 539-0045 or Jeff Bear (613) 230-6244.

Regina - Regina Native Unemployment Center would like to welcome everyone to come see them at their new location. No. 600-1853 Hamilton Street, Regina, Saskatchewan.

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