

February 1987

Vol. 18 No. 2

# NEW BREED

Voice of the Metis and Non-Status Indians of Saskatchewan

## **In This Issue**

- *Northern Blockades*
- *Northern Government*
- *Native Entrepreneurs*
- *China Today*

**\$2.00**

## A Touch Of Class

### Fashionable Forever

By Tina La Rose

One of the most enduring symbols of the Metis culture has always been the 'L'Assomption Sash' which derives its name from the small town from where it originated, L'Assomption, Quebec.

The Metis sash, as it is more commonly referred to today, has a history as rich as the Metis themselves.

Not only were the sashes exciting in both colour and design but they served as very functional to the Metis of the early prairies as well.

The sash traditionally had fringed ends from which a key to the valuable trunk which contained all of a Metis families most prized possessions, was tied. The fringes also served as an invaluable sewing kit while on the nomadic trail of the Metis buffalo hunters. The sash itself served as a first aid kit and bandage, a washcloth and towel, an emergency bridle and saddle blanket and many more functions which are too numerous to mention. It is enough to say that whatever purpose a tightly woven, waterproof, ten foot strip of cloth could realistically be used for, the industrious and resourceful Metis would indeed use it.

Today however, the Metis Sash has been delegated to a cultural fashion item. It's interesting weave and blend of exciting colours make it adaptable as a major accessory to virtually any outfit.

In recognition of it's continuing cultural contribution, the Metis people of Saskatchewan have established the "Order Of The Sash", which closely parallels the "Order Of Canada". Deserving individuals are inducted into this prestigious order in recognition of the outstanding contribution they have made to the Metis Nation and Canada.



To illustrate the value of the Metis Sash as a fashion accessory, we feature Mr. Wayne McKenzie, AMNSIS Vice-President as our fashion conscious model for this month.

Wayne wears a popular, double breasted, grey business suit set off with an Irish green, silk tie with matching handkerchief. The outfit, though saved to some extent by the green accessories still seems somewhat stuffy and very official looking. To add that special splash of colour and fun, Wayne wears the popular Metis Sash which transforms the entire ensemble into one which smacks of youthful exuberance, energy and excitement.

The Metis Sash has come of age as a fashion item and though formerly restricted to male use, is now worn equally well by all with a sense of good fashion.

Information on Sash prices and availability can be obtained by contacting the New Breed at (306) 525-9501. □





# NEW BREED

"Voice of Saskatchewan Metis and Non-Status Indians"

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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.

Photos that are submitted with articles shall be paid for at the rate of \$5.00 per published photo. These shall be returned upon request.

Poems submitted will be paid at the rate of 75 cents per line, minimum \$5.00 and maximum \$25.00.

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## From The Desk of The Editor

The tax man has arrived and all of Canada is pulling up its' bootstraps and tightening its'belt in anxious anticipation of the annual financial assault which again threatens to play 'Russian Roulette' with our pay cheques, family security and sanity.

We at NEW BREED are feeling the pinch as well as the program which provides the major part of our funding runs out and we again scramble to secure operational monies for the next fiscal period. At this point, our entire staff, most of whom have young families to support, do not know whether they will even have jobs in 60 days.

We are not new to this dilemma as we seem to face it every spring. We have often worked two and even three months without pay before a new funding agreement was signed. I don't ever recall receiving one cent in backpay, as those agreements have never been retro-active.

We are not alone, however. Every Native communications groups in Canada face the same annual and ominous future. Indeed, every

Native organization in Canada, without exception, whether they are political, cultural, creative or service oriented, stands blindfolded, with their back tight against poverties cold wall and the government's loaded funding gun pressed against their heads.

When its' all over for another year, most of these organizations will probably receive some form of continued funding, after they have depleted all of their reserve resources and layed off all of their staff. And I'm almost certain that the level of funding they receive will represent a substantial decrease from last year's operating budget.

All I can say is, Oh!!! To be Peter Pocklington right about now. I'm sure that he, along with his fellow big business magnates are sitting back, counting their government awarded millions with sly grins on their faces as they echo the words of the great one (Jackie Gleason), "How Swe-e-e-et It Is!!!!"

Though sad, it seems to be true. If you are a wealthy Canadian who has a yen to be even wealthier; If you have made your fortune exploiting the land and your workers; If you can afford a lengthy court trial which will eventually permit you to rob the savings of the people who have made you rich and use your money to support your own selfish greed; If you have friends in the right political circles and better yet, can afford to finance their political aspirations (tax deductible of course); If you can do all of this and even more, you too can qualify for millions of tax-free dollars(welfare), while your workers and the people

who are made to suffer as a direct result of your self-serving greed are left unemployed, hungry and homeless.

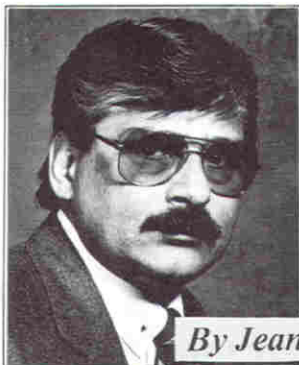
I've always wondered where the term, 'FILTHY RICH' came from.

There is a happy note to this entire situation and this story. Natives in Canada are beginning to wise up. They have learnt from the best as a result of being their victims for generations. They have learnt that the only way to succeed is to depend on yourself. They have learnt that the governments of this nation cannot be depended on and if you are going to survive it is not going to be because they have helped, because believe me, they won't.

Native businesses in Canada have been increasing in number at a staggering rate over the past five years and the surprising fact is they are surviving where long established and traditional corporations have fallen by the wayside.

In this edition we offer you a glimpse of a few of these businesses which are operated by individuals and by entire and co-operative communities. As you read, "Natives Minding Their Own Business", you will not only be sharing in the success of a few, but also the new key to the success and survival of nations; the Native Nations of Canada.

If one thing is most evident as you read them, it is that these success stories are a result of hard work, common sense and a burning desire to maintain one's independence and pride without imposing on or denying those same rights to anyone else.



*By Jean-Paul Claude*

# Letters



## POLITICAL INTERFERENCE

### **Dear New Breed:**

As a realtor involved in selling properties to Gabriel Housing Corporation, I believe some clarification of the issues debated recently in the media between Saskatchewan Housing Corporation and Gabriel Housing is necessary.

The situation is this: Gabriel Housing was allotted funds to purchase approximately 37 homes in Regina. The purchase of these homes was directed by a fairly stringent list of requirements, not the least of which was a strict budget price per unit, based on the number of bedrooms a home had. All purchases were subject to Sask. Housing approval.

On the basis of this budget and the defined other criteria, I and several other realtors showed prospective properties to Gabriel Housing officials. Offers were presented to vendors on those properties that fitted the specifications. The ones that were accepted were submitted to Sask. Housing for its approval.

Thinking that Sask. Housing approval should only be a formality because Gabriel officials were careful to only offer on those homes that were near-perfect, given their mandate, many vendors began looking at and in some cases, actually made offers on replacement homes. This was certainly not an unreasonable action on their part, having been assured by all concerned that their house was exactly what Gabriel Housing had been told to buy.

Unfortunately, the Gabriel Housing people did too good a job. They managed to get too much for their (our) money. Contrary to the implicitly accepted rules for government spending, Gabriel Housing did not waste money. Politicians and their bureaucrats were able to jump right in, change the rules and prevent Gabriel Housing from getting its money's worth. That was close! Imagine the implications for other government programs if word got out that someone was actually being

careful how on they followed their budget.

What happened was Sask. Housing Corp. approval was not granted on many properties because these properties had such "luxuries" as garages.

1. Given that Sask. Housing has this "hidden criteria" (i.e. no garages allowed) why wasn't Gabriel Housing advised prior to all of us wasting our time making offers on these properties and upsetting the vendors of same?;

2. Sask. Housing had approved some properties with amenities that were the bases upon which others were refused. For example, some houses with fireplaces or garages were accepted, while others were turned down simply on the basis that they had a fireplace or a garage;

3. Sask. Housing's interference is costing, not protecting, the taxpayers in that Gabriel Housing is getting less for its money. Again, an example: Gabriel Housing made an offer on a home that fit all its criteria, was inexpensive, but had a built-in dishwasher and a built-in oven.

Although the vendor was willing to leave these appliances (as well as the fridge) in order to meet with Sask. Housing approval, he removed them. Sask. Housing approved the sale and now money must be spent to replace appliances that could have been obtained free.

Other examples, such as vendors offering to tear down their garages, block up fireplace flues or rip out built-in extras simply to satisfy Sask. Housing's absurd requirements serve to illustrate what a sham this whole program has turned into.

After dealing with Ray Hamilton and his staff Gabriel Housing, I can honestly say that I have nothing but respect for their professional, businesslike approach to their duties. If anyone is worried that Gabriel Housing is spending money frivolously, they need only spend a day with Mr. Hamilton shopping for

houses to appreciate the care with which homes are selected and the effort that goes into negotiating the sale. Believe me, we are certainly getting our money's worth where Mr. Hamilton and his staff are involved.

The minister responsible for Sask. Housing, Jack Klein, stated "Gabriel should do a better job of shopping (for low-cost homes) (The Leader-Post, Dec. 2)

Unfortunately, as often happens in political terms, responsibility becomes synonymous with interference. A case in point is Mr. Klein's definition of "modest housing". In a recent television interview, Mr. Klein provided some insight into why Gabriel Housing cannot buy houses with garages when, in a connotation of intellectual reasoning, he arrived at a definition of modest housing based on that fact that he lived for several years in a house in Albert Park without a garage. Thank God he had indoor plumbing!

However one feels about government-subsidized housing, it only makes sense that if these programs are going to exist, they should be managed by those with the necessary knowledge and ability to properly run them and have been entrusted with the operation, free from the considerable costs of political interference. □

**By Dale Ripplinger**  
Sales Manager  
Kosmos Realty  
Regina, Sask.

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# Buffalo Narrows Shuts Down Loggers

*Buffalo Narrows residents and supporters create a human blockade across a northern logging road.*

By Jean-Paul Claude

**Buffalo Narrows** - Buffalo Narrows, a northern Saskatchewan community with a largely Native population, is the third northern, Native community in as many months to set up blockades on roads leading to major logging operations near their communities, thereby forcing a halt to those operations. Both Jans Bay and Ile a la Crosse preceded the blockade at Buffalo Narrows with blockades of their own. All three blockades were in protest of the same basic issue, northern control of northern resources.

New Breed travelled to Buffalo Narrows during the midst of the Buffalo Narrows blockade and spoke with Mr. Norman Hansen, Association of Metis and Non-Status Indians of Saskatchewan (AMN-SIS) Director for that area and organizer of the protest.

Hansen told us, the present situation arose when members of the community approached and informed him that trees were being cut down and hauled away in a major operation twelve miles from Buffalo Narrows. Hansen said neither he nor anyone from the town had been notified that the logging operation was going to take place and the townspeople were up in arms. Hansen reportedly met with the loggers to see what was actually taking place, who was responsible and why Buffalo Narrows had not been notified.

Hansen then telephoned the assistant deputy minister responsible for the provincial Department of Parks and Renewable Resources and informed him that unless a solution could be found immediately, he would have no choice but to organize a blockade, thereby stopping the logging trucks from entering or leaving the area and effectively shutting down the operation.

The result of that conversation was negative as the assistant deputy minister proved unsympathetic to Buffalo Narrows' concerns. The road blockade went ahead as planned with 250 supporters showing up from Buffalo Narrows and other surrounding communities.

That is how the blockade occur-



red, but perhaps more importantly, are the reasons why the northerners involved felt such a drastic measure as blocking a road, was necessary in the first place.

Buffalo Narrows and other neighboring northern communities, are Native communities. The area abounds with many major Indian Reserves and the townspeople, for the most part are either of Non-Status Indian or Metis descent.

The area is heavily forested and generously splattered with numerous major waterways and lakes. The major local industries are fur trapping and fishing, both of which have had major economic setbacks in recent years.

Hansen further explained by noting there have been ongoing attempts to establish other industries, such as wild rice farming in the area, but these are still in the development stages and it will be some time before they can realistically impact the regional economy.

Logging, while it represents a lucrative northern industry, does not support the local northern economy. It is controlled by the southern based, provincial government which legislates which southern or government logging companies will operate, where they will operate and which mill will handle the raw timber. They make these decisions with no regard for or consultation with local authorities.

Once the logging permits have been awarded, the logging firms bring in their own equipment and workers to fell and remove the timber. It is then sold to mills which are

for the most part, government owned. Throughout this entire process, no revenues from this lucrative venture find their way back into the pocket books of local northern governments who are responsible for the areas from which the timber comes.

In addition, these logging operations infringe on the meager earnings of local trappers who's traplines are destroyed by indiscriminate logging operations, which leave the area barren of forestry and fur-bearing wildlife for years afterwards.

These circumstances play heavily on an already depleted northern economy which is illustrated by a 80-95% unemployment rate in these very communities which depend entirely on those very same forestry reserves for their meager existence.

While on first sight, it might seem as though the bone of contention in this dispute is the fact that the logging operations are occurring where they are, at all. The problem however, is not that simplistic. If it were, the solution would be just as simple. With the seemingly unlimited forestry reserves available in Northern Saskatchewan, it would be a simple matter for the government to award logging permits in less populated areas and thereby eliminate the possibility of an effective protest.

Hansen told us that the logging operations have been going on for years. He said the timber is there to be used and northern communities would in no way attempt to alter that simple fact. What they would

like, according to Hansen, is first, to be included in the decision making process which determines where the logging operations take place to ensure that local industries and communities are not adversely affected by those operations. Secondly, Hansen said that northerners would like to share in the revenue realized by this lucrative industry by being allowed to compete for the logging contracts and the jobs created by it.

When asked what he would try to do different if he were involved in these areas, Hansen responded, "First I'd make sure that where we were cutting was agreeable to the local governments and citizens, rather than just the saw mills who quite understandably, want to cut where they have to haul the logs the least distance regardless of where that may be. I would also develop logging as a northern based industry. I would get northerners involved at every level of the industry from management and marketing, right down to the cutters and truck drivers. Right now all of the workers are brought in from the south leaving no jobs for the northerners. Finally," Hansen said, "I would ensure that the logging was done in such a way as to support local, northern priorities, both environmentally and economically. I would ensure that logging in each area was carefully limited so as not to destroy the north and create a prairie-like landscape. I would ensure that each area was carefully reforested and avoided in future contract decisions."

At last report, government departments claimed to be sympathetic to Buffalo Narrows' concerns and committed themselves to meeting with them. They advised the protestors to organize a committee with representation from each concerned community and consisting of Status, non-Status and Metis repre-

sentatives. They had first suggested meeting with each community separately but Hansen's group responded by saying that was merely a tactic to divide and conquer and was not at all acceptable.

Hansen told us that, "The issues at stake here are of vital concern to each and every northern and Native person in Saskatchewan. The government is going to have to address it as the major concern that it is, rather than a number of small, inconsequential concerns. They are going to have to address this as a major northern concern and come up with a far reaching northern solution."

Hansen added that the loggers themselves, that is the contractors which have had their operations halted, are themselves, supportive of the northerners' concerns, though perhaps and quite understandably, not their tactics. He added that they understand that the protest is not an attempt to infringe on the loggers rights to make a living, even though that is one of the unfortunate and temporary consequences of this action.

Hansen told us that the logging contractors had called him to request permission to remove their equipment from the blockaded area. Hansen gave that permission because the protest was not against the loggers but against the system which allows them to operate in a way which is detrimental to the best interests of all northerners. Hansen said that the blockade was meant as a means of pressuring the government into negotiations rather than creating unnecessary hardships on logging workers and their families.

Hansen continued to explain that while they are organizing their committees as requested, a meeting with the responsible minister has not yet been announced.

"Until that happens," Hansen concluded, "the blockade is going

to stay right where it is. We began this action to force the government to address some vital concerns. We are not going home until they demonstrate that they are willing to approach us at the bargaining table with a sincere interest in resolving these ongoing concerns in a way that will respect our inherent interests in the north." □

#### EDITOR'S NOTE:

*The meeting which was to be announced and which was mentioned in the above article was in fact held after the article was prepared. Mr. Colin Maxwell, met with the committee of Northern communities and Philip Chartier, AMNSIS Local President from Buffalo Narrows informed us during a telephone interview that the following decisions were arrived at during that meeting.*

- 1...Northern Communities will be consulted with before any future logging operations begin.
- 2...Northerners will be assured first refusal rights on any employment opportunities which result from northern logging operations.
- 3...Government people will consult with northerners to determine what clean-up operations will be necessary to restore areas which have been trapper rendering them useless to trappers.
- 4...Discussed also was the subject of a compensation package for trappers who's trappings have been damaged or destroyed by logging operations.
- 5...Another subject of discussion was the need to establish a regional office for northern communities in the north where they can develop economic development strategies and deal with northern economic and environmental issues.

While no decisions were made in respect to items four and five as stated above, Mr. Maxwell has committed himself to another future meeting at which time the last two issues can hopefully be resolved.

Northerners are hopeful that they can establish a practice of meeting Cabinet Ministers on a semi-annual basis. They also indicated that they would encourage monthly meetings between government department resource people and northern committee members. This will help to encourage more meaningful communication and cooperation in the future. □



*Women and children bundle up against the cold as they join protestors in a show of solidarity.*

# Mayor Says No To Blockade

By Jean-Paul Claude

**Buffalo Narrows** - In a recent conversation with Mr. Leonard Larson, Mayor of Buffalo Narrows, Larson stated that while he is 100% behind the issues at stake in the present logging dispute in his town, he does not support the action the protestors have chosen to address and bring attention to those issues.

Norman Hansen, Association of Metis and Non-Status Indians of Saskatchewan (AMNSIS) Director in Buffalo Narrows, recently organized a roadblock leading to a lumber camp near Buffalo Narrows to protest government's and logging companies refusal to include local northerners in the planning and operations of logging activities in and near their home communities.

Larson told us that although the town council was informed of the planned protest, they could not support the blockading of a public or private road for whatever reasons. Larson added that such an action would, in essence, be an illegal act and the municipal government which he heads as mayor, could in no way be seen as party to it.

Larson said that he is sympathetic to the concerns of his citizens and feels as frustrated as they do. "I am a northerner too," he explained. "I have always lived here. I am Metis and have spent the better part of my life trapping and fishing in the Buffalo Narrows and surrounding regions. These concerns are the same concerns I have been fighting for right along with my fellow northerners as long as I can remember. And I will continue to fight right along with them until they are resolved. But acting outside the law is not the way to do it. There are more effective ways of dealing with these concerns."

When asked why the blockade received such overwhelming support from the community, Larson explained that a majority of townspeople are employed by AMNSIS and attendance on the blockade picket line may have been considered part of their job.

New Breed spoke with one young man who is employed as an instructor at an extension program of the Gabriel Dumont Institute, an educational institute which was established by AMNSIS and continues to

maintain a close association with that political organization. He told us that when plans of the blockade were announced, students and staff were instructed to attend and support the blockade. While he chose to attend to his duties at the school he said that many of his fellow instructors did attend the blockade. He said some felt it was required of them, some were genuinely committed to the protest, while others simply went along out of curiosity, and for the excitement and attention the presence of the media offered.

He added that many of the students attended for the same reasons although many more of them were made to feel that their training positions and training allowances could be withdrawn or otherwise affected if they did not seem to support the AMNSIS organized protest.

Larson concluded his remarks by saying that while he was involved in AMNSIS in the past, he feels that their presence in the north is often not in the best interests of northerners. He added that in his opinion, the Buffalo Narrows Blockade was for the most part an effort by AMNSIS to use a very real issue to gain some publicity for their own political gain.

Roy Cheechum, Mayor of La Loche, a neighboring community, told us that he disagrees with Larson's concerns. He told us that,

"I've been involved in northern politics for ten years or so, and I know as well as anyone that you can negotiate with the provincial government until you're blue in the face and they still won't respond."

Cheechum concluded his remarks by saying that Larson was correct in saying that there were other ways of dealing with this issue. However, "I don't think they would be any more effective than the blockade. I think that the way to really get things done up here, is to do something that will catch the eye of the media. The government cannot ignore you anymore if the whole province is watching."

"I think in this instance, using the media was the best way to deal with this issue. This was not a violent act. We merely blockaded a simple road which is not used by the public but by the logging contractors alone. What's so bad about that?"

Norman Hansen also disputed Larson's concerns by saying that, "Yes, the mayor believes this was just some organized propaganda for AMNSIS. But, it's the people up here that are worried about the issues such as unemployment, which are being addressed in this protest. The whole town, young and old alike, came out to support our stand on unemployment. The mayor, if he is really as concerned about the unemployment rate in his town as he says he is, should have been out there, right along with the people who voted for him." □

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# Treaty Indians Demand University Funding Review

By Bruce Spence

**Regina** - A situation that started as a funding dispute between some Treaty Indian University students and Indian and Northern Affairs Canada (INAC), is now showing signs of becoming a complete overhaul of the federal government's policy on post-secondary education for Indians.

The dispute started last spring and has now escalated into a full scale political brawl with Dr. Lloyd Barber, President and Vice-chancellor of the University of Regina (U of R), the Canadian Federation of Students (CFS), the Federation of Saskatchewan Indian Nations (FSIN), and the Federal Court of Canada all joining the fray.

The dispute has its origins in an INAC decision they claim was made to streamline their accounting system. INAC added a new regulation to the federal funding policy for treaty Indian university students known as the "E-12 Guidelines for Post Secondary Education". The regulation stated that any new students must inform the department of their intent to register for Winter 1987 classes before November 1, 1986. INAC officials say this was done so they would know how much money they would need from the Treasury Board to accommodate the students. They also say their district offices and school counselling units began informing people of this decision in early 1986.

In spite of this, hundreds of new university students across Canada applied for education assistance after the November 1 cut off date and were subsequently denied funding by the department. In Regina and Saskatoon, about one hundred new students found themselves shut out. This was because the University of Saskatchewan (U of S), the U of R and the Saskatchewan Indian Federated College (SIFC) don't begin registration for the winter term until mid-November. The students began accusing INAC of trying to pull a fast one.

A meeting was held two days af-

ter registration opened at SIFC. Students, INAC, and the SIFC were presented at that meeting. An appeal board was set up to deal with re-instating the cut off students, which the E-12 regulations allow for. The Board members are Ron Crowe, the SIFC's student representative to the college's Board of Governors, Susan Beaudin, SIFC's Vice-president in charge of student services, and Dan Goodleaf, Director General of INAC's Saskatchewan Region.

According to the E-12 regulations, decisions to convene appeal board hearings are to be made by INAC. However, by Christmas time and with the first day of Winter Term classes just days away, it became apparent that Goodleaf was in no hurry to call a meeting. This led Beaudin and Crowe to arrange a meeting for December 23. Goodleaf said he could not make that meeting and didn't show up. In his absence, the board ruled that victims of the November 1 cut off date should be re-instated and allowed to start classes January 7, 1987.

The next word from the Saskatchewan Regional office was that the December 23 hearing was not duly constituted. To do this, Goodleaf invoked the same E-12 regulation that says it is the department who must convene appeal board hearings. By the time classes started, no one from INAC's Ottawa headquarters or its Saskatchewan Regional office had made any move to convene an appeal board hearing.

Because of this, the SIFC students association decided to act. When the Winter Term classes opened on January 7, a handful of students staged a peaceful demonstration at the Indian Affairs Regional offices in downtown Regina. A meeting between student council insiders and Goodleaf was held during the demonstration but ended with INAC's refusal to re-instate the cut off date victims, or call an appeal board hearing.

Ron Crowe emerged from the

meeting calling the decision an arbitrary one. He said INAC was denying the cut off students their right to a university education. Crowe also announced that many Saskatchewan Chiefs were lining up behind the students.

Crowe told reporters the Touchwood, File Hills, Qu'Appelle District Chief's Council had filed a statement of claim with the Federal Court of Canada on behalf of 35 new students from bands within their district. In an interview Crowe said the students would wait for the outcome of that case before making any more moves. According to Perry Bellegarde, an elected officer of the district council, the chiefs were saying the November 1 deadline was not properly communicated and that INAC actually had the dollars to fund the students.

On the Friday before the January 19 court date, U of R President, Dr. Lloyd Barber, teleaxed Prime Minister Brian Mulroney and INAC Minister William McKnight, a Saskatchewan Member of Parliament. Barber urged the federal government to give the cut off SIFC students special consideration.

*"The Board of Governors of the University of Regina wish to express the gravest concern with respect to the November 1, 1986 cut-off date for post-secondary funding of Treaty status Indian students, announced by INAC last spring. We are informed that about 100 Treaty status Indian students who intended to enrol at the SIFC, affiliated with the U of R, are affected. Many were not aware of the November 1 deadline set by INAC until after fall registration at the U of R on November 17, 1986," Barber's Telex said.*

Barber, who has always been a staunch supporter of the SIFC, also attacked the INAC policy through the Regina media. At the same time, leaders of the Canadian Federation of Students added their support and students at SIFC's Saskatoon campus met with FSIN official and decided to formally approach the chiefs at the Winter Session of FSIN's Chief's Legislative Assembly, slated for the last week of January. The Saskatoon students said they too had tried unsuccessfully to meet with local INAC officials.

On Monday, January 19, 1987, the Federal Court of Canada heard the Touchwood, File Hills, Qu'App-

# Poetry

pelle chiefs case in Vancouver, however the Federal Judge did not make a decision one way or the other. Instead he ordered INAC to convene an appeal board hearing, something the students had been calling for all along. The court imposed a deadline of January 30 on the department.

Goodleaf's next move was to call the hearing for the 29th and to designate Richard Dallan, INAC's national Director-General of Post-Secondary Education, as the department's representative.

Exactly one week after the Vancouver court appearance, the FSIN went ahead with their all-chiefs conference in Regina. FSIN's fifth Vice-president, Dutch Lerat presented the chiefs with a resolution supporting the efforts of the students. Lerat asked the chiefs to endorse the appeal board's objective to "review and make recommendations regarding the E-12 guidelines and policies, with a view to updating the guidelines, policies and allowances to meet today's needs of the recipients of such policies." Lerat also told the chiefs the E-12 has not been reviewed for at least five years, and students were being forced to accept living allowances that were 30 per cent below Canada's poverty line. The chiefs endorsed the resolution unanimously.

On the eve of the appeal board hearing with Dallan, Ron Crowe told **New Breed** that most of the 100 cut-off students had already dropped by the wayside. When asked what the students would do if the appeal proved to be a failure, he replied:

*"If we run up against a stone wall, then we'll have to go back to court. We'll have to show the public once again that the department is reneging on its own rules and policies that were established to administer the treaty right to education."*

Local INAC bosses don't seem worried by the Federal Court's involvement. They are saying that even if the appeal board votes in favor of the students, it still has no power to change government policy.

In the meantime, those students who found themselves on the outside looking in when winter classes started, are enduring the loss of living allowances, rent subsidies and childcare allowances which they're entitled to by treaty, until classes start again in May. □

## INTERNAL STORMS

*Sometimes pressure builds up inside  
And grows  
Like a sanddune in the desert  
After many years  
Only the time is shorter  
For what seems like years  
Is only months  
And what seems like months  
Is only days  
And then things push too far  
And something goes click, inside  
The storm comes  
It hovers over  
Like a big dark cloud  
And lets go  
And the wall I build up  
Around my emotions  
Starts to crumble  
And I explode  
Fall apart  
Like the sanddune  
After a storm  
And time passes on  
Only to let pressure  
And my wall  
Build up again  
Like the sanddune in the desert.*

By Lani Rope

## VISIONS

*Silhouettes of my ancestors  
Flashed through my mind  
When I sat to examine the  
Moon's reflection on the water.  
The sky was clear and stars  
Danced to celebrate their Freedom,  
Just as my ancestors did.  
The hands of a great warrior  
Extended towards the sky,  
Calling and praising upon the  
creator,  
His right held a feather, possibly  
From an eagle - a symbol of my  
culture.  
The peaks of evergreens appeared as  
hills,  
And I could perceive the horse  
carrying  
The wise one on it's back,  
Respecting and following his  
demands.  
That moment I felt happy and free,*

*But still - I was confined and  
restricted*

*To the land my ancestors once  
roamed.*

*I cannot forget the perceptions*

*Nature provides of these visions.*

*My imagination would play these  
tricks*

*- as some would say, but they are  
not*

*deceptions.*

By Conrad Ronald Ballantyne

## YOUR HERITAGE: OUR FUTURE

*Little one, what have I to offer you?  
Your heritage -  
Once a race of multitudes  
Who wandered these lands  
Free and strong and proud  
For many centuries  
And now ....*

*A sad and lost people  
Not so many strong  
Weak and broken in spirit  
A culture all but lost on the wind  
Blown away like grains of sand*

*No, this is not what I give to you,  
my son*

*For we are not yet defeated  
You are the hope for our future  
You shall walk tall with your head  
held high*

*You shall be strong and proud, as  
we once were*

*For your skin is like the autumn  
leaves*

*A rich golden brown  
Your hair like the raven's wing  
You are Indian, my son.*

*Your strength comes from Mother  
Earth  
Your pride from your ancestors  
A brave and noble people  
You shall have your sister, the wind  
And your brother, the sun to guide  
you  
You shall not stand alone, my son.*

*But for now, little one, sleep  
For soon you shall have many tasks  
before you  
For you are our hope  
You are our future.*

By Judi Salmonson

Good News for  
the Long-term Unemployed:

## SOMEONE WANTS TO HIRE YOU TODAY.

The Job Development program encourages employers in business, community service, municipalities, and the voluntary sector to hire and train people who have been unemployed for 24 of the last 30 weeks.

Under this program, employers will receive subsidies towards your wages and any necessary alterations in their workplace to accommodate disabled workers.

Employers are responding to this exciting program designed to get you working again on a long-term basis. They're hiring right now!

Let's get to work! To take advantage of this opportunity, contact your Canada Employment Centre today.

CANADIAN JOBS STRATEGY  
*...working opportunities for people*



Employment and  
Immigration Canada

Emploi et  
Immigration Canada

Canada

## NATIVES MINDING THEIR OWN BUSINESS

## Ochapowace Is Big Business

By Jean-Paul Claude

**Broadview** - Nestled deep in the soft, folded skirts of the beautiful Qu'Appelle valley, beyond earshot of the thundering groan of regimented traffic, moving relentlessly between Regina and Winnipeg on the Trans-Canada Highway, lies a winter oasis of recreational fun and adventure that cannot be equalled anywhere, from the Rockies of Alberta to the St. Lawrence lowlands of Ontario.

Ochapowace Ski Resort beckons winter fun lovers of every description from across Canada and beyond. It invites them to sample the pleasures it has to offer every winter enthusiast whether he is a seasoned veteran or a first time novice, still somewhat intimidated by the white and powdered slopes which rise into the sky like flowing cascades of pure, molten ivory.

Ochapowace is more than a popular ski resort. Rather, it is a monument to the men and women who saw the dream that was Ochapowace materialize and become an inheritance for their generations to come. It exists as a testimony to their dedication, hard work and faith in each other and the co-operative spirit which went into turning the natural beauty of Qu'Appelle into a playground for all and a rich and profitable inheritance to the descendants of Ochapowace.

Ochapowace, as any successful venture, owes its' existence to the talents of many men, women and children who believed in the dream and had the courage to see it through its development hardships until the light of success began to illuminate its' future.

There is one man however, who was more or less responsible for the first glimmer of that dream and Ochapowace will forever be indebted to him for his foresight and faith in his people.

Sam Watson was an Ochapowace Chief during the 1960's. He recognized the wealth of Qu'Appelle and knew that somewhere in that rich splendor, lie the answer to many of the economic woes which had become an everyday part of his



Future Slalom Champions

people's existence.

Chief Watson knew that the area was most ideally situated and suited to skiing and so it is understandable that in trying to envision what types of industries could be developed on the reserve, he would think of the lucrative resort and tourist business.

The Ochapowace Ski Resort was originally a co-operate effort of four neighboring reserves which are all located in and around the beautiful Qu'Appelle Valley.

These four reserves formed the Last Oak Development Corporation and under that name, developed a number of industries associated with the lucrative and popular recreational trade.

Among these were of course the ski resort, as well as a golf course and lake front developments which were already a success with local and far away vacationers who were anxious to rent the available cabins, tenting areas and boating facilities.

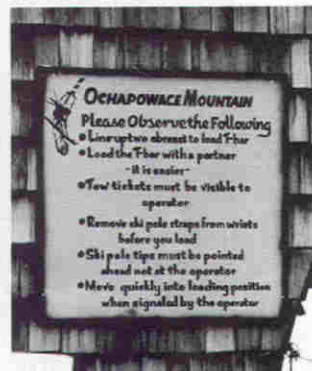
As time went on, the partnership of Last Oak Development Corporation became strained as financial difficulties due to development funding cutbacks and less than co-operative weather conditions made it more and more difficult to realize a profit in these diversified interests. In addition, each partner reserve was accountable to a different electorate. This had the added effect of

adding political pressure to an already strained management effort.

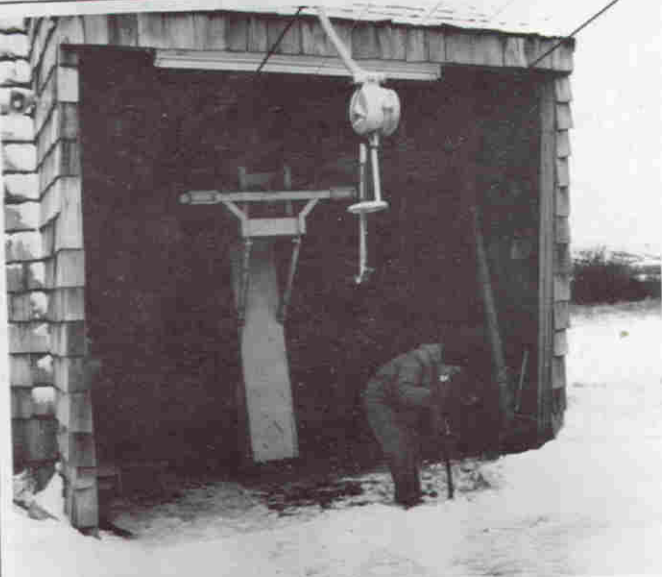
The solution was evident. The partnership would regretfully have to end, with each partner reserve taking over responsibility for whatever facilities had already been developed on their respective reserves.

In assuming those responsibilities, each individual reserves would also inherit whatever debts were attached to those respective developments.

The Last Oak ski facilities, were situated on the Ochapowace Reserve and so, quite naturally, became the Ochapowace Ski Resort.



Posted rules protect all skiers



Hard work in sub-zero weather keeps facilities ice free and operating.

The ski resort was not doing well. It had suffered under bad weather condition, serious managerial problems and disastrous funding limitations. There was much to do and the band council of Ochpowace Reserve lost little time in getting started.

They immediately engaged a team of experienced and knowledgeable advisors. They then hired a manager who would be responsible for developing and overseeing each and every aspect of a profit oriented and cost efficient operation.

The going was rough for a time and there were moments when, as in any developing venture, the band was not sure whether it had made a wise decision in continuing to develop the resort.

To their own delight, they were dead wrong. Ochpowace is today, one of the most popular ski resorts for the novice and competition class skiers alike, in western Canada.

It boasts a 4000 thousand foot long hill with a vertical rise of 446 feet. Its runs are well groomed throughout the season with top of the line equipment. Nineteen well groomed runs ranging from novice to competition class will offer every skier the challenge which best responds to his or her independent skill and ability. Skiers will also ap-

preciate the two T-Bar ski lifts, the largest being 2640 feet long and able to lift 900 skiers per hour.

Ochpowace also offers certified ski instructors, complete snow making equipment, a well stocked pro-shop, a day lodge, ski patrols and parking for 400 cars.

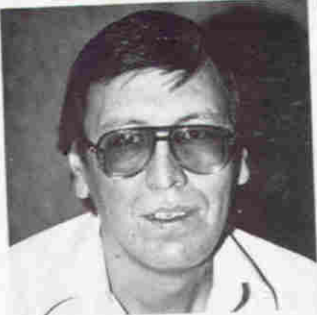
For those who prefer a change from the hill, Ochpowace offers a cross country ski trail which is 7 km. long and they have a longer 12 km trail now under construction.

If you are not a skier but still like to get out in the fresh and healthy winter air, Ochpowace can offer you a marked and well groomed toboggan run which is located on a lighted hill and also a large outdoor skating surface which is well lit for night skating.

Ochpowace is proof positive of what can be accomplished with little more than a shared dream and a cooperate will to make that dream a reality.

Ochpowace Ski Resort Incorporated, Band No. 71; a success story of a people determined to create a better future for their own.

For information on times of operation and special group rates, contact Ochpowace Ski Resort Inc., P.O. Box 190, Broadview, Saskatchewan, SOG OKO or phone (306) 696-2522. □



## Small Business Big Risks

By Tom Twist

Bernie La Montagne was born and raised in the Lestock, Saskatchewan area until she was 18 years old. She then left home and moved to Regina where she lived with a sister for awhile. During this time she tried working as a hairdresser but this didn't pan out. It was also at this time that she met a childhood sweetheart, a young lad by the name of Rene La Montagne from the Lestock area, whom she married and settled down to raise a family of four children.

Bernie was always looking for some type of work and one of the things she enjoyed doing the most was sewing.

"I learned on the old pedal machine, sewing diaper seams and button holes when I was 11 years old," she reminisced.

It was this love of sewing, combined with the many creative ideas she had and the willingness to work that motivated her into trying the drapery business.

She started off by working for a drapery company for about eight years. During this time she always had a desire to work from her home. In 1984 she started doing this, but soon found that with all the business she was getting, her home was not large enough to accommodate the work.

In August of 1986 Bernies Drapery Fabricators Ltd., 2501-5th Avenue opened their doors to the public.

"All my own scraping and saving and a lot of hard times finally paid off. I saved up and bought a little at a time as I went along," Bernie proudly commented when describing how she was able to get her business started.

At present Bernie has one full

time employee and often hires part-time help when needed. Sometimes her children come in to help.

In addition to making customized drapes, she does a little upholstery, beautiful custom bedspreads and anything else that can be sewn. The only thing she doesn't make is clothes.

"We get all kinds of customers. A lot of them just come in off the street and that's why you need a good location. Customers bring in pictures of what they want, styles, colors and so on. Some bring in their own fabrics and others we have to order," Bernie stated.

One of the most difficult aspects of starting up her drapery business was money. "Every time I wanted to order fabric, I had to buy the

samples first, so I had to stick to one company to get started," Bernie pointed out.

Bernie is already in the planning stages of expanding her business as both she and her husband feel that the drapery business can be a very profitable one.

There are many Native people in the process of starting up their own businesses and Bernie has some advice for these people.

"The main thing is to see a consultant, so that you know what you're doing. Talk to someone else in the business. Be willing to work hard and make sacrifices. Another important thing is to stick to it. When the going gets a little rough, keep right on and everything will eventually fall into place." □

## Native Lights up The City

By Tom Twist

Duane Fisher was born and raised on a Metis farm in the Lestock area, 32 years ago. The family moved to Regina when he was seven years old. It was here that he attended high school, where he studied welding, drafting and other courses that required physical activity along with the ability to use your mental know how.

"I didn't think that I was a person who could sit at a desk," Duane commented.

During the summer and after school Duane started working part-time for an electrician who was tearing down old buildings. When Duane finished high school, his boss asked if he was interested in working in the electrical field. Duane jumped at the opportunity and took the first step towards a satisfying career.

Duane began at the bottom of the ladder, working his way up rung by rung for various electrical contractors. By the time he was 22 years old, he was an inter-provincial journeyman able to work anywhere in Canada. On his last job, Duane was foreman of an electrical contract at the Victoria Square Mall.

During his years of working for a boss, Duane had dreams of owning his own business someday. Those dreams became a reality four years ago when Fisher Electric Ltd. at Grand Coulee, Saskatchewan opened for business.

Two courses which have had a major impact on his success were one on business management and a



Duane Fisher, owner and operator of Fisher Electric, neither which dealt with the fine art of preparing realistic estimates. Both courses were offered locally.

Duane encourages anyone with an idea of entering business to look around and see what courses are available prior to making any other major investments. Something is probably available and the cost is usually minimal while the tools these courses provide are invaluable. Duane said that it is probably the wisest and most worthwhile investment someone considering starting a business can make.

To finance his business Duane had saved over the years and he borrowed a little. He had also bought tools and equipment during his years of work and this certainly helped a lot.

For the first six months in his new business, Duane put everything he made back into the business. Today he is a proud and happy man.

"I'm proud of it. I started it myself. I put a lot of extra hours in, but I enjoy my work. It was pretty hard at first but you have to be willing to spend money to make money. All my tools and equipment come from 14 years of buying a little at a time."

Duane told us that one of the more positive things which helped

him in establishing himself as an independent businessman was some extremely relative training programs he was enrolled in and successfully completed prior to make that big move into the business world.

In addition to doing all kinds of electrical work such as contracts and home repairs, Fisher Electric specializes in electronic furnaces. Duane says that this type of furnace is fairly new and still has a few details to be worked out, but it has a 97% efficiency rate.

Fisher Electric Ltd. has two employees and during the summer often hires three or four more. Duane often hires Native people and says that other sectors of the business community just won't give them a chance.

Duane is also a member of the Native Contractors Association which has just started to get off the ground. He feels that the association will be good for Native businesses.

"We as a group", he explained, "can go to the government or any other business and say we would like a share of the work. Whereas, if an individual approaches them, they won't even listen."

Right now times are tough with construction at a standstill but Duane feels that the good times are coming. His future plans, depending on the opportunities, are to buy a big trencher and obtain contracts from farmers, as farmers are now starting to put everything underground.

Duane also hopes to get more contracts from Sask-Tel as Fisher Electric has done some work for them and is now on their contractors list. He is also hoping to get some business with the Upgrader project. Duane is optimistic about the future expansion of his business.

In conclusion Duane had some words of advice for other potential businessmen.

"First thing is you've got to like what you do. The main thing is training. Work your way up. Be prepared at the start, to put a lot into your business and not take much out. You have to be very organized. Keep your records up to date. Plan ahead and keep your equipment in top shape. You've got to keep on top of everything. If you go into a business without being well prepared, you'll make a lot of mistakes and probably lose it," Duane concluded. □

## Red Tape Pays Off

By Tom Twist

Rene La Montagne has been in the roofing business most of his life. He started roofing, when he was in school and during his summer holidays in the Lestock area.

"I think I've worked for just about every roofing contractor in Saskatchewan. I think it kind of gets in your blood, you get used to it and there's nothing like working outside," Rene said when expressing his enthusiasm for his work.

Rene worked his way up in the roofing business. He was supervisor for six years for the last contractor with whom he worked.

When his contractor went out of business, Rene purchased equipment from the company with the help of his family. He then started doing roofing jobs on week-ends. Along came the city with questions about all this equipment. It was then that Rene purchased a license to do roofing. Shortly after this the government came by and told him that if he was hiring anyone then he would have to pay into the Workman's Compensation Board.

"I went through the whole routine and I carried on and carried on and finally I had everything all set up and started roofing full-time with my own business," Rene said when describing all the red tape he went through establishing Abbe Roofing.

Being seasonal in nature, the business has its' good times and bad, depending on the weather. Rene has two employees and at times he's had as many as eight or nine guys working for him.

Rene says roofing is a good line of work and a person can make a living from it.

Rene does work in the city and out of town. To obtain work he does a little advertising, he knows a lot of people and the best thing he says, is word of mouth.

"You do a good job and someone always recommends you to someone else."

Rene also mentioned a Native Contractors' Association (NCA) which is just starting up.

"We're just getting it off the ground, but I think once we get that going there'll be a lot of work. There's a lot of work going on right now, like on the reserves, but we're not getting a shot at it. But once we get the NCA going, I think it'll let

everybody know that we're around, that we mean business and we want to stick around. We want the NCA involved all over Saskatchewan."

A lot of Native businesses are low-profile in that they are not as well known as non-Native businesses and Rene feels that they should be letting people know that they are there.

"For instance a lot of them are afraid to tackle a big contract. Just because they're a small business, a lot think the jobs are too big. They should just go ahead and try it. I've bid on jobs that I knew I probably wouldn't get but I'm letting people know that I'm around. I'm here and I'm going to do my darn best to stay here. If I don't get the job, fine, but at least they know I'm around and the next time there's a job they'll send me an invitation to bid on it."

Rene had some advice for cus-

tomers. He says that anyone that wants their roof repaired, should get at least three other opinions or estimates before going ahead with it. "There's a lot of fly by night guys that will sell you anything whether you need it or not."

He also had some suggestions for Native people who are interested in starting their own business.

"See a consultant and set it up right, that's the thing. If you don't know how to run a business you'll blow it pretty fast. Talk to someone else in the businesses that you're interested in. There's a lot of good people out there who are willing to help. If you have a good idea and the potential is good then go for it. There are a lot of grants now to help people get started. Everybody likes to own their own business and there's room out there for everyone." □



Tri-Star Staff - (l to r) K. Baldwin, S. Pappenfus, P. Sanderson, G. Ackerman, E. Sanderson, L. Burns, R. Sanderson, A. Sanderson, M. Burns, and B. Twist

## Another Reserve Does Good

By Tom Twist

The James Smith Indian Reserve, located 15 miles north of Beatty, Saskatchewan, recently hosted the official opening of Tri-Star Canvas Products.

Tri-Star, a division of the James Smith Industrial Development Corporation (J-SID), is a manufacturing plant that produces canvas and nylon sports bags, duffle bags, hunting tents, teepees, tarps and awnings. The plant is also able to produce custom made items.

Gilbert Ackerman, general manager of J-SID, said the idea for the business came about two and a half years ago.

An initiative to employ women was being sought. Many local women were already making their own clothes and the plant seemed to be a logical idea, Ackerman explained.

Initial renovations and equipment necessary to set up the operation, cost approximately \$50,000 along with other costs in the planning. Funding was provided by both federal and provincial governments.

J-SID is optimistic about the future of Tri-Star and is projecting

rapid expansion. "We could be employing 15-20 people next summer," Ackerman stated.

The plant currently employs six sewing machine operators and cutters, one instructor and a sales manager.

"It's basically a good start for our women, starting out on their own initiative," Chief Angus McLean commented. "Hopefully this project will bear some fruit and will give a kind of initiative to the rest of the band members, so that other projects we are planning will grow from this."

Councillor Terry Sanderson, one of the key people instrumental in setting up this project, commented, "Many dreams and aspirations have come true. It is planned to run a facility that is very professional. Both at home and abroad we should be able to sell many products made on the James Smith reserve.

"We would like to be part of the movement the Premier of this province promised for small business. We have a lot to offer and this plan is just a start," Sanderson concluded.

The women employed at the plant are still being trained, but the plant which has been in operation since October 1986 has already shown about \$2,400 in sales.



Tri-Star Canvas Plant

Projected sales are in excess of \$300,000, Ackerman noted, but the company is finding the demand greater than was expected.

"We have already had interest expressed in our products, from across Canada, the U.S. and Europe. Interest locally has been high in our abilities to produce tarps for seeders, hoppers and other agricultural equipment. Another potential market is sales to tourists," Ackerman explained.

Ackerman added that most of the export sales are expected to be for teepees or hunting tents, with western Europe and especially West Germany showing an interest in traditional Indian wares.

Local dignitaries and representatives from various government agencies assisted Chief Angus McLean in the official ribbon cutting ceremonies.

## New Breed Marketing Research: A Summary

By Don Devine

New Breed recently decided it was time to update our knowledge of you, our readership, and find out what you think about our magazine.

Approximately four-thousand questionnaires were distributed. The entire AMNSIS membership was sent the questionnaire directly by mail and the remainder were distributed in New Breed to subscribers and newsstands.

Regretfully, only forty-five of you chose to respond to the questionnaire out of the four-thousand persons invited to do so. People cry out for the chance to have some input, yet few ever seize the opportunity when it arises.

The questionnaire was divided into four parts, each one asking for different types of information. We wanted to know, and still wonder, who you are, where you live, and what you like, or don't like about New Breed. A lot of space was provided for your personal comments and suggestions, as well.

Overall, the questionnaire responses have given us some idea of what is liked and what you'd like to see less of in the New Breed.

Our questionnaire results suggest that more cultural, social and human interest articles are wanted. Our readers are interested in reading about the Native culture, and Native people.

It was a bit of a surprise that the articles concerning politicians or political news were the least popular overall.

Our information indicates that the readers would like a brighter, more visual magazine. Photos, art and cartoons were all indicated as

being desired by most readers.

It must be emphasized that the results of the questionnaire don't represent an actual picture of our whole reading audience. We were hoping to be able to get a much larger number of responses. Enough at least, so that we could say that the data does represent the views of our entire readership, but as things are, we just can't do that.

In conclusion, New Breed wishes to thank all of you who responded to our questionnaire.

New Breed is still seeking more of the same information, and we'd like to invite any of you who haven't yet filled out a questionnaire to please do so, and send it into us. The postage for these questionnaires is paid by New Breed, so your only expense would be your time.

New Breed always appreciates reading any comments, criticisms, and suggestions you might want to send us, separate from the questionnaire in a personal letter.



# NACS In Regina

By Tina La Rose

Jeff Bear, co-ordinator of the National Aboriginal Communications Society (NACS), recently travelled to Regina from his office in Ottawa to address an interested group from the University of Regina. Bear's presentation dealt primarily with the concerns of NACS' twenty-one member communications societies across Canada who are involved in all areas of media coverage for both the Native and non-Native communities, through Native owned, communications facilities.

Bear visited in Regina in an effort to increase public awareness for the need for continued development and support of Native communication services in Canada. Bear stated that he is confident that the Canadian Radio and Television Commission will identify and address this need while considering the current renewal of the Canadian Broadcasting Corporation's (CBC), broadcasting license.

While CBC is currently providing the bulk of communications services to Native Canadian communities, especially in the more northern and isolated regions of Canada, Bear emphasized that there exists a real need to provide programming in the Aboriginal language of the listening and viewing audiences of those regions.

Bear hopes to create a general awareness of the problems plaguing his organization. However, he suggested that he has a much more vital issue to address in the immediate future. That is to ensure the continuation of certain key funding programs of the Federal government which would allow NACS' member organizations to continue operating past their March 31, 1987 expiry date.

In 1983, the Federal government established a Native Broadcasting Policy which would provide \$40.3 million to Northern Communications Societies, Bear explained. The funds were targeted for the production of regional radio and television programming in Aboriginal languages.



*"One out of four people in this country is mentally imbalanced. Think of your three closest friends. If they seem okay, then you're the one".*

- Ann Landers

*"Sure there are dishonest men in local government, but there are dishonest men in national government too".*

- Richard M. Nixon, Former U.S. President

*Meetings are indispensable when you don't want to do anything.*

- J.K. Galbraith

*My education began when my schoolin was done.*

- Mark Twain

*The best way to defeat an enemy is to make him your friend.*

- Abe Lincoln



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: **MAY 11, 1987.**

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 completed applications, including transcripts and other required documentation is **MARCH 13, 1987.**

Direct inquiries to:



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

# Whose Charter Is It Anyway?

## By The Charter Committee

A workshop on the Canadian Charter of Rights and Freedoms is going to be held February 13th and 14th at the University of Regina. Entitled "Whose Charter is it Anyway?" the workshop will focus on the debate over the usefulness of the Charter to ordinary Canadians.

According to Paul Havemann, Head of the School of Human Justice, one of the sponsors of the workshop, this debate is not as unusual as it first sounds. "At first, it was just assumed that a Charter of Rights would be a good thing. But over the past year or so many voices have been raised concerning just how it will work in practice."

The workshop hopes to attract organizations and their membership, which are involved in issues of social policy and social change. Native groups, women's groups, anti-poverty organizations, workers, the disabled, immigrants; all these groups and more are continuously involved in defending or trying to expand their rights and their equality in Canadian society.

"These groups," Havemann says, "have in the past, engaged in political activity to press their causes, taking their case to the public, pressuring politicians and governments to make change, and trying to attract more members to give their organizations additional influence. But, since the Charter of Rights and Freedoms was passed, these organizations and movements have been presented with another arena in which their cases can be heard; the legal or constitutional arena."

"While some have argued and continue to argue that this new arena offers great new opportunities to protect their rights as well as their fight for equality, others worry that this legal approach to social problems is a mistake. They suggest that because these are problems that all of society must face, it should be the democratic institutions, the provincial Legislatures and Parliament, that deal with them."

Supporters of the charter argue that certain rights can be protected

and guaranteed more quickly and within the law through the use of the charter. As well, they say by using the Charter, the issues of rights and freedoms are brought into the light of public scrutiny where people and governments will be obliged to deal with them.

The debate about how the Charter will be used is still very heated and will no doubt continue for a long time to come. Actual Charter cases will be studied to see which side is right.

The upcoming February workshop, will examine the Charter and some of the cases currently being fought in order to examine the question of "Whose Charter is it Anyway?"

The keynote speaker on the Friday evening session will be former Attorney-General and NDP, MLA from Saskatoon, Roy Romanow. Mr. Romanow was instrumental in having the Charter included in the Constitutional negotiations between the provinces and the Federal Government. At first a strong believer in the Charter, Mr. Romanow has since begun to doubt the usefulness of the Charter to those ordinary Canadians who are striving for equality. Responding to Mr. Romanow that evening will be law Professor and former Chairman of the Saskatchewan Human Rights Commission, Ken Norman.

Just how has the Charter been used by popular organizations? This question will be addressed on the Saturday morning of the workshop. Larry Kowalchuck, a lawyer from Saskatoon, will speak on a case in which the Saskatchewan government's new welfare regulations giving lower rates to the "single employables" are being challenged as unconstitutional under the Charter. As well, Gail Stacey-Moore of the Quebec Native Women's Association will speak on the issues of equality of women within the whole area of Aboriginal rights and Native self-government. The third case in the workshop will be presented by Bonnie Pearson of the Grain Services Union who will address the question of the constitutionality of back-to-work legislation.

Following these presentations workshop participants will have an open discussion and then break down into smaller groups to discuss the uses and limitations of the Char-

ter. Resource people familiar with the Charter will assist the smaller groups in their discussions.

The workshop is being sponsored by several groups, including the School of Human Justice at the University of Regina and the Aboriginal Women's Council of Saskatchewan (AWCS). Registration for the workshop will be ten dollars (five if you are unemployed), and more information is available by writing to the School or to the Aboriginal Women's Council of Saskatchewan, in Regina. □

## Gabriel Housing Update

### By Darlene LeDoux

**Regina** - In a recent telephone interview, Ray Hamilton, Manager of the Gabriel Housing Corporation in Regina, gave New Breed an update on what has happened with their recent dispute with their funding agents.

Hamilton stated that although the deadline for submission of housing units for approval by Saskatchewan Housing Corporation and Canada Mortgage and Housing Corporation was extended to January 21, 1987 they were able to obtain approval in late December of 1986.

They submitted a total of 65 units for approval and received allocation for 43 units. The other 22 were turned down for various reasons. Hamilton stated that they lost some real good buys and felt that a few homes that they did get were not very good buys. However, he added that Gabriel Housing did manage to obtain some houses with extra amenities in them.

When asked if the definition of moderate housing had been more clearly defined, Hamilton stated they were still working on that one definition. □

*"Never ever underestimate your own ability; others will do that for you".*

- Mary Rule in *The Indian Journal*

*"Everybody is ignorant, only on different subjects".*

- Will Rogers

# First Arrival

By Darlene LeDoux

Vanessa Holly Marie Pelletier was born January 1st at 12:06 a.m., 1987, just in time to become Regina's first New Year's baby. Vanessa weighed 8 pounds 3 ounces with beautiful almond eyes and a whole lot of hair.

Gerri and Verne Pelletier, Vanessa's proud parents, will have been married for five years on February 13th. Gerri was born in Regina while Verne hails from Yorkton. Neither are presently working, but Verne will be back to work for the city of Regina in spring. Gerri was also working for awhile, but really doesn't know when she'll go back. Right now they just want to enjoy their new baby.

They both smiled when asked if they wanted a boy or a girl. They said their families and friends wanted them to have a boy. She laughed as she said that all she bought ahead of time was blue outfits, one of which the little girl was wearing at the time.

They also have two other children that are both in school. Stewart is ten years old and their daughter Deanna is five. When asked how she felt about her new sister, Deanna replied, "Good!" Gerri and Verne added that Stewart cried tears of joy when he held his new baby sister for the first time.

All their family and friends are happy and excited about the birth of their child. Verne went out and bought alot of newspaper so that he could send clippings out to everyone he knew. He was so proud that he wanted to make sure that everyone knew about his beautiful New Year's daughter.

The Pelletier's said they never thought they would have a New Year's baby. Vanessa was supposed to be born on Christmas Day and that was why they chose Holly as her middle name. On the evening of December 31, Verne confessed he was thinking of ways to get his wife to have the baby. When it really did happen it took awhile for it to sink in. He called everyone at 4:00 in the morning to tell them the good news.

Verne, who was in the delivery room when each of their children were born, said he wouldn't have it any other way.



The Pelletier family will receive many gifts in the 1987 First Baby Contest, sponsored by the Leader Post. They've already received a car seat from Midas Muffler, and a basket of goodies. They will receive the rest of the prizes when the Leader Post verifies the time Vanessa Holly Marie Pelletier was born. □

## First Native Arrival In The North

By Jean-Paul Claude

Kayla Lynell Chartier proudly entered the world as the first Northern Saskatchewan baby born in 1987.

Kayla, who made her grand entrance at 3:12 a.m. on January 3 in the Meadow Lake Union Hospital, weighed in at 8 lbs. 10 ozs., and immediately let everyone within earshot know she was alive and well and here to stay.

Kayla is the first daughter born to Philip and Annie Chartier of Buffalo Narrows. The Chartiers have four sons and say that a daughter was certainly due at this time.

The Chartiers received a lot of recognition in local papers for their recent and timely contribution to the northern Native community. They also received a number of special gifts from several northern businesses to acknowledge this very special occasion.

Philip is the president of the Metis local in Buffalo Narrows. □



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# News Briefs

## Provincial

### Red Pheasant Re-Hab Centre

**North Battleford** - Construction has begun on an alcohol rehabilitation centre on the Red Pheasant Indian Reserve located about 35 kilometres south of North Battleford.

The centre, with room for 17 clients, could be open as early as June. Alma Favel-King, executive director of the Battledorfs Indian Health Centre recently said.

A seven bed facility is also being built at the Onion Lake Reserve, in conjunction with this project.

With the building of these new facilities more services will be available to people with alcohol problems among the 7,000 Indians in the district, than is now possible through the present out-patient clinic which operates during office hours.

Favel-King said the new facility will provide a residential program where people will stay for a 28-day treatment cycle.

Health and Welfare Canada has committed \$600 thousand to the construction project and Favel-King said the federal department has orally agreed to provide the center with \$22 thousand per bed yearly.

Administration of the new centre will be the responsibility of the Battledorfs Indian Health Centre which includes 10 district chiefs on its board of directors. □

### New Money From ARDA

**Regina** - The federal-provincial Special Agriculture and Rural Development Act (ARDA) program, recently announced approval for funding nine rural Native-run businesses in Saskatchewan.

The businesses will create a total

of 16 full-time jobs, 1 part-time job and 9 seasonal jobs while maintaining 4 existing jobs.

R.M.B. Investments Ltd. of Duck Lake received approval for \$93 thousand to expand the company's meat and grocery store.

Brian Peeteetue of Beady's Indian Reserve will receive a grant of \$58.8 thousand on behalf of a company yet to be incorporated, to set up and operate a sewer and water excavating business.

Jean Salter, of Ponteix, will receive \$53.75 thousand to help buy a fast food outlet, transfer a bakery and operate the joint business.

O'Brien Exploration Services Ltd. of La Ronge will receive \$46,955 thousand for a \$112.66 thousand project aimed at introducing computerized geophysical services to the company's mining and exploitation clients.

Rose Huddy of Rock Glen will expand her coffee shop to include a licensed dining room with her \$41.15 thousand grant.

Special ARDA is aimed at improving job opportunities for people of Native ancestry who live in rural communities. □

### FSIN Won't Pay Feds

**Saskatoon** - At a recent meeting in Saskatoon, representatives of Revenue Canada and the 72 Indian bands in Saskatchewan indicated that neither side will back down in a complex dispute over whether treaty Indians should pay personal income tax.

A number of Indian leaders said they would willingly go to jail to make the point that under century old treaties, Revenue Canada, has no business closing in on hundreds of thousands of dollars in personal income taxes, penalties and interest which it feels is owed by Saskatchewan Indians.

The Federation of Saskatchewan Indian Nations (FSIN) stopped deducting income tax in 1974, and

Revenue Canada has now begun to freeze bank accounts and garnishee wages in order to collect.

Revenue Canada is acting on the basis of a Supreme Court of Canada decision in 1983 that stated Indians will only be exempt from tax if their employer is based on a reserve, regardless of where the work is done.

Tax exemption does not apply to FSIN employees and other Indian civil servants off the reserve. However, leaders say it should.

FSIN hopes the issue will be dealt with by federal politicians. If that is not done they say they are prepared to resolve this issue in the courts. □

### Youth To Stay On Reserve

**Prince Albert** - Chief Angus McLean of the James Smith Indian Reserve recently announced the band's future plans to develop a social development centre, as an alternative to having wayward youths sent to non-Native foster homes.

Operations on this project are hoped to begin in April which is also the date that construction of a drug and alcohol rehabilitation centre is expected to begin. □

### SAPP Honoured

**Regina** - Allen Sapp was one of three Saskatchewan residents, who were honoured recently by Gov. Gen. Jeanne Sauve, by being named officer of the Order of Canada.

Through his paintings, Sapp, 58, also a Saskatchewan Award of Merit winner, provides a window to life on a Saskatchewan Indian reserve.

Sapp's work has been exhibited internationally. A painting called Puppies was chosen as a UNICEF greeting card in 1986.

Sapp was raised on the Red Pheasant Reserve, although he now makes his home in North Battleford. □

## Out of Province

### Treaty Land Claim Settled

**Calgary** - The Fort Chipewyan Cree band of northern Alberta has settled the largest outstanding treaty land claim in the province with the federal and provincial governments.

The settlement announced Tuesday by the federal Indian Affairs Department includes \$26.6 million in cash and a five-square-kilometre tract of land in Wood Buffalo National Park.

The 1,000-member band will also receive 4,000 hectares of land including mineral rights from the Alberta government.

Fort Chipewyan is about 610 kilometres northwest of Edmonton at the western tip of Lake Athabasca. □

### Chretien Representing Ojibway

**Winnipeg** - Former federal Indian Affairs Minister, Jean Chretien is the lawyer and chief negotiator for the Shoal Lake Ojibway Band, that has been battling the city of Winnipeg for compensation for abandoning land development plans that surrounds the source of the city's drinking water.

The dispute began eight years ago when the Band announced they wanted to build a commercial cottage development on their reserve.

Winnipeg, which relies on Shoal Lake for its water, took steps to stop the development, saying it would pollute their water supply.

Mr. Chretien is helping the Indians negotiate a multi-million dollar settlement. The band wants a large compensation package before agreeing to abandon the construction of 350 cottages and a marina on the reserve.

"We're making progress," Chretien said. "Now, we're moving into a very crucial stage."

The band was anxious to develop

their land because long-term leases on commercial cottages would provide a source of income for the reserve which has an unemployment rate of 83 per cent. □

### Sniffing: A Lethal Habit

**Winnipeg** - On an Northern Manitoba reserve, a few years ago, an eight-year-old Native child was found dead, frozen and tangled in a barb-wire fence. There was only one clue to the cause of his death.

Dr. Milton Tenenbein, director of the Manitoba Poison Control Centre and the emergency department at Winnipeg's Children's Hospital recalls that inside his nostrils was a thin white coating of typewriter correction fluid.

An autopsy concluded the child died of "sudden sniffing death", which Tenenbein explains as a condition brought on when the heart beats uncontrollably as a result of the combination of chemicals inhaled to produce a "high" and the adrenalin that rushes through the body of a child who has been caught in the act of sniffing and tries to flee.

A grisly death is not uncommon. What was unusual was that the death could be directly attributed to inhalant abuse, which doctors say is widespread on some northern Manitoba reserves.

Doctors say there is no easy cure, either for ending what is a chronic habit or recovering from long term abuse. Dr. Brian, director of the University of Manitoba Northern Medical Unit says, "In terms of putting it all together, I don't think we know very much about this. It's a very difficult problem to treat."

On reserves, doctors and medical workers are stumped, just trying to define how widespread the problem is.

In an 18-month study of 27 northern reserves completed last month by the Manitoba Keewatin-Ookimakanak Inc. an association of northern Manitoba bands, 400 of 2,400 Native children questioned, said they regularly sniffed a wide variety of products. □

### Canada Called To Defend Trappers

**Ottawa** - More than half of the 105,000 Canadians who earn all or part of their living in the fur industry are Native and the federal government must take a public stand to defend Canada's trappers and the fur industry, the commons aboriginal affairs committee recently said.

Animal rights and anti-trapping campaigns are receiving widespread publicity in the United States and Europe. Both markets are critical for Canada's trapping and fur industry.

External Affairs must accept trapping as a legitimate economic industry and actively promote the industry abroad, the all-party committee said. They added this will only happen if the government no longer views trapping as an international embarrassment.

Although anti-trapping groups claim their campaign is not directed at Native people, should the anti-trapping lobby succeed, Native people will be the ones to lose the most. Native people who make their living, in their traditional lifestyle, will be forced to rely more heavily on welfare in order to feed their families.

The committee also stressed that to many of the Native trappers living in isolated communities, trapping is their only source of revenue.

The committee made a number of recommendations. The main ones were:

- The government should publicly state that it recognizes the importance of the trapping industry, especially to Natives and the north.

- More flexible social assistance programs should be available to Natives who want to live on the land or in a traditional lifestyle.

- The development of more humane traps should be given high priority by the government.

- An interdepartmental committee made up of Indian Affairs, Environment Canada and External Affairs should be formed with a mandate to develop strategies to promote the trapping and fur industry in Canada and abroad. □

# SPECIAL FEATURE

## Cultural Similarities Between Northern Saskatchewan And Southern China

By Jody Hanson

### EDITOR'S NOTE:

Jody Hanson is an educator who is quite well known throughout the northern Saskatchewan Native community. She is presently teaching in China.

Ms. Hanson has provided us with a number of interesting articles prepared by her Chinese students and we will be presenting these to our readers in a series of upcoming editions.

### INTRODUCTION:

While there are differences between the Indian/Metis culture of northern Saskatchewan and the Chinese values in south-west China (as noted in other articles) there are also strong similarities. These meandering observations are by a foreigner, not indigenous to either culture, but who has lived, worked and developed an affection for both.

Even though I know I am in China, I have to blink from time to time and consciously force myself to remember that I have been "transplanted" from northern Saskatchewan. Looking at a class of Chinese students I "see" the sisters, brother and cousins of my Stanley Mission friends and neighbours. The physical characteristics are similar—straight black hair, brown eyes and an "olive" complexion. (When shown pictures of northern Saskatchewan people the Chinese students reaction is always "But they look Chinese...")

In addition to physical similarities, the cultures also share common traits. This article is limited to the most prominent similarities. In China, transactions often go "in circles" (author's definition) to reflect the thinking patterns. For example: one of the women who works at the gate-house, knitted a sweater for me. Rather than giving her the money myself I sent it through a third person. Students will come to borrow something (guitar, books) for their dormitory mates. The Chinese people, like the Indian and Metis, are extremely



Downtown Bei Bei supermarket

generous and share what ever it is they happen to have. If one meets a student returning from the market, a common gesture is to be given an orange or a pear; northern people, on the other hand, share meat, fish and berries.

The Chinese avoid giving a definite answer. Thus, when a question is asked— "Are we near Chongqing?"—the standard response is "maybe". "Ming tian" (tomorrow) has exactly the same meaning as wa-pa-ge and could take a week to six months. The Chinese, however, have a more precise sense of time than "northern standard", (Seven o'clock means exactly that and being late is considered very rude).

The pace of life here is about as "hectic" as it is north of 54. People, especially the older ones, amble along; to see anyone over the age of twelve running is cause for concern. The Chinese always have time to chat or have a cup of tea. Human concerns come before extraneous "other things".

A sense of family and the importance of the extended family is another common characteristic.

Family ties are strong. Just as the extended family structure is going through a transition in the North, similar things are happening in China. Old people continue to play a reasonably active part in the society and their wisdom as "elders" is respected. In China "old" is not a derogatory term and carries a certain amount of respect. Students will often address me as "Lau Han" (old Hanson) or Lau-Shi (old teacher), which sounds fine in Chinese, but somehow makes me feel ancient when translated literally.

The "one-family-one child policy in China has elevated the status of children. The "only child" had become the focal point of both parents and grandparents alike.

As in any small town anywhere, everybody knows everything about everyone. A common Chinese greeting is "Where are you going?" or "Have you had your breakfast?" This is rather reminiscent of Stanley Mission circa 1977 when telephones were installed. Rather than saying "hello" people would answer the phone by saying "Who's this?" While some people might consider

this attitude "snoopy" I prefer to regard it as a sense of "community". Should one need help, the neighbours will respond; be it translating in a Chinese market or borrowing wood to see one through a January blizzard.

Living in China does present some interesting "adventures" in communication, especially when language acquisition is limited to "survival" Chinese. One of the most enjoyable aspects of this cross-cultural experience has been seeing that two cultures, half a world apart, are so similar. When a confusing situation arises in China, the answer can often be determined by "transposing" the situation to northern Saskatchewan and acting on what would be appropriate there.

It is now time to turn the rest of this article over to the teacher-training students—who are the counterparts of SUNTEP, as they are the experts about life in China.

## The Vegetable Market In Bei Bei

By Yale, Jim, Fred and Banton

On a winter morning, at eight o'clock, there have been many peasants in the vegetable market in Bei Bei - a suburb of Chongking. Chongking is the most populous city of China. The peasants line the sides of the street. Standing behind the vegetable boxes, they wait for the customers. Peasants continuously coming from the harbour, the bus-stop and the railway station. Some



Another busy city marketplace

peasants transport their vegetables by tractor.

There are many kinds of vegetables in the market: cabbages, spinach, celery, lotus-roots, white turnips, onions, bean-sprouts, mushrooms, potatoes and lettuce. Most of the vegetables are fresh. Some sweet potatoes have the skin cut off. The bean sprouts are quite white and the mushroom look like many umbrellas.

The buyers are all city dwellers. Every morning they come to the market with a basket in their hand or on their back. They wander in the street to choose the things they want to buy. Before they decide to buy something, they always try to bar-

gain with the sellers. The market is full of noises.

Most of the vegetables are very cheap, people living in the city can buy fresh vegetables everyday, even in the afternoon after work, there are still some fresh ones for them to choose.

Sometimes, the bargain between two people is very interesting. Often the buyer asks, "How much is your vegetable for one jin? (one jin is 500 grams).

"Twenty fen", the seller answers.

"Can you lower your price? If you can I'll buy some".

"If you buy more, I can, if not, I can't".

Usually the bargain will come to a compromise. The buyer will say, "How about seventeen yen? If you agree, I'm going to buy two jin."

"OK!" the buyer answers and the bargain comes to an end.

From the vegetable market, we know how important vegetables are in our life and what an important and necessary service the peasants provide for the people living in the urban areas, because they don't have any land on which to grow vegetables.

## Mobile Tailors

By Xiao Wei-Jeng (Horatio)

On the streets of Beibei, there are tailors. They don't work in a tailor's shop or in a clothes-factory but they set up "shops" on the street. Every morning they take their sewing-machines and a wooden board to the



Vegetable dealers compete on open streets



Bamboo markets are always popular

sidewalk. The board is about 1.5 m long and 1 m wide. On it they cut cloth and iron the newly made clothes.

At noon, some of them go home to have lunch, but others have their meals sent to them by their husbands, wives or children. They go home at about 6 o'clock in the afternoon, taking their machines and boards, as well as their unfinished clothes with them.

Most of the tailors work again after supper in their home. If it rains, they can not come to the street, so they work at home. During hot summer day, they hang a large piece of white cloth to get shade from the sun.

Generally speaking, they work in small groups, in which there is one person cutting cloth and three or four persons sewing. In this way, they work faster.

Where do these tailors come from? Eighty per cent of them are those who were sent to the countryside to receive so-called re-education from the peasants during the "cultural revolution". After they returned to town, the government could not find them any work in factories. Some of the youth became independent tailors - they don't work in a clothes-factory or even in a tailor's shop.

Why so many tailors are needed? There are mainly two reasons. One is that now the people will not be accused of living "a bourgeois life" for dressing well, as would have happened during the "cultural revolution".

At that time, people put on their new clothes, especially western style ones, only when they had a picture taken or at their weddings. They took them off immediately after that because Chairman Mao asked the people always to think of the two-thirds of the people all over the world who are suffering from starvation.

Now the Chinese philosophy of life has changed a lot. Premier Zhao Zhiyuan asks the Chinese women to wear make-up and dress well.

The other reason is, owing to the open-policy of our country. The living standards of the people has been raised. People now spend more money on clothes than before.

These tailors are polite to the customers and they never quarrel with anyone. They always do their best to satisfy their customers and because they work in the evening, not like those in shops or factories, the customers can get their new clothes sooner.

Their work is of high quality. They know that better service and higher quality of work is their way to success in the competition with those tailors in shops or factories.

## A Bamboo-Wares Stall

By Wang Ping

This is a market of Beibei in Chongqing, Sichuan province of China. There is a bamboo-wares stall in it. It is not big, but it is attractive. There are lots of people standing around the stall. These buyers are bargaining with the pedlar. They want to buy articles made of bamboo such as baskets, bags, brooms, and bamboo dustpans.

The goods made of bamboo are very useful house wares. They have



A street tailor puts the finishing touches on a suit

many good characters; not only durable and inexpensive, but also light and practical. They are welcomed by customers.

The fishermen like to buy bamboo baskets because these goods are very necessary tools for fishing. The women like to buy bamboo bags. The farmers like the bamboo dustpans.

However, this is only a small bamboo-wares stall. In China there are many big and beautiful stores which sell bamboo products. Most foreigners are interested in bamboo-wares in China. These bamboo products are necessities of our daily life. □

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# The Influence of Northern Local Governments On Northern Government Policies

By Bonita Beatty

## EDITOR'S NOTE:

*The following is the beginning of a series which examines what, if any influence, Saskatchewan's northern people have in the formation of government policies which affect the North. Bonita Beatty is northerner, now studying in the South and working as a freelance writer.*

## Legal Structural Relationship

### Part I

Saskatchewan's northern territory encompasses about 110,000 square miles of forests, lakes and rocky terrain. It makes up about 40% of the total area of the province. It's geographic isolation from the prairies has historically fostered a unique culture, economy and political way of life for those who refer to themselves as 'Northerners'.

The Government has always encountered problems in trying to meet the needs of the northern people because of its isolation and the difficulty in trying to administer services and programming from Regina where the head offices are located.

The Provincial Government assumed control over this northern territory in 1906 from the jurisdiction of the Northwest Territories. In its capacity as an established province in the Dominion of Canada, the province assumed all jurisdictional and administrative powers over the north. However, the administrative structure did not change the circumstances of the people at this stage because the province was more interested in settling and developing the agricultural potential of the prairies. The Hudson's Bay Company was allowed to continue its fur-trade enterprise without any restrictions or controls.

The north was virtually ignored by the Provincial Government for the next 20 years. In 1930, it established its priority claim to the north by establishing a bureaucratic structure called the Provincial Depart-



*Fisherman pulls in the day's catch*

ment of Natural Resources. The responsibilities of this department encompassed the total province.

Some progress in developing the north did not take place until the 1930's and 1940's.

In 1930, the Provincial Government assumed all control over the lands and natural resources from the Federal Government. The total northern land acquired was approximately 7.9 million acres. At this point, the government was not actively seeking to explore northern minerals and resources because they were preoccupied in settling the south, not to mention the problem of trying to deal with the depression.

There was very little attention paid to the north during this period leading up to the Second World War. It was not until after the war, 1945 - mid 50's, that the Provincial Government began exploring ways of building the revenue base of Saskatchewan. This transition period in trying to rebuild the province, not to mention the country, gave birth to a political socialist ideology in the form of the Co-operative Commonwealth Movement (CCF).

The CCF established a strong po-

litical presence in this province. It successfully wedded the ideologies of the farm labour-socialist interests in the province. They gained provincial power in 1944. This era marked the beginning of the northern territory to its southern prairie twin.

The CCF believed in developing the province's resources for the maximum benefits for everyone. Their basic philosophy with respect of resource development was:

*"...The natural resources belong to society and their development should benefit all the people and, therefore, should not be exploited as a special privilege for the financial benefit of a small minority.."*

This philosophy was activated by establishing a northern resource management policy which began to set limits on the harvesting of fur, fish and game. However, this policy was harder to administer than was previously thought. The basic problem was that the northern people, especially the Indian and Metis, depended on the harvesting of natural resources for their livelihood. Any policy restricting access to these resources had a direct negative impact on the social and economic lives of

these trappers and fishermen.

In keeping true to their socialistic philosophy of creating better living conditions for everyone, the CCF realized that they could not directly impose limitations on the economic livelihood of the northern people without devising an alternative social policy to replace what was to be taken away from them. No doubt the CCF also knew that they could not successfully administer their resource management philosophy without the co-operation of the people who lived there. The depression years would have taught them that the economically poor people could get militant if they are desperate enough.

Keeping these factors in mind, the CCF revised their northern policy from one of conservation and management to social development.

By 1947, the government's interaction with the north expanded to a degree which required a separate administrative structure to deal with the special conditions that existed there. They set up a 'northern - district' sub-division within the administrative structure of the Department of Natural Resources.

In 1948, a legislative Act was passed giving direct responsibility of, not only resource management, but the social and economic development of the northern district, to the Provincial Department of Natural Resources. This act was called the 'Northern Administration Act'.

The implementation of the Act was not without problems. The biggest problem appeared to be in the over-generalized thinking patterns of the writers of the Act. They tried to instill southern, local government structures in the north, without taking into account the vast differences between the northern and southern living conditions of the people. Doug McArthur, in a presentation in 1978, explained the structural problems clearly.

*"Two basic features of the north are at the root of this legislation. (N.A.D. Act). One is the fact that the land and resources of the north are almost totally owned and managed by the provincial government. The second is that the north has not historically, and does not today have communities that are sufficiently viable, in a financial sense, to take responsibility for even the limited powers open to local governments in the south..."*



*Results of a good week on the trapline.*

The Provincial Government's ownership of the northern lands and resources had effectively set the course for the future of the northern people. The legislated local government structures would simply be the instruments through which the province could administer their services and programming to the communities.

The relationship that was created by the implementation of the Act between the northern people and the provincial governments was like that of a fee-simple, land-owner and a tenant. The amount of control given to northern people over the governing of any lands at the community level would be left to the discretion of the Provincial Government.

The jurisdictional and power relationship definitely favoured the Provincial Minister who was in charge of the governing of the northern part of the province.

The implementation of the northern policies resulting from this Act was a difficult responsibility for the Department of Natural Resources. They did not have the power to administrate the provincial service programs properly because of their role as an administrator for the Provincial Government. The department had little say in the formulating process of provincial northern policy.

Apart from Indian Reserves, which fell under Federal jurisdiction, and the three incorporated centers of La Ronge, Creighton and Uranium City, the Department was

expected to govern the rest of the massive territory. Due to the absence of any organized, local-governing structures during this period, the Department had to assume the responsibilities normally associated with southern local governments. However, their role as administrators of provincial policy set them apart. Whereas the southern local governments had some control over local development, the department could only adhere to the rules set by the central provincial agencies concerned. This included the administration of Social Aid, Old Age Pensions, Family Allowance, and such. This rule, from a southern based government through the department personnel, naturally, created feelings of hostility and distrust by the northern people against the Provincial Government.

There was no mechanism in place, apart from rebellion, for the northern people to participate in the developing of northern policy. Their traditional style of living, based on a nomadic quest for fish and game did not allow them to organize themselves in communities. Each family unit was independent, both socially and economically, because there was no government programming of any kind for them to depend on during hard times. As a result, there was no organized infrastructure in place to effectively deal with the provincial policies. Consequently, the provincial Minister responsible for the North did not need to concern himself with any political backlash to his policies.

Although the original intention to improve and equalize the standard of living for the people in the north was likely legitimate, the continued subordinate relationship that was fostered, greatly hindered the ability for any northern input into government policies. This powerlessness of the people would later lead to the frustrations being experienced by the communities today.

The lack of participation by the northern people, not only in the making of policies, but in the department's employment opportunities, added to their discontent. The CCF government tried to correct the problem by training clerks and managers in the operations of the Co-op stores that were being set up. As in the prairie economy, the idea of 'co-operatives' gained some success in the north, judging from the co-op stores and co-operative associations that still exist in many of the communities today.

*"One of the first uses of "Co-operation" in direct manipulation of the northern social environment was Valentine's promotion of the Fort Black Co-op an experiment, designed to attack the credit monopoly of the Hudson's Bay Company in the Ile-a-la-Crosse area. A second objective was to test the possibility of organizing programs within the general value-structure of the Indian and Metis people...considerable success was achieved".*

The Co-operative movement, although beset by credit problems, was one of the first programs that

the government implemented, that was relatively successful in improving the standard of living for the people. They were involved, however minutely, in the actual process of social and economic development for themselves.

A great many of the local community associations and organizations have their roots entrenched in the co-operative movement. The local fisheries co-operatives, the trapper's fur block associations, the co-op stores, and the wild-rice co-operatives basically learned to lobby for their own interests through a united effort to achieve their common goals. This method of political lobbying was one of the few alternatives available in trying to influence the provincial policy-makers.

The period of the early 1960's was still characterized by the provincial government's attempt to rule from afar through their various service departments. In addition to the work done by the Department of Natural Resources, and the Co-operation and Co-operative Development Department, much of it was shared by the departments of Education, Public Health and Social Welfare and Rehabilitation. This juggling of departments often led to internal conflicts between the agencies over jurisdiction. However, they all had a common mission; to develop the social and economic conditions of the north up to standards comparable to the south. The only problem was that each department had their own way of interpreting what 'services' meant.

Therefore, the actual 'services' to the people varied from one community to the next, depending on the fieldworker.

*"...the real problem is in the Social Aid Programme. Field administration is part of the DNR Conservation Officer's role. Policy however, is the prerogative of the Social Welfare Department. The DNR staff support the point of view that Welfare payments are preserving a life style unacceptable to modern Canadian values and incompatible with modern economic and social life. Welfare staff on the other hand, tend to support the view that any modifications of southern programmes constitutes a discriminatory action directed against persons of Indian-Metis descent. So far, the Welfare Department's arguments have been the most compelling in Regina, where Provincial policy is made".*

Throughout this relatively recent history of northern development, the Provincial government, through its various department's, maintained a 'colonial' type of ruling relationship with the northern people. The departments did not have to answer for any of their actions to any municipal structure as they would if such actions were going on in the south. There was no monitoring system in place, other than the rivalry between departments which fostered some northerners to play off benefits from one agency to another.

The economic poverty that existed and still does today, is one of the primary reasons why the northern Indian and Metis people could not influence the making of northern policies. In the urban centres, the economically established sectors of society have much influence in shaping provincial policy. For example, the business interests are politically influential because of their monetary donations to political parties. In the north however, the two primary industries are in trapping and commercial fishing. But the declining markets, nationally and internationally (thanks to the anti-leg hold trapping campaign), in the fur trade and the distant markets and small-scale operations in the commercial fishing industry, has placed the producers in a dependant position upon provincial subsidies, especially in the area of transportation costs.



A northern, Native, colonial community.

In terms of northern development, many changes have been made by the infiltration of Provincial Northern Policies.

The upsurge in northern development during this period of the 1960's had the greatest impact in pulling people together into communities. The isolated, nomadic lifestyle of the people ceased, as their dependancy on community services increased in areas of education and medical services. Therefore, while the changes brought about many good things, it also created a host of new problems, with repercussions that would affect the rest of society, not to mention the provincial government. The government now had to find ways of dealing with the expanding populations in the communities which were faced with the problems of unemployment and increased dependancy on provincial monies.

*"..Clearly this community, (Pelican Narrows) has outgrown its sources of income. It has more than 600 people to support and, between the fur blocks and lakes, a total income of \$86,700 (1959/60) ... There-*

*fore, the total of earned income in a year is certainly well below \$200 per capita. If it were not for welfare payments, it would rank among the world's poorest areas. An economist offers .. 'we define under-developed countries as those with per capita incomes of less than \$500 per year'."*

The problems associated with trying to co-ordinate the various provincial agencies in the north made it very difficult for the Provincial Government to come up with a consistent policy. The administrative framework was not set up to accommodate a co-operative and united effort amongst the service agencies to an overall plan. This lack of a planned, future-oriented framework could not meet the demands of growing communities. Out of this experience, the Provincial Government began to explore the possibility of a central agency that would be authorized to develop a northern development plan which would co-ordinate the various government agencies.

Although the political bargaining or influential powers of the people is

still relatively weak, the introduction of basic services in the communities has made daily life easier for them. All weather roads have been constructed throughout the north providing access in and out of the community. Regular air transportation is available. The uranium industry has been expanded, although many would not consider it a positive advancement for northerners, because the profit gained from this resource-extraction does not remain in the north.

Tourism is another major industry which has received a boost in recent years, although the actual benefits have very little impact on the majority of Indian and Metis people.

The introduction of medical and welfare services has greatly assisted the health and living conditions of the people although there is far too much dependancy on the social welfare benefits by the local people today. □

**NEXT MONTH:**  
**Legal Structural Relationship**  
**Part II**

## An Historic Occasion For Northern Saskatchewan

### West Side Community College Graduates Its First Class In Local Government Administration



Front Row (l-r) - M. Lavallee, R. Daigneault, B. Cook, D. Anderson.  
Back Row (l-r) - V. Corrigan, M. Allard, M. Keeling, R. Bouvier, L. Durocher.

In October, 1983 the Saskatchewan Government put the Northern Municipalities Act into place. A stipulation of that act was that Northern communities of a certain population would, within three years be required to employ certified administrators.

The Saskatchewan Association of Northern Local Governments approached West Side Community College to provide the necessary

training to meet this goal, and by April of 1984, a program was in place to prepare northern students for the University of Regina Extension Program in Local Government Administration.

In December of 1984, the students, through West Side Community College began the University program which was completed in December 1986. For the duration of the program the students worked in

their home communities, travelling to Buffalo Narrows one week in each month for classroom instruction.

The program, which has received funding from various sources including the Canada Employment and Immigration Commission, Northern Economic Development Subsidiary Agreement, Native Career Development, and the Department of Regional Industrial Expansion under the auspices of the Department of Advanced Education and Manpower is a prime example of agencies and northerners working together to meet an important goal.

West Side Community College is particularly proud of the success of this program which has had a duration of nearly three (3) years.

The students are highly commended for their commitment and the hard work and long hours they have put into achieving their goal.

**Congratulations!**

For further information contact:  
**Mr. Morris Onyskevitch, Principal**  
**West Side Community College**  
**P.O. Box 89**  
**Beauval, Saskatchewan**  
**SOM OGO**  
**Telephone: 288-2113**

# Book Review

## IN OUR OWN WORDS

By Dolores Poelzer and Irene Poelzer  
Published by Lindenblatt and Hamonic  
Distributed by One Sky  
134 Avenue F, South  
Saskatoon, Saskatchewan  
S7M 1S8

At a cost of \$12.95

By Peggy Durant

**In Our Own Words** is a thought provoking book, based upon the words spoken by Metis women living in modern day, Northern Saskatchewan.

Irene Poelzer, Professor of Educational Foundations, University of Saskatchewan and instructor of women's studies, has spent several months researching this book by becoming acquainted with and interviewing Native women in La Ronge, La Loche, Pinehouse and other Northern Saskatchewan communities. Her efforts would seem to have paid off, for while reading the book, one gets a sense that she has caught the real hopes and concerns of those women as they strive to re-

tain their cultural and linguistic heritage while utilizing the beneficial aspects of a modern and technological society.

Dolores Poelzer, Professor of Sociology at Humboldt State University in California, who also instructs women's studies, has organized and categorized the variety of topics and insights in a way that makes them read like issues that ought to be discussed by local, northern politicians provincial and federal representatives as well as women's groups in general.

Irene Poelzer has presented for her readers, a series of clear and distinct pictures which effectively illustrate how the old and the new exist side by side in this often misunderstood community of northern Saskatchewan.

Poelzer clearly points out that it is not part of the Native way to be competitive but rather, the cooperative spirit is the force that has allowed the Native community to survive while maintaining a strong sense of their culture and heritage against unbelievable social, technological and bureaucratic odds. She continues to explain however, how difficult it often is to resist the rapid changes that always seem to replace community cooperation and inter-personal skills with profit-orientated, big business operations.

**In Our Own Words**, gives the reader a feeling that the Metis women of northern Saskatchewan will continue to grapple with their personal problems as well as the major issues, concerns and problems of their communities. Through this process, one is led to believe that they will gain a true understanding of those issues and become active in a way which will lead them to arrive at political solutions to these more than relative issues.

**In Our Own Words**, reads easily while making a strong a necessary social comment. It is a must on the reading list of anyone with a committed interest in the ecological future of Canada. It will be of vital interest to the student of Canadian history, the Canadian Native and more specifically the development and future of the Metis culture in Canada. □



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Faculty of Law  
1822 East Mall  
Vancouver, Canada  
V6T 1T1

## Sports Scene

by Tom Twist

### BOXING

**Saskatoon** - Saskatchewan boxers took home 10 medals at the Western Provincial and USA tournament that was recently held at Centennial Auditorium in Saskatoon.

Brent Cole of Regina, Curtis Fidler of Prince Albert, Duane Blohm of Ponteix, Conrad Smith of Prince Albert and Jeff Hill of Saskatoon all turned in solid performances as they took home the gold in their respective divisions.

Wesley Sunshine and Todd Fayant of Regina, Kelly Nelson of Weyburn and Blaine Sands of Saskatoon won silver medals for their performances.



The lone bronze medal was won by Kenton Krasowski of Saskatoon.

The tournament attracted boxers from Saskatchewan, Manitoba, Alberta, B.C., the Yukon, North Dakota and Montana. □

half mile race in Regina on July 1, 1908 where he finished eight minutes ahead of his nearest competitor.

By September of the same year, Paul was becoming a celebrity. Sports writers were anxious for him to compete against Tom Longboat, an Indian from eastern Canada who was already well known across Canada as a great runner.

In April, 1909, Paul became a professional athlete and on May 17th of that year won an indoor 15 mile race at Winnipeg, beating Fred Appleby an English runner in the world record time of one hour, twenty-two minutes and twenty-two seconds. In September of that year, he won a 12 mile race against a two-man relay team in Victoria, B.C.

The long awaited race between the two Indian runners, Paul Acoose and Tom Longboat and the climax in Paul's career was held on March 30, 1910. Acoose won the 12 mile race after Longboat dropped out in the 10th mile.

Shortly after this Paul announced his retirement and returned home to farm and raise his family.

Paul still loved running and would sometimes run in local competitions. He ran as long as he could and when he could no longer run because of his age he walked. He never

### HOCKEY

**Prince Albert** - The Dog Lake Raiders are the champions of the third annual All-Native Hockey Tournament that was recently held in Prince Albert. The Raiders defeated The Pas, Manitoba 13-4 in the final game.

Scoring for the Raiders were Morris McCallum with four goals, Perry Norton, Brent Whapoosyan and Clarence Norton with two each and singles by Mel Parenteau, Chip Merasty and Todd Harysyn.

Brian Dorian, George Petere, Pudud Mayer and Leonard Michelle replied for The Pas.

The tournament, sponsored by the Prince Albert Indian and Metis Friendship Centre attracted eleven teams. Other participating teams were Sturgeon Lake Hawks, Cumberland Riel Scouts, Ile-a-la-Crosse Colts, Winnipeg Tobans, South Hill Traders, James Smith Scouts, Poorman Raiders, Pelican Narrows North Stars and Sin City Angels.

Selected to the All Star team were: Bingo Morin of Dog Lake as the top goaltender, Ron Ahenakew of the Traders and Morley Norton of the Raiders as the top defence-men, Mayer of The Pas as left wing, John Mercer of the Traders as centre and Dennis Villeneuve as right wing. □

### Paul Acoose Long Distance Runner

In the early 1900's, marathon running was one of the most popular sports across the country and a young Indian man, blessed with speed, endurance and stamina made a lasting impression on the sports world.

Paul Acoose was born before the Riel Rebellion of 1885 on the Sakimay reserve near Grenfell, Saskatchewan. In his early years he began showing his prowess as a long distance runner at local sports events, winning every event that he entered. Paul seemed to have inherited the athletic abilities of both his father and his grandfather as they were known as great and legendary runners in their day.

On Victoria Day, 1908, Paul made his debut competing against runners from all across Saskatchewan in a five mile race. He easily won the event in under 28 minutes, finishing well ahead of his opponents.

Paul went on to win the ten and a



owned a vehicle and until his death in 1978, he walked miles and miles to visit family and friends.

On June 11, 1983 Paul Acoose was recognized as one of Saskatchewan's sports legends when he was posthumously inducted into the Saskatchewan Sports Hall of Fame.

Earlier this year, a half hour documentary featuring Paul's running events and other aspects of his life was dramatized on CBC Radio.

## David Greeyes A Saskatchewan Great

Back in the 1930's and 40's soccer was a popular sport in Saskatchewan and a young man named David Greeyes was a well-known soccer star. He was selected to the Saskatchewan All Stars three times.

Greeyes grew up on the Muskeg Lake reserve where he farmed for a living. In his spare time he could often be found on the soccer field or in winter at the hockey rink. The soccer team competed at tournaments, sports days and in exhibition games where Greeyes exploits on the soccer field became well known.

In 1937 David Greeyes was selected to the Saskatchewan All Stars and played against the touring Charlton Athletics. The following year he was again selected to the team and played against the Irlington Corinthians.

In 1940, Greeyes joined the army and played on the team that won the Canadian Army Overseas Championship in 1942. He also played on the Canadian team in inter-allied games that raised funds to help the bombed-out families in England.

When the war ended Greeyes played in exhibition games, in Holland. The games raised funds to help the needy families who had lost their breadwinners in the resistance movement.

When Greeyes returned home, he formed and coached soccer teams that played in tournaments and ex-



hibition games. He also continued playing in the sport.

The following is a brief excerpt from the Saskatoon Star Phoenix dated May 16, 1949 describing Greeyes in a soccer match between Leask Indians and Saskatoon All Stars.

"Dave Greeyes, Indian centre half, was the outstanding man on the field with his kicking and running. Repeatedly he broke up All Star rushes and his kicking and placing were excellent. He was the pivot of the Leask aggregation and the years have not interrupted with his play."

Greeyes went on to score two goals in the Leask 4-3 victory.

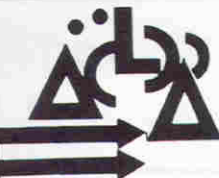
Shortly after this game he was again selected to the Saskatchewan All Stars and played against the Newcastle United team.

In 1954 Greeyes hung up his cleats and retired from soccer.

David Greeyes, an exceptional athlete and sports personality was inducted into the Saskatchewan Sports Hall of Fame, March 26, 1977. □

## Guess Who's

# 4



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# To Your Health



## IV. The Soul

By Barbara McCombie

*This is New Breed's last installment in our four-part series on Good Living Habits. We have already examined the body and the mind. Now we have finally arrived at the soul which is probably the most elusive and difficult area in our lives to come to any agreement upon, but too important to ignore. We hope that our readers enjoy this spiritual topic as we question two counsellors about this particularly special subject.*

Ted Garrison, a youth worker with Saskatchewan Department of Social Services, not only has a degree in psychology, but theology as well. New Breed wanted to know what sort of views he held on spiritual matters.

Ted said that he practices 'Tai Chi', which he considers to be a form of martial art. 'Chi' is your inner bodily energy and the Tai Chi movements help you to get in touch with that energy. You concentrate on the movements. To Ted, it is both exercise and meditation. Breathing deeply is also important.

He has observed many differences between eastern religious thought and western philosophy. "There is, in our culture," Ted said, "a very external kind of focus on life. Work also, is an external kind of thing. When your identity is tied up in that, to me, that's a type of spirituality. Where you get your meaning from is really what constitutes a person's spirituality. In our culture, we're trying to get our meaning from the outer world. It cannot be that way.

"We try to get our meaning from other people, out of relationships, some romantic thing, and from our jobs. That I think, is not good for human beings. Eventually, since you can't find meaning in a good external relationship or your work, you become disillusioned. There's despair. You get sick. Physically, you get sick."

Margi Hollingshead, assistant professor of counselling and psy-

chology at Canadian Bible College in Regina, likes to use a five-part model for counselling people, physical, emotional, intellectual, social, and spiritual. She bases this five-part method on the Bible verse, "And Jesus increased in wisdom and stature, and in favour with God and man (Luke 2:52)."

"It is difficult to grow as a Christian," said Margi. "Interaction with other Christians is necessary to help balance you out."

She suggests that you be your-

self. Be open and honest before God and man. Make special friends that you feel accepted by. Let yourself and your friends make mistakes and not feel condemned. Do not have unrealistic expectations of yourself or others. Yet, do not stop challenging yourself because you need to grow, not only spiritually, but in all areas of your life to develop wholeness.

**EDITOR'S NOTE:** Just a reminder that copies of this and all New Breed feature articles are available at any time for a nominal charge. If you would like to order copies of current or past articles send your request along with \$1.00 for each copy requested, stating which volume, issue and page the article appeared in. Send your request with your certified cheque or money order to:

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## WHAT'S AHEAD

**Saskatoon** - The Saskatoon Friendship Centre will be sponsoring its Annual Senior Hockey Tournament on **February 20, 21 and 22, 1987**. Further information and details can be obtained by phoning (306) 244-0174. Following this tournament they will also be sponsoring an old-timers tournament.

The Saskatoon Friendship Centre holds a feast for the elders once a month with various youth groups providing entertainment. Other activities planned at the Centre include children's programs geared to recreation and culture and evening programs for youth. Further information can be obtained from Howard Walker at (306) 244-0174.

**Prince Albert** - The Prince Albert Friendship Centre will be hosting a National Cross-Cultural Awareness Symposium to be held **April 28-30, 1987**. The conference is designed to promote a better understanding and rapport among Native and non-Native people in the areas of education, justice, employment and economic development and social services. Further information about the conference can be obtained at (306) 764-3431.

The city of Prince Albert is gearing up for its 23rd Annual Winter Festival which will be held **February 21 to March 1, 1987**. Numerous activities are planned for this year's celebration including an Ol'Tyme Fiddlers Contest, a Variety Show, the P.A. Voyageurs' Talent Show, sled dog races and dog pulling contests, King Trapper events, cutter races, power saw competitions and many others. So, if you are looking for fun and entertainment, plan on attending the P.A. Winter Festival.

The Prince Albert District Chiefs Council will be hosting its annual education conference in Prince Albert, **February 18-20, 1987**. Further information can be obtained from Jerry McLeod at (306) 922-7800.

For any avid golfers who plan on going to the west coast around the third weekend in February, a Native Golf Tournament is being held at the Glen Meadow Club in Victoria, B.C. on **February 21 and 22, 1987**. Entry fee is \$55.00. For further details contact Kainai News at Stand-off, Alberta (403) 653-3301.

**Regina** - A reminder that the workshop 'Who's Charter is it Anyway?' is being held at the University of Regina on **February 13th and 14th**. Further information and details are available from Mary Gianoli at (306) 584-4776 or Mary Pitawanakwat at (306) 757-1648. □



# FROM THE NEW BREED KITCHEN

## VALENTINE DELIGHTS

February, is traditionally the month when we rekindle the present loves of our lives and spark new and exciting ones. February is also the month when we realize that the crash diets which followed our Christmas and New Year's feasting binges have paid off and we are back to only the five or so extra pounds that we can't seem to get rid of anymore.

With this in mind, New Breed would like to contribute to the Valentine spirit while acknowledging your successful weight loss effort by presenting you with a few little treats which will please both your sweetheart and your appetite.

These dainty, sweet and very delightful candies may be a little fattening but what the heck, you deserve it. And after all, you can always diet next month.....again.

## CANDY... CANDY... CANDY... CANDY...

By Yvonne Nagy



## MARSHMALLOWS

2 envelopes gelatin

Dissolve in 5 tbsp. cold water. When dissolved fill cup level full with boiling water. Stir well until dissolved. Pour into 1½ cups white sugar and beat vigorously with egg beater. Just before finished add flavoring and pinch of salt. Put in pyrex dish (dipped in cold water). Slice with knife dipped in cold water.

## MARSHMALLOW CANDY

2 cups white sugar  
¾ cup water

Boil until it spins a thread.  
2 packages minute gelatin  
½ cup cold water  
pinch of salt

Dissolve gelatin in ½ cup cold water. Pour hot syrup over gelatin and beat constantly until stiff and elastic. Vanilla. Pour in pan buttered and sprinkled with icing sugar. Cut when set and roll in toasted coconut.

## LAURA SECORD CHOCOLATES

1 can Eagle Brand milk  
3 lbs. icing sugar  
½ lb. butter or part Crisco

2 tbsp. corn syrup

Mix paste (knead). Separate, color and flavor as desired. Double boiler. Dip 6 squares semi sweet chocolate, ½ cake parowax, 1 Jersey Milk bar. Use a tooth pick to dip them with. You may have to add a little more icing sugar to your centre if it is too soft. Chill centres well before dipping and they will not run. Maraschino cherries in some make a good variation.

## BUTTERSCOTCH

2 cups of granulated sugar  
¼ cup of vinegar  
1 tbsp. butter

Boil sugar and vinegar together until almost done; then add butter. Do not stir. Cook until crisp when cooled in water. Then pour into buttered pan to cool.

## CREAMY FUDGE

2 cups sugar  
2 heaping tsp. corn starch  
½ cup milk  
¼ tsp. salt  
2 tbsp. cocoa  
butter

Stir all ingredients together; dissolve slowly. Boil hard for 2 min-

utes, counting from time it bubbles all over, beating steadily. Then beat until cold; add walnuts and vanilla. Pour into buttered pan. Cut when cool.

## CHOCOLATE CANDY

4 tbsp. cocoa  
1 cup white sugar  
1 cup brown sugar  
1/8 tsp. salt  
1 cup cream  
1 tbsp. syrup  
1 tsp. vanilla

Mix together (dry) cocoa, sugar, salt; add cream, corn syrup and butter. Bring to boiling point while stirring and boil gently until it forms a soft ball in water. Remove from heat, add vanilla and place pan in cold water for 4 minutes. Remove and beat until mixture thickens and loses glossy appearance. Add nuts. Do not mix while standing in water.

## PEPPERMINT CREAMS

1 lb. sugar  
pinch of cream of tartar  
1 teacupful of water  
1 tsp. essence of peppermint

Mix sugar, water and cream of tartar and allow to boil from 8 to 12 minutes or until a few drops form a soft ball in cold water. Beat until white and creamy. Add peppermint and knead on a board until smooth. Roll out and cut in squares or rounds. While kneading use icing sugar to prevent sticking.

**Editor's Note:** Perhaps your wondering why Yvonne seems to have such a silly little grin on her face. Well the answer is really quite simple. You see, just as I was snapping this picture, she received news that her daughter-in-law had delivered a set of twins. The happy additions to her family were born on Friday, January 30 at 9:54 and 9:55am with a little girl, named Molly arriving first. Molly weighed in at 6 lbs 1 oz and was followed by her brother Caleb who is just a runt compared to her at 5 lbs. 15 oz.

You might well say that this explains her smile, but what about the silly grin and twinkle in her eye. Well, these are Yvonne's tenth and eleventh grandchildren and she's just pickled pink about the whole thing. Oh yes, the proud parents are Micheal and Rose but at last report they were still unable to speak.

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# In The Tradition Of St. Valentine

By Darlene LeDoux

Pink and red hearts, chubby cupids and lace-trimmed valentine boxes remind us that once again it's Valentine's Day. Each year on February 14th, people celebrate this light-hearted celebration by exchanging tokens of love and friendship called Valentines.

The Valentine's gift can be something to wear, some pretty flowers, a romantic card or even a box of candy. But, for thousands of years the message has been the same, "I love you." "I'm your friend." or even "I'm thinking of you."

Nobody is absolutely sure how Valentine's Day came about, but it seems to be a mixture of custom, legend, belief and superstition that have been handed from one generation to the next.

One such legend traces Valentine's Day to an ancient Roman festival known as the Lupercal. This was the day Valentine, a young priest, was executed by the emperor of Rome.

Long before Valentine lived, Rome was a shepherds village. The shepherds celebrated Lupercal on February 14th and believed that the God named Lupercal, protected their flocks from wolves and kept their animals fertile and healthy.

In England, in the month of February the birds returned from the south. They built their nests around the time of Valentine's Day. That was the time for starting a family and raising their young. When the



birds nested, many young women thought about love and marriage. So on Valentine's Day, the women used charms and spells to find out who their husbands would be.

During the Middle Ages in Italy, the women and men gathered in their flower gardens and listened to poetry and romantic music on St. Valentine's Day. They each found a partner and walked through the gardens. But this custom eventually died out and the traditional St. Valentine Day, disappeared in Italy.

In Germany, if any girl wanted to know who their husbands would be, they would plant onions in pots on Valentine's Day. Every onion had a boy's name on it. When the first onion sprouted up, the name attached to the onion would be the boy they would marry.

The Valentine's parties, with fancy dresses became more frequent in France and England. On this special occasion they would put verses into Valentine's boxes, all prettied up with lace. Each gentlemen would pick a box and read the verse to their lady.

If a man gave a lady a pair of gloves, he was asking the lady's hand in marriage. This was a popular and a very romantic way to propose.

February 14th only comes once a year, but in many cases it has become the beginning of a friendship or even love affairs that has gone on for many years to come. □

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